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Artículos Científicos

Filosofía: de la fábrica a la empresa y la psicopolítica

Philosophy: From the Factory to the Enterprise and the Psychopolitics

Filosofía: da fábrica à empresa e psicopolítica

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Cuando sujetos, individuos o grupos actúan claramente contra sus intereses de clase, cuando se adhieren a los intereses e ideales de una clase que su propia situación objetiva debería determinarles a combatir, no basta con decir: han sido engañados, las masas han sido engañadas. No es un problema ideológico, de desconocimiento y de ilusión, es un problema de deseo.

Gilles Deleuze y Felix Guattari,

L'Anti-Oedipe. Capitalisme et schizophrénie

El imperativo de la optimización sin límite explota incluso el dolor. (...) Se tolera únicamente aquel dolor que se puede explotar en pos de la optimización.

Byung-Chul Han, Psicopolítica

Resumen

La incorporación de la universidad pública a la lógica de la empresa y del mercado, así como las consecuencias que ello ha traído para los programas educativos en filosofía, se han denunciado desde diferentes instancias, tales como el Observatorio Filosófico de México. Por ejemplo, se denuncia que, bajo esta lógica, la filosofía está en riesgo de desaparecer, que ella debería ser valorada por su posibilidad formativa de ciudadanos, entre otros reclamos. Sin embargo, paradójicamente, esta lógica también ha definido muchas de las prácticas docentes y de investigación que implican “beneficios” para los profesores, tales como estímulos y apoyos económicos. Esto complica toda denuncia emitida sobre la situación de la filosofía, por lo que se requiere una vía de análisis que dé cuenta de esta paradoja. En este sentido, el objetivo de este trabajo es definir y proponer un análisis psicopolítico de la empresarización de la universidad pública, y con ello de los programas educativos en filosofía que esta alberga, que nos permita dar cuenta de las tensiones antes mencionadas. Así, consideramos que describir esta paradoja nos permitiría un conocimiento adecuado de la situación de la filosofía y, quizá con ello, tomar mejores decisiones para hacer frente o no a la empresarización de la universidad.

Para caracterizar este fenómeno universitario tomamos como hilo conductor dos perspectivas: primero, la discusión sobre la pertinencia de los programas educativos en filosofía (universidad-demanda laboral); y, segundo, la definición de las nociones de universidad-responsabilidad social, universidad-calidad y universidad-evaluación. Estas ideas las definimos a través de una breve investigación documental, la cual nos arroja como resultado que la filosofía está sujeta a lo siguiente: 1) los estándares de la *marca* ISO, 2) los diagnósticos sobre su impacto social y, eventualmente, ecológico, 3) los cánones de calidad, eficiencia, productos y servicios, 4) las sugerencias de la Organización Mundial del Trabajo, 5) las demandas del mercado; entre otras características descritas en este trabajo. Estos resultados los discutimos a la luz de las nociones de fábrica y empresa y de psicopolítica, propuestas por Gilles Deleuze y Byung-Chul Han, respectivamente.

Finalmente, asumiendo el panorama de la empresarización de las universidades, realizamos una reflexión prospectiva para sugerir acciones que permitirían hacer frente a esta *lógica*: primero, más diagnósticos sobre los lineamientos y prácticas empresariales que van trazando la ruta de desarrollo de las universidades; y, segundo, la ampliación de los



perfiles de egreso en los programas educativos de licenciatura en filosofía a través de la caracterización de nuevos campos profesionalizantes y de prácticas de la filosofía.

Palabras clave: empresa, fábrica, filosofía, psicopolítica.

Abstract

The incorporation of the public university to the logic of the company and the market, as well as the consequences that this has implied for the educational programs in philosophy, have been denounced from different instances, such as the Philosophical's Observatory of Mexico. For example, under this logic, it is denounced that philosophy is at risk of disappearing, the philosophy should be valued in its possibility of forming citizens, etc. However, paradoxically, this logic has also defined many teaching practices and research practices that imply "benefits" for teachers, such as bonuses and financial support. This situation makes it difficult to denounce the situation of philosophy, so a way of analysis that accounts for this paradox is required. For this reason, the objective of this work is to define and propose a psychopolitical analysis of the public university and, therefore, of the educational programs in philosophy that it houses, under the lineage of an enterprise; this way will allow us to explain the paradox mentioned above.

To characterize the link between the enterprise and the university, we follow two perspectives: first, the discussion about the relevance of educational programs in philosophy (university-labor demand); and, second, we describe the notions of university-social responsibility, university-quality and university-evaluation. We define these notions through a brief documentary investigation. This research shows us that the philosophy is subject to: 1) the standards of the ISO brand, 2) the diagnosis of its social and, eventually, ecological impact, 3) the canons of quality, efficiency, products and services, 4) the suggestions of the International Labour Organization, and 5) the demands of the market, among other characteristics described in this work. Subsequently, to characterize how teachers have reproduced the company-university's link, we return to these results together with the notions of factory and enterprise and of psychopolitics, proposed by Gilles Deleuze and Byung-Chul Han, respectively.



To conclude we made a prospective reflection to suggest some actions that allow us to face this logic: first, we propose to make more diagnoses about the guidelines and practices that are tracing the path of development of universities; and second, we propose an extension of the graduation profiles in the educational programs of degree in philosophy, this through the characterization of new professional fields and practices of philosophy.

Keywords: enterprise, factory, philosophy, psychopolitics.

Resumo

A incorporação da universidade pública à lógica da empresa e do mercado, bem como as consequências que isso trouxe para os programas educacionais em filosofia, foram denunciadas em diferentes instâncias, como o Observatório Filosófico do México. Por exemplo, denuncia-se que, sob essa lógica, a filosofia corre o risco de desaparecer, que deve ser valorizada por sua possibilidade formativa de cidadãos, entre outras reivindicações. No entanto, paradoxalmente, essa lógica também definiu muitas das práticas de ensino e pesquisa que implicam "benefícios" para os professores, como estímulos e apoio financeiro. Isso complica qualquer reclamação feita sobre a situação da filosofia; portanto, é necessária uma maneira de análise que explique esse paradoxo. Nesse sentido, o objetivo deste trabalho é definir e propor uma análise psicopolítica do empreendedorismo da universidade pública e, com ela, os programas educacionais em filosofia que abriga, o que nos permite dar conta das tensões mencionadas acima. Assim, consideramos que descrever esse paradoxo nos permitiria um conhecimento adequado da situação da filosofia e, talvez com isso, tomar melhores decisões para lidar ou não com o empreendedorismo da universidade.

Para caracterizar esse fenômeno universitário, tomamos duas perspectivas como um fio comum: primeiro, a discussão sobre a relevância dos programas educacionais em filosofia (demanda universidade-trabalho); e, segundo, a definição das noções de responsabilidade social universitária, qualidade universitária e avaliação universitária. Essas idéias são definidas por meio de uma breve investigação documental, que mostra que a filosofia está sujeita ao seguinte: 1) os padrões da marca ISO, 2) os diagnósticos de seu impacto social e, eventualmente, ecológico, 3) os padrões de qualidade, eficiência, produtos e serviços; 4) as sugestões da Organização Mundial do Trabalho; 5) as demandas do mercado; entre outros



recursos descritos neste trabalho. Discutimos esses resultados à luz das noções de fábrica e empresa e da psicopolítica, propostas por Gilles Deleuze e Byung-Chul Han, respectivamente.

Por fim, assumindo o panorama do empreendedorismo das universidades, fizemos uma reflexão prospectiva para sugerir ações que nos permitissem enfrentar essa lógica: primeiro, mais diagnósticos sobre as diretrizes e práticas empresariais que traçam o caminho de desenvolvimento das universidades; e, segundo, a extensão dos perfis de graduação nos programas educacionais de graduação em filosofia através da caracterização de novos campos e práticas profissionalizantes da filosofia

Palavras-chave: empresa, fábrica, filosofia, psicopolítica.

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Introduction

In this paper, we describe, on the one hand, the entrepreneurship of universities and, on the other hand, complaints about the consequences that this has had for the survival of educational programs in philosophy. Specifically, the objective of this work is to propose a psychopolitical reading of the university's entrepreneurship, and with it of philosophy, as a displacement of a disciplinary scheme (factory), focused on the control of the bodies and the duty to be, towards a non-disciplinary scheme, focused on the disposition of the psyche and performance (business and psychopolitics). This proposal seems novel and heuristic for the understanding of philosophy in universities, focused on an educational program with social and labor relevance. Based on this, we suggest that while it is necessary to demonstrate and denounce any initiative that puts philosophy at risk, the above should be accompanied by a description - paradoxical - of the business guidelines that have been incorporated into teaching practice, such such as stimuli for teaching, for research, among other “corporate gifts” that, at some point, would have to be questioned if one is willing to release or rethink. Thus, we consider that describing this paradox would allow us an adequate knowledge of the situation of philosophy and, perhaps with that, make better decisions to deal with the university's entrepreneurship or not.

For this purpose, we will describe the business of the university through four well-documented aspects: 1) university-labor demand, 2) university-social responsibility, 3)



university-quality and 4) university-evaluation, characteristics that we will describe through A documentary investigation. The results of this documentary count, and to analyze the situation of philosophy subject to labor and business fields, we will discuss them together with the notions of company (G. Deleuze) and psychopolitics (Byung-Chul Han). We will show how the university, and with it the educational programs in philosophy, have incorporated the language and business practices. Thus, teachers have aligned our practices in this same logic, not so much as a disciplinary imposition (factory), but as an optimization of the psyche and self-exploitation, performance (business and psychopolitics). Under these budgets, to face the demands of the market (to the logic of priority, efficiency and relevant products, among other aspects that define the entrepreneurialization of the university and which mean the teachers and educational programs in philosophy), it would also imply a reflection on the business practices that teachers reproduce (for example, issues related to salaries and incentives) evidencing shared and differentiated responsibilities.¹

Finally, assuming the panorama of the entrepreneurship of the universities, we present a prospective reflection to suggest actions that would allow us to face this logic: first, make more diagnoses on the business guidelines and practices that are tracing the development path of the universities (we we have suggested the notions of business and psychopolitics); and, second, to expand the profiles of graduation in the educational programs of degree in philosophy through the characterization of new professionalizing fields and practices of the philosophy, as they are described in the educational proposal Philosophy. A school of freedom, a work edited by the United Nations Educational, Scientific and Cultural Organization (Unesco) and the Metropolitan Autonomous University (UAM) -Iztapalapa in 2011.

¹ No queremos sugerir que los profesores hayamos decidido o dado nuestro consentimiento para dirigir a las universidades a la lógica de las empresas. Sin embargo, consideramos en que es necesario destacar las *prácticas* que hemos incorporado, y de las cuales nos hemos beneficiado, en nuestra labor docente y de investigación que se desprenden de esa lógica que tanto repudiamos: si se denuncia y se aborrece esta lógica, ¿qué se está dispuesto a dejar y qué se quiere mantener?, ¿cuáles son las opciones?, etcétera.

Method

Below we present a documentary account (regulations, initiatives, agreements, news, among other sources) to describe the elements that define the “entrepreneurship” of the university and, with it, of philosophy.

University-Labor demand

During 2008 and 2009, different agreements were made in Mexico to restructure higher secondary education. In Agreement number 442 (Ministry of Public Education [SEP], September 26, 2008), philosophy, together with logic and ethics, were relegated to the field of generic competences. Due to their transversal nature, it was not necessary to appear as a particular subject: philosophy and logic as critical thinking, ethics as a civic and moral attitude; It was presupposed in each of the disciplines that would appear on the curriculum map of high school (mathematics, Spanish, foreign language, biology, chemistry, physics, natural geography and history).

The presence or not of philosophy in a particular curriculum map was considered by the leaders of each educational institution. If it was not included, it would be enough with the reflection that each teacher promoted in the subject of their competence. In this way, teachers of philosophy or ethics or logic would no longer be needed, but, for example, mathematics teachers trained in critical thinking and other generic skills.

This subtle exclusion of philosophy, ethics and logic, which was accompanied by flattering expressions that claimed to recognize its importance, was taken by the Mexican philosophical community as a very elaborate attempt to eradicate this field of knowledge of the plans of Baccalaureate study, and thereby jeopardize the permanence of philosophy programs at the undergraduate and graduate level. This is because the most important professional and professional profile nurtured in this profession is teaching at the upper secondary level. This condition has been faced by different flanks (universities, accreditation body or professors in a personal capacity, among others) gathered at the Philosophical Observatory of Mexico from 2009 to date (Sarmiento, 2019).

It was, as we noted at another time (Ávila and Núñez, 2017, p. 37), as if the statement made by former secretary of labor Francisco Xavier Salazar Sáenz became a reality:

No society can live alone with philosophers. We have to look for some thinkers, but not all of them can be intellectuals [and, therefore, we have to] explore other alternatives and professional studies related to engineering and biotechnology, especially [with] those careers related to the application of knowledge in vital processes (Martínez, 2004, párr. 3).

In the face of any attempt that minimizes the humanities and only “encourage and explore other technical alternatives such as engineering and biotechnology” (Martínez, 2004, para. 2), fortunately, in 2009, after a great battle that took place gave from the Philosophical Observatory of Mexico, in Agreement number 488 (SEP, June 23, 2009), in which agreements 442, 444 and 447 were reformed, philosophy, together with logic, ethics and aesthetics, they returned to appear in the compulsory curricular map of the baccalaureates incorporated to the SEP.

However, from different social and economic situations, the relevance of philosophy (not only as a training discipline for citizens, as well as paid activity), as well as the financing of undergraduate or postgraduate degrees, project support, scholarships for students, among others issues, have been a battleground either to defend philosophy, eliminate it or, at least, to narrow its presence in the education system.

In Brazil, on April 26, 2019, President J. M. Bolsonaro, through his Twitter account, made public his educational policy in relation to philosophy and sociology. He noted the following:

The government's role is to respect the taxpayer's money, teaching young people reading, writing and the account and then a job that generates income for the person and the welfare of the family, that improves the society around them. (...) The Minister of Education @abrahamWeinT studies decentralizing investment in faculties of philosophy and sociology (human). Students already enrolled will not be affected. The objective is to focus on areas that generate immediate return to the taxpayer, such as: veterinary, engineering and medicine (teleSUR-jm-VP, 26 de abril de 2019).

Likewise, in Japan, Hakuban Shimomura, Minister of Education, recommended “80 universities 'abolish organizations' such as those of Social Sciences or 'transform them to serve in areas that better meet the needs of society'” (RFI, September 18, 2015, para. 3); all this in the framework of the boost to the Japanese economy headed by Prime Minister Shinzo Abe. As noted by the president of the University of Shiga, Takamitsu Sawa, “higher education in this country is under the wing of the Council for Industrial Competitiveness, which mainly include leaders of companies in the world of engineering and economics” (RFI, September 18, 2015, para. 4).

Finally, in Spain it was denounced that “the Bologna Plan will involve the privatization of the university, giving it to large companies” (RTVE.es/AGENCIAS, November 13, 2008, para. 5) and, with it, educational programs would be subjected to market logic. Specific:

A spokesman for the student coordinator of public universities in Madrid, Javier Galán Blanco, [explained] to the press that the “Bologna process” [implied] the disappearance of careers, especially those that [had] a small number of students, [if the] public university began to finance itself, careers like Philosophy or History could be lost, because they were not interested (RTVE.es/AGENCIAS, 13 de noviembre de 2008, párr. 8).

It is not negligible that the technological-scientific training of education is emphasized, nor that the labor demand of educational programs is highlighted; This is not questioned. As we have suggested previously, this situation has been interpreted as very subtle attempts to eliminate the humanities, among other disciplines, in the formation of students. That is: the importance and relevance of humanistic educational programs is questioned. However, at least in Mexico, the definition of educational programs (graduation profiles, subjects, etc.) with the needs and demands in the labor market, a condition that defines their relevance and justification, is only one aspect of what we have called University business. In addition, the business-university link has been taken to the bowels of universities, and has subjected the educational programs that house business logic and language. This is evident in aspects such as customer evaluations (students and graduates) towards the services received; awards to professors and administrators who comply with quality controls, the suggestion - or the requirement - that employers evaluate curricula, even if they suggest relevant modifications; the articulation of university processes around

the notion of social responsibility and international standards (International Organization for Standardization [ISO]) to the suggestions of the Organization for Economic Cooperation and Development (OECD)), among other. These are not optional. Public universities and their educational programs are evaluated under these guidelines; Fortunately, other aspects of a more academic nature are also evaluated (for example, we can mention the evaluations carried out by the SEP through the Program for Strengthening Quality in Educational Institutions [Profocie]; those carried out by the Council for the Accreditation of Higher Education [Copaes], including the evaluations carried out by the National Council of Science and Technology [Conacyt].

University-Social Responsibility

The concept of social responsibility indicates a regulatory proposal for business commitments within the framework of the European Union, in relation to social, ethical and environmental issues. It aims to extend to other countries, such as Mexico, including any institute that has a social responsibility and link, being framed as companies (university-company).

Tabla 1. Noción de responsabilidad social

Presenta una dinámica emergente en el mundo empresarial actual. Surge de la conciencia, cada vez más clara, de los inevitables impactos que la actividad económica-empresarial implica en este mundo globalizado. Afecta al conjunto del tejido del conjunto empresarial, o mejor aún, a la totalidad de las organizaciones que realizan una actividad, cualquiera que esta fuere, con impacto social o medioambiental (Arrieta y De la Cruz, 2005, p. 37).

Es la integración voluntaria, por parte de las empresas, de las preocupaciones sociales y medioambientales en sus operaciones comerciales y las relaciones con sus interlocutores. Ser socialmente responsable no significa solamente cumplir plenamente las obligaciones jurídicas, sino también ir más allá de su cumplimiento invirtiendo más en el capital humano, el entorno y las relaciones con los interlocutores (Comisión de las Comunidades Europeas, 2001).

Conjunto de las acciones innovadoras de una organización, basadas en el cumplimiento de las leyes y los valores ético para institucionalizar un gobierno corporativo transparente que integre en las actividades en curso de la generación de riqueza respetuosa a los derechos humanos con las responsabilidades de las actividades sobre la sociedad y el medio ambiente (Martínez, 2011, p. VII).

Fuente: Elaboración propia con base en Arrieta y De la Cruz (2005), Comisión de las Comunidades Europeas (2001) y Martínez (2011)

In this sense, an analogy between the operation of the company and the university has been defined. Therefore, the latter is articulated under the premises of social responsibility, an organizational management system that is composed of at least four characteristics.

Tabla 2. Responsabilidad social universitaria

1. Un nuevo sistema de gestión de la organización.
2. Una obligación universal para asegurar la sostenibilidad social y ambiental de nuestro modo de producción y consumo en un planeta frágil en el cual todos tenemos iguales derechos a una vida digna.
3. Un modo permanente de operar todas sus funciones basado en el diagnóstico y la buena gestión de sus impactos directos e indirectos.
4. No es solo para las empresas, sino que concierne a todas las organizaciones, públicas y privadas, con o sin fines de lucro, nacionales e internacionales.

Fuente: Elaboración propia con base en Vallareis, De la Cruz y Sasia (2009, p. 2)

As a way of articulation that extends from the company to any organization with or without profit, universities must meet four impacts both in the care of the natural and social environment.

Tabla 3. Responsabilidad social e impacto de la universidad

Impactos organizacionales: en su huella social (administrativos, profesores, alumnos, etcétera) y ambiental (desechos, basura, etcétera).
Impactos educativos: Formación de ciudadanos con valores y habilidades en pro de una mejor sociedad.
Impactos cognitivos: relación ciencia y sociedad, tipos de conocimientos, su pertinencia y destinatarios.
Impactos sociales: crea capital humano, ayuda a plantear y resolver problemas de importancia social.

Fuente: Elaboración propia con base en Vallareis *et al.* (2009, p. 9)

This university organization, under the logic of social responsibility, aims to promote advantages for its operation. Of these, table 4 highlights two.

Tabla 4. Ventajas de la responsabilidad social universitaria

Ayuda a la universidad a abrirse a su entorno social; convoca a actores externos para participar en los procesos académicos y organizacionales internos, y orienta la gestión, la formación y la investigación hacia la solución de problemas sociales concretos (Vallareis *et al.*, 2009, p. 18).

Ayuda a la universidad a mejorar el desempeño de sus diversos procesos, desde la gestión racional del campus (manejo ambiental) hasta el incremento de la motivación (empoderamiento de las personas), pasando por el mejoramiento del rendimiento académico (pertinencia social de la enseñanza e investigación) y la creación de valor social (proyectos de desarrollo en la comunidad) (Vallareis *et al.*, 2009, p. 18).

Fuente: Elaboración propia con base en Vallareis *et al.* (2009)

University-Quality

The academic-administrative processes of the university are in tune with the regulation of social responsibility implemented in ISO 26000, whose characteristics inevitably define the characteristics that must be met in educational programs in philosophy, both at the bachelor's level and graduate characteristics that are consistent with the labor standards of the International Labor Organization (ILO).

Tabla 5. Características de la norma ISO 26000

<p>La ISO se dedica a la creación de estándares para asegurar la calidad, seguridad y eficiencia de productos y servicios.</p>
<p>Actualmente hay redactados más de 20 000 estándares que abarcan todas las industrias, desde tecnología y seguridad alimentaria hasta agricultura y salud.</p>
<p>La ISO actualmente está presente en 162 países y es una organización no gubernamental (ONG) e independiente.</p>
<p>ISO solo desarrolla normas para las que exista un claro requerimiento de mercado.</p>
<p>ISO está diseñada para ser utilizada por organizaciones de todo tipo, tanto en los sectores público como privado, en los países desarrollados y en desarrollo, así como en las economías en transición.</p>
<p>La sostenibilidad de los negocios significa no solo el suministro de productos y servicios que satisfagan al cliente, haciéndolo sin poner en peligro el medio ambiente, sino también operar de una manera socialmente responsable.</p>
<p>Es coherente y complementa a las declaraciones y convenciones pertinentes de la Organización de las Naciones Unidas (ONU) y sus mandantes, en particular la OIT, con quien ISO ha establecido un Memorando de Entendimiento (MoU) para garantizar la coherencia con las normas laborales de la OIT.</p>

Fuente: Elaboración propia con base en López (2018) e ISO (2010)

University-Evaluation

One of the concepts that define the guidelines of education is that of evaluation, as a kind of verification not only of the competencies of the servers involved in the educational institutions, but also of the performance of the graduates in their labor fields and of the corroboration of the social relevance of educational programs. For example, through the notion of evaluation, an improvement plan is directed that has an impact on the professionalization of teachers, on better student preparation and, therefore, on the fulfillment of the vision and mission of universities.

In the case of teachers, in 2010, the OECD (2010) published an agreement entitled Establishing a framework for teacher evaluation and incentives: Considerations for Mexico. The features are as follows.

Tabla 6. Consideraciones y recomendaciones enfocadas en los temas de evaluación e incentivos para docentes

<p>Importancia de los resultados de los estudiantes: El avance en el aprendizaje de los estudiantes debería ser un criterio clave para medir el desempeño de las escuelas, los docentes.</p>
<p>Evaluación equitativa del valor agregado de las escuelas: Todos los alumnos, sin importar cuáles sean sus antecedentes socioeconómicos, étnicos o lingüísticos, deberán tener las mismas oportunidades de aprender y lograr niveles altos de desempeño.</p>
<p>Incentivos y estímulos para los maestros en servicio: Determinar la combinación específica de incentivos y estímulos monetarios y no monetarios que serán más eficaces en México.</p>
<p>Evaluación de los docentes para la rendición de cuentas y la mejora: Un proceso equitativo y confiable de evaluación de docentes en servicio debería permitir a los profesores de todos los niveles del espectro de desempeño mejorar, ser reconocidos y contribuir a los resultados educativos generales.</p>
<p>ISO está diseñada para ser utilizada por organizaciones de todo tipo, tanto en los sectores público como privado, en los países desarrollados y en desarrollo, así como en las economías en transición.</p>
<p>Continuar fortaleciendo la información y la rendición de cuentas: El desempeño, la equidad y mayor eficacia de la inversión en educación son desafíos para México.</p>

Fuente: Elaboración propia con base en OCDE (2010, pp. 9-11)

Results

Under the budgets mentioned above, philosophy programs at the university level have the following requirements:



1. It is possible to exclude or, at least, limit its presence in favor of other disciplines more in line with the labor market, defined by science, technology, finance and the economy.
2. Social responsibility is incorporated into a form of organization, which is subject to corporate fees, so it is linked to the standards of the ISO brand.
3. It must act based on diagnoses on its social and, eventually, ecological impact.
4. It is subject to quality, efficiency, products and services.
5. It is subject, to some extent, to the suggestions of the ILO.
6. It is subject to the demands and requirements of the market.
7. It must be sustainable. It means that your “products” must not only be socially relevant (requested), but must also be socially and ecologically responsible.
8. Must be subject to constant evaluations: of students, employers and all those socially involved. For example, evaluation of teacher performance echoes the agreement between Mexico and the OECD.

Discussion

Neoliberal psychopolitics is dominated by positivity. Instead of operating with threats, it operates with positive stimuli. He does not use "bitter medicine", but he likes it. Lisonjea the soul instead of shaking and paralyzing it through shocks. He seduces her instead of opposing her. He takes the lead. Carefully take note of desires, needs and desires, rather than "misrepresent them."

Byung-Chul Han, Psicopolítica

That philosophy is inserted in the demand of the market, of services, among other restraints, is a surface that should be described. Philosophers' claims about the conduction of philosophy to the “business” fields are justified and the risk that this entails: their alma mater, the university, has adopted the language of evaluation, sustainability, market, product relevant, of the service, among other aspects already mentioned. However, this



subjection can be seen, at least, in two ways: 1) It can be affirmed that all those involved in the universities (professors, students, administrators, etc.) are subject to the old disciplinary institutions in which each member was lucky gear machinery, such as in factories, in hospitals or in military centers; 2) You can suggest a subject that has nothing to do with the body, but with the psyche. If we opt for the second option, then our claims to the entrepreneurialization of university education would have to show those subtle ways in which the actors in education are psychologically available (psychopolitics); We believe that in this proposal lies the strength of our study.

So what is the difference between case one and two, mentioned above? In other words, what is that subjection of the psyche, rather than the body? If we recall the disciplinary societies that M. Foucault described in his work *Surveiller et punir. Birth of the prison* (1975), we will remember that the factories were characterized by the control of the bodies: hours to eat, hours to rest, hours for needs, and so on; a whole disposition of individual efforts under management strategies, driven by the duty to be. As Deleuze (1990) pointed out, this organization had the characteristic of “concentrating, distributing space, ordering in time, integrating a productive force within the dimensions of space-time whose effect should be greater than the sum of the forces that the [integrated] ”(p. 240). With these characteristics, the school was described as a “confinement” space, disciplinary, analogous to prison, hospital, military field, among others.

The organization of a serial space was one of the great technical mutations of elementary education. It allowed to overcome the traditional system (a student who works a few minutes with the teacher, while the confused group of those who wait remains idle and unattended). By assigning individual places, it has made possible the control of each and the simultaneous work of all. He has organized a new economy of learning time. It has operated the school space as a machine to learn, but also to monitor, to rank, to reward. JB de La Salle dreamed of a class whose spatial distribution could ensure at the same time a whole series of distinctions: according to the degree of advancement of the students, according to the value of each, according to the greater or lesser goodness of character, according to their greater or less

application, according to their cleanliness and according to their parents' fortune (Foucault, 1975, pp. 148-149).

However, the university has turned to other forms of organization. Thus, despite continuing to exist as a space with a specific provision, as in disciplinary societies (there is a place of confinement, with teachers and their pedagogical techniques to modify students, among other elements), this institution has been arranged to Direct the psyche of your employees. This is the new element. How do you do this? As Deleuze (1990) noted, workers are placed in the company as follows:

[In] modulation of each salary, in perpetual metastability states that operate through the challenge, the contest. [Thus,] he continually presents the most bitter rivalry as a healthy form of emulation, an excellent motivational force that confronts individuals with each other and runs through each of them, dividing them from within. (p. 241).

How to understand this logic where you put the "horse to walk by putting some carrots in front of him" ?, How to understand the step from being to self-exploitation (performance)? We would not appeal to a behaviorism that would explain it through the "stimulus-response" scheme or with a possible modification of the body, as illustrated many years ago in the Orange mechanical film (Kubrick, 1971), a film that could be renamed with the Next motto: How to be good by force. Recall the image: a young man undergoing behavioral treatment called the Ludovico method. The idea is simple, after the treatment the young person cannot behave as he wants, his will is broken by the conditioning of the body. Thus, the young man is not free, he has only to do what his body allows him that breaks his will.

In non-disciplinary societies, as Byung-Chul Han (2014) points out, body discipline has given way to mental optimization. Thus, freedom has been exploited in neoliberal societies. The examples multiply in social networks. It is no longer necessary to submit people to know about them. Now, they give their data on Facebook, Twitter, WhatsApp, among other social networks: nobody forces them. In this exercise of their freedom, data negotiators build useful profiles for election campaigns, the sale of services, among others.

In these "transparent" societies, performance has become a prerogative. It is not necessary a foreman who is with his whip threatening employees to perform their duties, to fulfill their "duty"; The Ludovico method is not necessary. On the contrary, citizens - university teachers and administrators - could become their own operators, conduct themselves under the guidance of personal optimization. They would become administrators of their time and, by their own will and in pursuit of their interests, they would align their actions to the evaluation protocols that would give them more points - carrots - for their stimuli to teaching, to research, among others; they would review calls and the table of actions to be fulfilled with the purpose of participating in the healthy competition by a part of the stock exchange of federal and / or state resources; they would efficiently manage their time and actions towards the production of how many thesis students, how many articles, how many books, how many congresses, how many class hours, how many of evaluation, how many training courses (among other actions that are evaluated with points that would allow them to keep no just a "bonus", also a kind of symbolic capital - a prestige - that differentiates us from each other: National System of Researchers (SNI) candidate level, level 1, level 2, profile Program for Professional Teacher Development, for Type Superior (Prodep), among other categories). All this, as Imanol Ordorika (2019) pointed out, has had consequences that need to be investigated and, where appropriate, addressed:

The three most notable are: a) the increase in inequality in the remuneration of teachers (especially between full-time and subject), b) the reduction of academic work to quantitative measures of productivity and impact and c) dissolution of collective academic life and collegiality (Ordorika, 2019, párr. 6).

The university has obviously fallen into the language of the market. But, at the same time, we can recognize that we have conducted ourselves in this society of performance and transparency under the exploitation of freedom (hunting for carrots: points, stimuli, etc.); A self-exploitation that goes beyond the university is not limited to school spaces (as in disciplinary societies): the work never ends, as it extends to home and other spaces where possible. Thus, the claim about the disappearance of philosophy for better options in the market and for the functioning of a country's economy becomes paradoxical. On May 23,

2019, the Undersecretary of Higher Education, Luciano Concheiro, announced that there would be no stimuli for researchers at the National Pedagogical University (UPN).

It is the last time we give funds to individual researchers. [...] Researchers will have to face a "revolution of consciences" to let go stimuli and scholarships. [...] We are willing in this system, I am going to say something strong, of castes, that exists in the academy, to discuss everything in depth, I hope that we will gain the consciences to the hyper-satellite, that we must enter it, not only by necessity, but because this is hitting education, research (Clemente, 2019, párrs. 1-2).

Beyond saying if this is fair or not, to pronounce on this controversy (it is not the objective of this work), it should be noted that the news echoed in the professors of other universities, including the most critical of the system, who they wondered if they would continue with their stimuli later; they worried that a benefit disappeared that, paradoxically, is inscribed in that logic that they dislike.

A budget cut affecting education is not warranted; nor put at risk the salaries of everyone involved in education. However, the question remains: Is our university work, what sustains the educational programs (financing, scholarships, etc.) is marked by this step from the disciplinary societies to the psyche optimization societies? With the elements that we have offered, sticking to their limits, we assume that it is reasonable to consider that the answer is affirmative. For this reason, and echoing what Luciano Concheiro said (Clemente, 2019), although from a different perspective, a "revolution of consciences" may be necessary to understand that the exercise of philosophy, at least as an educational program that it is held in the university, it will require exploring the logic of the market in which it has fallen and that, by our own will, the professors have reinforced it through that healthy competition and performance that stimuli give us, symbolic capital, scholarships and other benefits that - like carrots - allow those involved in education to exploit ourselves.

Conclusions

University education has incorporated the logic of the company and, with it, its educational programs. There is no evidence to the contrary: philosophy will continue to be measured in its relevance as social responsibility, work activity, in its sustainability, quality and products, among other aspects already mentioned. We even have indications to support that teaching and research practices are regulated by business and market logic (we have no evidence that in the future it will be different). And, nevertheless, we do not believe that a priori it should be labeled as something negative that teacher evaluations are made, that teachers strive for goals and objectives, among other desires.

The reflection we have made, as we said, has the objective of problematizing the circumstances of philosophy and, in any case, assuming the paradoxical situation that we obviously face and, also, from which we benefit. We need, then, strategies to deal with a situation that, surely, will not change; At least, not in the near future. In this context, as a proposal, we would raise two final aspects in prospective.

First. We consider it necessary to advance further in a psycho-political and business study of the structuring of the university, with the participation of those involved in educational programs in philosophy (professors, students, managers, among others). This could make a pertinent diagnosis of the state of philosophy in universities. Thus, our claims and disagreements about the cancellation of philosophy could be put into perspective: it is terrible that the most demanded educational programs in the market are weighted, but it should be recognized that in our own teaching practice we often navigate, and benefit, under that logic that we repudiate: what would be willing to change and what not?

So, while it is necessary to demonstrate and denounce any initiative that puts philosophy at risk, we suggest that this should be accompanied by a description - paradoxical - of the business practices that we have incorporated and even from which we have benefited (for example, stimuli to teaching, to research, among others). Perhaps this would allow us to make better decisions to deal with the business of the university.

Second. Continuing with the idea of the entrepreneurship of universities and their educational programs - in particular, of philosophy - it is necessary to note that this does not have to be entirely negative. We believe that it is desirable that philosophical work returns to society and, in this way, it is estimated in its relevance and evaluated; This is not

with an eagerness to eradicate it from the curricula but to put philosophy in a situation and even to diversify it. In the majority of the educational programs of degree in philosophy in the country it is considered that the philosophical work per se is the investigation; We are not going to question it, we agree. However, we consider that there is a lack of diagnosis on the professionalizing areas of opportunity that can be opened to philosophers, forgetting - for a moment - in the centralization of research, and discovering other places where the philosopher can deal with problems and develop professionally. incorporate them into the graduation profile (which implies, it should not be avoided, obtaining resources to live and the incorporation into the labor market of graduates).

In this regard, there is already a relevant approach. In 2011, Unesco, together with the Metropolitan Autonomous University (Iztapalapa Unit), issued a study and program of teaching philosophy with worldwide pretensions: Philosophy, a school of freedom: teaching philosophy and learning of philosophizing; the current situation and the prospects for the future. This proposal articulated a whole strategy of teaching philosophy by school grades (basic, middle and higher education), which was outlined as a political-civic task necessary for the formation of critical and autonomous citizens. An important contribution in this document is the characterization of different professionalizing fields and practices in philosophy that surpass the traditional fields that, in the case of Mexico, characterize the graduation profile of the majority of philosophy educational programs at the levels of Bachelor and postgraduate: teaching (secondary and professional education) and research (internationalization of research or the global campus). Thus, Unesco's proposal highlights, on the one hand, philosophy in business and in the public sphere (the President's cabinet, the ministries of foreign affairs, labor and social affairs, culture and development of the community, as well as working for an NGO or other private institutions); and, on the other hand, a whole catalog of philosophical practices such as philosophical consultation, philosophical coffees, the philosophy workshop, editorial successes, philosophy with children outside of school, philosophy in business and philosophy in media difficult.

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