

RICE UNIVERSITY

AUTHORITY AND AUTONOMY:

BASIC CONCEPTS IN THE PLAN
OF DEVELOPMENT FOR THE
AUTONOMOUS UNIVERSITY OF GUADALAJARA

by

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A THESIS SUBMITTED
IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF

MASTER IN ARCHITECTURE

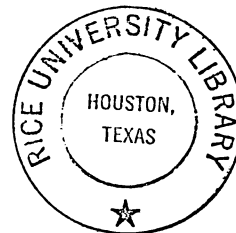

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May 1965



**ABSTRACT OF A THESIS PRESENTED IN PARTIAL FULFILLMENT OF THE
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THESIS: Authority and Autonomy:
Basic concepts in the Plan of Development for the Autonomous
University of Guadalajara.

ARGUMENT: By tradition there is a powerful authoritative structure in the
Latin American University. This authority has been appro-
priated and abused by the State. There have been develop-
ments in Mexico, and especially at the Autonomous University
of Guadalajara, that indicate a trend toward autonomy.

CONCLUSION:
The forces of autonomy and authority are not unreconcilable
or mutually exclusive. They both can exist under the concept
of the transcendental "common benefit" for society.

DEMONSTRATION:
A development plan for the University.

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TABLE OF CONTENTS

PROLOGUE: Real Riches	1
HISTORICAL ANTECEDENTS	5
AUTHORITY	24
AUTONOMY IN THE UNIVERSITY	29
AUTHORITY AND AUTONOMY IN THE COMMON BENEFIT	34
PRESENT SITUATION AND FUTURE PROSPECTS OF THE LATIN AMERICAN UNIVERSITY	38
PROGRAM FOR DEVELOPMENT OF THE AUTONOMOUS UNIVERSITY OF GUADALAJARA	43
CONCEPTS OF PROPOSAL FOR THE PLAN OF DEVELOPMENT OF UAG	52
BIBLIOGRAPHY	54

PLATES 1 - 7

Riches, if not shared, are not riches.

--Fernando de Rojas

PROLOGUE: "Real Riches"

Fernando de Rojas, born in Puebla de Montalban, Spain, was a lawyer who became Mayor of Talavera de la Reina, where he died in approximately 1541.

His literary work is generally considered one of the most renowned monuments to Castilian prose before the appearance of Don Quijote. Cervantes himself said that the work of Fernando de Rojas was "almost divine."

It is a fact that the Spanish language reached its maturity in Fernando de Rojas' work. All European literature--and through it, all American literature--- owes to Fernando de Rojas the art of theatrical dialogue.

INHERITED RICHES

The characteristics of the Latin American people, who represent eight per cent of the world's population, are the result of values inherited from the pre-

Columbian culture and from the Spanish influences that united us with Western civilization, thus creating a synthesis which has accomplished much and which has high aspirations.

The development of our people will be vigorous if, while following our own traditions, we make maximum use of our human resources and take full advantage of our creative potentiality.

RICHES FOR YOUTH

Latin America is committed to the concept of progress, and nothing can detain this process. But many things can turn out badly if an attempt is made to transform abruptly this society of 200 million people into a modern, dynamic community. The crushing problem in Latin America is that 50 per cent of its population receives no education of any kind; a little more than one per cent of the population finishes high school, and only two of every 1,000 arrive at the doors of the university.

The social and economic development of the people is directly related to its educational progress. And, if it is really desirable to do something constructive, something that makes the difference between failure and success, a complete educational plan for Latin America has to be put into immediate effect. The most precious gift that can be offered to a young person is a good education, a complete preparation that will enable him to contribute his best efforts to the benefit of his family and to the development of his people.

RICHES FOR SOCIETY

The universities have, as their prime function, the education of the youth, and in this way, they serve society. But, in addition, they provide the people with incalculable benefits by conserving, increasing and transmitting knowledge and science. At the same time, they promote an interchange of spiritual, material, and human values among peoples.

The Mexican universities, within their peculiar characteristics and systems, are developing a program that is considered fundamental to providing the nation with the professionals and technicians that it needs. The contribution of all universities is very valuable and significant.

The private university, non-political and autonomous, collaborates in the solution of the great needs of public education, contributing to the improvement of the community's intellectual, moral, and spiritual welfare. In this respect, the growing program of the Universidad Autonoma de Guadalajara has been recognized by distinguished American leaders in the field of education as unique and exemplary. The fulfillment of plans would permit it to crystalize into an institution of higher education of extraordinary quality. The Universidad Autonoma de Guadalajara has the responsibility for establishing honest and effective communications with the universities of the Western Hemisphere and for encouraging a spirit of mutual cooperation; for providing excellent preparation for the professionals of Mexico; for encouraging the development of the western portion of the nation; and for enriching the cultural traditions of Guadalajara.

VALUES OF THE UNIVERSITY

The Universidad Autonoma de Guadalajara is creating a new concept of what could become the structure of the modern Latin American university. This transformation is being accomplished as follows:

By having an administration committed to growth

By having a faculty that is excellently prepared and that is committed to improvement

By having responsible students with strong convictions

By selecting and acquiring excellent teaching materials

By being situated in a Mexican province state that is in the interior of the country, thus bringing together such conditions as encourage the unity of the University with the people

By initiating the construction of a university campus that will encourage and assist the bringing about the excellence in education;

In its effort to reach its goal, the University relies on the strong support. . . .

Of the student--dedicated to study and thereby taking maximum advantage of the learning opportunities provided

Of the professor--extending the horizons of knowledge and making its application more fructiferous

Of the alumnus--endowed with knowledge and possessing high professional ethics and a deep sense of social responsibility

Of the parent--who understands and encourages our efforts to educate his children adequately

Of the community leader--who advises us, participates in the work of the University, communicates his needs and his concerns, and gives his moral and economic support

Of the community at large--sympathizing with the University's ideal and always supporting and strengthening it.

RICHES WORK FOR THE COMMUNITY

Much effort is required if one "good" is to produce another "good".

The university is one of the most useful instruments for putting the "goods" to work to best advantage. It is the institution that will best utilize the investment of resources made by private enterprise--by men and women who see the future clearly and who will accept with honor a profound sense of responsibility for the welfare of the people.

RESULT: EVERLASTING RICHES

We extend a wide field in which one may express his high and noble sentiments. We offer an opportunity to unite the resources of one with those of many others. We offer a common goal; to form, to support, and to encourage in Mexico a university which efficiently serves the community. We offer a university which will help forge the future of our nation and one which reflects a united Mexico, vigorous and powerful, a Mexico of which we will always be proud.

HISTORICAL ANTECEDENTS

Since the main idea is to transform this University, adapting it to new needs so it may serve better, I think it is necessary to study the university as an institution in historical perspective. I shall therefore present a sketch of the university in general, as an institution, tracing its origin and changes, the meaning of the university and its social significance.

Traditionally, it has been said that a university is a school or group of schools in which all the branches of knowledge are represented; or, that it is unity in diversity. The truth is that the name has only a historical origin and has been accepted to describe a group of faculties. Originally, it meant only a plurality, an aggregate of persons. It was the name given corporations or guilds. It has only been through habit and continuous usage that "university" now means a body of teachers and students or the place and buildings. I, myself, like to think of the university as a community of professors and students in search of truth.

Let us give a few minutes to the history of this institution. The university came into being in the Middle Ages, but ancient history tells of its antecedents. Man has always felt the need to know and to leave this knowledge to his children--an empirical knowledge at first, speculative afterward. It is believed that in the old kingdom of Ur, where the first schools existed, the priests learned to read and

write to preserve tradition. This was an agrarian society, so it was necessary to know the seasons and the time of the rains in order to be able to plant and harvest. They observed the heavens. Gradually, they built a self-perpetuating community of scholars.

But this culture, already preoccupied with philosophical and religious questions, overflowed its geographical limits and reached the Mediterranean and Greece. Thinking Greece! There, for the first time, thought acquired full freedom, and art, science and philosophy bloomed. After more than 2,000 years we are amazed to hear thinkers today debate the same problems with the same arguments established in the Hellenic period. In Greece, thinking man observed the world, and what is even more surprising, he studied himself, the eyes of the mind turned inward, creating the laws of thought. The school abandoned the temple and became free to inquire and learn.

With Pitagoras, in southern Italy, the first school that we could call a university was born. In it, music and mathematics, physics and law, politics and the art of healing were taught together with grammar and rhetoric. But, it was a closed school where only the initiated could acquire knowledge. It was a secret society, religious and political, seeking public power.

The sophists rendered great services to the advance of education. They were the first paid teachers, the first professionals. But they lacked ethical sense, and against them rose Socrates and his disciple Plato. The latter founded a school in the gardens of Academus, therefore known as the Academy. Here the students associated collectively. It was a center of higher education where it was necessary to have basic knowledge, especially in mathematics, in order to enter. This was an open school where democratic discussions were held.

Aristotle, for twenty years a disciple of Plato, was not only the sage and the researcher, but particularly, as Dante pointed out, "the teacher that spreads

knowledge, him all admire." He founded the Lyceum, so called for its proximity to the Temple of Apollo Lyceus. The limits of knowledge and study were broadened by his efforts.

But let us now take a look at the first cultural institution maintained by the State, the Museum of Alexandria. According to Newman, next to the great library in the Temple of Serapis, "studium generale" was created containing a botanical and zoological garden, all that was necessary for teachers and students, and refectory where they all ate. On the shelves of the library one could find recorded the science of the era. Through this great school passed notable scientists and philosophers, such as Philo, Erastotenes, Euclid, Strabo, Aristarcus, Hiparcus and the Fathers of the Church.

In Rome, important schools were born which gave special emphasis to the study of law. It is commonplace to say that Greece gave philosophy to the world while Rome gave it law. Yet the schools of Rome and of the Eastern Empire were mere producers of professionals, lacking a soul and a philosophy.

With the invasion by the barbarians and the siege by which the Moslems, in fact, surrounded Europe, the centers of culture faded as cities and trade disappeared. Christianity has been blamed for destroying pagan classical culture, and this was partially true; but, on the other hand it gave a new sense to life. Man acquired dignity and depth, accompanied by a social sense, previously unknown, of love, humility and solidarity. The concept of "person" is a creation of Christianity.

Culture was now found in monasteries and abbeys. On the site of a Temple to Apollo, Saint Benedict founded a monastery in the year 428; it was the famed Monte Cassino monastery. Saint Benedict was not a highly cultured man, but he understood the necessity of a Christian education, and, on making the rules for his Order, he made this one the most important: "To teach the novices and to transcribe manuscripts."

Ireland, in the first centuries of the Middle Ages, was one of the first countries in which studies were quite intense, and many founders of schools went from Ireland to the European Continent.

At the end of the VIII Century, Charlemagne made an effort to intensify teaching. He created schools and surrounded himself with teachers.

Alcuin of York became what today we call Secretary of Public Education.

But in spite of this Carolingian advance in the IX Century, the next century was decadent. Literature faded, science died, study was abandoned, knowledge was forgotten. Nobody wrote, read or taught. How can this be explained? Why, if a century before there existed an enthusiasm for culture, was knowledge abandoned at this particular time? Were the Viking-Magyar invasions, the collapse of the Carolingian Empire, and the collapse of Byzantine control of much of the Mediterranean responsible factors? There is only one plausible explanation. the MILLENNIUM - the belief that in the year 1000 the end of the world would come. Many gave themselves to prayer; others, as we can easily imagine, gave themselves to pleasure. But who was to give his time to study if life was to cease? Yet the century was not entirely sterile. In the X Century, the Order of Chivalry was created, with its sense of honor, personal courage, courtesy, respect for women, and an abstract love for justice and truth.

The XI Century showed a slow but authentic rebirth. People saw with astonishment and gratitude that the world was still in its place, that the sun was still warm and that the Millenium was nothing but superstition. Naturally, there was an unusual enjoyment of life; once again culture flourished. Europe saw the birth of such great schools as those of Bologna, Florence, Milan, Lubeck, Hamburg, Nordhausen, Reims, and Paris.

We cannot give a fixed date for the birth of the great medieval universities. But we can say that it happened in the XII and XIII centuries, reaching great importance during the latter.

The cathedrals in some of the cities were contemporary with universities, and in the cathedrals there were schools in which were taught the seven liberal arts inherited from Rome and which were defined in the fifth century by Marciano Capella: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Astronomy, and Music. They began as schools for the preparation of priests but, little by little, students were accepted even though they were not interested in religious careers.

The first schools were governed by the Bishop, but as they grew it became impossible for him to cope with them. Consequently, Chancellors were named who, on behalf of the Church, directed education. They were known as "escholasticus".

The presence of great teachers in these schools attracted a multitude of students, and thus universities were born. It is said that Bologna was born with the comments on law made by Irnerius; that Paris was born with the winged words of Abelard; that Oxford was born with the brilliant preachings of Robert Pullen; and that Salerno was born with the scientific explanations of Constantinus Africanus.

They were called Studi Generalia, and to defend themselves from the voracity of merchants, who tended to raise prices unjustly, and from the local authorities, who threatened their rights, they organized into guilds, called "Universitas Magistrorum et Scholarium," and they asked for the protection of the King or, better still, of the Pontiff.

The Church received the new institutions with good will and gave them its protection and privileges. In truth, without the growth of cities during the latter part of the Middle Ages and without the protection of the Pontiff, the universities could not have been born.

The universities emerged in an age that has been grossly slandered. In fact, the thirteenth, the century of the great universities, was an era of creation

and of great men. It was the age of St. Thomas, Albert the Great, Roger Bacon, Alphonse the Wise, Petrarch, and Dante. This century has been eulogized by thinkers of all political and doctrinal tendencies.

It has already been pointed out that the immediate precedent of the university was the School of Arts; there the Trivium and the Quadrivium were taught. But what is the difference between a school of arts and a university? Bulaeus establishes the difference thusly:

1. Ratione Disciplinae: the universities not only teach the arts but also law, theology and medicine.
2. Ratione Loci: they are placed in appropriate localities, and tend to be unified in one place.
3. Ratione Fundatorum: are founded by popes, emperors and kings, while the schools may be founded by lower authorities.
4. Ratione Privilegiorum: a university cannot exist without special privileges of legal and economic order.
5. Ratione Regiminis: a college or school is governed by one head, while the university is a Literary Republic.

Let us talk of the Schola Salernitana. This, more than a university, was a school of sciences. Its formal recognition was not due to the Pope, but to civil power. Salerno had established contact with the great monastery of Monte Cassino, where the monks practiced medicine. Near the end of the eleventh century Constantinus Africanus came to the School of Salerno. He was a Carthaginian Christian, a great traveler, and was learned in Oriental and Moslem science. His conferences and medical teachings attracted students from all over Europe. It is easy to understand that the presence of a considerable number of students has as a natural consequence the arrival of many teachers, and this opens the way to a school of higher quality.

It is worthwhile to point out that in Salerno licenses were required for the practice of medicine from as early as the twelfth century. While in the rest of Europe surgery was performed by barbers, in Salerno only licensed doctors could practice.

Let us speak now of the University of Bologna, the organization of which is particularly important. In the Palatine schools, noblemen were taught, along with the arts of war and elementary reading and writing, the rudiments of law. The institutes and the pandects were known throughout the entire Middle Ages, but a formal and technical study of the juridic sciences was not made until the great jurist Irnerius, who taught in Bologna, appeared. As soon as Europe broke the closed feudal system and the cities and trade were reborn, the study of law became a true necessity. The brilliant teaching and the detailed exposition of Irnerius attracted all those interested in the juridic sciences to Bologna. His fame spread throughout Europe, and Bologna became a Studium Generale, known at the time as Mother of the Laws. The university lacked its own buildings and property; thus, upon any controversy with the civil authorities, it simply threatened to leave the city, a threat with serious economic implications because of the thousands of students who ate and drank in the city. Out of these protests there emerged other universities; for example, Padua was a divergence of Bologna, and Oxford was the result of a strike at the University of Paris. The Jus Ubique Docendi--the right to teach anywhere--was as valuable as gold and was given only by the Pontifical Universities; some, as Oxford, had it Ex-Consuetudine, that is, by force of custom. A Licentia Docendi from these Studia conferred many honors and authorized a scholar to teach throughout Christendom.

Of special interest to us is the government of the University of Bologna. In its beginning it was directed exclusively by law students who organized into guilds--Universitas--and named their rector the "Rector Scholarium" similar to the Rector Artium. The students were divided into nations, which reached the number

of 35, 17 "ultramontanorum" and 18 "citramontanorum." The nations of the students and the Collegium of professors designated their counselors who governed with the rector. The rector was elected by the outgoing rector, the consiliiari (counselors) and the student body.

Let us now go on to the great University of Paris which has brightened the western world for centuries. This university was born from the School of Arts of the Cathedral of Notre Dame whence the Trivium and the Quadrivium theology and philosophy were to come. The vivid words of the scholastic and immortal lover, Abelard, attracted such numbers of students that, in fact, it became a Studium Generale. But even as far back as 1180, a student stated in florid Latin that the "Isle de la Cite" was the permanent seat of the arts and sciences. Law and medicine were added to its studies. The community received privilege from Celestinus III and obtained the first university statutes in the year 1216. Students and professors enjoyed great considerations and prerogatives. Fights and angry discussions with the innkeepers, the wine sellers and the city authorities were frequent. Just as in Bologna, the fights ended in triumphs for the University; several times an exodus of teachers and students occurred in search of greater freedom; thus, Oxford and Angers were born. Throughout later ages these fights of teachers and students went on to make more and more firm their full autonomy, the right to govern themselves and the right to be judged by their equals. In Paris, shone the universal genius, creative and orderly, of the angelical doctor, St. Thomas Aquinas.

The University of Paris was divided into four nations, the French, the Norman, the English, and the one from Picardy. But with each of them was grouped several countries; thus, the English included all those from the north, including Germany. Their cosmopolitan nature and the common language, Latin, made it possible for men of all races to come. In Paris, a German or an Englishman could be Rector. The continuous restlessness and the permanent progress of the sciences were notable

in this university. In all its fights it gave proof of admirable solidarity and great courage.

Briefly we will mention the principal English universities, Oxford and Cambridge. We have stated that Oxford was born of an exodus from Paris. Its first great teacher was Robert Pullen, or Pullus, as he was also known. Others were Roger Bacon, Duns Scotus Wycliffe and St. Thomas More. To date it keeps much of its medieval flavor and is the best known English university. Oxford's Bodleian Library contains many valuable treasures.

Cambridge, in turn, was born at the dawn of the XIII century due to a strike at Oxford and was organized on the same basis.

The archetypal universities were indubitably those of Paris and Bologna, the first as a community of teachers and the second as a student university. The Spanish University of Salamanca became a harmonious blend of both tendencies, for in it was found an authentic democratic government between those who taught and those who learned.

Salamanca emerged in 1227 as a creation of Alphonse IX, reinforced with new privileges given in 1243 by Ferdinand the Saint, but its high rank was due to the Charter of Alphonse X, known as Alphonse the Wise, in 1254.

The University of Salamanca, in whose image the University in Mexico was created, received from the Council of Trent in 1545 the same rank as those of Bologna, Paris and Oxford. In commenting on its organization and the provisions of the Siete Partidas, the eminent historian of medieval universities, the late Hastings Rashdall, says, "It constitutes a sort of educational code--the first of the kind in Europe... Masters and Scholars are recognized as together forming a Universitas, which is to elect a rector whom they shall all obey. He is required to suppress feuds and quarrels between scholars and townsmen, or among the scholars themselves, and especially to enforce those cardinal, but seldom observed

rules, of medieval university disciplinarians--that scholars should not bear arms or walk abroad at night." The laws protected students traveling to or from the University and those who brought messages and money to the students; and, students could not be arrested for the debts of their fathers.

From this great University, ours in Mexico stemmed from a royal Charter signed in 1551. Later on, Pope Clement the VIII gave it the rank of Pontifical. This Royal and Pontifical University that Don Justo Sierra called the grandmother of the present university is in truth the same one we now know, only adapted to our century. Its antecedents speak highly of the first Spaniards and of the vigor of the aboriginal race. For, if it is true that the University opened its doors in 1553, we must not forget that Cortes, in his last Will, ordained the creation of a Studium Generale in Mexico City and that even before this Bishop Zumarraga asked the king to found in our capitol a university "where all faculties be read that can be read and studied in other universities"; and even before that, in the year 1539, the Council of the City begged for its creation. But more surprising still is the fact that in 1525, only four years after the Conquest of Mexico, Rodrigo de Albornoz, member of the Council, addressed the Emperor through the First Viceroy, asking for a college to teach the sons of the Indian chiefs and noblemen of the recently conquered land.

It is only fair to call it the first university in continental America. Santo Domingo had a university first, in the islands. For some time, a debate has interested the erudite: whether or not the University of Mexico was first. If a Royal Charter can be taken as a founding, Lima was first, since its Charter was signed in El Toro on the 21st of September of the same year. But it has been well established that the Charter for Lima arrived in Peru in May of 1553, but in Mexico the university was inaugurated in January of 1553. Another well established fact is that the University of Mexico was rich enough to start studies at once, and Lima could not do so until 1571.

The university was the center of all science and knowledge in its first centuries, and it always adapted itself to new trends and needs. Many reforms were made during the colonial period.

The sixteenth century was one of creation and enthusiasm. In the seventeenth, a certain stagnation crept in. The next century, known as the era of illumination, saw an intellectual revolution; new schools were added, which were admired by the Baron von Humboldt when he visited Mexico at the beginning of the nineteenth century, the century which marked the downfall of the University of Mexico.

The University was closed in 1833 by President Gomez Farias, who considered it a center of reactionaries. Santa Ana opened it the next year with new Statutes. Again, in 1857, the government ordered its doors to close. Again, it reopened the next year. It is interesting to observe that although the conservatives were in its favor and the liberals against it, the decree of 1865 that closed it definitely was signed by Maximilian.

But to tell the truth, these closures of the Institution were gestures rather than actualities for the schools continued their work independently. Don Justo Sierra, Secretary of Education for Porfirio Diaz and the best man of that regime, sensing perhaps the end of an era and the coming Revolution of 1910, gathered the schools and gave birth to the National University on the 22nd of September, 1910.

He proclaimed on that occasion the need to nationalize science and to "Mexicanize" knowledge, meaning the use of our best intelligence in the service of the country. Without abandoning the march of universal science, he gave special attention to the problems of the nation, seeking their solutions.

The students and professors were not satisfied with the methods of teaching and the dependence of the University on the government. Consequently, in 1929, a movement was started to obtain autonomy, which was partially attained that year. Another revolt of the students gained full autonomy for the University in 1933.

The most important gain of 1933 was the freedom of teaching.

In the meantime, many other universities were formed throughout the country. But many had difficulties with local governments which would not accept freedom of teaching. That is how the Universidad Autonoma de Guadalajara came into being.

If we consider a university as a mere factory for professionals, we deny it the dignity it should have. A university has two missions of service to fulfill: first, it must be a motivating force for the culture of the people; secondly, it must generate scientific progress and stimulate and discipline artistic talent. It must also influence society and serve the community that gives it life.

To do that it must be free. Nicolas Perez Serrano has said, "When a seat of learning stops being a communion of devout believers in the value of science and truth, to turn into a platform of unilateral propaganda, freedom has been prostituted." Let us not make the mistake of the father of Sidarta Gautama, who thought he could assure the happiness of his son by keeping him in ignorance of the tragic realities of life. A university must live at the level of its time, without neglecting the legacy of the past or the eternal values. As Huizinga said, "One must accept the new that is good but not forget the old that is appraised."

Today, man seems to be in a hurry, wanting to finish his work as fast as he can. The work of the spirit cannot be indefinitely accelerated. It is not by mere chance that the words "school" and "leisure" have the same roots, leisure in Greek being skole and in Latin, scola.

"Unleisurely," writes Joseph Piper, "is the word the Greeks used for ordinary everyday work." They only had the negative, a-scolia, just as the Latins had negotium. But leisure for the Greeks was not laziness or lack of interest; it was peace of mind to contemplate reality, an open spirit to understand the intelligible. The task of a university man, be he student or teacher, is to study, to reach a higher and deeper knowledge of what is.

If in a university, one must be free to contemplate and think, then, "Only those arts are called liberal or free which are concerned with knowledge; those that are concerned with utilitarian ends, that are attained through activity, however, are called servil," says Aquinas.

Leisure is not idleness; it is a mental attitude, a receptive attitude, in which contemplation precedes the apprehension of reality. The road to knowledge requires quiet, patience, and dedication. Learning cannot be taken in a gulp. You cannot feed knowledge as you stuff geese to make pate. Only he who is unoccupied listens and learns. That is why Cervantes begins his famous prologue to Don Quijote with these words: "Unoccupied reader..."

The task of an individual in the university must not be a torture but a pleasure, a delight, a joy. He who does not feel happiness in understanding today what was obscure for him yesterday does not belong in a university.

Wisdom and knowledge of pure science are not acquired through the desire to use them for the love of possession. Only through love can one find the truth. One comes to the university not for practical gain or economic results but to learn to think. By thinking, we achieve understanding of truth and reality.

It is a mission of the university not only to prepare professionals for the tasks that are urgent to a nation, but to permeate the whole social body with culture. The House of Studies does not give us knowledge as a ready-made product; it only opens the doors that lead to new avenues of thought. Science is not made, but rather is in the making; it is something that has to be done. And that work never ends.

A university, being a republic of men who aspire to learn, gives its students the opportunity to become acquainted with all the branches of knowledge. Of course, no one can study all of them, but daily communication with those who study different subjects teaches respect and consideration for all.

The medieval universities had an ideal system of communications. Then, it was possible for a student of any country to attend the lectures of, let us say, the University of Paris, for they all had a common language: Latin. In our day, the problem of communications is as great as it must have been for the masons in the Tower of Babel; even among the students of the same country attending the same university, the areas of communication are small because specialization the exaggerated specialization of our time has taught them different languages.

This has provoked President Lopez Mateos to say, "Sciences separate each other and, like ships in the fog, can only be recognized by blasts of their horns that alike might announce the proximity of the beaches of peace and life, or be an omen of the nearness of the rocks of war and death...The political areas into which our world finds itself split set different bearings, if not to pure science, at least to the cultural constellations that fall to opposite sides of a philosophical nautical compass. Within each one of these areas, the multiplicity of tendencies vulnerates the congruence of the whole. Thus by the growing variety of scientific dedications, by the reciprocal influx of uneven social systems and by the interaction of one on the other, in the age of the great continents, we find ourselves in the archipelago of cultures."

This dispersion of knowledge can only find unity and a sense of congruity in the university which has as central subjects the study of man and the cosmos. This will form an ethical discipline; if not in science, itself, at least in giving man a sense of the unity of life and the universe.

The universities are universal schools, as Julian Marias puts it, "They pretend to grasp all knowledge, and they exist everywhere." The modern Greeks call it panepistemino (all knowledge); they claim to teach the "globus intellectualis." It is an ideal which is rarely achieved in reality but which is aspired to by all. The aspiration of a country is to collaborate in the progressive development of humankind.

To belong to it, to know that one is part of a university, is a privilege and a responsibility. One must be ready to offer his services, his talents, his training, to solve the great problems that confront his country at each stage of its life. He, who has learning, acquires an obligation to serve his nation; he is a soldier in a common struggle--the greatness of his country.

He, who says "university," says culture, not civilization or technique. University studies aim at wider and deeper knowledge. They seek understanding; that is to say, the "why" more than the "know how." They aspire not only to preserve culture but to aggrandize it, to make men more humane and more apt. Technique is a prolongation of the hand, helping man to do and to make things. Culture is an extension of the mind, helping man to think and to understand.

Wisdom, as Plato noted, is born from amazement or wonder (thaumazein in Greek); from the ability of man to be surprised, to formulate questions, and to feel the mystery that surrounds him. Man continually wonders, unless, of course, he ceases to philosophize.

University men must be philosophers in the basic sense of being seekers of truth, of aspiring to understand reality. They must be proud of the privilege of belonging to a university, and they must be humble at the same time because they know that they know not. Karl Jaspers says that a philosopher should be like a child who knows nothing but who wants to know everything. University men, in all humility with the little they have learned, must go out into the world in a spirit of service and with a yearning to be better.

With such a disposition, the university will be the seat of science and art, a school of democratic citizenship, a beacon for public life, and a unifying center of specializations.

Its main goals are:

1. To keep alive the cultural estate or legacy and to increase it through constant study and research.
2. To prepare professionals in the service of the community and to train educators in higher learning.
3. To maintain a permanent interchange with the universities of other countries; to be up-to-date in the general advancement of culture.

Its subsequent goals are:

1. To saturate the social atmosphere with general culture and taste.
2. To provide an environment friendly to national and world problems.
3. To provide the necessary social conditions for the development of, and taste for, the arts.

Necessary to the fulfillment of these goals are:

1. Freedom to think and to teach with absolute independence from public power and pressure groups. This does not mean with hostility toward the State, since the State has perhaps the greatest interest in the achievement of the aforesaid goals.
2. A vocational selection of students and professors, since poor teachers and poor pupils are a cause of stagnation if not of retrogression.

To announce ends and to point to goals is an easy thing; the difficulty lies in finding the appropriate solutions for the right moment. But it is also true that we shall never find solutions for the problems that are not already clarified. We must start from the core of the problem and be willing to make the necessary sacrifices in order to carry out the changes that the times demand without forgetting the higher ideals.

This is a job for the young, and the young are always those willing to learn; that is to say, every man in a university.

But now let us look into the program at hand, this wonderful development program designed to help a modest but proud university in Mexico, the **UNIVERSIDAD AUTONOMA DE GUADALAJARA**.

Mexico has to solve its educational problem in the following stages:

1. Eradicating illiteracy
2. Requiring attendance in grammar school
3. Offering secondary education to those coming out of grammar schools
4. Making possible higher education at technological and university levels

It is easy to understand that the Government must give primary attention to the first three stages, although it helps the universities and other centers of higher learning as much as it can.

The growth of the student population in our universities is explosive. This makes the efforts of the Government insufficient in its attempts to satisfy the need for new accommodations and at the same time to maintain the high standard required.

Allow me to present the case of the National University so that you may have a clear idea of what I mean when I refer to student population growth. In 1926 it had a little over 10,000 students. By 1941 the number of students had grown to well over 18,000, and in 1961 the full student body was 67,880. Today, it is more than 70,000 strong. Sometimes a professor has groups of over 90 pupils, and a great effort is needed, many times in vain, to keep order and to focus

attention on the subject of study.

The budget was a little over three million pesos in 1941, and it is now approximately 170 million; this is still not enough. Insufficient budgets are troubling most of the universities in the country. Overpopulation is a main problem. What is gained in broadness is lost in depth.

Private enterprise does not seem to take any special interest in higher education. The Government, naturally, looks with very friendly eyes on support from private enterprise.

A private university absorbs a considerable part of the student population that cannot find a place in the official state universities. The students in a private university must help defray the expenses of their educations. This is not the case in the official institutions which are free except for minimum fees.

A private university can raise the standards of education, since it feels obliged to attain higher levels. In this manner it is a stimulant to the state universities.

The Autonomous University of Guadalajara, born under difficult circumstances 28 years ago, has maintained a constant struggle to survive and to raise its standards. In its efforts it has shown its capability and merit. It is conscious of its responsibilities to help Latin American education rise from its present low standards. It has shown initiative and persistence in its progress. It seeks new methods according to the needs of Mexico and Latin America. It knows it has an inescapable responsibility to help the growth of the country.

I consider the decision of this university to create a new structure, truly Mexican, adapted to our needs and not simply a copy or imitation of foreign institutions, to be of great significance. What is excellent for another country may be inappropriate for ours. We shall strive for our own identity.

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AUTHORITY

The purpose and nature of the community demand a social authority.

The question refers to the origin of the authority. Its existence should grow out of a free agreement between men and of the nature of the community, because it represents order and purpose among persons. A common end can only be obtained efficiently if the different activities are ordered and directed toward that end. Each man has his own goals, concepts, character, and individual faculties; if each man insists upon pursuing his own goal, no common ends shall be obtained--only particular ends. Common ends require the subordinating and the postponing of the particular to the general. The need for this arises not because men are all "bad" but, simply, because individual men by nature are selfishly directed toward their own goals. The community, on the other hand, has goals and special needs because it is a transcendent level of order.

As a result, in the community there should exist an agency to which the responsibility for the common welfare can be entrusted; that is, an agency that indicates and imposes what must be done in favor of the general welfare.

For this purpose, with all rights, the authority is the trustee and the manager of the common welfare. The authority is not truly the determined form nor is it the soul of the community--the form of the community is the order. But it must be considered as an essential property; that is, as a property that springs simultaneously from the same source in the nature of man as does society.

Consequently, the authority is not extrinsic; it is intrinsic to the community; not something accidental, but something necessary.

How can this be unified?

Wherever a community is born or established, an authority comes into being. The authority is determined by the level of the needs in the respective communities. Natural communities exist; without them human life is not possible. Proper authority for those communities is absolutely necessary. Free communities only occur under special and rare conditions. But, they will develop their own kind of authority in the same way.

Authority is the pre-eminence of one over others, dedicated to governing the community.

The social catholic ethic affirms (and it could not do less) that all power or authority is founded, in the last analysis, in the good.

Authority, in the primary and original sense, is the efficient and binding power of the good.

Authority in one sense is secondary and derived: the power of one person to order and command others.

Both doctrines coincide, in fact, in the problems and practical consequences. The second is blamed, in our judgment, and without good reason, with leaving man in a state of truly dangerous liberty.

The attribution and the extent of the authority shall be limited, in general, to the corresponding common benefit.

For the man who believes in God, it is evident that all human authority is obliged to do what is ordered or is prohibited by the supreme authority of God. There is no power granted to men that does not submit to God's authority. But the will of God has not only been manifested in the divine and natural law, but also in what the Church orders in the name and with the power of its divine Founder. No authority should order things which are bad in themselves. If it does so, it is in disobedience to the expressed will of God. When this occurs, it is because they abuse the authority; its exigencies are unjust and not binding.

The Authority has imposed on itself the following duties:

1. To set exactly the ends and the order of the community.

2. To preoccupy itself with the formation and appropriate distribution of work.
3. To promulgate just and necessary laws.
4. To watch over and demand compliance with the laws.
5. To compensate justly the compliance to the law or to sanction violation of it.

The Trustee of the Authority is determined by the nature of the community. It owes him respect and obedience.

1. Every man deserves respect, at least while he complies with his duties. The person invested with authority deserves special respect because of his position, independent of his personal merits; this respect is a tribute to authority by reason of the common welfare which is under his tutelage.
2. We do not owe obedience to all men. We owe it only to those men who direct us and have the power to command us. The power to command, without the corresponding obligation of obedience, has no sense, because it is ineffective. The rector of the community must possess the right to impose his decisions, or disunion and disorder will reign.
3. There is no human authority who possesses unlimited power. From the moment when he exceeds the field of his competence, he loses the right to demand obedience. There are four principal cases in which the authority exceeds its bounds:
 - a) When it demands something which the natural law or divine law contradicts. In such a case, to obey is a sin, and the mandate, therefore, should be refused.
 - b) When its mandates are not concerned with the goals of the society, or when they represent a usurpation of the rights of another. For example, a sport club may prescribe when and how the members are to comply with their team duties, but it may not exempt them from hearing Mass on Sundays.

c) When it favors some and is prejudiced against others in an obviously unjust manner.

d) When certain laws are the prerogative of a superior authority.

Man should follow his conscience, even against the order of a human authority; but he has the obligation of examining his conscience with care and without pre-judgment.

Man has the duty to form his own conscience. His conscience must judge and determine in accordance with moral law and reality, and not only in accordance with what appears best just for himself. In cases of doubt, he must employ whatever means are within his reach to obtain clarity and certainty. This may be done by reflection, prayer, study, advice of those that can give it.

When the proper conscience indicates to man, clearly and with all certainty, that he is obliged to work against human law, or that he cannot accept the responsibility to obey his mandates, the decision lies in his conscience and not in the will or the desire of the authority. Clearly and with all certainty, man must determine the moral qualification of what is proposed or of what is demanded and be firmly convinced within his own conscience.

Discipline is not only the question of efficient service within an organization in favor of an institution. It is in itself a vital ingredient of a good education. There can be no education worthy of the name without discipline--mental or moral. Professional preparation is impossible without this indispensable ingredient. Scientific methodology and capacity to think requires objective, rigorous, and highly disciplined thought.

In the past, the only method known of disposing a student toward self-discipline was by imposing a penalty if he did not attend to his obligation. A student must always have obligations which are well defined. As an example, he must be made responsible for the maintenance of the equipment which is entrusted to him. He must be taught respect for the scientific instruments which he cannot use until he gives proof of competence and responsibility. He must respect property, and he must be obligated to pay for anything that he loses or breaks. He must also attend classes, and he must respect the requirements established by each course in the same way in which he must respect rules and dispositions established by the institution.

But such discipline is difficult to create, and it is most difficult to maintain. Therefore, without authority to apply sanctions, the effort is lost and the system degenerates. It is necessary to establish measures of control for current situations rather than to trust to miracles or to make ephemeral rulings on the basis of a few cases that may themselves be exceptions. This is as critical a point as any other in actual education.

OUR IMPOTENCE TO APPLY SANCTIONS WITHIN THE CONTEMPORARY PROCESS OF EDUCATION EXPLAINS THE PRINCIPAL DIFFICULTIES OF OBTAINING PROGRESSIVE GROWTH IN THE EFFICIENCY OF ACADEMIC PRODUCTION.

AUTONOMY IN THE UNIVERSITY

Autonomy signifies that there shall be no intervention by the State or by the financial administration, academic or scientific, of the university. It signifies the liberty of selecting, contracting or removing personnel; of organizing the administration of the institution; of creating and eliminating courses; of teaching or research without undue interference; of paying salaries that the university and not the public determines; it signifies everything that is considered useful and appropriate within its objectives and within the limitations that are imposed by its financial resources.

But following the continental tradition, the university cannot ever be solely autonomous without also being "national." Obviously, the university must preoccupy itself with the general welfare and the great responsibility to the society which the university must serve and from which it derives its human and financial resources. It implies the obligation to act in the service of the community in order to solve the problems of the whole society and not only of one of its parts. It implies the obligation to take the proper initiative with a constructive spirit and with basic, objective studies.

By logic, this also implies a position of political neutrality. The university cannot permit itself to be the declared enemy of any governmentally constituted authority. No matter how justified this attitude might have been in the past, its continuation can not now avoid being detrimental to the country. In addition, neutrality does not imply the diminution of the university, neither in its enthusiasm nor in its concentration of interest in studying way of contributing

to the objective solution of national problems. It implies the elimination of any fixed attitude of hostility toward the government, and it puts an end to the use of the university as a political platform.

As the measure of these ideas and attitudes becomes an integral part of the university and acquires greater maturity - objectivity with responsibility - its prestige and respect will grow in the eyes of society. Because of the university's position in the destiny of the country, real accomplishments can be achieved only if the university keeps itself aloof from the daily surge and passions of public life.

To be effectively free and autonomous, the university must be in a position to demand respect. This respect can only be obtained with real authority, real knowledge, and real impartiality; these virtues will mould the university into a genuinely national institution. Needless to say, this type of social maturity can only be obtained with a great deal of patience and continuity of effort. As it happens with other social manifestations, the prestige of the university will grow organically.

It is also evident that the responsibility of reaching this objective belongs to the entire community.

The society and the duly constituted government will in the end become tired of giving privileges to a few to use the university abusively to benefit their personal ambitions. Then, so much in the legal autonomy which is in the absurd power of the students will suddenly disappear. Then, in the future, public opinion will show due comprehension on this particular, and will begin to cooperate without mental reserve in the effective transformation of the universities into national, not political, institutions.

In Latin America there does not exist a single legitimately independent university. Perhaps only in the United States are there a few such institutions, but even there they are scarce. The ones that can be considered completely independent through a combination of fortuitous circumstances--such as legal status of private universities, an affiliation with one or another religious denomination, a regional system of credentials recognized by the entire society, achieved over several centuries--have become emancipated from all forms of

direct or indirect dominion. And to maintain their exceptional privilege, they continue the wise use of their liberty, always in tune with the times and with the social imperatives. Those that are beginning to show symptoms of ossification and of institutional arteriosclerosis are announcing their own candidacy for the eventual loss of their liberty.

But this is a phenomenon so typical of North America and so exceptional that it probably would be unreasonable to aspire to such an ideal in the rest of the world. This is especially true in our epoch of collective thought and action. In Mexico there do not exist the sociological pre-requisites for the appearance within a short time of such superior institutions, genuinely free and responsible. Also, it should be remembered that Latin America lacks the legitimately "private" universities.

Those, so named, are almost all Catholic. The private institutions which are not Catholic can be counted on the fingers of one hand. So often in the past as in the present, apart from the State, the Church has been the only institution to maintain education and provide the money and necessary initiative to organize a university. Perhaps Latin America will soon dispose of individual fortunes or develop corporations large enough to finance new universities. Then we shall have the first real private universities in Latin America. Historically, however, only the Church and the State have had the power or have taken the initiative. This not only explains the actual absence of private universities but the lack of precedent for private education.

Whether Catholic or not, all of the universities that are not run by the State Government are equally obliged to submit themselves to the laws of education of the country, to the ordinances of the Ministry and to all special legislation that can be promulgated at any moment. This also affects curriculums involving professional education. In reciprocity, the state puts at the disposition of the non-state universities additional financial aid. But when funds are accepted, the control of their disbursement is also transferred to the state.

Latin America has attempted to resolve the problem of relative university independence in a different manner. First, the university of the State Government gave to the professorate a sacred position in order to protect the

individual from undue interference, even when the institution itself lacked the means of protecting him. Recently there emerged the concept of "autonomy"; that is, autonomy before the state, which is applied now in the majority of the universities, even though these are under the control and financing of the State. It is in the autonomy, then, and in its implication, that we must look for an enlargement of independence for the Latin American university, not so much in legal reality, which already exists, as in an attitude toward the rights and obligations of the university within its community. The liberty that the autonomy implies, as in the case of all social liberties, is difficult to create and maintain. In order to reach this very high aspiration, the entire society must become conscious of the fact that autonomy represents privileges that cannot be separated from obligations and rights which are intimately bonded to responsibilities toward all of the community.

Everyone who has studied the origin of the development of the university in Europe and in America points to democracy as an essential characteristic of the institution. The university, it has always been said, is a Republic of Letters. Many years ago, following medical thought, it was affirmed that the university is a "community of professors and students in search of the truth"; but it seems simpler and clearer as defined by the Argentinian Gabriel del Mazo--"a Republic of Students." As students, we are equally students and professors; and a professor who ceases to be a student is merely repeating his classes in an empty literalism. His republican orientation is indicated by his ethics of service.

The university cannot be a mere factory of professionals but must be a source of culture for the people. Each university student who enters the classroom is a soldier in the fight to improve the future of his people; each modern university is an organism of double action: inwardly, it generates a scientific advancement, stimulates and disciplines artistic talent, and forms in the classrooms the general staff of thought; and outwardly, it irradiates its beneficial influence over the social body and unites with works of public benefit in its tribute to the society which made it possible and which supports it and which built it up.

In order to realize that commitment, it is necessary that reality is studied

in the university in its fullness and that all doctrines are known. This indicates the importance of electives or "free" courses. For this reason, Nicolas Perez Serrano wrote: "When the subject stops being a communion of the devout who believe in science and it is converted in a platform of unilateral and not scientific propaganda, the liberty has been prostituted." It is necessary that the university be involved with the problems of its own time without forgetting the legacy of yesterday and the essential eternal. Let us remember the phrase of Huizinga, "We have to accept the new and good without the old assdy."

AUTHORITY AND AUTONOMY IN THE COMMON BENEFIT

The common benefit signifies a value which is distinct from the private benefit, and also different from the sum of the individual benefits. In this sense, the benefits of culture become part of the common benefits. We are not referring in this case to an art object as a cultural value, except as it applies as part of the cultural formation of the society. And this is regardless of what each man possesses as a person; he represents in himself just one partial function in the system of common culture of the society.

It will be said that this conception is platonic-delusive, since the cultural instruction is always a patrimony of each individual and not of the society. To this it can be replied that the average environment is not, for example, the average of many private spiritual attitudes, but that it is the spiritual state of the reciprocal relations. In the same sense, culture is the reciprocal interchange of instruction which is given among the members of the society. Therefore, it does not deal only with the formation of this or of that man, but with the reciprocal influence which results from the grade of culture of a plurality. For example, a philologist can find a personal satisfaction in his knowledge, but isolated philology is useless for other fields of study except for history. The individual can persist as a specialist because of the growing impossibility of one person being able to dominate all fields of knowledge. But it does cultivate and add to other fields of study to place specialization at the service of total knowledge and of culture as a totality by means of spiritual interchange and communication.

Therefore, culture is a value that makes man more perfect individually. But it is also a value which enables men to practice among themselves a highly elevated spiritual interaction. In this way, the cultural value is converted into a common object, commonly desired; then it becomes a common benefit. Each individual takes charge of a partial function. Consequently, the common benefit is real in the sense of a value actually realized in each one of the singular members of the community. But it does not represent just the sum of the vital benefits and of the welfare of each one of the individuals. It is essentially distinct from the personal common benefit. That is why St. Thomas Aquinas speaks of the specific difference between personal benefit and common benefit.

The representatives of all the cultural fields, when in a situation of spiritual interchange, effect a common task and create a common value which is over and above individual labor and culture. In this manner they carry out the task commended to man of knowing and spiritually dominating the visible world.

In referring to this domination of the world, one should not think of an external work (common benefit as an objective event), except as it exists in the spiritual development of men in a reciprocal agreement.

The common benefit as a judicial standard can be placed clearly above all three judicial philosophical problems:

1. That individual rights have the same judicial foundation as the rights that apply to all members of society. Individuals, therefore, achieve rights in the personal sense by becoming members of society.
2. The problem of the society as a judicial "person" finds also its proper logical judicial foundation. The individual member of society finds himself judicially ordered by this standard of right, not only one with another but also with respect to the totality. In the figurative sense, this judicial totality can be thought of as a "moral person."
3. The requirement of judicial pluralism equals the need for common benefit to all individuals. Then this common benefit becomes, as a standard of rights, the judicial nature of society. Therefore, it is evident that all members of society retain their autonomy in the circuit of their common benefits. Thus, society cannot become a number

of judicial systems absolutely independent of one another and still maintain unity of judicial rights. For it is the unity of judicial rights that guards against the violation of natural rights.

VALUE OF AUTHORITY

Thus, it is understood that the authority is found in the essential relations within society. And these essential relations must be looked for in the judicial circuit, as it has been exposed opportunely by Th. M. Zigliara O. P.

Th. Meyer states that human society is "constituted" in the real order by starting from the social authority. Thus, all social action is also constituted by social justice. Moreover, this is determined only by social authority, which is also the only guarantee of a permanent way of conducting social affairs. But this determination, which is always formulated anew, belongs to the society. This idea can also be formulated in scholastic terms as follows: The intrasocial authority is constitutive of the society by means of the participations in the presocial authority, found in the "natural" state of man.

Thus, the authority is a great benefit for society. In this way, St. Thomas Aquinas, in considering this ethical criterion and judicial fundamental of authority, speaks of it in very elevated terms. Therefore, legal justice, that is to say the virtue which is preoccupied with common benefits, sustains the "architectonic" and constructive authority. With this it is not affirmed, as it has been observed, that the individual cannot contribute anything to the common benefit other than his own personal responsibility to respect orders of authority. The argument which leads us to affirm the necessity of the intrasocial authority does not go against the individual's initiative, except that it affirms simply that the initiative which proceeds from the individual is a directed initiative also for the common benefit.

It is easy to enunciate the ends, to point out goals, to foresee ideal possibilities. The difficulty is to find in each epoch the appropriate means of complying with these ideal ends. This is the greatest task of the university.

This is the task for youth-young men, regardless of age-for youth is a spiritual state, and all who are willing to learn remain young.

AUTHORITY AND AUTONOMY IN THE COMMON BENEFIT

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PRESENT SITUATION AND FUTURE PROSPECTS OF THE LATIN AMERICAN UNIVERSITY

The Latin American university must consolidate its autonomy and acquire a greater portion of real independence. The best legal system of obtaining more liberty consists in transforming the state university into a private foundation. Many years ago the CAPES recommended such a thing for Brazil; then, this past year, the matter was newly considered in a study by the School of Political Sociology of Sao Paulo, which has now been placed on trial in the recently created University of Brazil. With such a procedure the university would be:

- a) Legally independent and private;
- b) Financed by annual donations from the state, more or less as it is done in Great Britain;
- c) Free of control and state interference;
- d) Completely dissociated from the regulations of civil service;
- e) Politically neutral.

THE STRUCTURAL REFORM

- a) Diversification of the educational facilities and centralization of the administrative responsibilities;
- b) Enlargement of the "base" of the educational pyramid;
- c) Integration of the courses, of the curriculums, of the equipment, and of the personnel;
- d) Breaking of the monopoly of all the academic matters controlled by the traditional professional faculty;

- e) Elimination of the precedence given any one subject;
- f) Revision in regard to the statutes, regulations, resolutions, and educational codes.

THE ACADEMIC REFORM

- a) To promote a new educational philosophy and a new relationship between professor and student by:
 - 1) Promoting the practice of an independent thought and logic instead of memorization;
 - 2) Replacing the rebelliousness and the hostility against all forms of authority by cooperation, interest, respect, and discipline;
 - 3) Instigating student activities more productive than their political organizations.
- b) To adapt new educational techniques tending toward:
 - 1) Elaboration and integration of the curricula;
 - 2) Modernization of the existing courses and creation of new courses without additional administrative personnel;
 - 3) Establishment of a calendar for the university with semesters clearly defined;
 - 4) Elimination of the actual dichotomy between the course material and the examination;
 - 5) Elimination of all the oral examinations;
 - 6) Careful selection, admission, and supervision of the student;
 - 7) Orientation, guidance, and assistance in securing employment for the student.
- c) To introduce on a greater scale sports and athletics and to create a department of physical education well organized for all of the university;
- d) To restrict to more reasonable proportions the number of subjects required;
- e) To coordinate the basic introductory courses with the advanced courses;
- f) To increase the teaching personnel in all fields;
- g) To establish academic criterion for the selection, the education, the expulsion, the examining, the granting of grades and disciplinary measures;

- h) To promote the development of science by creating a proper environment at the beginning with solid courses in introduction;
- i) To improve the educational system by establishing academic degrees with uniform requirements equivalent to B.A., M.A., and PhD.;
- j) To create a program of "General Studies," cutting departmental lines, with various combinations of courses that can be tailored to the individual.

THE POLITICAL REFORM

- a) To establish and promote genuine university politics at the level of the University Council.
- b) To prepare and approve a list of principal priorities relative to the development of the university, and then to carry out each stage with a true continuity;
- c) To extend the contact and involvement with the community, industry, commerce and agriculture;
- d) To consolidate the position of the university within the panorama of the economy in the growth of the nation, converting it into an instrument of useful development;
- e) To authorize new constructions only after the activities which are benefited by them have been put on trial in an old building in order to define and establish empirically the relations interfunctional between the members of its personnel;
- f) To establish a master plan for the development of the campus.

ADMINISTRATIVE REFORM

- a) To centralize all of the administration of the university by:
 - 1) Taking from the General Secretariate all of the administrative matters of the university;
 - 2) Naming an Administrator of the university;
 - 3) Creating a new staff of administrative personnel.
- b) To integrate all of the criterion and all of the administrative practices for the university for the admission and selection of the personnel and for the faculty rights and obligations, salaries, tenure policies, insurance, pensions, and other employee benefits;

- c) To dissociate all of the personnel from the statutes, regulations, and limitations of the civil service salary;
- d) To execute personal contracts with all administrative and teaching personnel of the university;
- e) To create a centralized file of personnel;
- f) To eliminate the employment of students in the administrative areas.

THE PHYSICAL REFORM

- a) To obtain the financial independence which would allow the universities to dispose of the annual subsidies without any imposed conditions. The best way of obtaining this is to establish a legal percentage of the government's annual budget, automatically guaranteed and given at the beginning of each year;
- b) To liberate the university from undue state government financial "red tape";
- c) To revise the budget routine and establish only a limited number of set categories, such as minimum salary, equipment, maintenance, and construction;
- d) To see that superior teaching is duly compensated;
- e) To see that the university is not closed to students who have the intellectual capacity but who are poor:
 - 1) The tuition would be eventually established on the basis of matched funds, the student and the university each paying one half of the cost;
 - 2) A fund should be established for scholarships.
- f) To employ a professional fund-raiser to look for sources of additional income for the university. This could be helped by the establishment of a program of donations by the alumni.

THE SOCIAL REFORM

The social development depends on qualified human potential. All of the arguments of this analysis point to this conclusion. It was also seen that the human potential is more scarce. But there is a wealth of personnel in Latin America not

exploited and at least partially qualified who could immediately undergo reorientation toward social activities and social improvement.

PROGRAM FOR DEVELOPMENT OF THE AUTONOMOUS UNIVERSITY OF GUADALAJARA

In order to design an effective university plan, it is indispensable that the realities in which the university itself is to be recognized. These realities are social, cultural, economic, academic and political. In ignoring these there is risk of creating an utopia, - in taking them fully into account one may aspire to a more relevant and efficient function which can succeed under the circumstances. This plan attempts a comprehensive program that is viable.

The plan reaches its present stage by incisive study of the University's problems as problems of the Nation and of Latin America and seeks an archetypal solution. It implies transformations which must be gradual, which do not interrupt communications with sister universities and which, through continuity, extends the scope of the university structure.

To have relevance to the economic, traditional and cultural environment and to the national development, the plan must avoid wholesale and injudicious transplants, and proceed without bias within the dictates of pertinence and experience.

THE SYSTEM OF HIGHER EDUCATION AND THE UAG PROGRAM

In presenting the development program of the Universidad Autonoma de Guadalajara (UAG) it may be well to mention some salient aspects of the system of higher education with which it is concerned.

The University in Mexico consists of three major structures: a pre-

university system of Preparatorias, the Professional Schools, and the Research Institutes.

The Preparatoria curriculum may be specialized and lead to particular professional training, or it may be one of general preparation which satisfies the entrance requirements to any professional school. For the course of studies known as the "bachillerato," the degree of "bachiller" is granted. (There is some confusion as to its academic equivalent in the American system of education, and it is often misunderstood as corresponding to the Bachelor's Degree.) The Preparatoria corresponds to the Tenth and Eleventh grade of pre-professional education, including the six-year primary school (Primaria), and the three year secondary school (Secundaria) and a two-year Preparatoria. The misunderstanding is based, in part, on the name of the degree and on the issue that the course content during Preparatoria is one of general education similar to Junior-College work or to the liberal Arts and Sciences Colleges. Under this policy, a high school graduate may have his work accepted in lieu of "Secundaria," and a university graduate, having the Bachelor's degree, may have that work accepted in lieu of Preparatoria. In Preparatoria, as in the Professional Schools, the studies are pursued in year-long courses. There is no system of "credits"; course substitution is infrequent.

The University proper consists of Professional Schools. Schools awarding degrees through the doctorate are called "Facultades" rather than "Escuelas." Students from Preparatoria enter directly into professional training. The training consists of selected theoretical and practical courses of instruction which are specifically relevant to professional practice in each field. No general or supporting training is entertained which is not specifically relevant to practice. For example, no further training in inorganic, quantitativa, or organic chemistry and mathematics beyond the Preparatoria is required of medical students; the architect and engineer take a good deal of mathematics, though not the same basic courses, and they touch on different aspects of subjects such as physics, since the curricula lead to different practices. None of the courses give a general survey of physics, biology and history; such courses are presumed to have been

covered adequately in the Preparatoria. Almost all professional schools require five years of study.

The Professional Schools operate independently and establish few, if any, interdisciplinary connections; in fact, geographic integration is not required for the system. (In one state, it was discouraged as a matter of policy.) The formulation of professional curricula is an independent responsibility of each school, subject to general policies. Most schools require a successful period of professional practice and social service, a professional examination, and a thesis before awarding the degree. To practice, the degree must be officially registered with the National Registry of Professions.

The Professional Schools in Mexico are: Sciences, Law, Philosophy and Letters, Engineering, Medicine, Architecture, Plastic Arts, Political and Social Science, Chemical Science, Commerce and Business Administration, Economics, Nursing and Obstetrics, Music, Dentistry, and Veterinary Medicine. These are not, however, the only professions. For example, the School of Sciences trains chemists and physicists, mathematicians and astronomers; The School of Chemical Sciences trains chemical engineers and chemist-pharmacist-biologists; the curricula, however, are independent.

The Institutes have as prime functions those of advanced study and research but do not operate integrally with the didactic functions of the Schools and do not award degrees.

The Institutes are divided into two main areas:

- a) The Technical Council of Humanities which coordinates the Institutes of Social Research, Historical Research, Esthetic Research, Comparative Law, the "Facultad" of Philosophy and Letters, the Center for Philosophic Studies, and the National Library.
- b) The Technical Council of Scientific Investigations, which coordinates the Institutes of Mathematics, Physics, Chemistry, Geology, Geography, Geophysics, Biology, Medical-Biological Studies, the National Observatory, and the "Facultad" of Sciences.

Some research is carried out by School personnel and, some instruction is in the form of seminars and short courses by the Institutes, but not as integral School-Institute functions. Not all of Mexico's universities have operating Institutes.

THE UAG ORGANIZATION

The UAG has a similar organization. It awards degrees in Commerce, Business Administration, Law, Medicine, Dentistry, Nursing, Chemist-Pharmacist-Biologist, Chemical Engineering, Civil Engineering, Electro-Mechanical Engineering, and Architecture under their respective schools. Provision has been made in the statutes for the operation of several institutes.

The specific curricula for these professions are designed in broad outline by the National University into which the UAG is incorporated. Minimum standards are supervised by the UNAM through a system of inspection. The inspectors must be acceptable to the UAG under the statutes of incorporation; therefore, they are proposed by UAG and selected by the UNAM. Degrees given at UAG have the same value as those of the National University.

In the light of the studies the UAG has made of the system of higher education as a whole and of its own special position, it has become clear that certain transformations are necessary (rather than simple expansion) in order to reach certain well established objectives of higher education which were not considered, or did not exist, when the traditional structure emerged.

One could not hope to institute a wholly new system of education without discarding pertinent traditions, values, and idiosyncracies. It would require a general political and academic reform.

On the other hand, simple expansion would entail (1) continuing to operate the Schools independently of one another; (2) establishing separate centers for the indispensable research function of the University.

Rather than perpetuate such uneconomical practices and duplications, with all their detrimental consequences for the students and faculties, it was decided to attempt to incorporate the desirable elements and functions through a set of simple transformations in the academic and administrative orders.

The plan consists of creating an integral structure of Schools and Institutes which encompass teaching and research for the staffs, greater uniformity of studies, more depth and a wider scope for academic interactions among students and staffs.

It proposes to utilize the Institutes to teach the basic subjects of the

curricula, while the Professional Schools, considered as the "applied" derivatives of the basic subjects, will deal with specialized material which does not form part of the common background of professional practices. Each Institute is to be composed of Departments whose academic and research functions will be concerned with the basic subject matter of the professions.

It is expected that such an arrangement will economize on teachers, on teaching time, on demonstration facilities, will satisfy the requirements of study and advancement of the staffs, and will enhance the cultural and technical capacity of the graduates. It is considered of special value in providing a broader academic and social milieu for the students; such an influence during the formative years can be the basis of better communication between the professionals in the society. This would tend to unify and harmonize their effects. Therefore, a prime effect should be to clarify the image of the University by increasing the relevance of its functions internally and externally.

Such considerations may lead one to expect that a very complex synthesis has been necessary. On the contrary; the scheme is straightforward. The heart of the matter is that a desirable administrative and academic structure for basic higher education can be incorporated into the present system of segregated professional schools by (1) integrating basic courses which correspond in content to the subjects taught in various schools and (2) by providing an interdisciplinary association of the fundamental subject areas. The net effect is that teaching and research can become associated by means of the basic subjects underlying professional training; the curricula may be thought of as threading through the Institutes and emerging in the Schools.

Therefore, the Institutes will assume the teaching functions of the Schools in regard to basic subjects, and, in addition, will supplement professional training with basic courses in the humanities or sciences, as required. However, instead of having one institute for each basic area, it is proposed to have three institutes covering related basic subject areas.

The Departments of Basic Subjects will be grouped in three Institutes; The Institute of Biological Sciences, the Institute of Humanities and Social Sciences, and the Institute of Exact and Terrestrial Sciences.

This arrangement is simple and tenable in Mexico. It simply integrates the facilities of the Institutes and Schools. The studies basic to any profession can be logically arranged among related subject matter, and the staffs of various professional schools can become associated to supply and supplement the Institute faculties. This will also improve academic interactions. It will insure coordinated coverage of general material by the association of professors and some study in depth by the specialization as individual, within each Department. The treatment of basic professional studies should profit by the influence of teachers associated to cover the subject and grouped comprehensively with related basic disciplines. The association of related basic subjects provides a broad base of the fundamentals from which the traditional professions are derived and from which novel opportunities arise for specialty and postgraduate training.

To decide which subjects and what departments would constitute the Institutes, it was necessary to analyze the course content of each School's curriculum to determine the type and extent of duplication of the subject matter. This permitted integrating the replicated material into single courses which could be taught in the Institutes. (See the School Curricula attached to the School-Institute Charts).

For this purpose, selected teachers and the Directors of the UAG Schools were asked to outline their courses and compare them with those taught in the other schools. The procedure determine accurately the similarities among the courses of the professional curricula, but it also provided an opportunity for the School directors and teachers to become well acquainted with the courses and staffs of the entire University. It was of even greater value that the staff in this way obtained a good understanding of the developing UAG program of studies, its intentions and operation, and were able to contribute their special knowledge. The understanding and cooperation of scores of teachers and professionals has been truly outstanding and most encouraging.

From the cross-correlation of subject matter, the UAG Planning Board determined, first, which subjects could be abstracted from the Schools into the basic subject Institutes; and, second, the types of Departments needed in

each Institute to cover the basic subjects which could be integrated. The Departments gave the name of the "common denominator" to the topics dealt with. (See - the Institute Charts).

This system of Institutes and Departments, was arrived at by the necessity of advancing toward certain well established objectives of higher education and toward other objectives which are more particularly Mexican and Latin American. The consolidation of the structural and the functional elements has been guided by the means which are realistically available to reach the desired objectives; a steady constraint has been impressed upon the project by the reality and pertinence of Mexican traditions, conditions, aspirations and values. It is felt, however, that some apparently limiting features may be actually unorthodoxies. It may be helpful to mention some examples.

The University has a Law School, but it will be noticed that the Institute of Humanities and Social Sciences has a Law Department. This arrangement develops from the fact that several schools require acquaintance with general and special aspects of the law (Commerce, Business Administration, Law) and that it may prove desirable to acquaint students from other schools (Medicine, Engineering) with elements of the law which, although not specifically required, do arise in other courses. Also research in law must be stimulated and research is an Institute function.

It is difficult to decide whether such subjects as deontology should be placed in a Law Department or a Philosophy Department; however, having them in the same Institute will permit professional interaction on the topic and, if necessary, its removal from one department to another.

A common aspect may be illustrated in the Philosophy Department. While it is expected that the core of such a Department will be staffed with specialists (philosophers), it seems desirable that the Introduction to Architecture or the Philosophy of Law be taught by architects and lawyers with real interest in philosophy and under the influence of the Philosophy Department, rather than under the special bias of their separate schools. It is desired that such architects and lawyers investigate philosophy as it applies to their respective fields and that such professionals have intercourse with related fundamentalists in economics,

sociology and so forth, who are also better placed in the Institute Departments than in their separate schools. Too often it is the case that Medical Sociology, to give another example, is taught by doctors who may have no other sources of information or guidance than other doctors.

We have encouraged the development and application of this principle in other instances, but not only for its interesting academic possibilities. These associations of architects, lawyers, and medical doctors are desirable and particularly necessary in Mexico to convey a better integrated viewpoint to the students, the professions and the society.

Moreover, it must be evident that for some time, no Mexican University has been able to support a full-time staff sufficient to meet all the desirable and pertinent obligations of a modern, well-rounded university system. Therefore, we intend to utilize, also in an integrated fashion, the traditional part-time university system. Certain complementary positions, for teaching or research assistance, can be filled by part-time staff members in the Institutes. Their part-time association in the Institutes might well be their only formal connection with the University, but this should not be deleterious. It is, in fact, an economic necessity, and it is a vital link between University scholarship and professional practice.

Another aspect may be illustrated - The Department of Physiological Sciences includes sections for Physiology, Pharmacology, Biochemistry and Nutrition. The grouping is more or less logical except that somewhat less duplication might have been achieved by placing Biochemistry with Chemistry in the Exact and Terrestrial Science Institute. However, Mexico and Latin America have urgent interest in nutrition as a medical, biochemical and sociological problem, and the University faculty has achieved some distinction in Mexico in the field of pediatrics. It is felt, therefore, that the biological perspective is more pertinent than the chemical, and, conversely, that the influence of chemistry can be brought closer to physiology, pharmacology and nutrition by placing biochemistry in the Institute of Biological Sciences; there it can operate as a section of physiology or as a separate Department of Biochemistry.

It is also anticipated that it will be necessary to produce other professions or derivative specialties. The association of these sciences will be of great value for nutrition and dietology, as a case in point. These areas are particularly amenable to women. Capable women are not entering professional work in adequate numbers in Mexico, and new acceptable roles must be created for their participation. Nursing is poorly paid, virtually served by unions or the clergy, and does not attract a sufficient number of women. However, with the resources of such Departments, adequate curricula could be appended to nursing, or developed separately, to produce qualified school nurses, science and hygiene teachers and dieticians for schools, health centers and hospitals.

The inclusion of a Pathology Department among the basic biological sciences is questionable, but it may be justified as a basic study in support of several professions and in connection with histology and cytology.

The Department of Hygiene includes sections in support of several professions and should bring together interested professionals of several schools. It is a basic area which is not used extensively enough in support of education, social welfare and medicine. It is anticipated that Health and Physical Education will become a very prominent aspect in connection with this Department, or as a separate department, in view of the recognized necessity for stimulating sportsmanship and physical development practices in the University and Secondary Schools.

CONCEPTS OF PROPOSAL FOR THE PLAN OF DEVELOPMENT OF THE AUTONOMOUS UNIVERSITY OF GUADALAJARA

These are basic premises behind my work in architecture:

1. The idea of art as expression.
2. The idea of architecture as an art.
3. The concept of architecture as an organic expression of society and the social environment.

These are the principal concepts of the project:

1. The concept of the creation of a CAMPUS - the physical and material concentration of the elements of a university in a meaningful order.
2. The concept of the concentration of the administrative group at the CENTER of the campus. - as an expression of the authority of the university and as a link with society outside the university.
3. The concept of the creation of a central PLAZA - a central communal space expressing the social tradition.
4. The concept of the formal ORDER of the Academic Institutes in close relationship to the administrative group on one side and the Schools on the other side providing an expression of the basic disciplines of the curricula and as a link between the administration and the school.

5. The concept of **FREE DISPOSITION** of the Schools expressing the autonomous character.
6. The concept of **PROGRESSION** and **CONTINUITY** Administration between Institutes, and Schools.

These are the principal precepts for the project:

1. Provision on a clear separation between pedestrians and vehicles.
2. Exploitations of the prevailing wind for ventilation.
3. Accommodation of buildings to topography of the land and orientation to the sun.
4. Retention and respect within the project for the existing buildings.
5. Economical use of space.
6. The economic choice of materials and techniques of construction.

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La Universidad Teorica	Helmut Schelsky
Etica Social	Authur Fridolin
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Personalidad Universitaria	Lic. Raymundo Guerrero
Programa De Desarrollo de la Universidad Autonoma de Guadalajara	
Catesismo Social	Eberhard Welty

VIEW FROM NORTH

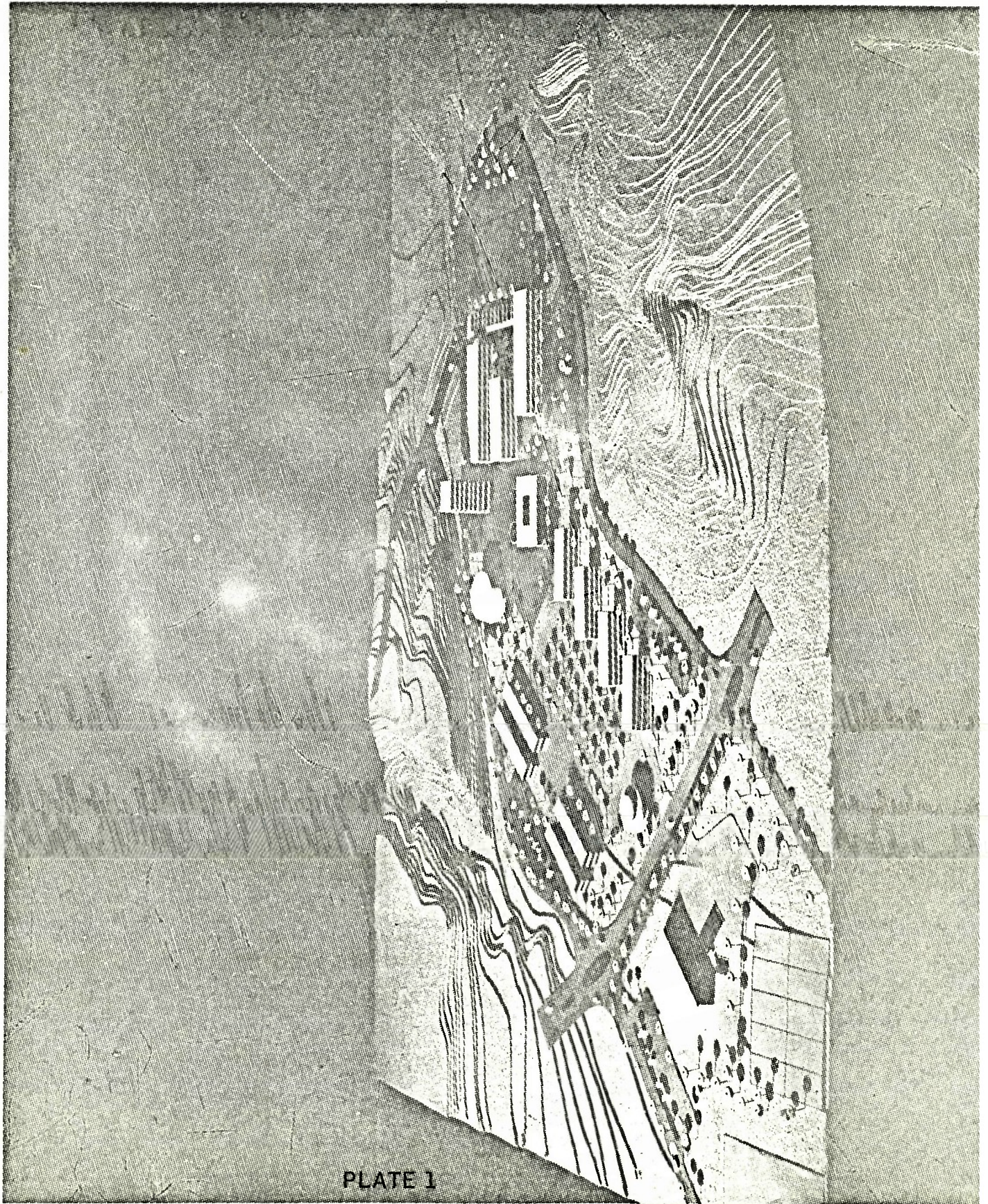


PLATE 1

THE GRAND PLAZA: LOCATED AS THE MAIN CONCOURSE OF CIRCULATIONS
TRADITIONAL IN CULTURE
HIERARCHY
SOCIAL ACTIVITIES

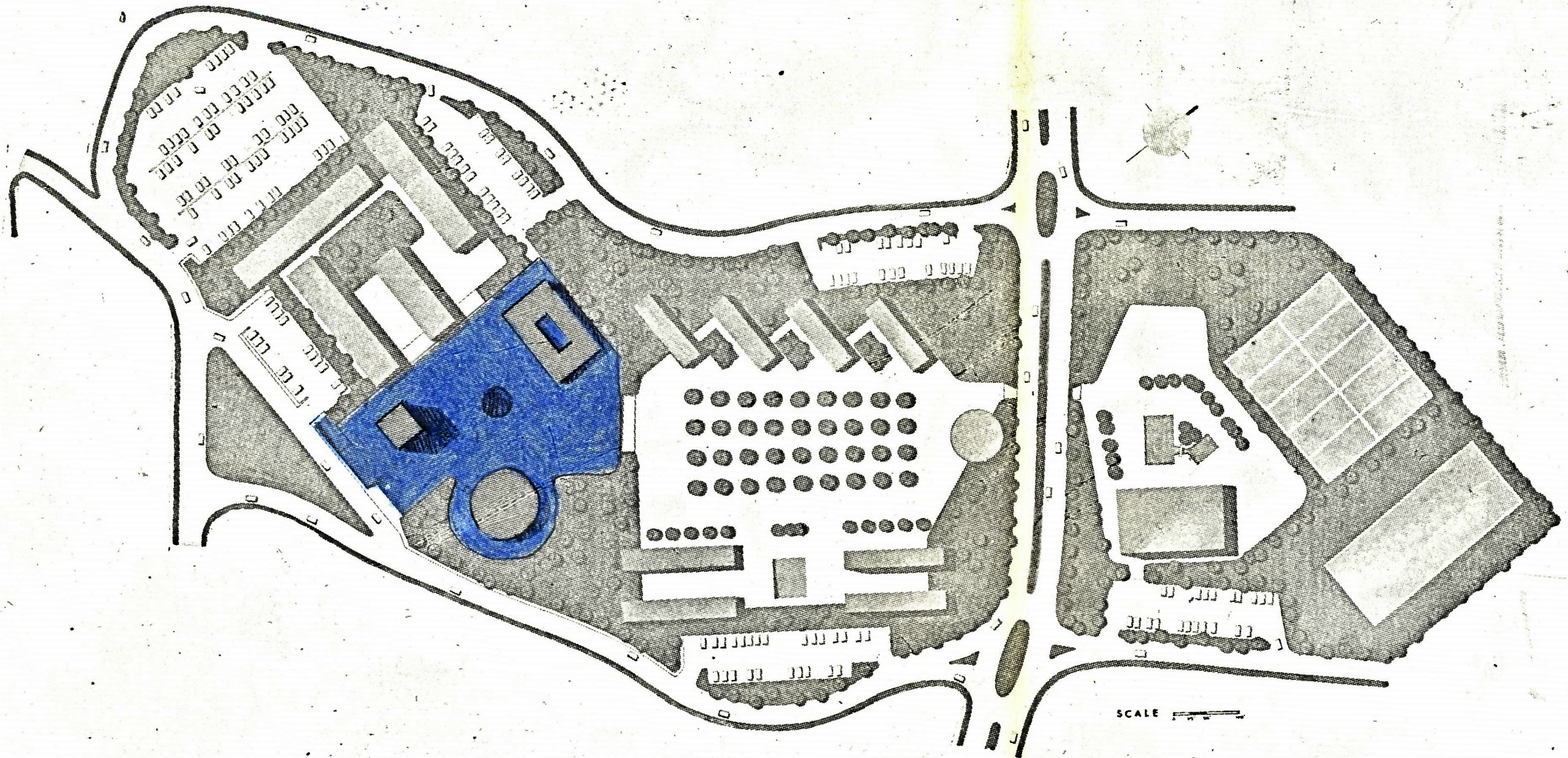


PLATE 2

CONSERVATION OF THE PRESENT BUILDINGS

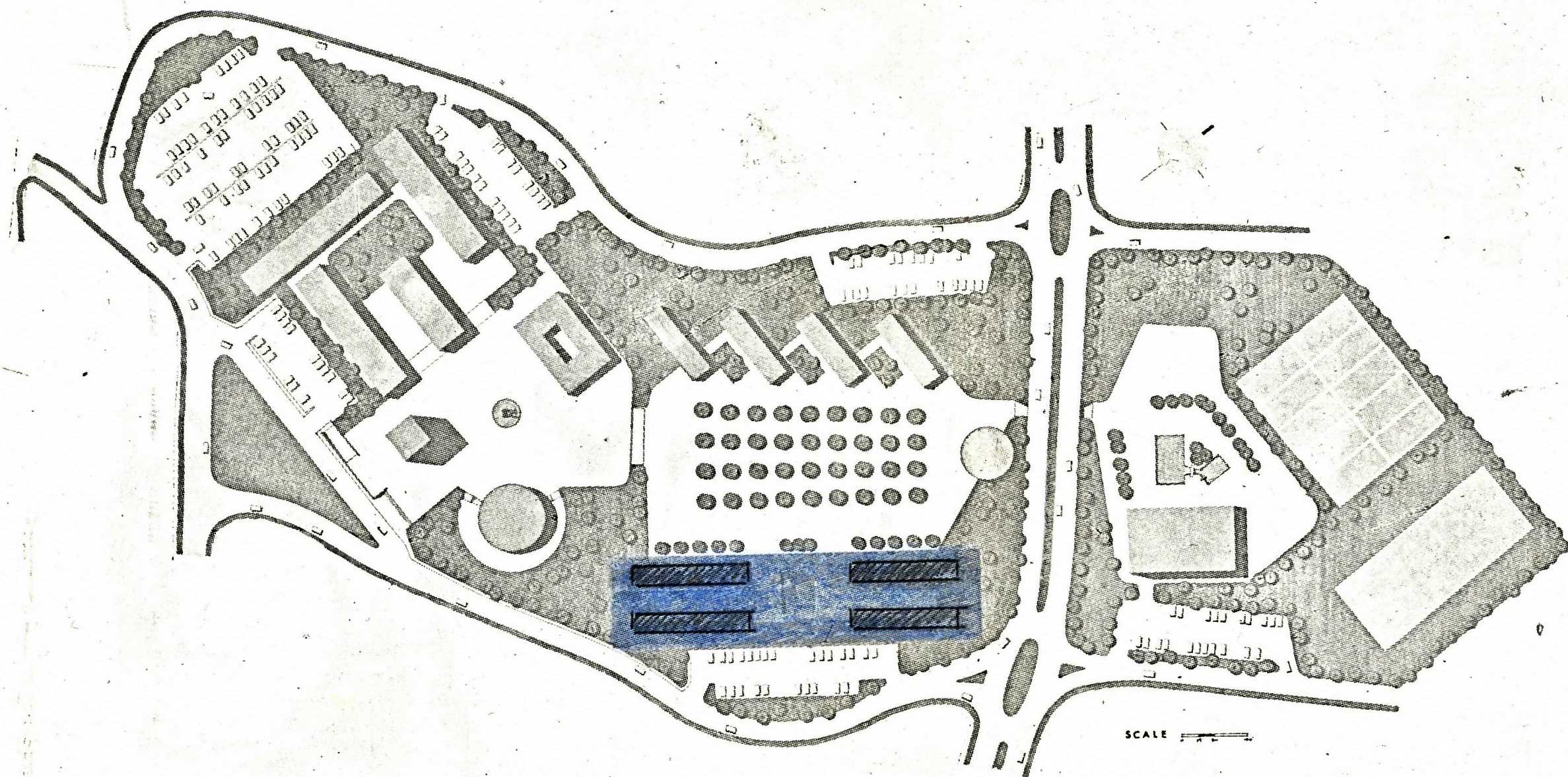


PLATE 3

ARTICULATION OF THE THREE INSTITUTES

INTERPRETING THE EDUCATIONAL PROGRAM ACTUALLY AS AN ARCHITECTURAL EXPRESSION

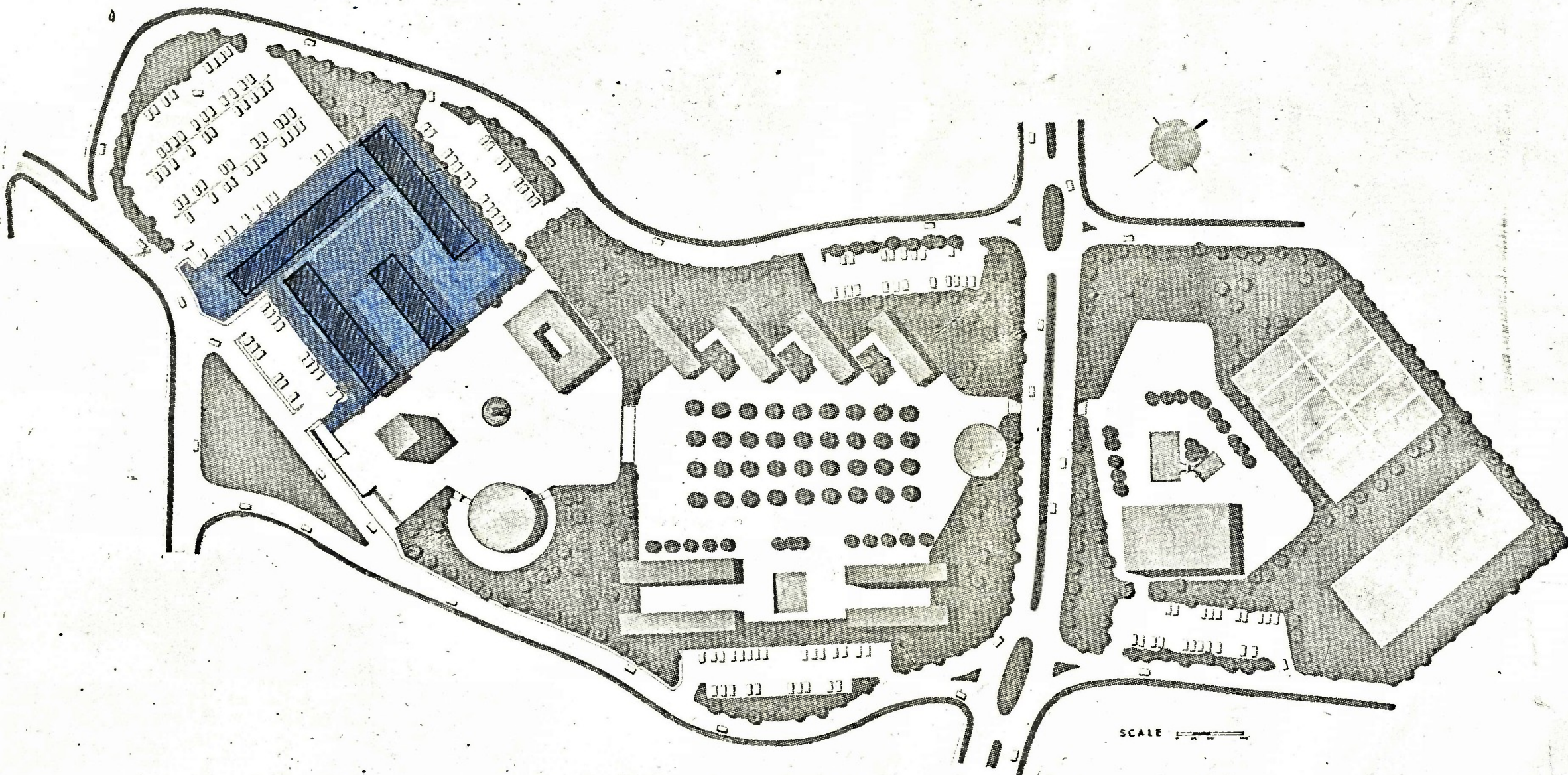


PLATE 4

CONCEPT CIRCULATION

CARS : PERIPHERAL PARKING

PEDESTRIANS AND CARS DO NOT CROSS

PEDESTRIAN CAMPUS

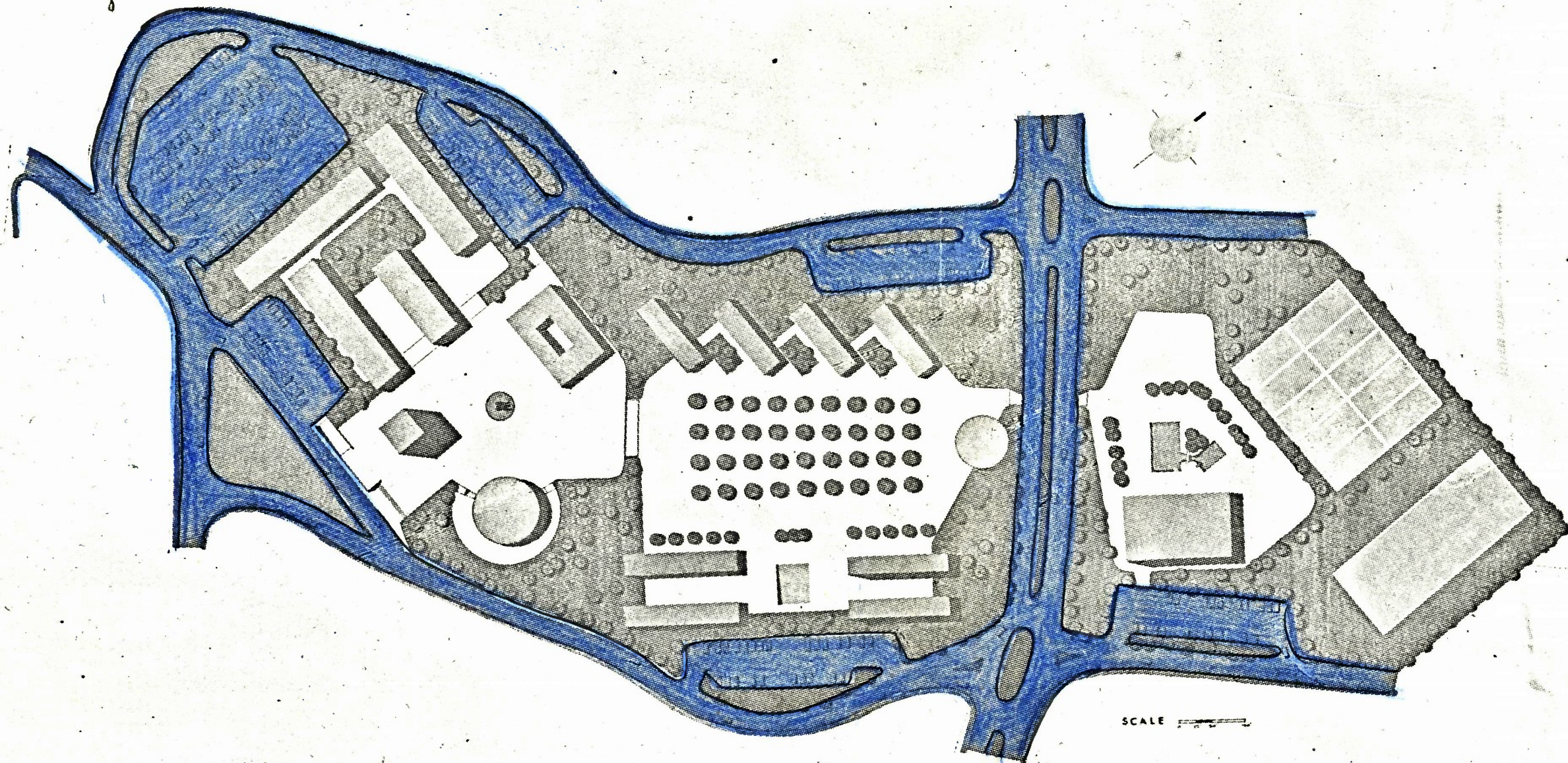


PLATE 5

ORIENTATION : TO WIND TO SUN TO VIEW

NORTH LIGHT FOR CLASSROOMS AND OFFICES

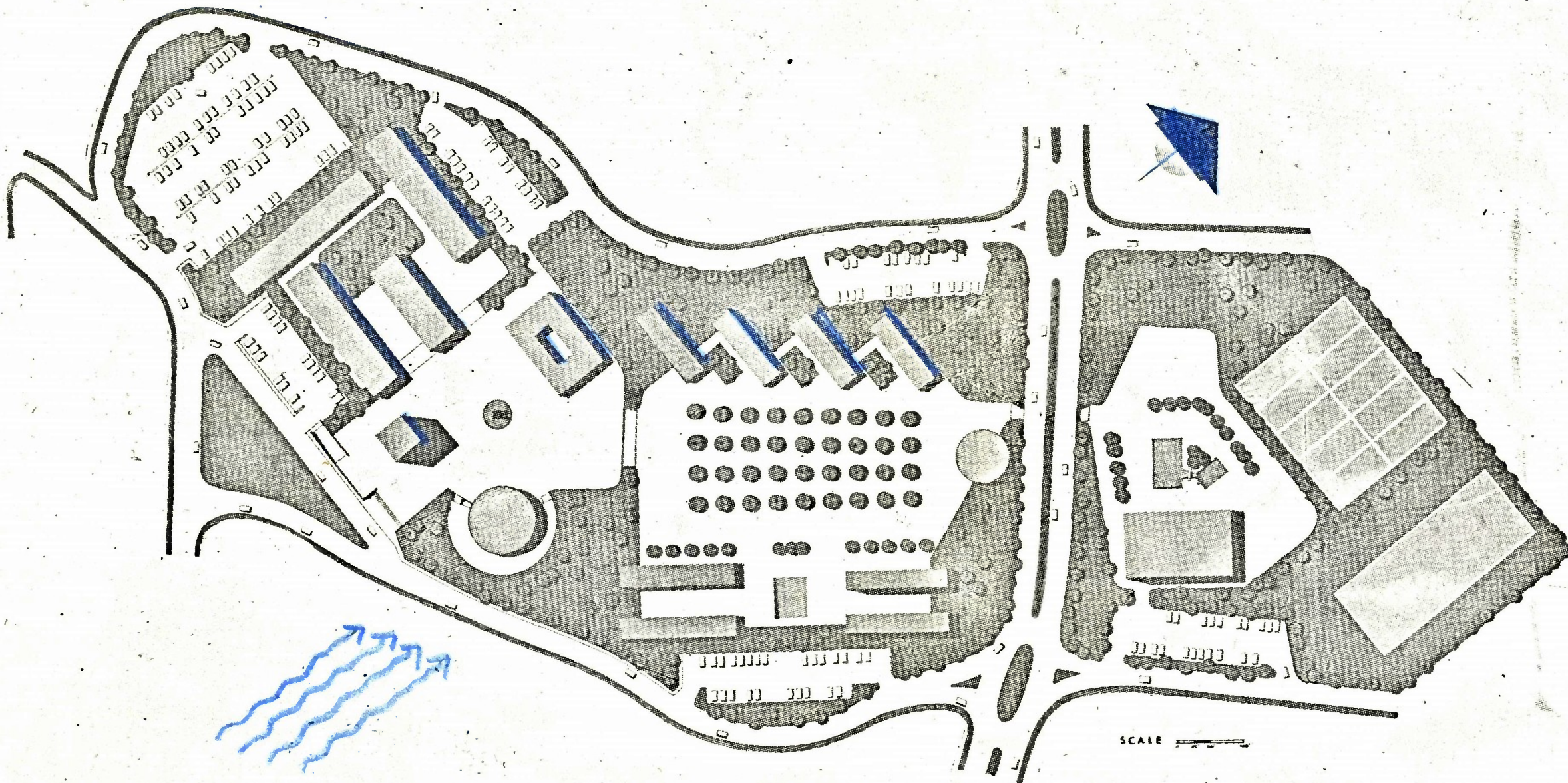


PLATE 6.

EXPANSION: THE DECENTRALIZED CAMPUS OFFER ORGANIC GROWTH
EACH ONE BUILDING CAN GROW INDIVIDUALLY

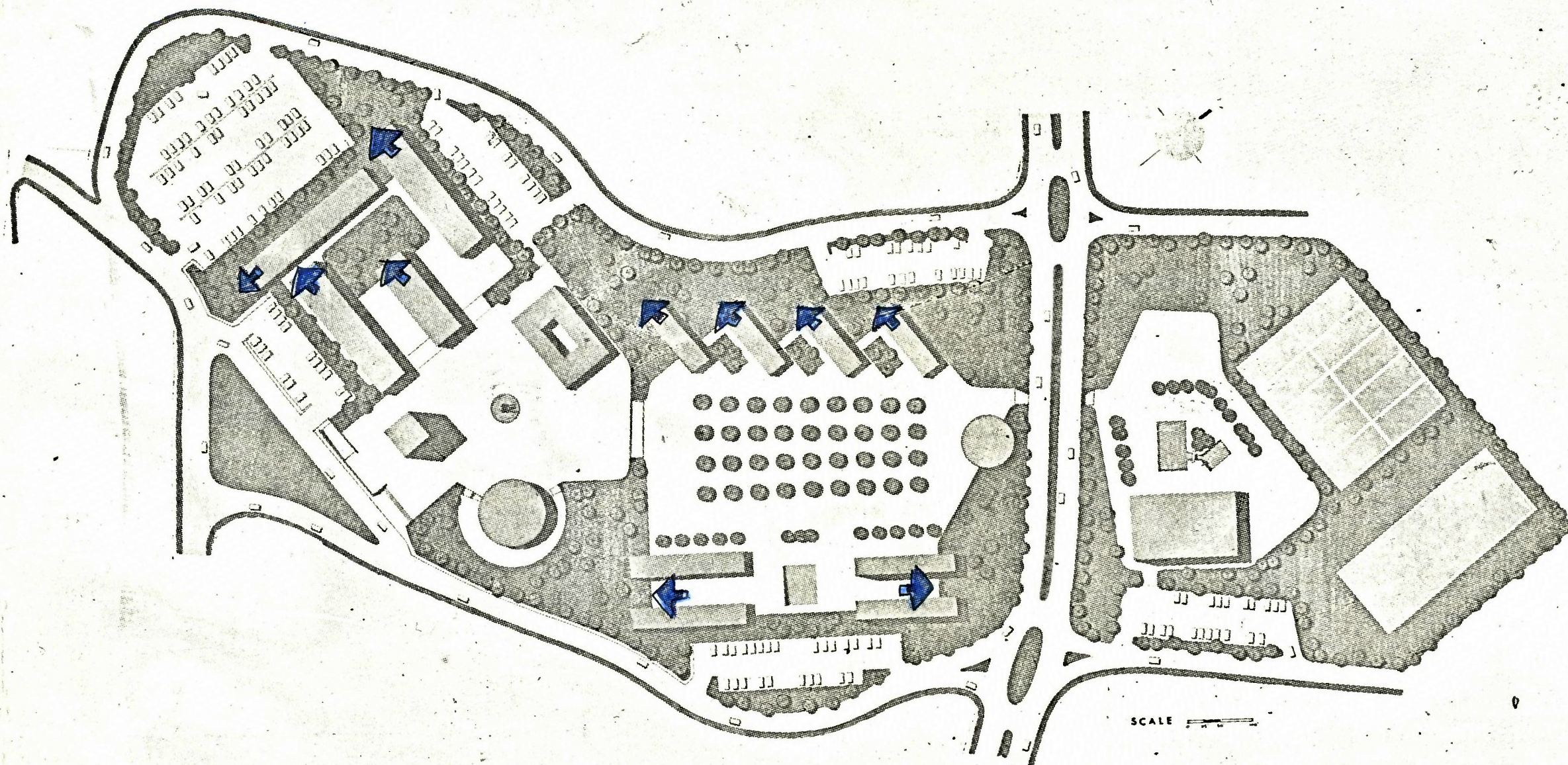


PLATE 7