



## The Modern Renaissance compared to the ‘Old Renaissance’

Extract from: Powell, J. (publication date Jan 2012) *Enterprising Academics and the Knowledge Capital – towards PASCAL Universities for a Modern Renaissance (PUMR) in Knowledge Cities: Rethinking the Transformation of Urban Spaces* Edited by Yigitcanlar, T., Metaxiotis, K. and Carrillo, J. Edward Elgar Publishing: Cheltenham

Renaissance OLD	Renaissance NEW
<p>In the original Renaissance, universities, as institution, were not directly in the centre of the revival. Universities still very much ‘ivory towers’ committed to finding the ‘truth’ through scholarship, study and science</p>	<p>Universities as institution would become key actors, initiators and co-leaders of knowledge society activities, its structures and implementations. They would be deeply engaged in the Modern Renaissance, connected closely to all activities of business and the community helping citizens and professional flourish</p>
<p>Only a small part of society concerned, mainly individuals</p>	<p>Large part of society concerned with all involved in designing, developing and producing new futures; universities acting as leaders helping as many individuals as possible to aspire to play their unique role in the <i>knowledge society</i>. Engagement is profound with institution wide commitment.</p>
<p>Natural sciences not centrally important (declining after early rise in 13th century and before rising again in early 17th century)</p>	<p>Strong evidence based research and development with natural sciences of central importance for future change; academic reason, knowledge and ‘know-how’ having high visibility, with universities feeling they have a ‘civic duty of care’ to engage with wider society on the local, national and international scale, and to do so in a manner which strongly links the social, economic, environmental, ‘designerly’ and artistic prowess of society</p>

<p>Concepts of knowledge refers to common canonical body of knowledge, common sources, dream of a commonly held world view.</p>	<p>Encompassing diversified sources of information, which typically defy the possibility of creating common body of knowledge: systematising knowledge has become increasingly difficult and growing specialisation has created different knowledge cultures and niches. The idea of mass customization needs exploration, but conflict ought to encourage all to explore richer challenges. Systemic awareness for all, i.e. everyone is coached to understand their own position in the system. <b>The engaged or connected university.</b></p>
<p>One religion reviewed and adapted but still upheld as common ultimate reference frame – a single religious, cultural and intellectual order</p>	<p>Many religions and many agnostics. Religious beliefs seem to have become rigidified into fundamentalisms and there is a need to dissolve the conflicting issues into a common reference frame. We need to develop a ‘dignity of difference’ and live with these irreducible differences between cultures and ideologies. This will require a ‘covenant of collective development through global conversation’.</p>
<p>Mono-disciplinary design and creation with knowledge often concentrated in narrow areas and by single individuals</p>	<p>We need to work towards ‘trans-disciplinary working’ and a pluralism of ways, stop trying to systematize for ease of operation but recognize the need to encompass more collaborative ways of working and living; Liberation of knowledge production from institution; Liberating the individual, rebirth in the ownership, living with diversity. This must lead to co-identification of worthy problems capable of socially inclusive and sustainable wealth creation and then appropriate co-creation, co-production</p>
<p>Sustainability and environmental issues not seen to be a problem.</p>	<p>The ‘triple bottom line’ of truly caring for environmental, economic and social sustainability is seen to be a key goal in everything we do – <b>the ‘ecoversity’</b> – where universities create powerful team working relationships with business and the community to contribute to the delivery of sustainability goals that their researchers know much about, thereby creating real improvements and true impact</p>
<p>Individual humans as central motor of innovation and heart of creativity</p>	<p>Talented individuals co-creating in teams as central motor of innovation and heart of creativity – <b>the ‘civic university’</b></p>

<p>Human capital (including university students) is key in terms of the notion of 'competency', elegance and quality of individual creative performance; in higher education terms this also relates to 'curriculum' and where students are sometimes seen as the material input that generates institutional revenue, rather than something much more.</p>	<p>Human capital is seen in terms of the broader notion of 'creative capability' which embraces a range of lived experiences beyond the formal coursework in a university and should be seen in the form of opportunity realisation, rather than being a simple input that may, or may not, meet a known narrow market need. In this sense we might take this further and use the term '<b>human capability</b>' as opposed to 'human capital' which carries a market clearing connotation with it.</p>
<p>Human talent seen collectively as 'social capital', 'creative capital', etc.</p>	<p>'<b>Social capability</b>' and '<b>creative capability</b>' sit above notions of markets and more towards the common good and that human capability might be seen as more than what is typically portrayed in the human capital pyramid".</p>
<p>The dream of human possibilities being far greater than any believe possible</p>	<p>Dream of human possibilities beginning to be within the scope of realization – <b>the original modern</b></p>
<p>Idea of a new relevance of classical knowledge: applying human values and concepts of antiquity to 15th/16th Century urban society</p>	<p>Ideas of new relevance of all formal university knowledge which increases its scope by closer working relationships with business &amp; the community – <b>a new discourse and frame of reference</b>. Social networks making extended use of the virtual networking and media conversation. The beginning of truly 'virtuous knowledge sharing'.</p>
<p>The beginning of theory into practice</p>	<p>New thrust of theory into practice, will to link scientific theories with urban (political and economic) practice</p>
<p>Rise of individual creative arts and designers</p>	<p>Rise of co-creating teams led by creative leaders. Enhancement of quality and scope of collaborative creative arts, design, etc. Rise of engineering, with innovation important for urban economic and social welfare, proliferation/embedding of engineering know-how in all domains of daily life. <b>Co-creation and co-production</b></p>
<p>New heightened status/acceptance of scholar or artist (who then 'ate at the table of nobility')</p>	<p>New status of <b>creative knowledge workers</b> and creative teams (university professors, researchers, experts working with intermediaries and other 'creatives' in creative teams)</p>

<p>Students learning is seen as acquiring skills in creative thinking and problem solving through curricular and competency assessment</p>	<p>Students learn by drawing on the full range of their life-accumulated capabilities to address diverse issues of global and ethical significance.</p>
<p>In the main, creative developments were undertaken by those with confirmed talent which was recognized by patrons and sponsors</p>	<p>It is now recognized that the development of 'creatives', the core of a modern renaissance, has to start early, as the younger you start learning to be innovative and systemic the greater return on the investment in the realization of human capability terms (Heckman et al) So, in terms of knowledge acquisition, transmission and sharing, especially with universities, it is never too early in life to start or indeed too late to start as wisdom is also a key component of UMR.. So a UMR has a responsibility to reach out right across the learning system and pull individuals up and through the human capital pyramid by connecting themselves up to all other sectors of learning by creating the right pathways. At each stage in the human development process connecting individuals up to real world experience (including in the region) enables the practical dimensions of their capabilities to be experimented with to ensure the abilities are there to bring ideas to practical reality. In this way profound and imaginative academic thinking will lead to real outcomes and real impact.</p>
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