



## THE CHANGE OF SPACE ANDE TIME CATEGORIES IN COMPLEX SOCIETIES AND ITS IMPLICATIONS IN THE TRAINING PROCESS IN HIGHER EDUCATION

A MUDANÇA DAS CATEGORIAS DE ESPAÇO E TEMPO NAS SOCIEDADES COMPLEXAS E  
SUAS IMPLICAÇÕES NO PROCESSO FORMATIVO NA EDUCAÇÃO SUPERIOR

EL CAMBIO DE LAS CATEGORÍAS DE ESPACIO Y TIEMPO EN LAS SOCIEDADES  
COMPLEJAS Y SUS IMPLICACIONES EN PROCESO FORMATIVO  
EN LA EDUCACIÓN SUPERIOR

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**ABSTRACT:** The following article discusses how changes of the categories of space and time in the complex societies, have influenced in the formative processes in the higher education. Modern society, especially in the last decades has been characterized by intense and rapid changes in the field of technology that originated and transformed social institutions, life and subjectivity. Changes in the categories of time and space are one of the societies' complex trademarks, which favor the consolidation of a productive model and a social organization that excel in speed, productivity, efficiency and flexibility. In this context, what are the influences and implications of this process for Higher Education? This question is the guiding principle of the research that aims to understand how the changes of space and time in complex societies has motivated the structuring of new proposals of organization of the higher educational process. Methodologically, this is an exploratory research of a theoretical-bibliographic nature that talks to the authors Giddens, Sennett, Ricardo Antunes and Martha Nussbaum. These researchers discuss the contemporary problematic within the socio-historical characterization of complex societies from their institutions (individual / society socialization) and work morphology. Thus, the change of space and time categories in complex societies has influenced the organization of higher education by introducing a production-based and marketing logic of flexibility and reduction of training time.

**KEYWORDS:** Higher education. Time and space. Formation. Complex Societies

**RESUMO:** O presente artigo pretende discutir como as mudanças das categorias de espaço e tempo nas sociedades complexas tem influenciado nos processos formativos na educação superior. A sociedade moderna, sobretudo, nas últimas décadas se caracterizou por intensas e rápidas mudanças no campo da tecnologia que originaram e transformaram as instituições sociais, a vida e a subjetividade. As mudanças das categorias do tempo e espaço são uma das marcas das sociedades complexas, as quais favorecem a consolidação de um modelo produtivo e uma organização social que primam pela rapidez, produtividade, eficiência e flexibilidade. Neste contexto, quais as influências e implicações deste processo para a Educação Superior? Esta questão é norteadora da pesquisa que possui como objetivo compreender como as mudanças do espaço e do tempo nas sociedades complexas tem motivado a estruturação de novas propostas de organização do processo educativo superior. Metodologicamente trata-se de uma pesquisa exploratória de cunho teórico-bibliográfico que conversa com os autores Giddens, Sennett, Ricardo Antunes e Martha Nussbaum. Estes pesquisadores discutem a problemática contemporânea no âmbito da caracterização sócio históricos das sociedades complexas a partir de suas instituições (socialização indivíduo/sociedade) e da morfologia do trabalho. Assim, a mudança das categorias espaço e tempo nas sociedades complexas vêm influenciando na organização da educação superior ao introduzir uma lógica produtivista - mercadológica da flexibilização e da redução do tempo formativo.

**PALAVRAS-CHAVE:** Educação superior. Tempo e espaço. Formação. Sociedades complexas.

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**RESUMEN:** El presente artículo pretende discutir cómo los cambios de las categorías de espacio y tiempo en las sociedades complejas han influido en los procesos formativos en la educación superior. La sociedad moderna, sobre todo, en las últimas décadas se caracterizó por intensos y rápidos cambios en el campo de la tecnología que originaron y transformaron las instituciones sociales, la vida y la subjetividad. Los cambios de las categorías del tiempo y el espacio son una de las marcas de las sociedades complejas, que favorecen la consolidación de un modelo productivo y una organización social que priman por la rapidez, productividad, eficiencia y flexibilidad. En este contexto, ¿cuáles son las influencias e implicaciones de este proceso para la Educación Superior? Esta cuestión es orientadora de la investigación que tiene como objetivo comprender cómo los cambios del espacio y del tiempo en las sociedades complejas han motivado la estructuración de nuevas propuestas de organización del proceso educativo superior. Metodológicamente se trata de una investigación exploratoria de cuño teórico-bibliográfico que charlan con los autores Giddens, Sennett, Ricardo Antunes y Martha Nussbaum. Estos investigadores discuten la problemática contemporánea en el marco de la caracterización socio histórica de las sociedades complejas a partir de sus instituciones (socialización individuo/sociedad) y de la morfología del trabajo. Así, el cambio de las categorías espacio y tiempo en las sociedades complejas vienen influenciando en la organización de la educación superior al introducir una lógica productivista - mercadológica de la flexibilización y de la reducción del tiempo formativo.

**PALABRAS CLAVE:** Educación superior. Tiempo y espacio. Formación. Sociedades complejas.

## INTRODUCTION

Characteristics of modern society are the result of institutional and organizational changes that began in Europe in the late Middle Ages. Classical sociologists like Durkheim, Marx and Weber help us to understand these changes and their impacts on the structure of society. For the social sciences, the characteristics of a rising modernity have been modified in the contemporary times, developing into a complex society that reconfigures social institutions, breaks with tradition and the subjectivity of individuals. For Cenci and Marcon (2016), the awareness that new or more acute features are being drawn in relation to other phases of modernity, that is, certain forms of behavior and social organization that have not been tried or verified in previous times. In the context of complex societies, the categories of space and time are transformed and accelerated by the technological process and the overall productive model of the historical context in which we are inserted.

The article has as its starting point the purpose to understand how the changes that have taken place in the complex societies have influenced higher education. The investigative writing undertakes to verify how the change of the categories of time and space is influencing in the superior formative process from the references of Giddens, Sennett, Ricardo Antunes and Martha Nussbaum. The research methodology was exploratory and theoretical-bibliographic, which allowed us to dialogue and question on the concepts of the authors to answer and understand the phenomenon of study.

The essay is organized into two sections, namely; a) transformations of the categories of space and time into complex societies. To understand this contemporary condition, we will approach the condition of time and space under two angles. The first one refers to the issue of the disengagement mechanisms pointed out by Giddens (2002) and the second, the changes in

the organization of work from the studies elaborated by Sennett (2011) and Ricardo Antunes (2015). Both angles help us to think of the organization of higher education in the perspectives of flexibilization combined with the productive standardization of the capital world; b) In the second aspect, we address the conditions of social organization and productive forms based on the flexibility of time and space. In order to compose this reflection, the concepts used were the ones of pragmatics of the flexible lyophilization of Ricardo Antunes (2009) and the contributions of Martha Nussbaum (2015), regarding the reduction of the areas of the Humanities and Arts in higher education and their formative consequences.

The notes allow us to observe in the scenario of higher education changes that go from the traditional condition that presupposed the locality and a time of formation to a disjunction of space and time that separates the educational experience from its spatial conditioning. It becomes possible to experience simultaneous events, even though they happen in completely different places. The technological assumption allows the formative experiences to be carried out at a distance. The historical condition of our time of high productivity with less time and greater globality produces an educational discourse to reduce and make programs more flexible to guarantee the financial health of higher education institutions. In other words, changing the categories of time and space in complex societies influences not only the way of life, institutions or the capitalist productive mode, but also profoundly the organization and functioning of educational institutions. In this context, it is up to the university to think about and discuss its mission in relation to global marketing discourse.

### **CHANGES IN SPACE AND TIME CATEGORIES IN COMPLEX COMPANIES**

In order to understand the meaning and definition of complex societies it is necessary that we make a brief reconstruction of the constitution of modern society under the watchful eye of the changing categories of space and time arising from technological progress. The characteristics of modern society are the result of institutional and organizational changes that began in Europe in the late Middle Ages. Classical sociologists like Durkheim, Marx and Weber help us to understand the developments and influences that the dawn of modernity has brought to the organization of society. However, the classical sociological explanations of modernity seem insufficient to understand the new dynamics and organizational forms made possible by the development of technology, science, globalization and the neoliberal productive model that have been consolidated over the last three decades.

For the social sciences the characteristics of nascent modernity have been replaced or modified in the contemporaneity, giving rise to a complex society. Post moderns like Lyotard (2006) affirm the end of the modernity project, on the other hand, thinkers like Habermas (2002) with the concept of late capitalism and Giddens (2002) of high modernity, point out

that the current phase is the expression of an unfinished or new stage within modernity itself. The fact is that there is a consensus among researchers that in the last three decades transformations and changes are occurring at an accelerated pace and interfering with social organization. For Cenci and Marcon (2016: 112), "these, in turn, give rise to new and different modes of configuration of institutions, social life and subjectivity, which allows us to understand contemporary societies under the name of complex societies".

According to Cenci and Marcon (2016), complex societies translate into new forms of social organization that pass through technology, the media, the economic globalization, changes in politics and its dependence on economic interests, life virtualization, changes in the field of work, recognition of plurality; weakening of authority and institutions, emergence of new spaces of socialization, migratory movements, growth and legitimation of the homogeneous speech of financial capital, commodification of life and educational institutions, and destruction of certain formal functions at all levels, among others.

These social conditions make complex societies marked by pluralism, diversity, dynamism and cultural interrelations that break with tradition. The central point is to recognize that in traditional societies the socialization of individuals occurs linearly and is limited by time and locality. Complex societies break with this condition by instituting, especially through technology and globalization, new forms of socialization that go beyond the traditional notion of place and time. Learning experiences in complex societies are out of personal reach, or rather, they are constructed in a dialectical movement between what we receive through the context of personal life and what we access through technology.

The high dynamism of modern society is a central aspect that brings the contemporary sociologist Giddens closer to the concept of complex societies. In the book *Modernity and Identity* (2002), the author analyzes precisely the transformations in the conception of identity/socialization of individuals from the rupture of the traditional order. The dynamics and diversity of experiences requires, according to Giddens (2002), a reflexivity of ourselves. Reflexivity is a fundamental element in the socialization of the individual, since it is understood by the author as an aspect associated with a greater autonomy of the individuals to make conscious choices before the various alternatives that are placed before them. This condition reveals a social sense as mechanisms of detachment.

In addition to its institutional reflexivity, modern social life is characterized by profound processes of reorganization of time and space, associated with the expansion of mechanisms of detachment - mechanisms that take apart social relations and their specific places, recombining them through great distances in the time and space. The reorganization of time and space, together with the mechanisms of detachment, radicalizes and globalizes preestablished institutional features of modernity; acts in the transformation of the content and nature of daily social life (GIDDENS, 2002, p.10).

The processes of reorganization of time and space associated with the mechanisms of detachment pointed out by the author are important to understand two primordial conditions in our object of study. The first one refers to the concept of socialization of the subject that takes place through a tense relationship between local and global. In this sense, any subject can experience situations or access information that is beyond their space of co-presence, that is, the formation of the self does not depend only on traditional institutions such as family, school and religion, but on the contrary, through dynamism and the plurality belonging to the high modernity (GIDDENS, 2002), the subject experiences a range of formative and socializing situations that are beyond space and time in person. In complex societies there is a tension between traditional institutions and new training institutions made possible by the progress of technology and globalization. The second point refers to the undocking mechanisms. Globalization with technology gives subjects a multitude of options. This condition "takes off the social relations of their specific place, recombining them through great distances of time and space" (GIDDENS, 2002, p.10). In this way, the subject gradually loses his fixed ties in tradition and begins to experience formative experiences displaced from time and space that occupy. It is important to point out how this social condition interferes with the organization of education.

Particularly Giddens (2002), when formalizing a theory of processes of articulated detachment with the reorganization of the categories of space and time, allows us to point to the new forms of organization of higher education.

The reorganization of time and space, the mechanisms of detachment and the reflexivity of modernity assume universalizing properties that explain the dazzling and expansionist nature of modern social life when it encounters with established traditional practices. [...], however, in general, the concept of globalization is better understood as expressing fundamental aspects of the distance between space and time (GIDDENS, 2002, 27).

The author's notes allow us to understand that in complex societies dynamism, speed and flexibility impose a global logic that modifies personal relations and consecrated social institutions. For Cenci and Marcon (2016: 119), "life in this type of society is marked by discontinuities, which can be observed in relation to the changes related to time and space and in the acceleration of the changing rhythm of the modern institutions". This phenomenon is observed by the new technologies, by the development of communication networks and by the global market. The new structures brought about by globalization and technology, enforce a rhythm for the formative relations, for the work and for the education. The logic of flexibility and acceleration of time in complex societies does not allow adequate maturation in educational processes. Formal education is characterized by a procedural formative process, based on a specific time and space. The standardization of the process of teaching learning according to a productive model imposes a logic of mass formation and disqualifies a training concerned with the processes.

In this sense, it seems beneficial to raise the question that the whole process of socialization and therefore any kind of learning is based on human experience that is mediated by language and memory (GIDDENS, 2002, 28). The stated condition emphasizes two effects; the first is the take-off that removes the temporality of signs and narratives; the second is the instruction of events far from everyday consciousness. Many of the events transmitted by the media or experienced by technology can be accessed by the individual as external or remote, but often infiltrate daily life weaving new meanings and new ways of understanding the world. The socially constituted way of life is marked by deep and permanent transformations that surround it. It is not possible to disregard that in complex societies the market of symbolic goods and the massive diffusion of information, allied to a mass culture, become socializing agents that create the identities of the subjects.

The changes of the categories of space and time in complex societies guarantee the perpetuation of a global logic and the consolidation of a neoliberal speech that presses for fast, dynamic and flexible productivism. Therefore, on the one hand, globalization translates into a model of socialization of individuals through multiple access to information, technologies and experiences and, on the other, guarantees the hegemony of the neoliberal market. In both situations, it seems clear that they focus on the formation of the subjectivity of the self and a reconfiguration of institutions to meet the new rules of the capital market. The consequences of this process are pointed out by Cenci and Marcon (2016, p.113):

Indeed, one of the most prominent factors that have contributed to this is the hegemony of a neoliberal, dogmatic discourse in that it attributes absolute power to market forces and technoscience, disregarding a set of elements and dimensions that are fundamental to a deeper compression of contemporary social life and its institutions. Such discourse tends to reduce educational processes to the instrumental and marketing perspective.

The thesis is that the changes of the categories of space and time are aligned with the interests of the productive market. For the global business model, production must be efficient, such as less time, greater flexibility and greater profitability. This social condition has influenced higher education. In many cases, higher education has become a productive line that is concerned with forming the largest number of "student products", with less time and greater flexibility.

Another important point to understand the change of categories of space and time in complex societies and their relationship with higher education, refers to the productive model. The logic of global capital provided a morphology of work when compared to previous decades. The productive work in the neoliberal model must be efficient, flexible, with less time and with no definite place. This contemporary work condition modifies the intersubjective relations between the subjects and, consequently, provides new patterns of organization and functionality for the other social institutions. In this sense, any attempt to discuss the organization of higher education in modern societies must be concerned with the question of

the productive model. To do so, we will use the authors Sennett (2011) and Ricardo Antunes (2015) who discuss the changes in the labor field from the neoliberal logic and the reduction and flexibilization of productive time.

Researcher Richard Sennett, in "The Corrosion of Character; personal consequences of work in the new capitalism (2011), "provides us with a diagnosis of contemporaneity by reflecting the changes in work and social relations from two generations - father and son. In the productive process, the father is historically situated in the productive process of Fordism which is marked by linear time. Already the son (Enrico) is a Toyota model worker marked by the flexibilization of time, dynamism, speed, technology and globalization. In both cases, from the productive model that each one is involved, values are constructed for the institutions and for personal subjectivity. In the Toyota-neoliberal productive model, the flexibility of time reigns as a guarantee of productivity and competence.

One way to understand how the elements of flexible arrangements come together is in organizing time in the workplace. [...] If the term is the reward of the employee, so can the intimate domain of the institution. [...] Work is physically decentralized, power over the most direct worker. Working at home is the last chance of the new regime (SENNETT, 2011, page 68).

The idea of time flexibility, may seem pleasant and seductive, however, hides a discourse of control and domination of the worker. Although this thesis is interesting, our commitment is to bring Sennett's discussions to the field of higher education institutions. In this sense, the concepts of fluidity, volatility and flexibility brought about by the productive world of capital are consecrated as homogeneous and begin to guide the organization of traditional institutions.

The corrosion of the character that the neoliberal model brings about the subjectivity of the individual also affects the organization of institutions. According to Sennett (2009, p.21), "there seems to be no longer term". Immediacy becomes the main point capable of judging the whole. According to Sennett (2011), the short-term questions the possibility of the survival of "strong ties" to the detriment of "weak ties".

As the researchers say about these issues, capital became impatient. The short-term projection prevents the construction of relations of friendship, trust, loyalty and professional career. In this same process, the higher education field adopted such policies by making the formative time of the students more flexible and by reducing the ideologically supported curricula of maximum efficiency.

The short space of formation precludes formative experiences marked by research, reflexivity and the adequate temporal condition of developing critical thinking. The productive logic of the short time of the business world when absorbed in the university field through institutional educational policies, prevents a strong and deep relationship of trust and loyalty

between academic and university. The academic does not recognize and it ignores the university as a source of promotion of knowledge and transformation allied to the contextual condition of historical temporality that is inserted.

The logic of the reduction of higher education is adequate to the concept of "lean company". According to Antunes (2015), the new phase of capitalism, under the era of "lean company", of the Toyota company that favors the consolidation of a discourse of competence and productivity with less time. The new morphology of work, as pointed out by Antunes (2015, p.17), "is characterized by the expansion of the contingent of subcontracted, part-time outsourced men and women who work in temporary jobs, among other similar forms of informalization of the work, which proliferate in all parts of the world. "

The productive flexibilization in a short time colonized the discourses and practical actions, that is, they are already part of the thinking and the culture. The authors Dardot and Laval (2016), adequately explain this condition with the concept of man-business. According to the authors, the worker who sells his workforce to the boss, in exchange receives a certain salary, characteristic of the industrial period, is succeeded by the figure of the man-company, the business subject, neoliberal or "neo subject". In this sense, the dimensions of collective struggle are lost and it incorporates an individualistic and entrepreneurial discourse as part of its identity.

In this context, higher education is marked by a strong influence of neoliberal ideology. It is understandable to see the downsizing and flexibilization of higher education courses with the prerogative to make them attractive to students and financially sustainable and to be accepted as true and legitimate by agents who interact in the educational field.

At this moment, we can ask ourselves what are the influences of the neoliberal productive model for higher education? How does changing the categories of space and time affect the pedagogical organization of higher education? And what are the possible consequences of the reduction of formative time for students and society as a whole? These issues will be discussed and answered in the next section of the article. For the time being, it is possible to point out some conclusions: a) changes in the categories of time and space in complex societies have altered the form of socialization/individualization of individuals; b) technology and globalization challenge traditional training institutions; c) neoliberal discourse contaminated and redesigned social institutions, including educational institutions; d) the productive business logic started to be implanted in the universities which can have several consequences for the ideals of the Democratic State of Law.



## **THE INFLUENCES OF THE PRODUTIVIST LOGIC OF FLEXIBILIZATION FOR HIGHER EDUCATION**

The current context of complex societies puts a set of challenges and reflections that affect the processes of higher education. In order to respond on the impacts of time and space flexibility in the training field, we will touch on two central issues that will be the guiding thread. The first question is to understand how the downsizing, flexibilization and reduction of training time in higher education occurs. In the second question, we intend, above all, to discuss the possible consequences of the consolidation of a higher education marked by flexibility and the reduction of teaching processes.

To answer the first question, we will use Ricardo Antunes's article entitled "From the pragmatics of fragmented specialization to the pragmatics of flexible lyophilization: the forms of education in the productive mode of capitalist production" (2009). In the text, the author discusses education in the different productive forms of the capitalist system. Thus, the text is organized in three parts. The first conceptualizes the mode of production from the Marxist contributions. In the second part, it performs an anthropological reconstruction of the productive models of capitalism in the twentieth century and how they influence education. In the third perspective the author locates education within the capitalist modes of production as a structure of legitimation of capital. For this reason, he calls education a pragmatic specialization typical of the Taylorist-Fordist model of production and the current course of a flexible education belonging to the productive era called "toyotism".

To better understand our thesis, we will make a distinction between two productive forms and their relation to education. In the Taylorist-Fordist productive form, according to Antunes (2009, p. 30), "education is formal, piecemeal and hierarchical. One kind of education that the idea of homo sapiens is replaced by the idea of homo make (2009). "This idea is perfectly observed in the curricula, in the specialized knowledge of the disciplines, in the technical-vocational schools and universities. In this model we can see a marked educational organization in terms of linear time, the presence of the student, the specialization and the formation of docile students for the labor market. "We call this the pragmatics of fragmented specialization" (ANTUNES, 2009, p.31). In this type of education, the Taylorist / Fordist productive logic rules in which time and formative space are well defined. Higher education is organized from the presence model, defined and rigid curricula, and linear and modular training time.

The second productive form that directly influences higher education is characteristic of complex societies that we will henceforth call flexible, volatile, financialized and lyophilized accumulation (ANTUNES, 2009, p.31). These are the characteristics of the "toyotist" productive model that contemporaneously acts on higher education making the business

universities. The adoption of business logic contaminates and undermines the true mission of higher education. This is probably the great challenge of higher education in the 21st century. But what kind of education are we talking about in the era of productive flexibilization? (Parenthesis: It is important to emphasize that the Toyotist productive model is derived from a neoliberal, global and technological process. The occurrence of changes in the categories of space and time that affect subjectivity and institutions is due to this social context.

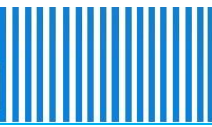
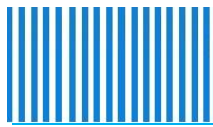
For Antunes (2009), in the “Toyotist” productive way, education must also be agile, flexible and lean. Let us see that even universities have come to be called corporate as business environments, including many purely pragmatic and punctual activities for the world of work. The alienation and estrangement of this model of production even prevent many universities from taking on their role as protagonists and opposing capitalist society. Today we have many universities that are alienated and strange to the historical moment that they are inserted, they cannot analyze the social contradictions.

The flexibility of the productive world is visualized, according to Antunes (2009), in higher education in the expansion of flexible, short-term, lean and rapid courses. The real meaning of higher education is diluted in a purely market sense.

You speak to a few million people and you no longer have face-to-face contact. It is actually a flexible pragmatics for a lyophilized society (Parenthesis: as lyophilization is not a term of the social sciences, a quick explanation. In the chemistry, lyophilize means a low temperature process, drying out, reducing the living substances. Powder milk is a lyophilized milk. So you dry the living substance) (ANTUNES, 2009, p.

The concept of lyophilization used by the author seems to us fundamental to translate the implications of the transformations of the categories of space and time. Higher education marked by lyophilization translates into short-term models, mass production of students, of a downsizing which gradually strips away the critical and emancipatory substance from higher education. Taking this picture, we can ask ourselves: what are the implications of adopting this educational model in higher education for the future of society?

Author Martha Nussbaum in the book "Non-Profit: Why Democracy Needs the Humanities (2015)" gives us some important points that can answer this question. In the work, the author holds an important debate on the importance of the humanities and the arts for the maintenance and consolidation of democracy. The point covered refers to the steady growth of educational structures that privilege economic achievements such as the growth of gross domestic product (GDP) besides an education focused on the training in the human sciences that excels in recognition, respect, inclusion, sensitivity, ethics, autonomy, criticality, etc. Between these two poles, the speeches in favor of a technical education for the market have gained strength. The consequences are the withdrawal or reduction of areas and components of the humanities in higher education. For Nussbaum (2015, p.3):



we are in the middle of a crisis of enormous proportions and grave global significance. No, I do not mean the global economic crisis that began in 2008. At least at that time everyone knew that they were facing a crisis, and many world leaders were quick and desperate to find solutions. No, I mean a crisis that, like a cancer, goes largely unnoticed; a crisis that in the long run is likely to be far more damaging to the future of democratic governments: a crisis of education.

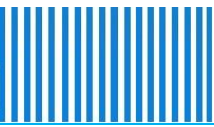
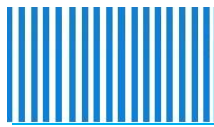
The concern raised by the author is due to educational policies that regulate the structuring of educational models that emphasize the unique need to promote the economic development of the countries. The meeting point between Martha Nussbaum and Ricardo Antunes comes from the perspective that education based on market logic promotes the reduction and relaxation of teaching, reconfiguring the categories of time and training space. This short-term flexibility promotes and values only technical training. This condition becomes educational policy in many countries.

Obsessed with GDP, countries - and their education systems - are recklessly discarding skills that are vital to keep democracy alive. If the trend continues, all countries will soon be producing generations of profitable machines, instead of producing upright citizens who can think for themselves, criticize tradition, and understand the meaning of the sufferings and achievements of others. This is what democracy depends on (NUSSBAUM, 2015, p.4).

The reduction and flexibilization of higher education puts, among the various problems, the crisis of the maintenance of democratic ideals. The proposal of a higher education marked by a high yield productive model, led Boaventura Sousa Santos (2010, p. 21) to point out the crisis of the contemporary university as "the elimination of production and free dissemination of critical knowledge; and to put the university at the service of modernizing, authoritarian projects, opening the production of the public good to the private sector." Thus, with the global productive model, public universities will be compelled to compete with university models organized exclusively by market interests. On the other hand, consolidated universities, for example, the communitarian ones began to be pressed to adhere to the university logic imposed by great economic groups that began to invest in the educational field. Deregulation and free market initiative proposed by neoliberalism have ultimately contaminated the organization and educational policies of elementary education and, above all, higher education.

The adequacy of higher education to the hegemony of market ideals underlies the discourses of public administrators who, at the heart of making higher education more efficient, dynamic and attractive, regard the human sciences and the arts as unnecessary embellishments. "At a time when nations need to eliminate all useless elements in order to stay competitive in the global market, they are rapidly losing their place in the curricula" (NUSSBAUM, 2015, p.4).

The condition of acceleration of time and formative space in higher education pleases neoliberal ideology. This is not a consistent pedagogical proposal but rather acts as a market condition for increasing the profit of institutions.



In fact, what we might call the humanistic aspects of human science - the constructive and creative aspect and the prospect of a rigorous critical thinking - is also losing ground, as countries prefer to chase after short-term profit by improving of profitable and extremely practical skills appropriate to the generation of profit (NUSSBAUM, 2015, p.4).

Short-term education implies training that includes other skills. The search for competitiveness in higher education triggers a process of reduction of areas essential for the maintenance and consolidation of democracy and for the consolidation of a generous world culture capable of constructively addressing the problems that appear at the turn of the century.

These competencies are linked to the humanities and the arts: the ability to think critically; the ability to transcend local commitments and address global issues as a "citizen of the world"; and, finally, the ability to imagine with sympathy the difficult situation in which others find themselves (NUSSBAUM, 2015, 8).

The development of a model of education based on the market perspective imposes not only a standardization, but gradually reduces the humanities of education. In the capitalist - neoliberal world, exact or technology - related sciences are valued and amplified, since they are considered indispensable for good formation. This duality does not mean separating human sciences and the exact sciences. It is not a matter of defending, condemning or establishing a crusade between good and evil. On the contrary, a democratic, critical and emancipated formation must have an integral formation of the subject. The central point is to adopt a speech in the superior formative process of the market that considers only as essential the areas that develop the competences for the economic world.

Any country that wishes to affirm democracy as a model of society must invest in training for the development of the capacity to reason and reflect critically. According to Nussbaum (2015, p.11), "to enable democracies to deal responsibly with the problems we face, it is crucial to have the capacity to reflect a broad set of local and global situations." The formative experience should be able to allow the student to understand contextual situations from a critical exercise emancipated to put oneself in the place of the other.

Even if supporters of higher education for profit or an education for economic development must think and strengthen a comprehensive education. Any economy that wants to be solid and sustainable must invest heavily in humanitarian training. For Nussbaum (2015, p.11, "we are not obliged to choose between a model of education that promotes profit and another that promotes full citizenship.") The point is that proponents of market ideology have a poor conception of paper of higher education.

... education for economic growth disregards these areas of child education because they do not seem to lead to personal progress or to the progress of the national economy. For this reason, arts and humanities courses are being eliminated at all curricular levels in favor of the development of technical courses (NUSSBAUM, 2015, p.23).

Although the author is referring to the formation of children, it is perfectly permissible to extend this condition to higher education. The rules of market and economic development when adopted by higher education print the downsizing, the short-term formation and flexibilization that allow economic consistency to the institutions, but that proves inapt to the formation of the citizen to the democratic world.

In this sense, the changes of the categories of space and time in the complex societies derived from the technological progress and allied to the ideals of economic development, contributed decisively to modify the formation of the subject, defining new rhythms to the institutions. In the case of universities, this condition, together with the market logic, contributes to the consolidation of teaching models that are governed by the reduction and reduction of components and areas of knowledge. This condition favored short-term training. This situation poses a major challenge at the threshold of the 21st century for universities – that is, of clearly defining what their mission is in the face of the hegemonic market logic.

## **FINAL CONSIDERATIONS**

In complex societies technological development and scientific advancement combined with the neoliberal-global logic have accelerated the pace of life in all its dimensions. The tension between global and local seems to be a structuring condition of modern life. So, it is possible to point out that the transformations of time and space typical of complex societies, have transformed institutions and social relations. The subjects' training experiences transcend the geographic presence from which they are inserted. Globalization and information networks, among other forms, provide training and education that compete with traditional institutions such as schools and universities.

This historical condition marked by the logic of the reduction of time and space is led by global economic interests. Productive flexibilization is a consequence of the technological innovations that make possible the materialization in the daily life of the imperatives of downsizing and efficiency. This may be the most accepted ideology to legitimize court discourses especially in social areas. So, we can see that the changes of the categories of space and time, brought by technological development and anchored on the hegemonic market speech, have influenced the institutions and subjectivity of the subjects.

In this context, universities were not immune. Private market interests begin to contaminate the higher education organization. The productive logics of the market, based on high productivity, efficiency, cost reduction and flexibility were placed in higher education. However, a committed and conscientious educational process needs to respect the appropriate time for a good academic education. What we notice is that when universities assume as educational policy the short-term business logic, training is wiped out, eased and reduced to

certain curricular components considered as fundamental for professional success. The education strategies are marked by distance learning and active methodologies that in theory disqualify the presence of the teacher and reduce staff cadres.

According to Boaventura Souza Santos (2010), the contemporary condition of the broad development of technology combined with the global market logic has led the university to three crises, namely: hegemony, legitimacy and institutional.

There is a crisis of hegemony whenever a given social condition is no longer considered necessary, unique and exclusive. The university undergoes a crisis of hegemony to the extent that its inability to perform fully contradictory functions leads the social groups most affected by their functional deficit or state on their behalf to seek alternative means of achieving their goals. The crisis of legitimacy arises whenever a given social condition is no longer consensually accepted. The university suffers a crisis of legitimacy insofar as it becomes socially visible the bankruptcy of the collectively assumed objectives. [...] There is an institutional crisis whenever a given stable and self-sustaining social condition can no longer guarantee the assumptions that ensure its reproduction. The university suffers an institutional crisis insofar as its organizational specificity is called into question and it is intended to impose organizational models in force in other institutions considered more efficient (SANTOS, 2010, 190).

The three crises of the university pointed out by the author reflect the condition of higher education in the last twenty years. The hegemonic condition of the university as a producer of specialized knowledge and high culture that has strengthened since the Middle Ages is in deep crisis. At the present time, universities are forced to establish new functions and adapt to new demands for the training of skilled workers, to provide instrumental knowledge and to promote a cultural formation according to average standards. The crisis of legitimacy was provoked by the tension between the specialized knowledge and the political and social demands of the democratization of higher education.

In order to attend the voracious interests of the global marketplace, the pace of higher education is accelerated and for that, some areas are literally cut off. The humanities area has suffered constant attacks. It is observable that in some universities the departments of humanities and arts were practically extinct. Superior courses that the presence in the grid of humanitarian disciplines is minimal or nonexistent. Thus, how can we ensure a democratic, critical and emancipatory formation if we gradually accelerate the higher formative process with cuts or assuming technologies that do not help to foster a consistent formative experience? It seems to us quite salutary to point out that in the formative aspect we are moving from an educational model based on linearity and tradition to a model mirrored in flexibility and dynamism.

Therefore, with regard to the temporality of complex societies, universities must make a commitment to define their mission. The confrontation of the productivism, flexible and reductionist logic must be an imperative assumed by higher education. The antidote is to form

organic intellectuals (Gramsci), capable of coping. Higher education should not be an extension of neoliberal ideology. Therefore, the training process in higher education should not be guided by downsizing or productive flexibilization, otherwise we will be able to form a generation incapable of thinking about the great social problems.

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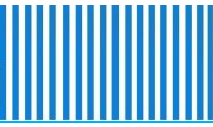
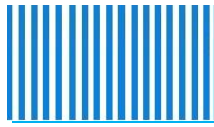
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