

## Universities in Latin America. Power and resistance to alienation of social intellect<sup>1</sup>

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### Abstract

This article addresses, from the perspective of Latin American critical thought, the processes of change in the Higher Education in the context of social change, characterized by the social exclusion phenomena and the intervention neoliberal in recent decades. The investigation covers the analysis of the forms of production and distribution of knowledge in the university in this context as well as work processes which model university practices. Besides, we propose an alternative methodology in terms epistemological, ethical and pedagogical, problematizing current challenges and the concentration of knowledge production, presenting a possible alternative for the meaning of the practice and the social role of the university.

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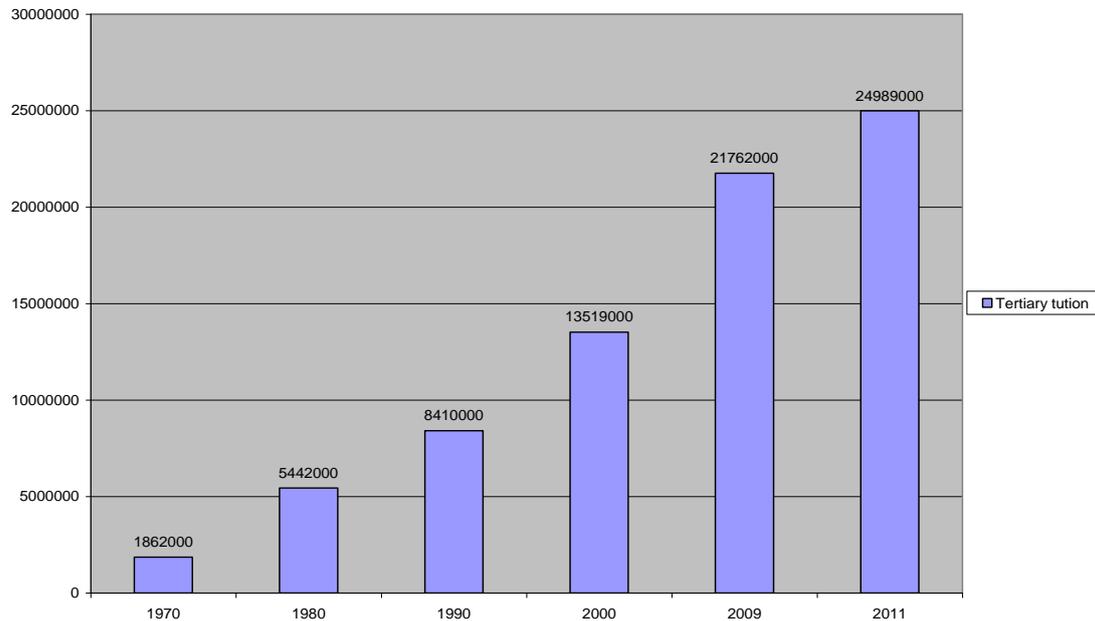
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## **1. Higher Education in Latin America**

Higher Education in Latin America, nowadays, shows us a strong expansion of numerous tertiary institutions with different characteristics till reaching, in 2010, a bigger number than 11.000, including between them 4.000 public and private universities (Brunner, 2007; Aboites, 2010). The last two decades have meant a strong and growing presence of private tertiary institutions, which don't depend on state funding, its relative weight in the national enrollment reaches more than half of the students enrolled in Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Paraguay and Dominican Republic (Mollis, 2003, 2010; Beneitone, 2007).

As a result of the two previous dynamics, the region is characterized by a strongly differentiated Higher Education, both horizontally and vertically, which structure and coverage are in a continuous diversification. Higher Education national systems in Latin America are attached to strong centrifugal tendencies, of diversification and variation about their organizational principles, of competitive pressure and, in the other hand, low associative and cooperative capacity (Brunner, 2008). At the same time, and as it will be detailed below, over the past four decades (meaning a second compared to the nine centuries of history of universities worldwide), tertiary enrollment increased exponentially in our zone: of just 1.9 million students in 1970 to 8.4 million in 1990, and reaching 25 million in 2011.

**Graphic 1. Tertiary enrollment growth in Latin America, 1970-2011 (millions of students)**



Sources: UNESCO, Institute for Statistics, Global Educational Digest 2009 and Global Educational Digest 2011.

In this complex expansive context and this interweaving, through various both economic channel – some Latin American countries been included in economic incorporation agreements, such as the Free Trade Agreement of North America or NAFTA, between Canada, United States and Mexico and other contracts that include the Americas’ Free Trade Area proposal, ALCA – as specifically educational, the so-called Bologna Process and, afterwards, Tuning and ALFA processes for Latin America, neoliberal intervention tendencies appear as updated, as well as the XXI century university model’s characteristics, emphasizing the strong tendencies up to the so-called “*academic capitalism*”, this means, Higher Education’s *commercialization and bureaucratization*, with it’s attendant pragmatism predominance, corporate spirit and the desire to measure academic work reducing it to a mechanical and statistic consistency.

Knowledge’s economic role and new trends in regard to the generation of knowledge, associated with science and technology in nowadays *economic productive force* affect Higher Education institutions, both regionally and globally. Contemporary developments in Latin America and the new modalities of integration of the continent in the

*global knowledge economy* generate powerful constraints about the dominant ways of production, emission and using knowledge. So, through this analysis will be reviewed, at the first place, some of the last decade's tendencies which have gone through and cut across academic institutions in the Latin American and Argentine field. Secondly, we will investigate about the implications and impacts of the Bologna Process and Alfa-Tuning in the zone. Third, we will work [it harder by talking about XXI Century's university models. Fourth, we will develop *working processes* in university knowledge production, *labor cooperation ways* and *productive logics*, both in production and transmission of knowledge during teaching-learning process. Finally the *co-production research methodology* is presented, describing the experience, its components and modes of practice. By hypothesis, this methodology promotes new cognitive paths for actual questions, from a focus on work processes that tram university practices and with a proposal for an epistemological alternative methodology, methodological and ethical-pedagogical terms, social dilemmas of exclusion are treated, one-dimensional knowledge and concentration, presenting a possible alternative, among others, as a way for the signifying of the practice and the social role of universities.

## **2. University reason in Latin America and recent tendencies in the neoliberal intervention.**

Higher Education institutions in Latin America have been through important transformation processes, both in relation to long term as part of United Nation institutions' consolidation, in the incorporation of others social groups to Higher Education, as in transformations promoted by the last decades neoliberal reforms, which have refocused university services, production and products of this area. Great historical trends and transformations can be questioned in light of the duties and functions that university has historically taken and of the goals that can be projected from the consideration of education and knowledge production as a universal right and as a social inclusion tool<sup>2</sup>.

The importance of this movement lies in its influence on the intellectual political imaginary in Latin America (Brunner, 1990; Portantiero, 1978), Culturally heir of "modern reason, humanities certainty, progress spirit about science and professions' optimism"

(Mollis, 2006, p. 87), this spirit of progress was also present at the 1918 Reform movement in Cordoba (Argentina) and which produced significant democratizing cultural resonances. This movement's importance resides in its influence over the imaginary political intellectual in Latin America (Brunner, 1990; Portantiero, 1978), among which include the installation of student participation in institutional governance and academic freedom. His proclamations were framed in Latin American societies' modernization context, rising middle class groups and a student movement that was perceived as a libertarian, illustrated, scientific and rationalist modern vanguard; and is in this movement in which this Latin American idea of university extension begins and a first formulation of worker-student solidarity.<sup>6</sup>

From the eighties, public university space in Latin America will be crossed by the radical transformations of the State and penetrated by the implementation of programs coming from international organizations and agencies, which will determine the definition of policies, in view to favor an adjustment to newly university educational criteria. As icons of these interventions, are highlighted World Bank action to influence the Argentina reforming of its Higher Education and the promotion of mercantilization of education via the World Trade Organization. On the one hand, the World Bank intervenes with its recommendations and funding to gestate reforms in Higher Education in the region since the 1980s and 1990s, driving in the Argentine education system a model that will emphasize metrics in the control, in the measurement and in the evaluation, rather than on academic intrinsic quality (Riveros, 2006). Furthermore, convergently, Higher Education will be installed as an economic and transable good, like any commodity, with the World Trade Organization impulse to establish a (dis) multilateral regulation of academic services (De Sousa Santos, 2005; Guadilla García, 2006, 2010).

With these neoliberal reforms of the nineties, university autonomy took on new resistance meaning and it was conditioned to the inquiry about accountability in budgetary terms and requirements evaluation based on financial control or in its scope

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<sup>6</sup> "Recover and resignify 1918 Reform means, rebuild every sense of an university that looks at itself as a space from where it's possible to contribute with the construction of a future full of justice and equality, where it is necessary to update heroic fights looking forward to freedom, but also where they daily work to deconstruct a colonial heritage, full of brutal ways of discrimination, subordination and exploitation; a space where utopia is constructed and disenchantment is destabilized" (Gentili, 2012, p. 130)

regarding international standards. University was also affected by global processes of educational opportunities heterogeneity, internationalization, marketization and virtual education. The concept of *educational quality* tended to adapt to the demands of the economic world market and the cultural codes of liberty and individual success, free choice, profit, efficiency and productivity. So *quality* became quantifiable measurable from this axiomatic perspective (Dias Sobrinho, 2007).

As for the supply of educational services, a segmentation or differentiation phenomenon occurred, while public universities were losing legitimation, in a process of entrainment that intensified in recent decades to breaking the “social contract” of this institution with the state and to increasing privatization processes (Guadilla García, 2005).

### **3. "Bologna Process", ALFA-TUNING projects and their impacts on Latin America**

The so called Bologna Process is the result of two complementary guidelines forces, on one hand the need felt by the university systems to adapt to the *knowledge society* and, on the other, the requirement that they face to insert in a globalized world. Possibly it would be the most important event that has taken place in the European universities history since the early nineteenth century. One of its central elements which emphasizes is mobility of both, students and teachers, involving the promotion of convergence of diplomas and qualifications structures and expanding its transparency and recognition.

Though the idea was first proposed in the Sorbonne Declaration (1998), the construction of the European Higher Education Space received a decisive impulse with the Bologna Declaration, signed on June 19 1999, by Ministers with responsibility in Higher Education from 29 European countries, and gives its name to the Bologna Process. This was an intergovernmental project, in which participate universities, students, the European Commission and other organizations, and whose aim was the establishment of the European Higher Education Area (EHEA) for 2010.

Its main objectives are not homogenizing the Higher Education systems of member countries, but rather increase their compatibility and comparability. The new principles propose deep changes trying to get a common and homogeneous space of Higher

Education in Europe, which will be part nearly fifty countries (not only Community countries, the reform reaches many more European countries), which pretend that the twenty-first century university respond, in an efficient manner, to the requirements generated by a postindustrial, globalized and based on new information technology society.

The Bologna Declaration sets out six basic agreements: 1. Adoption of a system of easily readable and comparable degrees; 2. Adoption of a system essentially based on two degree cycles: graduate and postgraduate levels; 3. Establishment of a credit common system; 4. Promotion of mobility; 5. Promotion of European cooperation in quality control. 6. Promotion of the European dimensions in Higher Education.

From the beginning, the Bologna process has been criticized in Europe for different reasons that go from questioning the ability to improve university teaching to considering those reforms as an attempt to *commoditization* the university world. The university community, immersed in the last few years in changing processes and responsible for designing new degrees, has had to handle with ease the classification of skills, its diversity and terminology, to develop the curricula consistently and according to European principles (Montero Curiel, 2010). This way, skills are structured around two main groups: a) general or transversal skills, those that are necessary or common to all degrees in one or other way, namely, those that have to be developed potentially in all schooling with the propose of given to graduates the maximum warranty in the education process, whether to continue with college or join the workforce<sup>7</sup>; b) specific skills, those that are different in all degrees and refers to diverse knowledge corpus that form the subject specify of each grade. Following Aboites (2010), the skills were divided, in turn, in three large blocks: disciplinary (knowledge), procedural or instrumental (skills) and attitudinal (to be).The first two are intimately linked to each grade specify; the attitudinal skills refers to systemic and personal.

In consequence, two of the outstanding features in the last decades were the emergence and the expansion of new organisms and national strategies of qualification and accredi-

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<sup>7</sup> These skills are considered as the necessary proficiencies to practice any profession in an effective and productive way. They are divided in three different blocks: instrumentals, systematic and personals or interpersonal, terminology that was proposed by the Tuning project.

tation in universities.<sup>8</sup> The need to carry out a better quality control in teaching and university degrees was forced by the growing University Education internationalization, which incited study transnational programs entry remotely or virtually, not few occasions through foreign institutions without counting always with appropriate means for regulating offer quality. This way, European and American universities offices were installed in various countries in the last decade, many of them offering virtual or distance courses conferring foreign degrees. Double degree offering also has been improved through different cooperation agreement multiplying students and teachers mobility across different geography regions.

Under regional political projects that involve commercial integration among member countries, are this commercial agreements that impact directly or indirectly, at different agreements that are achieved around educational issues. Although there are differences in each educational system internal structures at the different countries (Brunner 2008; Brunner 2009), related to their size (for example Mexico and Paraguay), participation rates (Argentina and Honduras), the relation with State (Chile and Cuba), the volume of their funding (Brazil and Bolivia), the cost of the private tuition (for example Colombia and Uruguay), there are records about a building process of a Latin American University Education common space, where some countries stand out as precursors in the application of the Bologna Process, including Chile and Venezuela.<sup>9</sup>

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<sup>8</sup> Driving by the concerns induced by this phenomena of privatization and internationalization, in the last eighty's and the beginning of ninety's national assessment organisms of University Education were created. For example, we can mention the University Education Assessment National Commission (CONAEVA) was created in Mexico in 1989, the National Accreditation Council (CNA) in Colombia in 1992 and the University Accreditation and Assessment National Commission (CONEAU) in Argentina in 1995. Many others would follow in the coming years, this is a processed that didn't finish yet as we still assist the creation of new national offices.

<sup>9</sup> In this manner and in order to achieve these efforts for the University Education integration in south America, a number of associations, international organisms, academic networks, foundations and teachers and researchers exchange program, students and teachers mobility, to promote cooperation and inter-university articulation; generating the common space inter-regionalization at university studies, among them we can mention: Montevideo Croup universities Association (AUGM); Iberian American University Council (CUIB), Iberian American University Foundation (FUNIBER), the Iberian American States Organization for Education , Science and Culture (OEI, the Distance University Education Iberian American Association (AIESAD), the Postgraduate Iberian American University Association (AUIP), the Academic Exchange and Mobility Program (PIMA), the Mutis Student Grant Program, the University Network, the Iberian American Postgraduate Schooling Network (REDIBEP), Science and Technology for Development Iberian American Program (CYTED), the Iberian American for University Education Quality Accreditation Network (RIACES), among others.

The intersection between Europe and Latin America has been molded by the socio-economic structure that the neoliberal program imposes, however, to the extent the program itself is the product of an Eurocentric policy, is easy to discover the abyss that separate both continents respect the place that either one occupy in the planetary map. In this context, the schooling policies, which their axis are directed to the physic and functional services decentralization, are generalized with the purpose of improving their quality. This way, the reinforcement of the evaluation mechanisms along with this increasing power decentralization constitutes the principle tendencies on university reforms in Latin America since the eighties. From that date forward, the transfer of Anglo Saxon model through heteronymous reforms at University education is evident in our continent, which its irradiation axis is the market and the education adequacy to this logic. In fact, the external agenda and the information about developing countries performed by international organisms (for example World Bank, UNICEF, BID) conquer an increasing presence at public policies disposition. The new model, them, implies the incapacity of the institutions to reform themselves: *The reforms, internationalization and globalization of schooling policies epoch marks a trend that seems to be a return to "loan and importation" so tied to the colonialism context.* (Krotsch, 2001, p. 23-24)

During the last few years, the ALFA-Tuning- Latin America project that born from the *Tuning Educational Structures in Europe II* project previous experience, has started and is located in the heart of the Bologna process objectives. The Latin American project was born during the Fourth University Education Common Space of Europe Union, Latin American and Caribbean Tracing Meeting (UEALC) that took place in Cordoba city (Spain) in October 2002. It participate 186 Latin American universities and there were established 19 national centers of Tuning-Latin American in Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Dominic Republic, Uruguay and Venezuela. Immediately and as a derived of the European Reflex Project (*The Flexible Professional in the Knowledge Society*), it has been development now in its Latin American version, under the name of Proflex project (The Flexible Professional in the Knowledge Society). All this proposals and programs generate deep contradictions in the region, which are intimately tied to the discontinuous insertion in the world economic process, intermittent to which it added the fact that our universities roll in this context is set in a *function and legitimation crisis*.

#### 4. XXI Century University Models

In the last twenty years and principally in the first decade of the XXI century the gross rate of the third level schooling tuition<sup>10</sup> significantly increased going from 16,9% in 1990 to 37,2% in 2009.

Anyway not all the countries developed in the same way, as shown in the first chart that follows. Nowadays, according to the latest information available, Argentina, Cuba, Uruguay, Chile and Venezuela locate over the average tuition at the third level schooling. The rest of the south American countries majority locate between the 30% and 50%, Central American countries rates are below 30%, except Panama (44.6%).

#### **Chart 1: gross rate tuition in third level schooling<sup>11</sup>**

(Percentages)

Countries and Regions	1990	2000	2007	2008	2009	2010
Argentina	38,8	53,1	66,7	68,7	...	...
Bolivia (Plurinational State of)	21,3	35,5	38,6	...	...	...
Brazil	11,2	16,1	30,3	34,7	36,1	...
Chile	20,7	37,3	52,3	55	59,2	...
Colombia	13,4	24	33,1	35,5	37,1	39,1
Costa Rica	26,9	...	...	...	...	...
Cuba	20,9	22,1	106	118,1	115	95,2

<sup>10</sup> Rate that measures the number of students in the third level schooling on the total number of people at the ideal age to be studying in that schooling level (according to UNESCO sample from 18 to 23 years old). Due to these parameters, the rate can have a number greater than a 100%.

<sup>11</sup> Education Global Compendium 2011, UNESCO Statistics Institute (reduced chart).

Ecuador	20	...	...	39,8	...	...
El Salvador	15,9	20,9	22	22,6	23	...
Guatemala	8,4	...	17,8	...	...	...
Haití	1,2	...	...	...	...	...
				b		
Honduras	8,9	15	...	18,8	...	...
Mexico	14,5	19,8	25,8	26,6	27	...
Nicaragua	8,2	...	...	...	...	...
Panama	21,5	43,9	44,6	44,7	44,6	...
Paraguay	8,3	15,8	28,7	...	36,6	...
Peru	30,4	...	...	...	...	...
Uruguay	29,9	...	63,8	64,6	63,3	...
Venezuela (Bolivarian Re-public of)	29	28,3	...	78,4	78,1	...
				a	a	C
<b>Latin American and Caribbean</b>	<b>16,9</b>	<b>22,7</b>	<b>35,4</b>	<b>36,9</b>	<b>37,2</b>	<b>...</b>

a/ UNESCO Statistics Institute estimations

b/ National estimation

There are two cases to be considered because of its significance. The first one is Haiti, that in 1990 had a very low rate of 1,2% and in which there is no subsequent information until now. It is impossible to concentrate in those rates and not consider the relation they have with the civil war and social pauperization and breakdown that took place in the last few years as the result of the first independence process from the European powers in Latin American at the dawn of the XIX century.

The other case is Mexico; despite of being one of the greatest economies in the region it has a rate of 27% according to the last available record. It should be noted that in Mexico the education has been incorporated to the North America Free Trade treaty (TLCAM), signed in 1992 and put into effect in 1994 and integrated into the financial sector. The knowledge commercialization according the free commerce parameters needs to incorporate evaluation standardized procedures to access the University education market. In Mexico City "... every year near than 300 thousand young people that finish basic school (at the age of 15 years old) should submit a multiple choice exam that lasts three hours and 128 reagents, whose outcome depends who are accepted

at the best schools (universities) that lead the University education, assigned to technical school (occupations) that have an uncertain labor market and provides reduced possibilities for its graduates to access University Education or, entirely, summarily excluded from public education” (Aboites, 2009). At the middle of the nineties, great mobilizations took place to remove the single test acting under article 3 of Mexican constitution that pointed: “*Every individual has the right to education*”. Before this pose, the Commission for Human Rights Defense (CNDH), manager in case organism, pointed that it was necessary to distinguish between “the right to education and the right to access those education levels”, validating by that absurd distinction the processes tending to the university education system exclusion of much of the Mexican youth (Aboites, 2009).

A special mention deserves the struggle process that took place since 2006 until now a day by the Chilean secondary students self-named penguins.<sup>12</sup> That process, clearly one of the most important structural questioning to the education system in the region, has achieved support from different social sectors in Chile and even at international level. The major axis of the claim is the equal access to education; embodied in the claims for Teaching Organic Constitutional Law, teaching municipalization ending, revocation of the decree that regulates the students’ center activities and free University Selection, among others. According to government statistics, the relationship between the media teaching establishment from where students come from (municipal, private) and the performance of the University Selection Test (PSU)<sup>13</sup> shows the inequality of the system according to the social sector membership. In average the poorest sectors have lower performance in the PSU than the more affluent sectors, as the result of a deficient public education. This determines inequalities in access to University Education which are not related to capacity differences but to student’s economic possibilities (Campos Martinez, 2010). It should be noted that the University Education in Chile is one of the most expensive in the region. Until this moment the *penguin* movement achievements are scarce from a viewpoint that emphasizes on material question: in 2009 the Teaching Constitutional Organic Law<sup>14</sup> (LOCE) was replaced by the General Education Law

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<sup>12</sup> This term refers to the typical Chilean secondary student attire.

<sup>13</sup> Standard national test implemented in 1985 that must be held by graduates from secondary education that want to continue with university studies.

<sup>14</sup> Law enacted by Pinochet at 1990 that set the minimum requirements that the basic and secondary education should meet. Since its implementation, the private equity has been gaining ground in education.

without producing substantial changes; but very important for exclusion and inequality processes visibility present in all Latin American countries although in different degrees.

From a different viewpoint, in Venezuela, after Hugo Chavez presidency arrival, the educative system inclusive policies access has advanced, achieving a tuition rate increase at University Education that is reflected in the previous chart. One of the possible explanations has to be traced in Bolivarian University of Venezuela creation (UBV) with offices in several states. During the ninety decade the principal university of the country, the Central University of Venezuela (UCV) was penetrated by the neoliberal ideology turning it to a traditional progressive field for intellectual nucleus from which the government progressive projects are refused.

*“(...) This retreat was achieved by social shifting of tuition middle and poor sectors and a mass capitulation of its academics and intellectuals. The way to counteract the heft of the UCV was the creation of the Bolivarian University and offices and villages network outside the UCV. Something similar that was done at health and primary education sectors.”* (Guerrero, 2009:63).

Regarding the educative budget from 1994 to 2007 investment increased from 1, 4% to 9, 04%. Anyway, the inequity in access for gender, ethnic, religious or social class reasons still infringes student's potential with adequate merits to course university studies. In Brazil, for example, from five socioeconomic quintiles, 74% of university students belong to the higher social quintile and only 4% belong to the poorer quintile (López Segre, 2008. p.269). After almost a decade of university testing, finally a law<sup>15</sup>

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<sup>15</sup> The law that requires to federal universities to offer half of its quota for black, Indian or public schools students came into force today in Brazil, country with half of its population declare black or mulatto. The racial and social quota law, approved by the Congress and sanction by the president Dilma Rousseff last August, began to be in force this Monday with the publication in the official journal of its regulation decree. *“This law contributes on paying off an historical debt with our poorer young people in Brazil”* assured today (Dilma) Rousseff ... *when she noted that the universities will have to apply the law immediately to select the students that will start the courses next year. The regulation forces 19 of 59 federal universities in Brazil that had divulged early this year that would not count with this quota to modify their admission rules. The regulation foresees universities will have initially to keep in 2013 the 12, 5% of their tuitions for the law beneficiaries and that this percentage have to be increased to 50% in 2016. The positive discrimination policy or affirmative action reserves half quota at federal public universities for students from public education, several of these overcome private universities in international ranking of better academic centers in Brazil”*, confirmed Rousseff. “Law that established racial quota at universities comes to force in Brazil (October 15 2012, EFE/ABC.es) <http://www.abc.es/agencias/noticia.asp?noticia=1272251>

was enacted for Federal Universities to enlarge –at least in part by establishing quotas- the multiracial entry through legal federal rule. Certainly is a democratization opening of University Education and, therefore, a deepening of *cognitive right*, a recognition to popular intellectual sovereignty, and also, from a broader perspective, it means a deeper and revolutionary discovery “an epistemic political fact” in which the science, scientists, technicians and professionals development was founded in fact in a discriminatory social classification.

Eduardo Grüner has researched an unparalleled historical fact, that is relevant to bring up, is about the Haitian revolution of the nineteenth century, in which its constitutional statement, art 14 of 1805 Haiti Constitution, said: “Every race distinction necessary would disappear among the children from one and the same family, were the State boss is the Haitians father, from now on, will be recognize with the generic denomination Niger” (Grüner, 2010, p. 298). The author pointed that it is about the elevation of a singular (a fraction) to a universal (blackness), an inversion of colonial domination terms, an intellectual discovery that invests the terms of colonial rationality.

This law, as the Haitian one, talk about an “epistemic fact”, for one side implies a *descolonial critical* announcement that will influence in the “normal” course of culture, their worldviews, and specifically in this case in *normal science*, and interfere on its reproductive basis. ¿Why is so necessary to impose an “epistemic fact” by the law?, perhaps the academy has missed itself adopting the “selection” reproductive logic, installing its cognitive chains at the same time that overshadows the social basis of its reproduction. Those proved by its negative, negation, and *renegation* of its ethnic and social negative existent reality. The class and ethnic selectivity had remained as is shown out of scientific problematic, by hypothesis, assuming that what concern the scientific is the methodological field but not its epistemic basis, which its darken in their roots and legitimized in its unconscious.

#### ***4. Labor social processes at university knowledge production***

At this section we will point the complex ways that assume the labor processes at university knowledge production related to the research and teaching-learning practices as long as they configure the labor and productive space. From this perspective, they

imply a *social labor process* that possess methods and also logics of distribution as much of producers as of products, either explicitly and implicitly justify on the academic inversion and production postulations.

This methodical and distributives logics that cross, configure and reproduce the knowledge production at university field can be dis-covered, by hypothesis, through the analogy or parallel that could be established with the industrial social labor processes. Historically, the university as long as an institution and the teaching academic practices, learning and research, have been molded according to principles under which underlay the production, accumulation, and distribution logics comparable both to taylorist as fordist production paradigms, concepts usually apply at studies of industrial typically labor processes.

The labor “scientific organization” that introduces the taylorism could be synthesized in three main axes: the introduction of production rules, the time metric and planning and execution roll division. Later on, with the Fordist assembly the *quantity and standardized production* became a rule and norm. This way the economy of time and the labor control and metric technologies converged in mass production (Slaughter, 2003; Antunes, 2005).

Taking these elements as lecture instruments, labor social processes in knowledge production at university institutions, didn't keep away of modalities and transformations of the productive processes that took place during the century, in a general sense, as there can be evidenced in a number of features, logics and methods that reveal as: a. a marked labor social division, b. knowledge parceling and fragmentation, d. distancing between planners and producers, e. distance between production and diffusion, f. asymmetry among knowledge disciplines, g. disarticulation between scientific knowledge and social needs, h. positive predominance of production models and methodologies, i. capture or loss of product through vertical structures, j. denial of the on which knowledge is produced, k. racial centrality, l. collective thought displacement.

Besides, if the focus is centered on the product that emerges from the university labor process, we see that the valorization process bifurcates in two results that shore up the system reproduction logic: the knowledge-commodity, social labor plausible to be

appropriate privately, for example through agreements signed by the state universities with private companies whose quality control is warranted through previous “accreditation” mechanisms. And the *student-commodity*, enriched in the learning process in order to form part of the complex<sup>16</sup> labor need to value other goods and “normalized” to function as a transmission pulley of predominant values. So “(...) educative processes and broader reproduction social processes have a tight link. In consequence, a significant educative reformulation is inconceivable without the corresponding transformation of the social framework in which social educative practices must obey its vital and historically important change functions”. (Mészáros, 2008, p. 21)

This scientific knowledge *productive* logic primacy has its correlate at university teaching-learning processes. The “reproductivism schooling” and the traditional pedagogy discover, in their method and practices, criteria and elements that evidence an extreme hierarchy, teacher-student relationship as a vertical-asymmetric link that denied the knowledge that the student carry or can produce and his social environment, with a *disciplinary* that demand uncritical passiveness and receptivity of knowledge at the processes of: accumulation, repetition, decontextualization and a-historicity, among others. Undoubtedly these reviews have as an antecedent the discoveries of critical pedagogy about “banking education” of Paulo Freire (1970), which allude to student adaption requirement of a passive roll, consider as a mere deposit, a knowledge reproductive that teacher possesses, requirement that establishes a asymmetric, anti-pedagogic link, which at the same time denied the student creativity and reflection as a producer of knowledge, denied the social link between the protagonists.

Returning to the idea of establishing a parallel to the forms of organization of production, it has to be pointed at this factory spaces, the new organization modalities of labor processes introduce the named “*refined production*” as an intensifier reinvention of taylorist model postulates. According to J. Slaughter (1998), this passage to refined production is sustained in a number of key elements in social labor engineering, that university reforms above have tried also to take to the academic institution field, in

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<sup>16</sup> “(...) Labor that is considered qualified, more complex than media social labor, is the externalization of a work force in which interferes higher training costs, whose production consume more work time and has therefore a higher value than the simple work force” (Marx, 2008, p. 239)

characters that can be similar to: management by tension, constant readjustment and equilibrium of the system, team and labor fictionalization and polyfunctionality. At the plant, under the appearance of certain labor space democratization, participation, creativity and knowledge of the worker are taken and captured by the planning and management.<sup>17</sup>

At this logics nucleus, the *despotic cooperation* forms (Marx, 1867), we deduce, will constitute the social instrument through which the *general intellect* products could be expropriate and concentrate. So, the language, as the scientific-technological speech and its *generic* distribution (in a social *common land*), is being privatized and concentrated with hegemonic effects (Bialakowsky et al, 2006; Vessuri, 2006). The concentration and appropriation process constitutes a nodal axis at knowledge production, for example in social sciences is verified at the differentiation that is established between a *subject* that knows actively and a passive or plausible to be known *object*, corresponding only to the inquiring *subject* the autonomous capacity of known – and of knowledge appropriation-. The positivist culture as a culture domination form and the objectivism as a control instrument, have its correlate in that untidialectical and one-dimensional reality view, specialized and fragmentary at education (Giroux, 2003).

This specific construction form of the subject-object relationship at knowledge production dominated by taylorist, fordist forms and the new labor processes modalities that we showed derives in a reductionist and one-dimensional practice. The reductionism, the one-dimensionality (Marcuse, 1968) and the unidirectionality (Sotolongo, Codina; Delgado Díaz, 2006) have strengthen that knowledge production practice that doesn't recognize neither otherness nor scientific validation of that otherness contribution. The epistemological exclusion that is installed by this practice means a form of “*epistemicide*” (De Sousa Santos, 2005), the knowledge death under a productive logic of a different other. The *metric*, as a control and discipline system, meanwhile, validate the unidirectionality of these productive processes.

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<sup>17</sup> These neo-organizational phenomena print new logics to the academic and institutional labor processes that cross, superimpose and imbricate, many times contradictorily, with taylorist and fordist modalities already described. However, we consider they constitute an intensify modality in product and knowledge appropriation terms.

This way a similarity could be homologated between the *despotic cooperation* of industrial forms and the knowledge production, recognizing that exists a production organized collectively that could be drawn out through an individualizing diagramming. This organization is in a productive line that leads to a social production of surpluses that could be *accumulate*, *concentrate* and *expropriated*. In consequence, the patterns of knowledge production at the university sphere connote three bases axes: extreme *labor division*, possibility of collective *surplus* extraction and *competence* between competitors installation. In this direction could be identified the relation between the university system with its social environment through a segmentation construction between teaching, research and diffusion or extension occupations, conceived the last one also as a *transfer* activity. A critical revision about these historical principles of knowledge production, involve aspect either methodological, epistemological and theoretical and even ethics. New way open to think the possibility of research jointly with the investigated subject, especially when it is about subordinates social sectors. Is in this sense that the university must begging to inspect its own basis in terms of enable changes on its contents and *disciplinary practices*. The social inclusion neither is alien, either for the originating source of public resources as for its speech ethic (Maliandi, 2000; Agamben, 2002).

## **5. Theory and practice of co-productive research, about imagining another method**

From this analysis of the social work processes of teaching-learning that challenge university in its social function, it is possible to imagine *another method*, as opposed to *a knowledge society* that incorporates education and research university as a right universal<sup>18</sup> and at the same time be guided by the horizon of social inclusion. The relationship between this right and the possible responses of college players has axis, in this view, recognition of the social origin of collective knowledge in the production and use of knowledge products and the need to deepen these bridges into the academic production.

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<sup>18</sup> See: "Statement of Academic Freedom (Scientific Human Rights Ser)", *Progress in Physics*, Volume 1, April 2006, 57-60, [http://www.geocities.com/ptep\\_online](http://www.geocities.com/ptep_online)

Begin to imagine the conditions of a desirable scenario for the production of knowledge, especially for the Latin American public university imply to pose some fundamental challenges: a. commitment to *cultural diversity*, b. developing a language that promotes *symmetrical exchange* and avoid cancellation of knowledge from the other anonymous and translation, c. development of a *transdisciplinary thinking*, not only in the sense of Gibbons-like transversal disciplines, but also in the sense Morin, as complexity and solidarity of phenomena such as ethics of understanding between peoples, between nations, between cultures (Morin et al, 2002).

Faced with these challenges we suggest as a possible alternative, the tool of coproductive research methodology, not necessarily alternative to traditional methodologies, but as an option whose potential lies in having built the dialogic ethical dimension to its foundations and methodological practice.

Different methodological strategies framed in qualitative perspective have produced progress about the opportunities of comprehension providing the participation of actors in the production of knowledge in the social sciences<sup>19</sup>, meaning an epistemological rupture in relation to the cognitive assumptions of the classical ideal: objectivity, the subject-object dichotomy and place of positivist method in cognitive process. Is also presented the recovery and recreation of the guidelines drawn by Fals Borda about *participatory action research* (1987)<sup>20</sup>, has also been said about bringing about changes in university practices Boaventura de Sousa Santos (2005) as well as rescue the pedagogical source of Paulo Freire (Freire, 1986).

The *coproductive research methodology* recognizes among its assumptions and hypotheses:1 that knowledge is socially produced; 2 that individual thought is only complementary and mutually collective thinking and institutional fictions discovered that place a unique emphasis on individual knowledge products; 3 is necessary to

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<sup>19</sup> Background to these guidelines can be recognized in the biographical method (Lewis, 1969; Bertaux, 1988) and locally Vasilachis formulations (2003).

<sup>20</sup> Action research aims to solve specific problems in a given context, through a democratic research in which professional researchers work with local stakeholders to develop solutions to major problems for them. We call this process co-generative research because it is based on collaboration between professionals and local stakeholders, and aims to solve problems in context of real life. "(Greenwood, Levin, 2011, p. 137)

develop *devices investigative coproduction* in other institutional and community spaces exo-university, in order to investigate with co-producer actors; 4 should proceed transdisciplinary approach social problems from under the paradigm of complexity (Bialakowsky et al, 2007) beyond the disciplines.<sup>21</sup>

Operatively coproductive research is developed in the field and at the same time in the university space itself, promoting interagency agreements through dialogue between actors. Followed by a step joint project diagramming and subsequently the implementation of devices. The concept of co-production research device refers to the institutionalization of a collective interrogator where social actors contribute their specialized knowledge and experiential knowledge, while researchers bring their initial questions and their disciplinary methodological and epistemological knowledge. In this college experience are diluted borders between knowledge production and transfer for *students, coproducers* and teacher researchers. While the immediate scope may be limited, it is proved that it is possible to develop experiences in this direction and, at the same time lead to possible replications<sup>22</sup> and all deepen their methodological bases.

In social terms allows introduce the co-analysis of practices, which implies an openness to review, and perhaps reverse, productive processes and institutional processes *alienated* by cooperation and despotic method (Bialakowsky et al, 2009). The individualities are not postpone as in the Fordist mass fragmentary method but take the possibility of subjectivising in a double process of collective and subjective reappropriation. Knowledge and power are raised methodological starting points (Bialakowsky et al, 2009).

In terms of education or knowledge transfer between teacher and student, the experience rescues the possibility of incorporating the student, a double and simultaneous process heuristics, promoting the interrogation as a teaching tool continuous research practice

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<sup>21</sup> In this proposal, intersubjective symmetry and transdisciplinarity are postulated as instruments for change in production practices at the university and remit, in turn, to a material revision of the social work process. Characterizes the exercise of investigative coproduction distribution of products and the scientific role in all phases of project design, discovery, demonstration and interpretation of data and results, which is embodied in groups of co-working or "co-production of knowledge" comprising academic researchers, students and social actors.

<sup>22</sup> Is in progress an agreement for the replication of these devices internationally with the People's University of Urbana-Alliance International Population (UPU-AIH/FCS/UBA Convention, 2006) and other pilot developments with teams from Mexico, Brazil, South Africa (2011-2014)

(Freire, 1986). Thus, the process of teaching and learning is conceived as the exercise of a *dialogue*: as teachers / researchers, students, co-producers nurture each other with questions, the meeting and the collective and critical review of theory and empirical research, as also in a concerted search of discursive encounters and the invention of *interlanguages*.

## **6. Final thoughts**

In the line of this reasoning, we estimate that crisis of the role of education places the university at a crossroads in front of forking paths. In this regard we hold remaining question, in the sense of critical interrogation, the work processes that influence the production of content. Social objectives cannot be realized if *Taylorist*, *Fordist* and *neotaylorist* work processes are reproduced, particularly with regard to the extreme division of labor and distribution of *thinkers* and *doers*. This traditional method has the methodological *virtue* of being able to invest (fetishizing) the appearance of individual forms of intellectual production, to actually use (strange) collective forms materialized through despotic cooperation. "(...) Social scientists think of themselves as lone entrepreneurs, and ignore their professional knowledge of social structures and power relations, as if they were only using masks on their way towards the discipline". (Greenwood, Levin, 2011, p. 124) What is in play we estimate, ultimately, is the *appropriation of collective* and their *productive potential*.

The development carried out throughout the presentation, involved an effort to discover these underlying social content enunciations of Bologna Project, Tuning, Alpha as well as the impacts of the World Bank set out the processes of university work and in the forms of knowledge production. In this regard, the review focused on the social and historical cosmovisions accentuated by neoliberal thinking such as *university commercialization*, *productivity of learning*, *free economic and social competition between institutions and individuals*, *university education quality*, which permeate the design and construction of scientific knowledge.

The unveiling of the social content underlying the epistemic frame, let us understand the adaptation to the capitalist order by the University.

*"The creation of the one education market presupposes review the proper sense of the University, now oriented pragmatically toward the production demands The World Bank explained in terms of change in the dominant paradigm for Higher Education. While recognizing that the University tangentially preserves the function of "conscience of society", the truth is that it should now refer to the training of human resources and knowledge production. The intervention is aimed at cultural, civilizational, construction legitimizing the existing order" (Imen , 2007, p. 2).*

The method is not neutral or objective, has implications of domination, command fits to the productivistic mandate, practices and titles for the purposes of accumulation, finding himself the scientific knowledge production privatized and monopolized

The search for an epistemic overturning hinges on a new paradigm based on gregarious methodology, co-production, that produced and collectively reappropriate the intellect, through forms of apprehension dialogic, participatory, inclusive of social subjects.<sup>23</sup>

The *for who* or *for what* of scientific application is diluted for many reasons, among these it can be pointed that its direction escapes to the needed reasons of the *university as a public good* (De Sousa Santos, 2005). The reasons *for* are totally insufficient to meet the social demands, is constituted a soliloquy (Maliandi, 2000) among academics, researchers, teachers. The fate of knowledge for the *Other* imagined has proved to be at least precarious. Paradoxically, the public university has become massive and yet is insufficient for multitudinous applicants that left out, without access or shelled in the course of the studies. It is a game of truth (Foucault, 1978), the university can legitimize this imaginary but its distribution is truncated as a public good.

In this dynamic to transform objects of research *in Subjects of right of research*, we have come to develop methodology *co-productive investigation* and based on this meth-

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<sup>23</sup> "It is not vindicate the epistemic privilege of minorities, but its epistemic right exercised as such has the potential decolonial is opposed to assimilation "(Mignolo, 2010, p.32-33). This proposal is related to a critical theory of social change oriented propitiation bottom (not the top-down design) social change. Given that knowledge is an instrument of imperial colonization (Mignolo, 2010) one of the tasks of the universities should be decolonize knowledge and therefore decolonizing power. In line with the approach of Foucault "(...) it is an insurrection of knowledge. (...) Breaking the submission of historical knowledge and release, that is, capable of opposition and makes them fight against the coercion of a unitary, formal, scientific theoretical discourse" (Foucault, 2000, p.23).

odology we have re-visited the embodied praxis of the working processes of the university. Could decompose, synthetically, the questions raised, processes and practices suggested in three elements that pertain to *their missions, their method and results*.

Traditionally these university functions relate to the practices of *teaching, research and extension*, first appears spontaneously link up on linked constellations, but actually operates segmented, departmentalized. The coproductive investigation can then provide the opportunity to establish and interrogate the connections in the university action, producing a meeting of research and teaching praxis articulated, while the extension does not imply a prolongation as transfer to other social external but rather an interiority in the teaching-research practice. What division would be potentially dissolved since it production and distribution of knowledge part of one and the same extended-research-teaching process.

Finally, referring to the *results* refers to several radically critical issues today, from start considering that any *measurement* of products is linked and tied to a particular *cosmovisions* that legitimizes the evaluator about university essentiality. In this sense the evaluation results cannot escape the scenarios projected by the capitalist system in the stage where *thanatopolitical* forms (Agamben, 2003) takes place at the couple's *biopolitical* regulations. The university can in this case, as it does largely either external or internal determination not interrupt this process through its *meritocratic* formulations, or you can apply a resistance movement to embody not only the contents of *autonomy, massive, cogovernment and university social rights* but also transforming their epistemic framework and practices in the production of knowledge.

## **7. Epilogue: Hypothesis**

### **I. About the forces of production**

From a systemic perspective, the analysis of the metabolism of the capitalist system, science plays a growing role in its integration as an immediate productive force of

capital<sup>24</sup>, can be dated this long process since the eighteenth century. The detached process of capitalism mass of the twentieth century, with the goal of full employment, and global crisis from the 70s, inaugurated a period of neo-capitalist development under the hegemony of neoclassical neoliberal thinking. On the one hand the productive forces are subsumed and subordinated increasingly and transfer of public to the private sphere accelerates as the other while the neoliberal capitalist regulation penetrates and turn coincides with the matrix generative epistemic key components of the productive forces such as science and its producers.

## II. The appropriation of general intellect

In this capitalist stage a fight for ownership collective intellect (public) and their science content, conscience and productive knowledge<sup>25</sup> is brought, whose intervention –the capital- is produce on two fronts, individual and collective<sup>26</sup>, that coincide with the domain epistemic matrix invested by individual production fetishism, which mask the collective productivity of the social individual which is held on and the power of capital over the fragmented regulation of collective itself.

## III. The university as object of appropriation alienation

In the society of full employment (social democratic and socialist), the university with relative autonomy from the productive system, generated for the economic system both workforce and scientific products. In the post 80 new capitalist stage contradictory phenomena on the one hand the momentum is perpetuated with a geometric expansion of

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<sup>24</sup> "The collective power of labor, status of social work, is therefore the collective strength of the capital. The same applies to science. The same with the division of employments and the resulting exchange. All social powers of production are productive forces of capital, and the same is therefore presented as the subject of these forces" (Marx, 1972: 86). "The development of fixed capital reveals how far the knowledge or social general knowing has become immediately productive force, and, therefore to what extent the conditions of the process of social life itself have come under the controls the general intellect (collective intellect) and remodeled under it. To what extent the social productive forces are produced not only in the form of knowledge, but as immediate organs of social practice, the real life process" (Marx, 1972: 230).

<sup>25</sup> "When Marx speaks of general intellect refers to science, consciousness in general, consciousness in general, knowledge of which depends on the social productivity" (Virno, 2003: 63).

<sup>26</sup> "What has to be confronted and transformed is essentially the system of internalization, in all its dimensions, seen and unseen. Breaking with the logic of capital in the field of education is equivalent, therefore, to replace the forms omnipresent and deeply rooted in the mystifying internalization by an integral practical alternative "(Mészáros, 2009 46).

the university population and other private campus penetration and spreading of scientific production privatizable. Especially is verified on the technological advances of cutting-edge research, including notable: biotechnology, space, military, telecommunications, computing, nanotechnology, energy, genetics, pharmaceuticals and finance. Coinciding forms of production and scientific working processes modulated by the neoliberal thought with its epistemic matrix that precedes and underlies, collective resistance that are routed to question only weaken the restriction to reduce the student population in its expansion but they fail to even question the epistemic supports of its reproduction.

#### IV. The intellectuals masses and the collective

By recognizing the potential existence and demand for mass university universalization, the system is in the midst of a dilemma, to achieve what its hegemony to the university community and to exert the power that gives the individualist fetish with the real exaction of collective productivity or well restrict access to college accompanied by underutilization of the "reserve army" of the collective intellect, legitimizing their domination through the opacity of the "market" and the production of relative overpopulation.<sup>27</sup> Hence these endings to "naturalize" the forms of competition and dissociations between producers<sup>28</sup>.

#### V. Review

The review covers content such as privatization, capitalist hegemony, alienated scientific production, as well the constitution of its products, its epistemic base and dissociated producers. Given this, as critical thinking, it proposes interpret for transforming. Also no longer tries to transform the university but at the same time transforming society, since its base both transformations are closely intertwined, as

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27 "The idea of universal labor and education, as education inseparability, is much older in our history. Therefore it is very important that this idea survived only as a rather frustrated idea because its realization necessarily presupposes the substantive equality of all human beings" (Mészáros, 2008: 68).

28 "This puts into perspective the elitist claims of self-styled politicians and educators. They cannot change as their pleasure "worldview" from its time, much they want to do more as it may seem the gigantic propaganda machine at their disposal. An inevitable process cannot be definitively expropriated, even by politicians and intellectuals more experts generously financed" (Mészáros, 2008: 50).

demonstrated Reform Argentine 18 or May 68 in France. The question to be resolved is whether the current university universal container can hold without changing their praxis. The methodological and epistemological approach to co-production aims to redesign this nucleus in its theoretical content and in its work processes, while interpreting university and their producers as social individual.<sup>29</sup>

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<sup>29</sup> "As such, the prevailing unconsciousness in the capitalist labor process, because of their blind-idealized accounts by blind time-it also means uncontrollability, with all its implications fundamentally destructive. The second reason, equally important, is the social subject capable of regulating the work process in the time available can only be consciously combined force of the multiplicity of social subjects: "freely associated producers, as they are commonly called (...)" (Mészáros, 2008: 99-101 )

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