

Peruvian University: Paradoxes, paradigms and contrasting models

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Abstract

This paper presents a synopsis of the Peruvian University historical process besieged by the insistent attempts to reform it. An always-colonial university and with a marked North-Eurocentrism, whose dynamics have passed between paradoxes and paradigms and between the competition of different models that are confronted today with the mandate of licensing and accreditation as new horizons. The Mariateguist perspective of critical and colonized knowledge rooted in the University, subject to criticism, as well as the university academic and union experience itself are the main sources of reflection in the face of a new situation of university reform.

Key words: Processes, Models, colonial, quality, accreditation.

1.Introduction

The year 1918 was the centenary of the Cordoba movement, initiated by young Argentine students from the University of Cordoba (1918) and spread throughout Latin America promoting a profound reform of the university that until that moment represented colonial, aristocratic and conservative viceregal interests; where university, society and state marched without contradicting each other.

Cordoba is the starting point for a university movement that raised a serious questioning and the need to transform the

university; as Carlos TünnermanBernheim¹ said 10 years ago, "The University after 1918, was not what it should be, but it ceased to be what it had been". In the light of the new circumstances, the 1918 movement continues to be a paradigm of what a university movement for a new reform means, its postulates and demands transcend the epochs in spite of the new

¹ Former Rector of the National Autonomous University of Nicaragua and former President of the Central American Council for Higher Education Accreditation.

changes and scenario of modernization and modernity. On the contrary, it embodies a force to reissue a new university reform in front of which today's youth is absorbed, but undoubtedly generations will reissue that will again shake the current university educational structures claiming the public university, its autonomy, democratic participation of students, teaching quality, will certainly transcend the intentions of privatizing liberal mercantilist economicism in front of a new vision forging competent professionals, critical citizens, with a liberating spirit.

This paper intends to express a set of reflections having as a scenario and object of discussion the Peruvian University, which has gone through different stages as society and its institutions have developed. The university discourses of its strata and political positions gave account of a reformist and/or "revolutionary" model, populist and modern renovator of the university, particularly in the 1920s and 1970s, but in practice they were won by the opposite current or in some circumstances in a shameful way detractor of their own ideals, hence the paradoxes. But at the same time, the horizon of the new renovating vision, the construction of a new future demands to resort to those paradigms that will give new content to the university work, that is why the need and the effort to respond to the following questions has raised: What is the process and changes that have taken place in the Peruvian University since its colonial

foundation?, How is the confrontation of the different university models expressed over time and what new scenarios are emerging in the face of the new university reform?

Enacted the New University Law No. 30220, in July 2014, the Peruvian government from the Ministry of Education and SUNEDU make efforts to set the new rules of the game of university development where the flag of greater scale and importance are the licensing and standards of educational QUALITY. For some, it is not a norm with which true renovation is achieved, for others it is an opportunity to reform the University; what is certain is that an institutional, academic and administrative movement has been generated, which, if it is well used and conducted, can effectively lead to praiseworthy scenarios and results.

2. Materials and methods

The present paper of reflection has been configured in a systematic and progressive way, beyond the direct data product of the permanent social practice. For its development, it was necessary to review diverse and pertinent literature of the case. The main sources to raise the content of this work were in a classic Peruvian intellectual named Amauta José Carlos Mariátegui, from his essay and writings on Education and the University, but in the same line as one of the renowned sociologists who raises the thesis of coloniality and globalization (Quijano A. 2002). Coloniality,

decoloniality with emphasis on the Eurocentric tradition, not only in the field of education but in the different dimensions of social, political and cultural economic development of Peru and Latin America, in the current context and conditions, the thought of Boaventura de Sousa Santos (2006) is suggestive to think the university system from the demand of the popular sectors transcending the myth of education for that of the profession; and regarding the historical models such as the Humboldtian and the Isocratic, the discussion at the XXV Latin American Congress of Sociology in Arequipa (2003) on the historical opposition of university models (María Hernández et al.) that with neoliberalism and the hegemony of the market, the Bonapartist style with different levels of mercantilization continues to be imposing (GermanáC: 2000); and finally, the bet of Sader et al. (2008) with the challenge of reinventing the university, especially in Latin America, and with regard to Peru of today, the new University Law No. 30220 will have a lot to do with the challenges and perspectives of the new University Reform as an immediate need to guarantee the true quality demanded by the modern university.

The great usefulness of the university reality observed and of active and militant participation in university life as an academic, as a union representative, the debates in the different Latin American Congresses of Sociology since 2003, constitute the empirical and direct basis

that has allowed the critical reflection on the issues raised to give body and content to this paper. The general method used is the qualitative method of analysis-synthesis of the information, highlighting the most significant aspects on which a process of critical reflection has been operated, seeking, above all, the configuration of a rational totality based on the parts involved and particularly the object of analysis.

3.Results

3.1 The Colonial University

The University was a great invention of the Middle Ages by the religious elites and the emperors, beyond whether the University of Bologna in the year 1155 or that of Cambrigde in the year 1209 were the first to be created. The fact is that in the thirteenth century there were already a dozen universities among the most important are Oxford (late eleventh century) Salamanca in the year 1218, in Spain, Montpellier in the year 1220 and Toulouse in the year 1229, in France, among others (Chauqui B: 2002) which then, from the crisis and great schism in the period 1378-1417, in the papacy favored the conditions for the creation of more universities where with the sponsorship of the church was taught in Latin, philosophy, logic art, rhetoric, with unworthy technical preferences. Today, the university worldwide has become one of the cultural and scientific institutions of great recognition and prestige for the scientific and professional training that generates knowledge, but at the same

time it is still subject to criticism and censorship by its members and the society itself, that are part of the political and critical university culture.

In Peru, with the colonial power of Spain and the clerical interest of that time, the university life begins with the creation of the Universidad Nacional Mayor de San Marcos founded on May 12 in the year 1551, product of the management and commitment of the Dominicans with a conservative profile, scholastic, memoristic and form clergy and philosophers. Mariátegui, with irony and anti-university spirit, qualifies it as an aristocratic and conservative institution always divorced from the national reality. In the same vein, with melancholic anguish Víctor A. Belaunde recognizes the absence of cultural and political life disconnected from the needs and aspirations of the country, with teachers without pedagogical spirit. Always colonial and clerical, it has transited even in the republic with that oligarchic spirit, until the student agitation and the reformist movement of 1919, except for the limited intentions of the foundation of the Philharmonic Academy, the Society Lovers of the Country as transcendent ideological movement in the precursor process of the Independence of Peru.

The movement and protest of Cordova (Argentina) in 1918 spread in the rest of Latin American countries to give way to that fruitful university era of the 1920s with the emergence of new generations that founded political and ideological currents such as Marxism and

Aprism, anti-colonial, anti-imperialist and against the Oligarchy, despite the efforts of the provincial and decentralist reformist movement with José Antonio Encinas in contention with Victor A. Belaunde displaced from the rectorate of the Universidad Mayor de San Marcos, was so short because the oligarchy was again empowered, with demagogy and abrupt elitist authoritarianism until the end of 1940.

Indeed, throughout the present century, universities have gone through a series of changes and permanencies, from the old idealistic and aristocratic spirit, with disdain for the indigenous and popular, as well as feudal and/or oligarchic civilism of the first decade of 1900, conspicuously represented by Doctors Villarán and Deustua, in elitist dispute with the representatives of oligarchic thought such as Rivagüero, Barreda and Laos los Miroquesada, (Flores Galindo, Alberto: 1979) who harshly fought against humanistic and theologizing philosophism; memoristictheoricism that lacked a pragmatic and utilitarian sense.

The new reformist tendency of the 1940s posed the imperious need to combine and apply theory to popular life. The creation of a university board of trustees was achieved, where Professor Manuel Beltroy promoted research, development of science and pragmatic orientation in university education and life, a true "liberal modernization" transcended and empowered by the great migratory process from rural areas to the

city and the political and popular protagonism after the Second World War until the authoritarian military reformism of 1968.

In the 1960-70 period, a decade that was tributary of the history of the Cuban revolution, of the guerrillas, the second stage of intensification of the migration process from the countryside to the city, accompanied by the myth of education, the university is expanded and popularized, with a new scene of university student agitation empowered with greater provincial political activism, raising again the university reform, reediting the demands of 1919, new political actors expressed in the Marxist and Social Christian vanguards. In the face of reformism and authoritarianism, Marxism is imposed as a major doctrine in popular, labor and university life, forger and tributary of the great social organizational emergence of guilds, associations and unions. In this time, the so-called class unionism is imposed, introducing the great stage where the generation of 1968 appeared and forged and its different promotions² confronted the Military Junta of Government of Juan

Velasco Alvarado, who called himself "revolutionary and anti-imperialist", heir of the Tupamarist tradition, who decreed a series of reforms. One of the most transcendental was the Agrarian Reform against the oligarchy and the old landowners, advocating cooperativism. The university youth, most of them politicized and left-leaning, proposed a new university reform, which would be scientific and democratic, at the service of the people. The popular anti-imperialist revolution became the great myth of that generation, when new paradigms and ideals under the protection of the so-called "Marxism" overloaded doses of orthodoxy and dogmatism where each party faction assumed to be the owner of the only truth.

The violent 1980s arrived with the presence of the radical Shining Path group formed and promoted by Abimael Guzmán, the former student and university professor of philosophy at the Universidad Nacional San Agustín de Arequipa and later at the Universidad Nacional San Cristóbal de Huamanga, as well as the advent of the so-called globalization of the 1990s, for some the reissue of the new colonialism called neoliberalism where the market will become the demiurge of all creations and existences, against a worn out and discredited statism. Peter Drucker (1986), in relation to this globalization, gives an account of the dramatic changes in the world economy and subscribes to the disconnection of the economy of primary products from the industrial economy and

² March 1987. Alberto Flores Galindo (historian and teacher of the PUCP-Lima), one of the outstanding intellectuals of his generation, to a group of his peers, young Marxist "revolutionary" leftists, and by the political events of the military dictatorship of those times around which a political project is generated, characterizes them with the membership of "the generation of '68"; Guillermo Rochabrú (PUCP) would add that of the "following promotions", signed in a debate in 1993, on the Generation of '68 between Narda Henríquez, Maruja Barrig, Javier Diez Canseco and Fernando Rospigliosi.

the latter disconnected from employment, when the principle of Hire and Fire is installed. The substantive emergence of the symbolic economy, the invisible trade of goods and services, the climatic and ecological changes associated with the revolution of biotechnology, computing and information technology, communications, etc.

The state does not consider it as the educational, cultural and scientific institution of the country, as stipulated by the Law and the Constitution; but as a generator of "subversive" violence "alien to national interests" which must be intervened to refound it and bring it up to the needs of the state and the government. An authoritarian policy of precarious assistance, while there is an ostensible increase in the number of students, therefore, the demand for services, infrastructure, teachers, etc. Paradoxically, however, there is evidence of a systematic reduction of the university budget, which has been counterbalanced by the presence of the private university, encouraging self-financing, commercializing academic life and plunging it once again into neglect.

The university reform, as a consubstantial part of the material and moral development of society, is a product or consequence of the predominant social and political economic regime. The conditions and demands of each university reform are expressed in university models or projects proposed by its main protagonists in university movements infused with

messianic hopes, mystical passions and "revolutionary" feelings of different ideological profiles and positions with great distances between discourses, proposals and the real concreteness of the bets. Old paradigms and models are reissued associated with new categories and university roles that change according to the times and the new conditions and circumstances of each specific society.

The university, despite the changes and permanence in the different stages of its existence and development continues to face new challenges and prospectively envisioning new paradigms³, however it continues to reissue old paradoxes⁴ or new colonial allogenic models North-Eurocentric grossly assimilating ideas and men from other nations without impregnating them the feeling and its environment that this is nourished without deforming its national spirit, as stated by the self-taught anti-university spirit, classic and the most critical of the Peruvian university: in the words of Mariátegui (1985) "we are a people in which coexist, without merging yet, without understanding yet feelings and

³PARADIGMS: are patterns or models that exemplify all possible functions or forms. A fact or subject worthy of imitation. An ideal, supreme and visionary social construction that guides the sense of a better and different future life of people or of certain social groups that identify themselves and pretend to simulate or imitate it.

⁴ PARADOXES: are figures of thought that involve contradiction, to do the opposite of what supposedly should not be done and that was against him. To be rational, tolerant, accessible and defender of what was vehemently fought against, to protect oneself supposedly from those who protect him and to neglect those who besiege with malice.

national interests with foreign interests”, there are many limitations to think the country with its own head, although the conditions are gradually being overcome, the problem is not solved. The University does not escape the structure of categories, methods and styles very little original, or feelings that are translated into slogans, myths, utopias sometimes ideologized or old proposals that are reissued as new. In other conditions, the discourse of proposal is far from or is the opposite of the academic, administrative and daily action of the university itself.

Eurocentrism is the perspective of knowledge that was systematically elaborated since the 17th century in Europe as an expression and as part of the process of Eurocentrism of the modern, colonial capitalist power pattern, imposed and admitted as the only legitimate hegemonic rationality (Quijano, 2002).

Along with all these conditions, the University, as a sensitive institution to confront the new challenges and demands of this era, propose today old and new paradigms that force to rethink lifestyles, development models, axiological codes, scientific and technological production as stated by José López Soria distinguished intellectual former rector of the UNI. The faith and credibility of the myth of social revolution and university transformation is ceasing to make sense even for the most radical. The new political culture of individual interest extension and deepening of the university crisis and new bets to vindicate the university reform, the National Assembly of Rectors (ANR)

was replaced on January 26 in 2015 by the National Superintendence of Education (SUNEDU).

3.2 Reasons without major university fortune

The functions of teaching, research, social projection, and today social responsibility are inherent and innate tasks of the university, as a transcendent institution of the culture of knowledge, generator of knowledge and therefore of scientific production. Any of the proposals are discussed and deliberated, and the background of these confrontations are based on ancient and classic models of university that are constituted in permanent conflicts or oppositions, such as the conflict between technique and the edifying application of science or that of knowledge as regulation or as emancipation or conflict (Hernández et al., 2004) or the conflict between Nor-eurocentrism (Cultural Imperialism) and the endogenous multicultural ideas.

The first conflict is compatible with the so-called "Napoleonic model" which privileges the teaching function to train professionals and civil servants functional to the demand of the State, the same that does not put the nation at risk, its bet is for a utilitarian technocratism academized and institutionalized, immediatism, in the same way it is reedited for private companies. However, the Humboldtian model (1810) of Alexander von Humboldt of the University of Berlin, takes into account science as an unsolved problem, where teaching is associated

with research and the latter is privileged as the generator of knowledge that visualizes problems and ways of solution. It does not only invent or recount realities as Reinhardt Wittman states, but unravels causes and futuristic visions cultivating a humanistic and emancipating knowledge and culture.

The confrontational reedition of university educational models such as the previous ones has its antecedents in Plato and Isocrates. Plato's model privileged philosophy and disinterested knowledge, as opposed to that of Isocrates, who bet on rhetoric and science for political action. What has happened to the concrete transcendence of these university projects or university models? The history of ideas has given reason and recognition to Plato, but reality showed that Isocrates had better fortune, since his proposal was fully implemented and is still latent (Zeballos: 2008).

All these expressions and institutional practices of the models and tendencies described with greater or lesser vices are translated in the Peruvian university without exception. The speeches and ideological and political discussions have always privileged the production of new knowledge, scientific and applied research even as a rule are considered as the fundamental indicators of "university excellence and quality", but how much of modest reality is manifested, or how much of hypocritical membership is hidden in the speeches? the academic and administrative practice, with few exceptions, is subordinated to

the political power within the university, not with the fury, dogmas, nuances and partisan clientele of the past decades, but with the dispartisan attitude, shaming other styles, subtleties, leaderships, *compadrazgos*⁵, social and political distances that reproduce old and new vices, with the obvious exception of acceptable governance that encourage possible changes. It seems that scientific knowledge as a new social paradigm, the true interest in research in relation to the solution of regional and national problems were condemned, at least partially. They are not manifested with an organic movement assuming at least a model or part of a proposal as a prospective ambition that accounts for new and superior conditions of university commitment.

In 2002, the highest representative body of the Peruvian University as the National Assembly of Rectors in a national debate in July 2002 with the slogan "a new university for a new society" with the participation of rectors and specialists after the varied critical and self-critical analysis ratify the University as the institution of the highest academic level, scientific, humanistic and technological, until the enactment of the new University Law of July 2014 Law No. 30220 never as now entrusts the

⁵ COMPADRAZGO: Larissa Adler (1994:19) proposes a system (neither religious nor catholic) of personal and political favors where the "chivalry" "honorability" of families, friends, compadres, acquaintances whose costs are commercialized according to the social distance (market of favors).

Ministry of Education as the governing body to ensure the policy of quality assurance of university higher education, immediately in the same law (CAP. II) creates the National Superintendence of Higher Education (SUNEDU) which will be responsible for verifying, supervising and guaranteeing the process of university licensing and accreditation, determines the new regulatory conditions for the creation, operation, supervision and closure of universities, promotes continuous improvement to ensure educational quality and reaffirm its functions of teaching-learning, research and social responsibility, training scientists, professionals, technologists and artists, all of them humanists, also not with the enthusiasm of the decade of the 70s and 80s progressive sectors with the memory of the 1919 reform and the new challenges persist in the democratic character of the university as well as the manifestation of the academic models, deserves recognition of the levels of democracy and popularity of the University. But the university democracy is not manifested as a solved problem, it will always be present as a constituent part of an integral and integrative model that is a living cause of teachers, students, and workers in general, all as a university community with different functions and a single commitment.

The old paradigms of charity, philanthropy, welfare, the welfare state, give way to the new waves of neoliberalism, globalization and modernity, the persistent academic, and

scientific and professional postulates are left to the management of the anguished and deceitful world of competition, where the market appears as the main protagonist of allocating resources to society, where a new rentier and entrepreneurial university function is revealed, which after its hegemony and rejoicing for more than 20 years, today, with the issue of licensing and accreditation, is in serious trouble of survival.

3.3 Market culture and business role

The capitalist enterprise, daughter of neoliberal industrialism, has a hegemonic protagonist as is the MARKET, demiurge that has become the main allocator of resources and memberships to society, the generalization of the captive daughter as is the commodity and monetary relations involve the new academic, daily and institutional culture. As Marshall Berman says: "The world market gives modern men and women the possibility to grow and develop. But it is also a cruel world in which, pushed by the market, these men and women will develop according to twisted and deformed patterns (...)". The market economy, globalization, post-modernity push consciences and ways of thinking to the structure of the new forms and needs of capital accumulation. In the name of development and the new prosperity of individuals, fetishism, myths or utopias are generated over and above the reduced possibilities with precarious strokes of luck where more than two thirds of the population is

excluded from the benefits of the new voracious processes of generating profits.

With the generalization of this "Business Culture", the State and the institutions that determine it, beyond its promoting function and the criticized "benefactor" action, in the time of Fujimorism decided to become "Companies". The State makes the effort from the Ministry of Education trying to imitate and compete with the private enterprise, and the business logic must transcend in all the minor instances of this institution.

This new scenario of the stubbornness and hegemony of the market and educational mercantilism cannot be transcended by the institutional crisis of governance and governability that the State is going through, the bill for which is passed on to the university, in addition to not getting rid of the desire to keep the educational system precarious, of course the public university, even though it is already fee-based, must compete at a disadvantage with the private university.

The new and relevant "Business" function, forces the university to enter the dimension of the economic competition of the free market transcending the relationship university vs society or the relationship university vs company, which surely in many cases will continue to privilege the main scientific and academic tasks of the university, but in more than a few cases will assume the relationship company vs. company, where the university becomes a commercial object, quality and cheapness would be

the new key to development. the strictly commercial criterion is privileged, and profit and not academic excellence becomes the ultimate goal (Germaná, 2000). It underlies the social purposes and regional demands that it has as a cultural institution or as a basic institution of society and of our culture that has the purpose of preserving, systematizing and transmitting the advances of knowledge, produced through research without utilitarian restrictions.

Due to the demands of neoliberalism and the limited budget, public universities have been forced to become mercantile corporations that sell educational services, converting the demand (students) into fee-paying clients, impoverishing the academic system of teaching and professional training (Portocarrero F. 2017) generating own resources, to cover the infrastructure needs, the improvement of the teaching income and to cover the rest of the academic and administrative needs, the new hierarchy of government and university administration is added where it is intended that the deanships and high management commands such as Rectors and Vice-rectors, enter the logic of the Managerial system, some to create, direct and/or manage others to "boss command" Maximize profits not only of economic character (as a typical and old capitalist company but academic, cultural and scientific, for the benefit of society.

It is legitimate to recognize this new university function that, in the face of irrational benefaction, political or

nepotic clientelism, should not leave university education and professional training to the market mechanisms, since the market is definitely incapable of solving it by itself, historical and ethical reasons prove the contrary, as César Germaná reiterates: “neither productivism nor consumerism are essential aspects of the human being”. The economy must be at the service of man and not the other way around. It should be advocated that the university remains a basic institution of our culture, rigorous and systematic in the academic and scientific that promotes specialization, but also the permanent integrity oriented to develop with equity the individual capacities of all, avoiding the risk of excluding hierarchies in our environment marked by deep social inequalities, the ethical imperative of expanding opportunities should be imposed, to advocate the formation of the culture of values that Peruvians must possess, that the individual and collective identity of our citizens be respected, that teaching-learning, research, social projection and the new social responsibility make the university a democratic institution of the highest academic, scientific and humanistic level whose true mission is to promote the development, welfare and contribute to the improvement of the living conditions of society.

3.4 The shadow of paradoxes and new actors

More than 25 years have passed, a quarter of a century, when they were betting on a

democratic scientific University at the service of the popular sectors, everything with the masses, nothing without it, they were fighting to democratize the University, to overcome the conditions of administration and university government, and the quality of teaching that should be in line with the political airs of that time.

However, the power and government of the university is today in dispute. When the economic and political conditions have changed, the situation of governance and governability is in a critical situation. The state and the parties have been discredited, in the university, which cannot be alien to the reflection of society, there is a set of difficulties that from the academic point of view, the evident presence of a group of anodyne professors, with an apparent profile of the good technician of high neutrality (source of the outsiders) sometimes called independent, but who have economic funds to sustain an electoral political campaign and buy whatever means to add points in favor of their victory, that later would pass the bill to them; on the other hand, a significant contingent of young university students of the past decades who today are professionals, many of them teachers, distanced from the parties and militancy, some maintaining the horizon of hope to reedit "old times" others with a shameful attitude denying their own history, both with fears also in search of a fraction of power.

In both cases they do the opposite of what they proclaimed in their

university youth, all the mechanisms and experience they use to avoid being accountable, to be subject to the group that guaranteed their election. It has entered the game of and subsidy of personal interests. Each one represents himself and therefore is at the good bidder, so university policy has become a commodity.

The mercantilization and tariffization of electivity has been imposed, the means to achieve the ends are of no interest once achieved, there are many bills and commitments to pay, therefore, the exercise of government is left to the discretion of those who exercise it, the political commitments have ceased to make sense of a true university reform.

These conditions have given rise to the exercise of predatory power, where trust and credibility have been lost, and a series of vices are institutionalized, ranging from petty business (university business), perks, nepotism and others that contravene the ethical and moral principles of a university campus. They are the ones who fought for a university paradigm against the vices and crises of those times, today paradoxically being near or in power, they are against their own mental and physical history. The paradigms are still in force, but the paradoxes are the shadow.

3.5 New paradigms of university accreditation

To think and act according to the future scenarios of the university is to determine in the conscience of each one the type of

university desired, an objective and possible vision that commits to build and reform a "critical, democratic and participative scientific university, generator of knowledge and that develops science and technology, forging competent, updated, creative and innovative professionals with ethical and human quality and that make the university an institution committed and articulated to local, regional and national development". This could be the bet of all the actors of the university, committing their concerted efforts according to fundamental strategic axes or cores:

It is significant to encourage and develop in teachers and students the culture of inventiveness, related to creativity and innovation, thinking first of national, regional and local interests (thinking with its own head as José Carlos Mariátegui proposed) for the development of science and technology without discarding new scientific advances, looking at prioritizing resources and capabilities, overcoming the methods and styles that are not very original or allogenic (Eurocentrism), a crude, hard and dogmatic copy that generates academic and technological dependence.

The liberating responsibility demands overcoming these old styles, making possible not only academic independence, but also human and professional independence, forging a new social and cultural capital that will give account of a university that not only transmits tubularly the literature of its

course, but also new and renewed knowledge and contributions to science and technology, the basis of development.

The neoliberal wave has not only individualized and commodified consciences, but has also technocratized even everyday speeches, the culture of the new electronic devices (gadget) digitizes with addiction even the fashion of thinking, to the extent that they have personified them, crediting them with the solution to all problems, particularly those of the hard sciences, without realizing that this instrument has no conscience or feelings, love and hate are only semantic categories of its own screen. However, these conditions have been overdimensioned, dehumanizing the new social relations, accentuating geographical, gender, ethnic, racial, socioeconomic and even disability inequalities (Rama Claudio, 2005).

A popular university at the service of society, an old slogan, which with great difficulty or shamefully for some, is still remembered; but this bet is the particular effort of a few professionals, who seek the opportunity to do it their way. The need to seek or find an efficient relationship between the University and the productive sectors, organized popular, as well as public and private companies that prefer particular services. Strategic alliances are needed to face local or regional development.

The common criticism to the university as a whole and in particular to its teachers for the difficulties in their function, with many adjectives,

particularly those who only transfer and transmit knowledge, the so-called tubular teachers, teachers with tape recorders, who are far from generating new knowledge, or at least dealing critically with the topics of their own discipline. In the political dimension, "clientelism" has not lost its validity, but it has given way to new vices to obtain a professorship or to dispute political power in the university, such as nepotism, the prebendary system, cronyism and even humanitarian philanthropy that increases the deficiencies, cumbersome and discredited academic and administrative systems.

Due to these conditions, many highly educated and performing capacities, and even those with a university vocation, turn out to be marginal and against the current. The access to hierarchy or university management positions is not worth the merits, specialization or capabilities, but the level of social and political distance towards the centralization of university power. All this happens before the indifferent and implausible gaze of the students and their leaders, enveloped by the waves and the smell of the environment that they themselves reinforce.

A new era with the history of the University Reform began a century ago, recalling the so-called "cry of Cordova", as the prelude to the new discourses based on the process of university licensing and accreditation (Law No. 28740, May 2006) with the creation of the National System

of Evaluation and Accreditation 28740 in May, 2006 with the creation of the National System of Evaluation and Accreditation and Certification of Educational Quality (SINEACE) that will influence the process of self-evaluation for educational accreditation, a fact whose antecedents are found in Colombia in 1992, Bolivia in 1997, Cuba and Costa Rica in 1999, and Brazil in 2004, and of course Peru should not be left behind and created the SINEACE by emulation and necessity. Later in 2008 the National Council for University Evaluation and Accreditation was created to emphasize the issue of quality by determining the levels at which the processes and results of training, research, social projection and management of a university meet the requirements of the main interest groups.

Fundamental necessity of the self-evaluation process for certification and accreditation, possibility of assuming self-critically and to overcome deficiencies. With the enactment of the new University Law No. 30220, on July 8, 2014, the National Superintendence of Higher Education (SUNEDU) was created and specifies that the superintendent is elected by the Ministry of Education.

Quality in relation to University Higher Education has to do with other types of factors and variables (different from those of the company) and even depends on the conception of the type or model of university that each of us assume. This subject is little debated and shared among teachers and authorities,

the exercise of power is more important than the management of university quality.

Issues of quality as a level of participation, decision making, work in groups rather than in teams, the full exercise of authority with heads and directors distant from the practice of constructive and renovating leadership, the high-flown discourse of the vindication of research as the generator of new knowledge and the axis of training, but which in practice grants full authority and positioning to the administrative fulfillment of the teaching load (academic discourse); the hegemony of the curriculum as an end and as a means, readjustable annually to suit particular interests rather than the vision and profiles of professional training; the culture of improvisation is accentuated with greater evidence, leaving little room for planning and systemic management for continuous improvement. Among other factors such as responsibility, culture and another set of values that enliven the process of formation and university construction, are latent elements sometimes wasted, available to rescue them and put them at the service of a new culture of university quality.

All this set of factors that account for the university quality, are issues that haunt the university work, for some are unnoticed, for others hard concepts and stiff and stiffened in the mental and cognitive maps without being translated into the proper use or practice consistent with the way of thinking. Others, with a

new spirit of renovation and their individual effort against the current, advocate new styles and forms of university work that aim to overcome the crisis in which the university is developing for a true university quality.

University models (high or low quality) have to do with the conception of the type of university we want to build or develop according to the characteristics and needs of the new times of crisis and globalization. How many models exist, or which are the models that can give account of a new university vision? At least we can account for the following models of historical confrontation in the university.

The first university model that bets on the formation of "successful" professionals for an efficient market of the business system or of a State with institutions that want to guarantee the Status Quo is the Bonapartist model. Professionals branded as the "technicians of modernity" that in their hands are the formulas for the salvation of the crisis and poverty. Eurocentric professionalizing technocratism that the State and the company demand. An academicism that allows them the license and ease for the appropriation of information, methodology and the necessary instruments to access different levels and quotas of power and turn knowledge into a commodity devoid of human, cultural and particularly ethical values, values so scarce to build not only a State but also a Nation.

The second model is relative of the first one, which is called the business university", where the Rector must be the Manager and the deans, assistant managers or chief, the students our clients and the knowledge the precious merchandise to the highest bidder, subject to the supply and demand particularly of the regional and national companies. University where its existence and particularly its success must be measured in terms of income, profit and profit. Competition where the strong and the weak, those who have money and those who have none, confront each other. An elitist, exclusive and exclusive university.

The third model transcends interests and adaptive styles bets and is concerned about innovation, professionals interested in research for the generation of new knowledge and therefore for the development of science, technology, culture and also the humanistic and emancipating sense of academic and professional training. Beyond the engineering demand of the Company and the State, the nation in the new type of society is built. Informed professionals, technically gifted with a high humanistic sense where knowledge is a means at the service of society. This third model has been called the Humboldtian model.

In light of these three models, due to the characteristics of the public university and particularly due to the type of careers and professions to which it is committed, although history has given better fortune to the Bonapartist university, the best bet is to insist on the

Humboldtian model, which would be the one with the highest quality.

4. Conclusions

FIRST: The Peruvian University from 1531 was born as colonial, Hispanic religious aristocratic elitist, passing through the civil and scholastic profile; memoristic and dogmatic to train doctors, philosophers and clergymen. Subsequently it was transcended by secular, independence, oligarchic and aristocratic movements. Significantly, the 1920s is confronted by a great reformist movement in tune with the protest of the cry of Cordova. After 1950, with the anteroom of a positivist encyclopedism, the Marxist ideologization and social revolutionism, always maintaining the North-Eurocentric colonial spirit came about, driven by the so-called "Generation of '68" which, vindicating the Marxism and Mariateguism of the 1920s in a new popular university scenario, gave meaning and presence to the university political movements of what would become the Peruvian left with an anti-imperialist, confrontational "revolutionary" discourse.

The 1980s, known as the "lost decade", a time of crisis and radical political violence (Sendero Luminoso) with a manifest decentralist struggle, will be the prelude to the neoliberalism of the 1990s, where the market will become the demiurge and the midwife of new styles and models of university, particularly the private, mercantilist and rentier university, which extends and imposes itself significantly, increasing the

educational and professional training crisis of the university, particularly the public university.

SECOND: Historically, since its foundation, the university has confronted different university educational models, from Plato who privileged philosophy and disinterested knowledge and Isocrates for rhetoric, or Von Humboldt (1810) who bets on science and research, or the Napoleonic model that privileges the institutionalist professionalizing teaching function, until today where we talk about the university model of business, rentier and the model of the democratic scientific public university that generates knowledge, develops science at the service of the nation.

THIRD: What has happened to the concrete transcendence of these university projects or university models? They have suffered the contrast of ideas and reality, or of discourse and action. The history of ideas has given reason and recognition to Plato or to the Humboldtian model, but reality showed that the Isocratic, Bonapartist and rentier models had better fortune, since their proposal was fully embodied even in later periods. These are the paradoxes and Paradigms that will always be latent.

FOURTH: Universities are facing new crises of governance and governability, transcended by ethical and moral dimensions. The University faces a series of difficulties and opportunities to reedit old demands and build a new model of formative and liberating university, which forms citizens and professionals that

transcend the needs of the rentier and business, as well as the precariousness of the State itself, and respond to the needs of the construction of a country, a region and a locality with a new style of sustainable human development. The paradigms and paradoxes in the academic exercise, academic training and governance of the University have been a constant, but the vision of building a different future, with new paradigms, will be the permanent bet for the entire university community.

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