

The Catholic University: Its Mission and Priorities in Underdeveloped Countries

Today, after “*Mater et Magistra*”, “*Pacem in Terris*”, “*Gaudium et Spes*”, and particularly “*Populorum Progressio*” and “*Octagesimo Adveniens*”, there is on the part of the Church, and within its social doctrine a well-being between the rich and poor nations of the contemporary world. Concomitantly there has been put forward, for the agents and institutions that personify the action of the Church, a definition of their role in the context of this vast program of action which today involves the whole in the fight against underdevelopment. It is necessary to consider at the same time the nature of this collaboration, which is situated on the plane of the transfer of resources, involving a division of roles between the donors and the recipients of an international cooperation proposed by the Encyclical “*Populorum Progressio*” as a duty on the part of richer groups and nations towards the economically less favoured countries and communities. And at the same time, in this huge mobilization of resources, in the various areas of action that lead to development, we must situate, in the university field, the specific mission in this task of the organizations of religious education, identified as they are with Catholic teaching and a clear view of the world and of man.

In this present paper we shall consider the question from the point of view of the recipients of this collaboration. But we shall go further and consider where responsibility lies for the achievement of development, starting with the collapse, or the relative

moderating, of international aid to the peripheral nations of our time. The frank approach to this theme, starting with a survey of the present conditions of the so-called Third World countries reveals the marginal character with which they can aspire to a change in their conditions, based on an attempt to change the present levels of international prosperity which has its centre of gravity or even its initiative outside their frontiers. In these conditions, the focus of the theme for the Universities of Latin America, Africa, or Asia, tends to be identified with current imperatives, to carry out a general policy of social change, on the economic, political and cultural plane, dominantly based on the factors that it is able to mobilize directly, and on the preponderant action of a policy model that comes from a national effort backed up by the multiple forms of cooperation and association on a regional or continental scale.

The fundamental factor to be investigated to provide a definition of the role of the Catholic University, in the countries of the so-called Third World, is the current situation of their development policy. In this way, the formulation of the specific mission of the Catholic University will result from the confrontation of the University's view of the world and of man with the concrete context that the policy bears witness to for carrying out the program that has been so clearly formulated by the social doctrine of the Church.

1. In Search of a Specific Mission

In a word, it is possible to identify the specific mission of the Catholic University in the developing countries starting with a triple "demarche" characterized respectively by:

- a. the identification of the role of the Catholic University, at the level of educational training, characterized by its clear and well-defined view of man which, in a development context is identified with the defense of the principles of the totality and of the hierarchization of the values to be activated by a policy of social action: cultural, political, social, economic;
- b. recognition of the compatibility of this view with the general development efforts of the national context

in which this University is to be found, and which, in virtually all the countries of the Third World, has become an object of planning policy with a designated role in the field of education for all its agents. In this respect it would be necessary to look at the concrete results of this policy of action as a long-term national effort, starting with the last decade, in the countries of the Third World and within it the success, the setbacks and the contradictions that such programs have faced, as a result of which it is possible to set up the concrete correlations between development and social action;

- c. a definition, as a result of the *specific* mission of the Catholic University in the Third World, through the role that it will play in overcoming these various contradictions that may show when faced with the imperative of social action, of the concrete characteristics of the policy of social transformation upon which those Nations have embarked. It should be pointed out that the search for the specific meaning of its role is not limited to the simple statement, generally speaking, of the Christian ideal of higher education, as part of an education for development.

2. *The Mission of the University "Ad Intra" and "Ad Extra" of the Cultural System*

A common characteristic of the underdeveloped nations is that of establishing a promotional condition for the affirmation of man, that is to say, in the teaching of "Populorum Progressio"; making the success of a certain policy — defined as a precise body of connected measures in the field of economic, social, political or cultural action — and within a historically defined time period, the measure of the greater or lesser well-being of these communities. Thus it can be understood how any attack on the overall process of change, through the concrete incidents of a development policy, would compromise the carrying out of the "promotion" and jeopardize the specific mission of the University. The "quid", then, of this specificity is induced from the concrete circumstance in which this "conquest" of man by development and of the obstacles opposed to the totalizing fulfillment of his being has been affirmed. It is in this way that the Mission of the Catholic University is not confined to the limited field of the

social sub-system — but extends to all the other sub-systems of society, insofar as there are to be found, in these latter sub-systems, the contradictions that hamper or weaken the full program for development.

However, a fundamental distinction should be established at once. In the cultural area its role is situated “ad intra”, as specifically functional, in the field of an “education for development”, and also of the full guarantee of a process of an effective generational articulation which the historical process of these communities demands. In the others, its role is situated “ad extra”: its function is restricted to the manifestation of discordance with the concrete contradictions that may be established between the various sub-systems implied by social change and, possibly, with the exemplary, or positive, manifestations of the re-establishing of the fundamental concordances in those aspects in which the political, the social or the economic field also involve the microcosm represented by the University.

3. The Present Situation of Development and the Challenge to Promotion

An analysis of the current prospects for social change in the Third World reveals a situation that is quite different from that which justified the hopes of the so-called development decade, as the fifties came to be known. It may be assumed that, if the rhythm of changes of the socio-economic structure is maintained, as a result of the so-called import substitution model, in full force in the post-war period, these nations would be able to achieve an accelerated increase in their per-capita income; a fundamental alteration in the occupation of their working population between the various sectors of economic activity, with a growing preponderance of industrial activity; an ever-increasing absorption of the subsistence economy by the internal market economy. In the same way this set of alterations, on the economic plane, should be carried out in harmony with various other profound alterations on the social, political and cultural planes of the process of modernization. The alteration in the occupational structure would produce a wide-ranging mechanism of social mobility, with a clear change in the stratification conditions of the country, either

through a process of rapid urbanization or through the offer of new prospects for social mobility within the industrial context. In the same way, in the political sphere, the old oligarchic or clientalistic formations in the exercise of power would give way to differentiated decision-making organizations, with the strengthening of the mechanisms of representation, of political pluralism and of growing popular participation in the carrying out of the process of social change. On the other hand, in the cultural field, the change brought about by development would lead to the appearance of legitimate intelligentsias. These would be expressed in the creative minorities, able to formulate the challenge of social change, giving rise to a particular view of the world and to a style of life in which would be affirmed the set of values through which development would be, on the cultural plane, the condition of personalizing and individualizing the communities snatched from the historical poverty of the colonial condition.

All the phenomena described in the various sub-systems, which would make up the radical and widespread change through which development would be identified with "modernization", are supposed to be moving in the same broad direction. The mechanisms would be cumulative; they would interact among themselves and in their simultaneity they would lead to an understanding of the social change faced by the so-called Third World countries, within the classical idea of progress of the Western World. The inequalities of wealth of the contemporary world would be identified with problems of *levels or comparative distances* from prosperity to be composed by a simple acceleration of the amount of resources and absorption of techniques, and by the continuity of the interactions which — with the traditional view of progress still valid — would lead to a simultaneous and harmonious change in the different levels or sub-systems in which a policy of development is to be seen.

4. *The Loss of Harmonious Spontaneous Development*

However, at the end of the seventies it is not enough to point out that the maintenance of the economic rhythm foreseen for development is more the exception than the rule in Latin America

today. If the present situation persists, it appear, preferably, within the models that it has come to adopt in the framework of a rationalization or a carrying forward of its results, increasingly on the basis of difficult options, in terms of allocating the remaining resources that are available in order to carry on the process of social change. These nations have lost the advantages of the state which reflected, in the first post-war years, the existence of transitory gains in their exports or the reserves of infrastructure availabilities or of a period of relative flexibility, even in international transactions. In such period also there had been no accumulation of the onuses of various internal vicissitudes in the formulation of the national development policy, or in the transfers of income between the different groups and classes responsible for their development. Today, carrying on their development policy in conditions of scarcity, of growing difficulties and the accelerated expansion of international imbalances, these countries are conditioned by attempts to recuperate their economic performance, which is confronted by options, often drastic options if it is to move the process forward, raising, often very dramatically the problem of the immediate generating cost of the policy of change that had never been proposed in the fifties. Among the new dilemmas are to be found for example the acceptance of the idea of concentrating the areas of change, with the inevitable cutting off of whole sectors of the community from the process of social transformation; the acceptance of technological standards resulting from the new and growing dependency on external resources, which may not imply the most desirable utilization of local labour; the reordering of the internal market in cycles of dependency that impose their poles of long term growth following a path that conflicts with the full realization of their economic potential. However, even more than the new limitations hereby imposed on economic development, the most important point to stress in the present day features of change in Latin America -- as in most of African and Asian Countries -- is the disappearance of that simultaneous, accumulative aspect in which one supposed there to be irradiation in the same direction as economic progress, of its counter-part in the field of growing social mobility; of the advance of political forms, or of the generation of an authentic cultural process in these communities. In fact, what we can see

at this moment are the multiple counter-weights or set backs on the paradigms of harmonious development of the mid-century.

On the political plane it is an increasingly common connotation for this performance to come as an effect of governments brought to the limitations of the democratic model; the clear reduction of participation in the political process, and the necessary conditioning of the pluralist forms of government, as a result of the demands of centralizing planning. Besides this, a process of effective social mobility has been thwarted, reflected in the growing phenomena of urban destitution and town/country imbalances.

From the cultural point of view above all, the profound modifications resulting from the appearance of power elite regimes, characterized by the strong rationalization of social decisions, would greatly reduce the opportunity for the creative role of the intelligentsias. The chance would be cancelled, as it were, for the formation of ideologies as a means of bringing popular assent into the process of change, or for the polemic required for the formulation of national development projects, in view of the rigidity of the models adopted as a reflection of the very scarcity of alternatives to face the present situation of increasingly diminishing chances to relaunch a thorough process of natural change. It must be understood that in the cultural field, the reflection of the increasingly technocratic aspect assumed by development is the elimination of the critical function of the agencies that form the intelligentsias and among them the University in particular. Indeed the implicit risk of this new social-historical articulation is that of creating a "tame campus", subject to the demands of planning: an instrument to implement its decisions and a mere provider of the necessary means for the achievement of the model put forward for the radical and imminent change of the community.

5. From Technocracy to the Tame University

It is easy to see the harm done to the cultural world by the risks involved in a technomorphic society that in the late seventies implies the organization of Third World countries for development: in the quantification of the various alternatives that may be

technically formulated for a policy of change, the quantification of the actual historical projects of these countries is substantivized. This is equivalent to investing the formulators *hic et nunc* of national decisions with responsibility for the basic problem of a country's destiny, or for the very feasibility, as a culture and as a community "in themselves", of the nations now setting out on the path of development.

Indeed the present precariousness of the conditions in which development is being resumed, and the dependence of the new take-off on measures that belong mainly to the economic order, make it inevitable that these initiatives should invade and condition the multiple manifestations of change, both in the public and in the private sector, in which there can be said to be a "mobilization" for development. But we should not confuse the rigidity of these immediate conditionings with the necessary inevitability of the direction taken by the process of change or with the definitive freezing of the polemic that should serve it as a natural environment. In this way, if one discerns at a certain period — as is the case with countries like Brazil or Argentina in Latin America — a monopoly imposed by planning on the determination of alternatives to the modelling of "national destinies" (*Populorum Progressio*): of the Third World countries there can be no doubt that this technocratic expropriation tends to come apart once has been overcome this situation of maximum difficulty or penury in the resumption of the development effort. For this to come about, the critical function of the intelligentsia, at this moment in danger of being mandated by the technocracy, must remain uninterrupted. In fact, it is necessary that an effort be made at once to conserve this delicate counterpoint, in which the specificity of both roles will not be inverted. And it is vital that, though latent at the moment, the function of the intelligentsia should not be confused with a simple echo or agreement representing the complete takeover by the University by a concept of development in which technocracy would have ensured a permanently *immanentist* perspective as far as its purposes and values are concerned.

In the outline of the present situation, in which development is seen with its vicissitudes, with its climate of unfulfilled expecta-

tions, with its multiple distortions, and also with the pertinacity of its resumption, one can define the concrete framework, hic et nunc, that now exists for the specific mission of the Universities in this process, and especially the mission of the Catholic University and the setting up of its priorities. The humanistic contents of the view, totalizing and transcendent at the same time, of the process of development, as the conquest and the foundation for man's "state of freedom", within its clearly defined Christian view point, detaches itself at each step from the contradictions and blockades of the present development perspective when faced with the imperatives of "promotion". And they provide the confessional University with its specific mission, based on the cultural system for which it is functionally responsible, and spreading into all the other areas where the process of development may be broken or distorted, as the guarantor of man's integral fulfillment. Indeed, this mission cannot simply be seen as that of an actor cut off in the specific sub-system in which it operates: the function of the University in the cultural field. One should also analyse the actions for which it is responsible as a result, in the first place, of the position of the University within the macro-social complex in which it operates, as an intermediate and organic community in the State Society; and secondly, within its own world, as a fully-formed community, in its responsibilities for the management of its own integral economy of community relationships. In this framework of conditioning, its actions, in the "ad extra" sphere, are identified with:

- a. the conducting of commendation or protest in the field of communication or of direct manifestation with the social environments outside the University and in the harmony or lack of harmony between its view of the world and that of society;
- b. the symbolic actions in which in the "microcosm" of social relationships that are inherent to the university as a fully-formed community, it paraphrases the ideal standards of behaviour that it assumes and requires of the surrounding society.

6. *The "Ad Intra" Mission of the Catholic University in Development*

In the majority of the Third World countries, especially in Latin America, this mission would be identified with the special

contribution that the Christian view of the world through the cultural agent represented by the Catholic Universities, gives to a policy of "education for development". The concept of education is becoming increasingly precise, especially with the demands that are made on it by "modernization", this being understood as the appearance of a whole new set of social functions and necessities required for the organization of a technomorphic society, in the old patriarchal economy, controlled by the colonial agrarian complex of exporting raw materials and importing manufactured goods. In practice, this imperative has been identified with the growing technological specialization of the University, increasingly striving to meet the demands of the industrialization process and the new equilibriums between the primary, secondary and tertiary sectors of the occupational structure of the country, as defined by national planning. Parallel to this, it corresponds to the reduced importance of the professions linked to the old complex and to the needs of a hierarchic and statutory like society. It is reflected above all in the way in which the University tries to meet the new and growing demands of a labour market brought about by the *entrepreneurial organization* — public and private — of production. It is expressed by the importance attached to *know-how*, which would correspond to the specific contribution of the University to the process of development. It thus has a direct impact on the improvement of the general productivity of social systems in developing economies, which becomes an ingredient of first importance throughout the formulation of a development strategy. From this point of view, and assessed according to the demands of "modernization", the professional contents of education are understood, within this policy, as the rapid organization of the professions of a high priority in the process of change, encouraged by a growing mechanism of stimuli and incentives for "technical careers".

The shaping of an education for development would therefore be connected with the following:

- a. an assessment of the *needs of the labour market*, starting with the advance of industrialization and the growing absorption that it involves, of capital and production techniques;

- b. the *identification* and the composition of the different *disequilibriums* that the structural change implied by industrialization brings about:
 - (1) either through inter-sectorial bottlenecks, expressed for example by the demands for a dynamization of the rural sectors;
 - (2) or for the expansion of the service economy, required in the process of urbanization;
 - (3) or through the sharp imbalances between the supply and demand of know-how, resulting from changes of the "ratio" in the organization of the production complex, with *sharp leaps* in productivity and in the absorption of labour.

As a result of this situation, the specific contribution of the Catholic University, restoring and lending value to the particular meaning of the cultural actor in the processes of social change, would necessarily be that of preserving the plenitude and the transcendency of its role in these contexts, threatened as they are — by the very lack of resources and by the growing importance of education in the strategy of change — by a hyper-functionalization in the sphere of a given clearly defined development policy. Of necessity, and in the context of a restoration and of a repositioning of its role in a broad sense, the Catholic University — and here as an affirmation of the University function itself — would define its mission as follows:

- a. reemphasizing on the cultural plane, properly speaking, its formation in the sphere of the University as the "social place" of the generational process and, therefore, of the transmission of a "view of the world" and of a "style of life", which should precede professional definition and training, which should follow and complement it;
- b. spreading and amplifying — in the educational process — the concept of professional training for development, having in view:
 - (1) the guarantee of an integral training by continually referring back in the specialized teaching to its interdisciplinary view and the restoration of the social totality in which it will perform its role;

- (2) the preservation of the continuity in time of this same training through the imperatives of a permanent education and of facing the problem of the high coefficient of obsolescence to which education is subject in a developing country;
- (3) the putting of the technical component into proper perspective, in a process of development that brings new value to the totality and consequently reformulates the definition of professional priorities, outside the strict projection of a technomorphic society.

7. The Specific Mission in the Cultural Sphere: The Search for Dialogue

In the first of the points mentioned here, it is necessary to stress that the Catholic University is faced with the need to redouble its efforts to ensure that successive generations, in the critical period of development, should have in the University a place to find and effectively incorporate the national historical experience. Indeed one should not see the student crisis in underdeveloped countries as simply a reflection of the generalized movement of criticism and protest, found today in all the great cultural centres in the world. There is something special about the effervescence of the Universities in underdeveloped countries. It is something directly connected with the specific articulation now shown by its "social time". It is typical of the initial stages of modernization that the process of social change should be greatly accelerated, which leads to problems involving the restructuring of the community which is subject to the mechanisms of industrialization, of urbanization and of the great migrations from its old rural complex. The result will be the rupture of the framework of experiences and references common to the socio-historical context of which these communities form part. In short, development profoundly alters the social memory of the communities in which it is at work; either through a lack of identity as far as its past or progressive experience is concerned or in connection with their present day relevances; or above all in connection with the level of expectations by which it measures the evolution of the near future and its fitness to have a part to play in it. This phenomenon of acceleration involves a sudden enrich of the capacity of contemporary generations to act as protagonists in the

take-off stage, called as they are to undertake a disproportionately large number of tasks requiring innovation and adaptation, unparalleled in former years.

8. *Education for Development*

Together with the role of the University as the scene of the generational process at the heart of a community's cultural process, it is of fundamental importance to lay down the lines of responsibility of religious higher education, from the educational point of view, properly speaking. That is to say, in the field of supplying one of the fundamental ingredients for the immediate growth of national productivity, expressed by know-how and by the enormous wealth of techniques demanded by social change on which it depends so closely, thanks to innovation, for its acceleration, or even its qualitative leaps. From this point of view, the problem involves the following fundamental demands:

8.1. *Constant and Wide-ranging Vocational Reorientation.*

Just as education — capital is often the only independent variable for this process of social transformation, one can understand the relevance of the vocational options for this effort, and how they will be situated, in a necessary dependence on the priorities and the tasks of national development policy. A new limitation is thus imposed on the unrestricted right to choose one's profession which would not take into account the importance of certain necessities in the framework of a "modernization" policy, or the importance of the new society; or which would pay no heed to the saturation or even the limited scope in some professions or, rather than weighing the functional importance of one's choice of profession, would attach more importance to its symbolic connotations, of status or prestige, linked to the values of the social complex *prior* to the change. Of particular importance is the work to be carried out by the Catholic Universities in the support and ordering of professional options, in the specific context opened up by development. And especially, in this framework, they should get away from a view of the professional hierarchy and of the importance of the categories of higher education that still reflect the standards of traditional society and the leading posi-

tion that was often occupied by the Church in this society. Within this imperative, it is necessary to stress the responsibility of Catholic education, in the field of vocational guidance, at the level of secondary education, either by emphasizing the collective responsibility for such a choice, in a situation where there is an extreme scarcity of technology and where those who are able to reach the higher stages of education are in a privileged position, or by conditioning the variants within certain basic options to stress those of greater social importance, or by bringing out the correlations between an abstract view of a profession and the exact framework of tasks and behaviour in which it would become socially useful.

8.2. Observing the Demands of the Labour Market

Another consequence of the relative rarity of complete professional education in developing countries is the need to avoid wastage, or the unproductive investment of the extremely precious and scarce capital represented by know-how. There is an ever more pressing need to have an effective proportioning of the demand for professionals, in their various functions, to the progress registered by the rapid change in society and the incorporation of new techniques in the process of social change. It is essential to establish a maximum level of coincidence between the opportunities that the market may present and the directing of the flow of aspirations and professional training found in the University. But in these demands for new techniques it must be noted that the opening up of new horizons is in no way continuous or unlimited. Just as demand may produce accentuated shortages, it may also lead to sudden saturation. And in this case the new expectations would have to be reduced so that the profound and systematic reorientation of professional options does not lead to distortions in the field of specialization, with social effects as negative as those that sprang from the insistence on the "non-functional" prestigious professions of the old regime. The forecasting of demands in the long and medium term, and its increasingly important connections with the very history of the evolution of productivity increases in Third World economies, have become today one of the most important requirements of a policy of "education for development". Clearly abandoning the

old ideal of a "scholar's" education, it also imposes a necessarily pragmatic determination, eliminating the refinement and the gratuitousness of traditional humanistic education that held away in the not too distant past in underdeveloped countries. To reach the ideal of Catholic University education, this imperative deserves urgent consideration: if not given sufficient thought, it could lead to a clash between an absolutized and uncommitted view of the "excellence" of University education and the social dimension that should dominate the deontology of the higher professions in developing countries.

8.3. *Constant Elimination of Obsolescence in Professional Education*

One of the characteristic effects of the speed of social transformation brought about by development is that university education in such countries is continually challenged by the obsolescence of the knowledge and the type of training given to the students. This is a reflection of the result of various specific characteristics of those stages, owing to the process of structural transformation faced by its economic society; of decisions taken regarding the type of productivity necessary to compensate for the imbalances and delays of economic growth, or of the standard of new techniques that they may directly absorb — without the costs of research and development — from the more advanced centres of the contemporary world. Hence the high degree of sensitivity of the curricula in the technological adjustment that the economy of these underdeveloped countries continually and often suddenly have to face. Hence, also, the importance of the ideal of permanent education in these nations, eliminating any idea of a completed training; clearly sharing the frontier between an *education* and a *professional qualification* as two distinct "moments" in the process of enriching the know-how of developing countries. Hence the insistence on the activities of readaptation and of "refresher courses", without which the educational capital — often obtained at the expense of considerable collective investment — would be dramatically wasted.

8.4. *From Specialization to an Integrated and Cohesive View of Professional Activity*

Neither should one lose sight of the fact that the absorption of these new techniques — which would lead to the ideal of “specialization” — occurs in a rapidly changing context, the product of a policy and a constant intervention in the real world, which cannot dispense the completeness of education and especially, the view of the whole in which are to be found the values or the defined ways of behaviour for which a particular student is trained. Hereby is reflected above all the aspect of social change, total and simultaneous, shown by development. And this, as well, within the time periods of a true mutation: it is the constant confrontation of the field of each discipline with the other aspects of the same reality covered by related disciplines that will ensure, above all, through a “reciprocity of perspectives”, the proper preservation of the scales and of the final importance of a specialization.

The already mentioned direct implication, in these cases, of technological conquests in a particular development policy, and of the immediate use of the dividends for an overall improvement in the system's productivity, modulate the demand for uncommitted investigation, or even the sophisticated urges of ultra specialization restrain specialization. What is more, the specific importance of education in underdeveloped countries, assumes this continuous dedication by the contemporary generation of the critical tasks of social change to the actual dramatics of the project in hand. One can in effect speak of a sense of national and objective set of priorities commanding the concentration of the best capabilities and to which would yield the urge of “science for science sake” of the mature countries and its sophisticated demands of ultra specialization. The imperative of an “education for development” would also lead to an overall grasp of the “country on making”, overdependent on the effort of a given and privileged generation. Such a feeling brings in a definitive concreteness and specificity to the idea of the “wholeness” of knowledge sought to be transmitted by the university.

The Catholic Universities do not then lie outside the clear tendency shown today, in most of the Universities of these coun-

tries, by the institutes of "national reality" — Brazilian, Argentinian or Mexican. In them having completed a specialized undergraduate course in the traditional manner, the various specialists are brought together again and, with the reciprocity of their viewpoints, lay down, as it were, a program of joint action, in the light of the vicissitudes of the development policy and of the contradictions that it may lead to.

9. *The "Ad Extra" Role of the Catholic University in the Development Process*

To start with, it has already been said that in the different contexts of the developing countries, the mission of the University goes beyond the sector in which it performs as a specific actor, that is to say, in the cultural and educational field. So it is not enough to stress its role in the process of training the generations, or within a policy of educational mobilization to bring about a general improvement in the productivity of the country's social and economic system. One has, therefore, to consider in what way, in the defense of humanistic values, within a process of total and accelerated social change, this role of the University — and "a fortiori" of the confessional Universities — appears whenever development loses its harmonious overall aspect in the contradictions that may occur between the various levels — political, economic or social — on which it is manifested. Or that may come to mean, through the actual characteristics of a social complex, as yet "in fieri", the capture or the exercise of "vicarious" functions among those sub-sectors that already bear signs of a distortion in the process of development or of the corrections that may be imposed on it.

In such a situation there are two outstanding areas of importance requiring certain "ad extra" behaviour on the part of the Catholic University. They are to be found in the sphere of the articulation of the cultural sub-system, respectively, with the economic and political sub-systems, faced with the drawbacks presented by the development in the late seventies.

10. *The Carrying Out of "R" and "D" in Developing Societies*

The first of these problems concerns the tension that exists between industry and the university, for the institutionalization

of research and of the procedures for scientific creation and innovation in developing countries.

It is not sufficient to stress the traditional characteristics of education in these countries which, in humanist fashion, detached the ideal of knowledge from the setting up of systematic conditions for research and experimentation, conditions that only appear relevant from the viewpoint of a "techno-morphic" society.

It is also unnecessary to insist on how the qualitative change, demanded for the industrialization and modernization of these communities has come to the point where it must be done with the massive importation of already "objectivated" research in the procedures, the routiness and the techniques with which the great new industrial complexes, largely built with foreign capital, have been transformed into the most dynamic sectors of development. That is to say that, especially in the field of know-how most directly connected with the organization of the industrial apparatus, the task of research has tended to fall within the field of action of the firm itself, and, already mediatized in its strictly operational inflections, to invert the conditioner/conditioned relationship between the cultural and the economic system, within the characteristic profile of the "domestication" of emerging societies in the Third World, as a result of the process of modernization. Certainly one can notice the opposite tendency in the huge, direct effort undertaken by the State to systematize research, together with the acceleration of the process of social transformation. But the speed of these challenges is unlikely to bring about the spread of these emergency measures to the cultural practice of the community and to the tradition of its University regime. And this risk would be even graver in the stage of going beyond spontaneous development, as long as the external sector and, therefore, the vast new concentrations of its economic structures are made increasingly responsible for the task of carrying out the industrialization of the old traditional societies of the Third World.

It is, therefore, imperative that the social statute of "R" and "D" be set up in these societies, with the University coming to fight for a share in the institutionalization of research and experimentation from which it has tended to be excluded in favour of industrial enterprises, where it has been reduced to an application

derived from techniques and resources that often ignore the quotations that would ensure the best use of the factors and resources available to the country for its development. If the present tendency persists, it can be predicted that the stature of "R and D", in underdeveloped countries, will never achieve the fullness and richness found today in the affluent nations. That is to say, with the University as a constant presence, at the centre of the process of change, with a two way flow of assistance between the University and the State and the industrial complexes. The latter already accepting responsibility for financing the costs of invention and innovation that are totally transferred to the University domain, making way for the effective transformation of "R and D" into an autonomous and truly "open" variable in the process of social change.

11. *The Institutionalization of the "Polemic" in the Developing Countries*

On the other hand one has to observe the vicarious role assumed by the University in the type of articulation now shown between development and the political plane of social change. We have already stressed how, after the spontaneous period of the fifties, the continuation of the economic performance, on the level of change, has been obtained at the expense of limiting the democratic model in all its implications. In fact, the new scarcity of alternatives in the resumption of change has been reflected, with the increasing rigidity of "planning", in the reduction of the margin for dissent, on the political plane of social life and therefore of the formative apparatus of collective decision-making. It is not enough to stress the emergence of the power elite regimes, in the majority of these communities, associated with the cult of rationality and the strictly technocratic definition of authority, with a marked reduction in the influence of congress and of the organs of representation in the running of these countries. We have already stressed at some length how the political models of the developing nations — demanded by the efforts of ever more intense mobilization to carry out tasks within shrinking historical time-periods — would tend to rest on mechanisms for the optimization of government decisions. They would make an appeal to direct emanations of a technocratic rationality convoking

a national consensus. That is to say, the counter-price of this accelerated and peremptory need for performance is the blocking in the political area of discussion of alternatives to the government policy as expressed in the guidelines of increasingly rigid planning. In short, the manifestation of social dissent and of polemics in the political field becomes extremely precarious — a polemic in which the judgments and the criteria put forward by the supporters of a technocratic government model could be confronted and criticized together with the premises on which their social orders are based. Admitting “ad argumentandum” the exceptional nature of these restrictions on the traditional democratic model for the sake of the speed and intensity of an experience of national mobilization for change, we could postulate the function, substituting the assemblies, that the Universities can perform in a power elite structure. It may be conceded that the need to “optimise” social decisions may, in these critical periods of the resumption of development, be free of the clash between the systems of interests and the transactions that characterize conventional political debate in collegiate organs of popular representation. But this does not exclude by itself the permanence of the “critical function” and, despite its high degree of technicality, the continuous questioning of the rationality invoked by the power elite regimes, and, above all, the analysis of the cultural premises underlying the special rarified view of the social process that they command. It is inevitable that in such contexts the University should come to be the centre of the polemic concerning the alternatives for national project and its realization, a debate banished from the conventional institutional settings for the expression of dissent and criticism of the political behavior of the country. The more extreme the technocratic nature of the development policy becomes, the greater is the responsibility of the University to exercise this function vicariously and maintain a standing debate on the themes that define at a given moment the way the development process is being carried out. And hereby eliminate the easy transposition between the ideological and the programmatic planes of a given policy, a policy that, through the limitation of the representative organs, is deprived of an exhaustive and constant discussion of its foundations and motivations. Still within this perspective we should not only emphasize the commitment of the

Catholic University to the permanent debate of the themes and questions that tend to be summarily judged by a technocratic regime. Above all, in direct proportion to the extent to which rationality, as a government paradigm, comes to repress and reject the complexes of interest, the behaviour and views of the world that conflict with its own point of view and its policy of intervention, it is the responsibility of the University to protect these views and enable them to be voiced on another level on which they can carry on their function and their role. One cannot then overlook the special attention given to the social sciences in the Catholic Universities, in that their high level exposure to the ideological dimension makes them especially vulnerable to proscription and restrictions, in the framework of a power-elite government and of the cultural apparatus that comes under its direct conditioning.

12. *The Catholic University, Paradigm of the Great Society*

In the "ad extra" emission of the University, we should not only stress the role indicated by the contradictions we have already mentioned, through which other social sub-systems, such as the economic or the political sub-system, challenge the cultural actors to behave vicariously, to dispute the functions that are being exercised unawares and in an anomalous excrescent form by other agents of the process of change. Being a community in itself, the University cannot, in its own internal economy, shrink from giving a demonstration of the perfect integration of the different levels — economic, political and social — in which it is seen as a microcosm of the great society. It must necessarily imbue them with standards of conduct that exemplify the type of ideal articulation that it prefigures for the community in whose cultural sub-system it plays its functional role, in everything it is a part of. Above all, at the time when the harmonious aspect of development disappears, the role of the Catholic University gains in importance as it makes of the community and of its specific relationships a paradigm of promotion. Nor should we overlook the symbolic value of this behaviour in such a situation, stressing, by its example all its manifestations of approval and disagreement with the concrete condition in which at a given moment development may affect human values.

The importance of such a paradigm is apparent, above all, on the level of the relationships of power and of the political subsystem of University life. There will be, especially in the stages marked by the contradiction between the economic performance and the preservation of the democratic models, the reiteration of the necessary convergence between these two extremes of the same promotion policy. Affirming its commitment to the complete development of its student body, the Catholic University cannot shy away from the understanding that it is fundamentally on the political plane that the totalizing view of the values through which, in development, the exercise of man is truly made, is affirmed. Particularly significant is the position of the Catholic Universities that may at this moment, in the measures that they undertake to ensure widespread university participation, transform themselves into the actual arcanum of man's rise, a challenge faced by the present policies following the utopia of development as instant "modernization" of a decade ago. The university remains the necessary refuge for assuring, in the technocratic era, a richness of a future through a continuous and inexhaustible proposal of alternatives to the present. On the one hand, the University cannot avoid to emulate the new broad post-conciliar movement of collegiateness, failing to emphasize the importance of co-responsibility and of a growing wealth of reciprocal viewpoints in the running of its immediate community. On the other hand, and to compensate for the consensus demanded by a development policy with shrinking alternatives, the role of the University is the result of transferring to the cultural field the meaning of co-participation, of self-government and a full share in a joint project from which the contemporary generations of the Third World have been cut off by the vicissitudes of their current economic and political models.

Candido Mendes
Brazil