

Un diagnóstico de la universidad mexicana en la obra El libro de la universidad imaginada

A diagnosis of the Mexican university in the book: The book of the imagined university

Um diagnóstico da universidade mexicana no livro: O livro da universidade imaginada

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Resumen

Una de las tendencias en los estudios dedicados a instituciones educativas como la universidad sostiene que la práctica investigativa tiene sentido si propone soluciones a los problemas detectados. Para este enfoque de investigación, la intervención en el funcionamiento de la institución solo puede realizarse cuando se hace sobre la base de las conclusiones que arrojan los estudios acerca de las condiciones presentes en las que aquellas funcionan; a su vez, la comprensión y valoración que se hace del modo en que opera una institución solo puede lograrse después de revisar retrospectivamente el proceso que la llevó al estado en que se diagnostica.

De esa manera, la imaginación y elaboración de propuestas de solución a problemas detectados, en un aspecto o en el conjunto de la universidad, es procedente cuando quienes la ejercitan lo hacen con los vastos saberes que la formación, el estudio y la experiencia profesional les proporcionan. Tal es el caso de Eduardo Ibarra Colado, quien a partir de su experiencia académica ha promovido la escritura a ocho manos de *El libro de la universidad imaginada. Hacia una universidad situada entre el buen lugar y ningún lugar*, en el cual la colectividad autoral presenta a la universidad mexicana como una institución inoperante y vieja que debe cambiar hacia una propuesta que aparentemente parece utópica, pero cuyos argumentos llevan a pensarla como necesaria. Por ello, los objetivos del presente documento

son ofrecer un acercamiento al concepto *diagnóstico*, describir la trayectoria del iniciador de la idea plasmada en el referido libro y presentar los rasgos de la universidad anquilosada, la cual, según los autores, debe desaparecer.

Palabras clave: diagnóstico, historia, trayectoria académica, universidad, utopía.

Abstract

One of the trends in studies devoted to educational institutions, such as the university, argues that research practice makes sense if it proposes solutions to the problems detected. For this research approach, the intervention in the operation of the institution can only be carried out when it is done on the basis of the conclusion drawn by the studies about the present conditions in which they work; in turn, the compression and assessment that is made of the way in which an institution operates can only be achieved after retrospectively reviewing the process that led to the state in which it is diagnosed.

In this way, the imagination and development of solutions to problems detected, in one aspect or in the whole of the university, is appropriate when those who exercise it do so with the vast knowledge that training, study and professional experience they provide. Such is the case of Eduardo Ibarra Colado, who, based on his academic experience, promotes eight-hand writing of the text: *The book of the imagined university. Towards a university located between the good place and nowhere*, in which the authorial community diagnoses the Mexican university as an inoperative and unnecessary institution that needs to be changed by a proposal that apparently seems utopian; but the arguments lead to think of it as necessary. In this text an approach to the diagnostic concept is made, the trajectory of the initiator of the idea is described and the features of the stagnant university that should disappear are presented.

Keywords: diagnosis, history, academic trajectory, university, utopia.

Resumo

Uma das tendências em estudos dedicados a instituições de ensino, como a universidade, é que a prática de pesquisa faz sentido se propõe soluções para os problemas detectados. Para esta abordagem de pesquisa, a intervenção no funcionamento da instituição só pode ser realizada quando é feita com base na conclusão tirada pelos estudos sobre as condições atuais em que trabalham; por sua vez, a compressão e a avaliação feitas da maneira pela qual uma instituição opera só podem ser alcançadas depois de revisar retrospectivamente o processo que levou ao estado que é diagnosticado.

Desta forma, a imaginação e o desenvolvimento de soluções para os problemas detectados, em um aspecto ou em toda a universidade, é apropriado quando aqueles que o exercem o fazem com o vasto conhecimento que a formação, o estudo e a experiência profissional proporcionam. É o caso de Eduardo Ibarra Colado, que, baseado em sua experiência acadêmica, promove a redação de oito letras do texto O livro da universidade imaginada. Para uma universidade localizada entre o lugar bom e o lugar nenhum, em que a comunidade autoral diagnostica a universidade mexicana como uma instituição inoperante e antiga que precisa ser mudada por uma proposta que parece aparentemente utópica; mas cujos argumentos nos levam a pensar nisso como necessário. Neste texto é feita uma abordagem do conceito de diagnóstico, é descrita a trajetória do iniciador da ideia e apresentadas as características da universidade estagnada que deve desaparecer.

Palavras-chave: diagnóstico, história, trajetória acadêmica, universidade, utopia.

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Introduction

In the present article an exegesis or hermeneutic analysis of the book of the imagined university is presented. Towards a university located between the good place and nowhere, whose first version was the result of the restless mind of Eduardo Ibarra Colado (Buendía, 2014) and of the somewhat obsessive mind of Luis Porter Galetar; to this then six dialoguers joined¹, who later were rewriting it, hence it can be assured that the final version is a collectively constructed text, published in 2012 by the Autonomous Metropolitan University Cuajimalpa and Juan Pablo Editor.

With the reading presented below we try to understand the historical arguments of the authors about the different aspects of the university to qualify it as an institution in crisis that must be transformed based on the assessment of its recent modifications. To achieve this objective, the following questions were asked: what is the historical process that, according to the authors, has the Mexican university followed up to its current situation? What have been the variables (internal, national or international) that have caused the situation that lives the university ?, and what characteristics have the different activities of the university?

The brief answers that are offered in this document are composed, in principle, by a definition of the phrase "historical diagnosis", which serves as a support to focus the analysis of said work; then, based on the intellectual career of Eduardo Ibarra, the functioning of the university at the end of the 20th century and the beginning of the 21st century is studied in depth. Subsequently, the third section highlights the aspects in which the authors agree in relation to the following premise: the university as an exclusionary, petrified, deinstitutionalized, lifeless and socially unnecessary institution, which is destined to be replaced with a new one utopia, whose characteristics are discussed in another text.

¹ Los seis dialogantes fueron Lilian Álvarez, Daniel Cazés, Raquel Glazman, Arturo Guillaumin, Javier Ortiz y Lourdes Pacheco.

Method

The present writing was the result of a research process in which the philosophical method of hermeneutics was applied, understood as the discipline of the interpretation of texts. This exercise was based on the postulates that Hans-George Gadamer exposes in his work *Truth and Method*, among which stands out the idea that interpretation is a form of knowledge that transcends modern scientific explanation, since it implies a more complex process in which face the cultural horizon (present in the reader) with the history and culture of the author of the text in its context (Gadamer, 1975).

This means that the new knowledge or its interpretation arise from the fusion of the horizons of the author of the text (implicit in the text) and of the reader who seeks to understand the other through its cultural load and its predisposition. In this specific case, the reader-author of this article (from his professional training as a historian) seeks to know why the main author of *The book of the imagined university* qualifies the educational institution as decrepit and incongruent with the purposes for which it was created. With this idea, we proceed to investigate the academic career of Ibarra Colado to try to explain the origin of his arguments.

Elements for a definition of historical diagnosis

According to the Dictionary of the Royal Spanish Academy, the diagnosis is the qualification given by the doctor to the nature of a disease after observing its symptoms and signs. This action can only be detached from the systematized contrast of the accumulated knowledge about the normal or ideal functioning of the organism and the symptoms that the human being experiences with pain or suffering, which are verified with observation, physical auscultation and clinical studies. Analogously, diagnosing institutions consists of applying methods to recognize the changes in their structure and functions that have operated based on the ideal established in their normativity, in the philosophy that encloses their original purposes and in the role that the discourses of the social forces assigned historically.

A historical diagnosis of the university, therefore, implies not only the comparison between the should be and the being, but also the recognition of the being based on the

knowledge accumulated by the subject that enunciates the symptom and characterizes the failure in the action that was expected. Among the knowledge required for the institutional diagnosis are, fundamentally, the historical awareness of the time that is lived; that is, having understood the specific context in which the educational institution performs, which includes the recognition of different forces (such as the State, employers or social movements) that are capable of promoting or imposing changes to the university institution. In this way, the diagnosis interrelates the present and the past not only because the intention of assessing the state of an institution is made from a here and now, but because that here and now emerges from the process called history, in which methodologically it must do an inverse tour to find the causes of the variables observed from the present.

The knowledge produced by the institutional studies provides theories with which it is possible to visualize the determining aspects of an institutional problem; with the application of those and the use of the appropriate techniques and instruments, a specialist can get a more or less accurate diagnosis to present it to the decision maker; However, a historical diagnosis is more exhaustive because it seeks, on the one hand, to know the roots of a situation with the purpose of finding the multicausality of the facts; On the other hand, this type of exploration is useful because it allows the researched phenomenon to be better understood, especially when the student is contemporary with the historical process of the institution, since it not only shares the permanence and changes that make the university, but also he has also been part of it. The historical diagnosis also provides a broader understanding of the facts if the subjects make partial and periodic approaches and reflections, which is vital to build a long-term historical vision.

In this regard, it is worth noting that a vision of this type does not end with associating the present institutional facts with an explanation of the determinants of the recent or distant past or with suffering or enjoying alternately the transformations of the institution as a working space and, therefore, experiential, it also requires a deep reflection to accumulate knowledge through periodic approaches that combine the delimitation of problematic aspects from theoretical positions that allow to achieve hermeneutical understanding. In this way, the historical diagnosis becomes a platform from which different types of solutions to

institutional functioning can gradually be formulated, which can be presented as superficial changes, such as structural reforms or as a formulation of utopias, as they make the authors of the book of the imagined university.

Practice, theory and research to diagnose the university: the case of Eduardo Ibarra Colado

A life that embodied the conditions from which it is possible to diagnose the functioning of the university was that of Eduardo Ibarra Colado, who was born on August 25, 1957 in the Federal District, now Mexico City. In that geographical space he obtained his basic school and professional training: he finished his degree in Administration in 1980 at the Universidad Autónoma Metropolitana-Xochimilco (UAM); In 1983, he obtained a Master's degree in Public Administration from the Center for Economic Research and Teaching (CIDE) and in 1999 a doctorate in Sociology with a thesis entitled *The University in Mexico today: Governance and Modernization*, an in-depth study of the university institution in the Faculty of Political and Social Sciences of the National Autonomous University of Mexico (S / A, S / F, Summary).

He entered as a full-time temporary professor with the lowest category (assistant A) in the Department of Economics of the Autonomous Metropolitan University Iztapalapa, UAM unit, where he developed a career as an academic until 2005, when he contributed with his presence in the foundation of the Cuajimalpa Unit of the same house of studies. In this he remained until 2011 as head of the Department of Institutional Studies. Then, in 2012 he changed his affiliation to the Economic Production Department of the UAM-Xochimilco, where he had graduated in 1980. In the three units of the UAM where Ibarra Colado made his working life he fulfilled teaching activities in different educational levels, research and promoted the formation of groups to study at the university. In addition, he promoted graduate programs and disseminating knowledge in different national and international forums.

As a Mexican academic, belonging to the national system of researchers, he devoted himself to the area of knowledge known as sociology of institutions, within which he cultivated the specialties of management and organization of institutions and studies on the

university; this made him a true scientist of the university, which was recognized with his entry into the Mexican Academy of Sciences in 2001. In addition, he was awarded the 2003 Research Prize by the UAM and obtained other recognitions, among the ones that stand out the following:

The nomination of his work *Entrepreneurialization of the university: Shadows of the US History on the ongoing mexican reform between the five best papers of the Critical Management Studies Division at the Congress of the Academy of Management (Philadelphia 2007)* and the recognition of his work *Organization Studies and Epistemic coloniaty in Latin America: thinking otherness from the margins* as one of the most relevant articles published by SAGE when selected to integrate the work *SAGE Works in organization studies (Thousand Oaks / London / New Dheli, 2009)*. He also received the *Literati Network Award for Excellence 2011* for the best article of the year published in the magazine *Critical Perspectives on International Bussines (Emerald en coautoría con Alex Faria y Ana Guedes de la Fundación Getulio Vargas de Brasil)* (Ibarra, S/A, p. 7).

These recognitions were the culminating moment of a university career that allowed her to get to know her not only through the practice of teaching, but also through reflection and research from the perspective of institutional studies; In this sense, the research groups in which he participated were important, as well as the projects he promoted, his publications on the subject of the university and the updating activities he carried out throughout his life (S / A, S / F, Publications).

Regarding the founding of groups, between 1983 and 1984, ten researchers were grouped to analyze the Anglo-Saxon theory and to initiate empirical studies on the institutional issue in the Mexican economy and society based on the following three lines of research: a) individual, work and organization; b) structures, decisions and organizational design, and c) organizational models and international contexts. Among the results that this group had were the creation of an area of institutional studies (previously nonexistent in the Mexican university), the foundation of the master's degree and the doctorate in institutional

studies, several publications on the subject and obtaining the Prize for the Areas of Research in 1993 (Ibarra, S / A).

Other initiatives with similar results were the creation of the Research Program on Higher Education in Mexico (between 2001 and 2004), the coordination of the Public Higher Education Research Program in Mexico (between 2004 and 2008) and the founding of the Department of Institutional Studies. of the UAM-Cuajimalpa along with the academic body Institutional studies, public management and social development, which would sustain the functioning of the new house of studies through the development of four research programs: a) institutional studies in economics: institutions, economic development and state action; b) knowledge-based organizations: social value and new agents and configurations; c) institutions, organizations and public action for social development, and d) institutional and legal analysis in Mexico (Ibarra, S / A).

On a more concrete level, the research projects that Ibarra developed also account for the depth reached in the knowledge of the university to diagnose its historical performance at the beginning of the 21st century. It began between 1984 and 1985 with the design and coordination of five researchers to develop the project Problems and possibilities in the study of organizations in Mexico with the purpose of detecting the problems to theoretically support the study of realities such as the Mexican one.

The result was the publication of the book Critical essays for the study of organizations in Mexico. Between 1986 and 1987, he deepened on the subject through the coordination of the collective project Methodological essays for the study of institutions, in which the authors examined the paradigms, the relevant contributions of the social disciplines and the consolidated strategies for the study of the organizations; from this project also arose the book Organizational order: power, strategy and contradiction (Ibarra, S / A).

From 1988 to 1990, Ibarra formulated a new project entitled Strategic Analysis of Organizations, and invited several researchers to reflect on the organization-society relationship in the cases of organizations such as business, bureaucracy, the army and higher education from the concept of strategy. The first part, related to organizational studies, of the book Development, strategy and economic policy was the result of the collective seminar.

Between 1990 and 1991 he joined a group that would organize the First International Colloquium on Organizational Studies as part of the Organizational Models for Latin America project, which brought together researchers from Argentina, Brazil, Canada, Colombia, Chile, Japan, Peru, United Kingdom, Venezuela and Mexico to study the impact of globalization, regionalization, technology and state transformations in organizations. The colloquium works integrated the book *Organizational Models for Latin America*, which was not published due to budget restrictions (Ibarra, S / A).

In this regard, it is worth noting that with the project on the analysis of organizations, a first approach to the organization of higher education was given; However, it was with the Higher Education and Organizational Analysis project of 1990-1992 when it was proposed "to analyze the problem of the modernization of higher education and science in Mexico, confronting it with the American experience"; This initiative sought to evaluate changes in the system and institutions, which included the following:

Address the analysis of state policies on the subject, highlighting its more specific and immediate impacts, such as the institutional realities that exemplarily show the most specific processes of conformation and change (Recent processes of institutional change are considered relevant cases) by UAM and CONACYT) (Ibarra, S/A, p. 52).

Then, between April 1990 and October 1992, seminar sessions were held to collectively discuss the progress of the research on the processes of modernization of the university; The following year the book *The University before the mirror of excellence* was published. Organizational games, coordinated by Eduardo Ibarra Colado, which reflects the direct application of the theory cultivated for almost ten years to the university organization and the scientific production system in Mexico.

Simultaneously, he promoted the project Development of the administration in the UAM with other eleven researchers to study the possibilities of designing and implementing the first master's and doctoral program in organizational studies in the country. From this project arose documents that served as a basis for future decisions: the proposal for the development of the administration discipline at the UAM-Iztapalapa, the preliminary draft

for the creation of a specialized magazine on organizational studies and the master's degree and study plans were prepared. PhD in Institutional Studies, which began operating in September 1995 (Ibarra, S / A).

The process of linking organizational theory with the experience of the university institution had its next phase in the project Higher education and organization theory carried out between 1994 and 1996. In this new initiative, Ibarra coordinated researchers of the caliber of Cynthia Hardy (from Canada), Herhard Friedberg and Christine Musselin (from France), Jane Marceau (from Australia) and Arturo Castillo (from CIDE), with the intention of applying the theory of organization to the study of higher education based on Four lines of research:

- 1) Contributions and limitations of the theory of the organization to study higher education in Mexico;
- 2) strategic analysis and international comparative studies based on the contributions made in France;
- 3) recently developed proposals to analyze strategic decisions and leadership styles in universities taking as a point of reference the Brazilian case and;
- 4) new approaches focused on the analysis of changes in the forms of organization and their impact on universities through the formation of interorganizational networks between government agencies, companies and universities and research centers (Ibarra, S/A, p. 51).

Subsequently, from 1995 to 2000, he consolidated and internationalized organizational studies through projects such as Organizations: Debating new agendas, Issues and perspectives; Group of discussion of organizational studies, and virtual library of organizational studies. Likewise, from the last year, he focused on applying the area of theoretical specialization to the study of higher education and, particularly, to the university through research projects such as Re-knowing the university, its transformations and its future, which It was also coordinated by, in addition to Ibarra, by Luis Porter, animators of the writing of the book of the imagined university.

The project to recognize the university, which brought together 74 researchers from ten different institutions, started from the premise that it had undergone mutations in the last

decade of the 20th century, which had to be explained to understand its future effects; that is to say, it was implicitly recognized that the university was no longer the same and that, therefore, it was necessary to design a whole research program to get to know it again by asking questions like these:

Can one consider the transformation of the university in Mexico as a distinct and independent process from the transformation of the university in other countries of the world, or does it follow an integral tendency associated with the processes of globalization that are synthesized in the so-called "society" of knowledge"?

How important is today's university to society? To what extent will it continue to be a space to promote the construction of a more just society through the broad and indiscriminate socialization of knowledge and culture? How far can the university favor the respect of human rights, the procuring of the social defense of the environment and the protection of the diversity and plurality that characterize the nation?

In what sense have relations between the State, the university and society changed? How important are such relationships in the light of the linkage of knowledge with economics and politics? How has it been possible to implement specific audit procedures in the institutions and defend their autonomy at the same time? Or to put it in other terms, what is the significance of university autonomy today under the new control mechanisms and financing of the competition? To what extent are the problems of the university associated with the financial straits that it has historically faced and up to what point to a discretionary and inequitable use of available resources?

In what sense should the university transform its structure of government and decision making to enable the production of consensus, ensuring the participation of the community? What is the desirable balance between the different forces of the university that guarantees governability, that is, preservation of plurality and diversity, channeling of conflicts and generation

of consensus? How can a structure of norms be constructed that are shared, accepted and respected by all and that provide a certain scenario in which the agreed rules of the game lead to more just and equitable relations?

What is the place that the actors of the university occupy and occupy in the new institutional scenario? How have the identities of academics, students, workers and officials been reconstituted, and to what extent have the driving mechanisms used to guide their behaviors been adequate? Is it necessary to transform the current driving mechanisms to strengthen the participation of the university community, taking into account its essential meaning as a community?

What role has the regulations played in the transformation processes of the university? To what extent are normative changes required to grant stability and certainty to the university as a social space of participation around the production, transmission and socialization of knowledge? How far the lack of normative clarity has become a source of conflict and an obstacle to the transformation of the university?

What kind of university can we have in the future? To what extent is it necessary to reorient such tendencies and work for a different university project? In what aspects should the university that today shapes itself be different from the one that could guarantee society its future? What are the axes that could guide a new university project that guarantees its future as a basic cultural institution of society? (Ibarra, S/A, pp. 47-48).

At the Meeting of Specialists in Higher Education, held in July 2000, papers were presented to answer the questions posed, which gave rise to a collective work entitled *Re-knowing the university, its transformations and its future*, which was published in five volumes with the following titles: 1) State, university and society, between globalization and democratization; 2) Evaluation, financing and governance of the university: the role of policies; 3) The actors of the university: unity in diversity? 4) The university and its modes

of knowledge: challenges of the future, and 5) The transformation of the UNAM: 125 proposals argued.

In 2001 another project was developed under the coordination, again, of Ibarra, Porter and Cazés, now to promote the first stage of the Interinstitutional Project of Self-study of Mexican public universities, which sought to bring together a team of researchers from public universities of the country to deepen the transformations detected in the previous project; in this way an attempt was made to influence the future changes of local institutions.

The studies prepared by the researchers of each university were investigated in four dimensions: 1) to recognize the histories of the institution; that is, to go beyond the official chronicle of the institution by recovering the different historical versions that emanated from the subjects that make the university; 2) know, update and compare the "vital signs" of the institution to develop a quantitative study that would allow to offer a specific diagnosis; 3) locate each institution as a constituent part of a national university geography to recognize that institutional specificity was part of a national system of higher education, and 4) reflect on the nature and daily practices of university work, its content, results and impact to know what life project the university students built daily (Ibarra, S / A).

As in the previous projects, the results could be observed in activities such as the integration of the inter-institutional team, the holding of the First Self-Study Meeting of the Mexican public universities in the UNAM and the publication of a work in two volumes that constituted the first study global of the universities of Mexico; it was about the political Geography of the Mexican public universities: chiaroscuro of its diversity in 2003 and 2004.

Subsequently, between 2004 and 2006, Ibarra, Porter and Cazés -to whom Axel Didriksson and José Gandarilla were added- promoted the second stage of the Interinstitutional Self-study Project of Mexican public universities, in which 64 researchers from 25 different institutions participated. which developed particular analyzes on their own universities based on the following five general themes: with the first theme, we sought to know what the situation of university autonomy was, for which aspects such as legal, academic, financial, structure could be addressed of government, legislative transformation and recommendations on the subject.

The second topic focused on financing, which would be studied based on the premise that neoliberalism had caused changes in the way resources were allocated, so it was recommended to emphasize the amounts of resources and the state, federal origin or of another type, the trajectory, the local policies and programs, as well as the perspectives for each university.

The third topic focused on appreciating the changes in the regulations governing university governance with specific studies linked to the institutional comparison before and after the modifications, the impact of the changes, the participation of the community in the governing bodies, the functioning of the boards or other forms of central government, the functioning of the collegiate bodies and recent university conflicts.

The fourth topic was oriented towards the evaluation and remuneration of academic work, since there were no studies on the effects of the competitive compensation programs imposed in the last decades. The call invited researchers to recognize the local modality and its effects when considering variables such as the organizational structure of the academic-labor model and the characteristics of the academic staff, the salary dehomologation programs applied and their consequences, as well as a general assessment to make proposals.

The last line of work was justified with the claim of the imaginary as necessary knowledge in the university, for which the following exhortation was made to the researchers.:

Reflect on the role played both in the university and in our way of knowing the expressions of art, the literary and poetic form, but also the visual arts, image and sound, as languages that are invisible to traditional ways of knowing that hide or dissolve the existential, subjective, affective characters of the human being. It is also called to discuss ways of knowing and expressing the known, that allow us to see with new eyes the relationships of the human being in the university, with the neighbor, with society, with the world (Ibarra, S/A, p. 43).

The self-study meeting resulted in the publication in 2007 of the book *Disputes for the university: critical questions to confront their future*, by the Center for Interdisciplinary Research in Sciences and Humanities of the UNAM. With this work the recent changes in the public universities of the center and of the entities were divulged, which became a global diagnosis on the transformations of the Mexican university at the beginning of the 21st century. This served as the basis for formulating the following collective research project, entitled *2030 University: Future Scenarios*, developed during the years 2007-2009 in two phases.

The first was constituted by the argumentation of the project around two ideas: one, that a serious analysis of the transformations of the university could only be done from the context of society and, another, that the new study would be carried out under the perspective of the recent discipline related to the construction of future scenarios; In this phase, an Internet page was also designed to disseminate the call, the inter-institutional committee was formed and a preparatory seminar entitled "rigorous Imagination: a methodology to visualize scenarios for the future of the university" was prepared (Ibarra, S / A, p.).

The second phase was its conversion into the inter-institutional self-study project of Mexican public universities. Stage III: the university in Mexico in the year 2030: imagining futures, in charge of the trio of academics who had promoted the studies on the university: Daniel Cazés, Eduardo Ibarra and Luis Porter. The justification for this work was based on a diagnosis of the Mexican university as an institution immersed in the "knowledge society", which was presented in a questioned manner by its "postmodern condition" that requires it to meet particular demands with different forms of education and complex ways of organizing, requirements that forced it to "fundamental institutional transformations, among which are the diversification and reorganization of higher education systems and science and technology, the transformations of the structures and functions of the university and the end of the university monopoly on knowledge" (Ibarra, S/A, p. 35).

In this regard, it should be noted that the university has traditionally been conceived as the institution responsible for generating and distributing knowledge, although with the advent of the information and knowledge society, its structure and role have changed; now it must compete in the development of one of its substantive activities with other institutions, such as companies, government agencies or "national and foreign private institutions in the markets of educational services, scientific production and technological innovation" (Ibarra, S / A, p.35).

Based on the question about what kind of university we will have for the future, the committee called on researchers to imagine the transformations that the university should have to ensure the production, transmission and appropriation of knowledge in a disinterested market model of social needs; the production of imagined knowledge, consequently, should materialize on the following axes:

The knowledge society and the so-called global world: Mexico and its University in the year 2030; the future of supply, demand and educational modalities in Mexico; the new modes of coordination and regulation of higher education and science and technology systems: what education and what science for 2030? the new forms of knowledge production and the reorganization of the university: flexibility, networks and cyberuniversity ?; financing, marketing and knowledge markets in 2030: will academic capitalism be possible in Mexico ?; the forms of government and governance of the university in the 21st century: imagining the participation, effectiveness and legitimacy of the new university; the future of university management: professionalization of university management and a flexible network management system; the academic career of the future: diversification of the academic profession, new functions and new identities; students in 2030: citizens of knowledge ?: composition of the student body, teaching methods and the role of new technologies (Ibarra, S/A, pp. 35-36).

The research work that the members of the inter-institutional group presented at the respective seminar was - as was already common in the projects of the Ibarra group - the book Mexican public universities in the year 2030: examining presents, imagining futures, published jointly by the UNAM and the UAM. With this academic product, the diagnosis of the history of the Mexican university was exceeded and the systematic exercise of the imagination was carried out to generate proposals for the inertia that the transformations of the State and the economy imposed on higher education.

In addition to this, the Institutional Analysis Laboratory of the Mexican University System (LAISUM) was structured to provide information on universities through an internet portal. The laboratory would work with three sections: the first one with the purpose of compiling journalistic notes to recognize the orientation of the public opinion regarding the conjunctures; the second to offer a political geography with significant information from the universities, and the third with a virtual space to reflect on the university as of March 2011 (Ibarra, S / A).

The latest work that Ibarra promoted sought to make a balance of 20 years of educational modernization at the top level with the project Effects of government policies in Mexican public universities (1989-2009), which would be developed between 2011 and 2014 under his direction . This sought to present an institutional comparison of six cases of public universities to appreciate the diversity of the Mexican university system. I expected to carry out phase IV of the self-study meeting of the universities, to prepare an almanac with information on the 55 universities that comprised the Mexican university system and to publish the results; however, he was surprised by the death (Rodríguez, 2013).

Synthesis of the historical diagnosis in the book of the imagined university

Perseverance in the study of higher education by Ibarra, Porter and Cazés led the first two to promote the writing of a book in which a kind of future university utopia was raised based on knowledge of what the Mexican higher education had been in the past; this from a critical position on its operation between the end of the 20th century and the beginning of the 21st. Specifically, The book of the university imagined. Towards a university located between the good place and no place was born during the seminar Imagination rigorous: a

methodology to visualize future scenarios of the university, led by Riel Miller in preparation for the meeting University 2030: scenarios of the future.

Now, regardless of the novelty in which it was produced and presented, at this moment it is interesting to highlight the critical balance from which the authors start to support their proposals. For example, the reflexive position of Eduardo Ibarra stands out in the face of the discourse of "excellence", which, according to this author, was socially introjected through the "machinery of power of which we are all part". For that reason, for Ibarra that discourse full of data and documents that tried to demonstrate a solid argument in reality hid "the mediocrities of those bad academics who, like ghosts in the hunt for money bags under competition, roam happy in our universities today, without caring too much about the fullest aspirations of sharing, learning, reflecting and creating "(Ibarra et al., 2012, p.13); even so, it is also worth commenting that Ibarra et al. (2012) recognized the existence of academic notables that fit the aspirations described, despite "this systemic corruption of the university, which is already legal tender" (Ibarra et al., 2012, p.13).

This characterization of the good and bad academics as a result of the policy of educational "excellence" is based on a text by Luis Porter, entitled The soul of the academic under postmodernism, in which the aforementioned author denounces the following:

[The academic] sells his talent and time to work in research or teaching with the same attitude as a factory worker, submitted and forced to accept conditions that should be unacceptable, forgetting or ignoring the needs arising from your own vocation, sensitivity and commitment (Porter citado por Ibarra *et al.*, 2012, p. 13).

The second recurring aspect of the historical diagnosis from which the imagined utopia is born is that of epistemic coloniality or colonization of knowledge, which, according to the authors, "has imposed silence on our ancestral cultures, and with them ourselves, through the totalitarian truth of Western reason "(Ibarra et al., 2012, p.72). To support this position, the authors resort to the idea that the European conquest also brought to the university "to teach the natives how to speak, how to name things, how to think and how to

think to themselves, along with science modern, that of the conquerors and their values, together with their beliefs and ways of life "(Ibarra et al., 2012, p.72).

However, despite the fact that the colonial university was reformed, modern knowledge denies the identity of the others who survive and have emerged from social transformations to impose forms of knowledge on others with which the colonized condition is reinforced.

In this theme appears the speech of one of the participants in the writing of the book: Lourdes C. Pacheco, who in her text *The University of incompleteness (sf)*, also included as a support box, specifies the textual form in which science At the same time, it imposes and ignores other documents that do not conform to the scientific canon, and along with it, the subjects that portray them as indigenous, women and poets. After narrating the process of invasion of scientific and technological rationality in all areas of life, Pacheco argues:

Universities have become universities of incompleteness by suppressing, unimagining, discrediting, forgetting, subordinating, expelling other knowledge (other ways of knowing and other languages) (De Souza, 2004). Prevents the premise of the completeness of knowledge as a whole. Because knowing is a process of living matter (Bagú, 2003) where the whole corpus participates in it involuntarily (without going through consciousness) (Ibarra et al., 2012, p. 74).

The author cited synthesizes the history of the Latin American university by pointing out that its presence has been catastrophic because by privileging the reading of European theory and denying the possibility of a proper thought, no propositions capable of transforming reality were created. In fact, although the 68 student questioned that westernized university, the derived policies, as well as the opening of the university to society (visible in the massification) and the relationship with local entrepreneurs and the extension were just a masquerade, then finally " the functions of the university continue to be research and teaching: the place of rational thought, the subject of the central culture "(Ibarra et al., 2012, p.74).

The authors, in other words, share the idea that the university education of the present is in crisis because it emerges from theories and institutional forms that subordinate and exclude, in spite of supposed reforms that seek to adapt it to the times. In this regard, they base their hypothesis on Pablo Latapí, who in a speech in 2007 expressed four concerns to the UAM in the framework of his honorary doctorate.

Concerns together diagnose the functioning of the university at the beginning of the 21st century in the following sense: first, it expresses its sorrow for the discourse of excellence because in the educational practice it promotes arrogance, narcissism and selfishness in the university students in training; Secondly, it is concerned with the definition of quality of education, since in the university it is confused only with the learning of knowledge, so it is applied without considering the difference of the contexts where the universities are located; In addition, he is concerned that the students be inculcated with the ideas of getting the highest ranking with the best salary to acquire more belongings; that is, to make it materialistic and consumerist.

The third concern of Latapí is the idea that every university must enroll in the so-called knowledge society because the approach is incomplete when linking its production (central activity of the university) only to business economic needs. In this sense, the aforementioned author assures that societies need other knowledge derived from the human sciences; therefore, he explains: "We say 'yes' to the knowledge society that includes the universality of human knowledge, and we warn against the trap of turning universities into factories of practical inventions; they are creations of homo sapiens, do not reduce them to workshops of the *homo faber*" (Ibarra *et al.*, 2012, p. 90).

Finally, the fourth concern of Latapí has to do with the predominance of rational knowledge in universities, which qualifies as a wrong and contradictory situation, because education goes beyond the territory of reason. It is true that said author does not deny the advance of science and the importance of its technological applications, although he suggests not privileging it as the only one to open the university to the "unexplored but essential areas of human development that go beyond the rational" (Ibarra *et al.*, 2012, p.91).

In short, the diagnosis of Ibarra et al. (2012) serves as support to indicate that the Mexican university is "of stone", because life is absent from it and knowledge is petrified in the rational and separated to infinity in the specializations, which contradicts the multiple capacities with the that the human faces the problems and challenges of real complexity. This mutilates not only the formation of the students, but also that of the teachers, whose specialized behavior shows them "incapable of responding to the concurrence, associations, antagonisms and uncertainties that occur in life, and to multiple and uncertain forms. of human knowledge and creation "(Ibarra et al., 2012, p.100).

According to the authors, the Mexican university is also deinstitutionalized because its functioning derives from state policies that come from international organizations and from the force of globalization. Thus, by not building a reform project that values its own historical process, it adheres to standardization and thereby distorts, for example, the work of academics who must dedicate themselves to complying with procedures and paperwork to demonstrate that they fulfill the role assigned externally. .

Given the fact that relevant knowledge for social life occurs in workplaces and other spaces of collective life (and not in classrooms, laboratories and university cubicles), makes the university an unnecessary institution for society excluded and subaltern communities; Furthermore, when they are included as in the periods of overcrowding, they are stripped of their community identity and forced to learn scientific knowledge "to begin to be as they are not, to emulate their conqueror". In other words, the university is not only unnecessary, old and likely to end for reasons such as the following:

There are many reasons that make us wish that this old university, each day more disfigured and unrecognizable, disappear, and along with it its trivialization, its false rituals, its lying speeches, its power resources based on conceited arrogance under adulterated concepts of rigor and method, quality and excellence, terms that in our context are no more than the expression of a rhetoric, as hypocritical as it is false, that attempts to cover the utilitarian university, whose projects, far from being collectivized, are appropriate in a private (Ibarra *et al.*, 2012, p. 103).

Finally, the old university that the authors propose to overcome with the imagined university is characterized by basing its functions on seeking "the formation of the so-called 'human capital'"; submit to the power, for example, of commercial corporations today; blame the individual when he does not reach the instruction that the university gives him; adopt simulation and corruption as a way to success through awards to interest groups; eliminate the pleasure of knowledge and creativity through competitiveness and the discredit of others; deny the subject and its subjectivity of students and teachers through the rigidity of the curriculum, and establish a huge distance between the petrification of the university and the complexity of life (Ibarra *et al.*, 2012, p. 111).

Conclusions

In order to present a historical diagnosis of public institutions such as universities, it is important to be clear about the ways in which human events are woven in them and in the context in which they are built and function; that is, it is necessary to have an idea of the theories of historical discipline to understand the modes of articulation between the present and the past, the past and the present, and the present and the future, because only in this way is it possible not only to understand the time that one lives, but to imagine and to glimpse a future.

Likewise, in addition to an epistemology of science in general and of historical science in particular, the theories arising from new areas of knowledge creation such as institutional and organizational studies must be known in order to generate a process that reveals profound knowledge about the fact that it is studied.

However, this hermeneutic analysis of the book of the imagined university has taught that the subjects who study this institution -in addition to constructing a theoretical and methodological framework from a scientific discipline and creating institutions to apply that theory to new studies- are forging it with his acts of life and his permanent reflections on his general performance in his context. In addition to this, the knowledge they achieve is deeper

and serves as a support to imagine other forms of functioning in the light of an ideal that is concomitantly outlined.

That was the life example of Eduardo Ibarra Colado, who for three decades lived a process in which he simultaneously knew and developed the studies dedicated to know and explain institutions and organizations through teaching, thesis management and research, and applied the organizational theory to higher education for later, as it advanced in its scientific purposes, to delimit its object of study to the knowledge of the Mexican university, which allowed it to conform a category called the Mexican university system.

In addition, Ibarra's life stands out in his confidence in the importance of the community for the construction of knowledge, which he demonstrated through the promotion of several research projects and the publication of the results on higher education and the university. which manifest awareness of the present and search for explanations in the Mexican and world past. Likewise, the response of other researchers from the Americas and Europe to the calls to study at the university gave solidity to the collective interpretation of the past and present of the university and promoted the training of other local researchers to promote the self-knowledge of these houses. study.

The chronological and thematic sequence of the research projects on higher education and the university - driven first by Ibarra and then by Cazés and Porter - reveal the construction of a historical diagnosis of the Mexican university, since they begin by thinking and refining the institutional methodology, then emphasize the impact of international policies and discourses of the late twentieth and early twenty-first centuries, as well as their national adoption in the set of Mexican universities with a global vision to build future scenarios in a critical and critical sense. alternative, which are not addressed in this text, because the interpretation of the utopia that they imagine gives for another article.

In short, the diagnosis -as was to be expected after such a long study process- is radically critical of the subjects who, with their practices, make the university and originate the institutional routines. The qualifications of university in crisis, incomplete, colonized, stone, de-institutionalized, subjected and old force to review the arguments and lead to agree on the need to erect a new university or to formulate a utopia that gives a new ethical sense.

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