Effectiveness and Equity: New Challenges for Social Recognition in Higher Education

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Abstract—Today, Higher Education in a global scope is subordinated to the greater institutional controls through the policies of the Quality of Education. These include processes of over evaluation of all the academic activities: students' and professors' performance, educational logistics, managerial standards for the administration of institutions of higher education, as well as the establishment of the imaginaries of excellence and prestige as the foundations on which universities of the XXI century will focus their present and future goals and interests. But at the same time higher education systems worldwide are facing the most profound crisis of sense and meaning and attending enormous mutations in their identity. Based in a qualitative research approach, this paper shows the social configurations that the scholars at the Universities in Mexico build around the discourse of the Quality of Education, and how these policies put in risk the social recognition of these individuals.

Keywords—Higher education, quality of education, social recognition, social configurations.

I. INTRODUCTION

WHILE local and global managers and policy makers in Higher Education, and as well the principals of the institutions of Higher Education are devoted to spread out the universal grammar of the Quality of Education, institutions of higher education all over the world are facing the most serious social impacts and damages for the trajectories of the scholars, in the last decades.

We are confirming the presence of a universal grammar of quality of education within the educational policies that comes from international organizations and from all government levels in every country around the globe, so that when someone hears any speech about quality of education, no matter where, there is nothing new offered, but the same theoretical reductionism and nebulous words that ends always at the same point: social control and institutional political power.

Among scholars in Higher Education, we identify diverse social configurations in which the spectrum goes from the necessity of learning and managing the political games within the educational institutions, the grief, the anguish, the symbolic and physical institutional death, the simulation and

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cheating in the academic performance of the scholars in order to get the benefits of the quality of education, and an important place in the institution.

This paper shows how quality of education uses social recognition as a dispositive to control the way scholars think, feel, thought and work at the university. First, the research confront the issue of the centrality of higher education, currently, based in the declarations of international organisms, such as the World Bank, the International Monetary Fund, and particularly the United Nations for Education, Scientific and Cultural Organization, UNESCO.

Later on, we present the general structure of this research by pointing out the social origin and cultural characteristics of individuals that participate in the study. Subsequently, the research shows diverse impacts of quality of education over the last decade that affect educational systems worldwide and within institutions of higher education. Consequently, the analysis faces the identification of social configurations scholars build around the implementation of policies and processes of quality of education, and finally, it demonstrates the impact of these policies in social recognition of the scholars. Traces of these impacts are expressed in the social and professional trajectories of professors, as well as in their processes of building an education.

The conclusions of this paper calls the attention to possible future perspectives around the quality of education as a social object of study, merely in the way of construction and possible new challenges of social recognition among the discourse of quality of education.

II. CENTRALITY OF HIGHER EDUCATION

Education has become in our time one of the main strategies to struggle against the principal problems, -if not all of them- of the world agenda. There is not an issue, as promoters, managers, and officials of education proclaim, that cannot be -*in theory*- managed and solved by the presence of education. This mighty capacity transferred and attached to education and especially to higher education, has built in the last three decades, different and strong social imaginaries as an endless hope based in systematic changes and an innocent optimism of a better future[1]

But it is inside of international organizations where it has begun the discourse of this huge competence of education, as we can corroborate among the worldwide declarations of UNESCO from the world Conference in Jomtien, Thailand,

1990, named: "Education for all" and in the two World Conferences in Higher Education, in Paris, 1998 and 2009.

UNESCO [2] has pointed out that in terms of education all efforts must be oriented towards:

- The free access to the basic education in the perspective of the permanent education of all and to renew its content, its methods and their processes so that they adjust to the necessities of the individual and social development.
- To renew, to diversify, and to extend the educative systems, programs, and processes with a view to the permanent education, to give more sensitivity to the social transformations and to the perspective of century XXI.
- To fortify the capacities of the States Members of the Organization in order to reorient the education of all the levels towards a sustainable future and to promote the taking of conscience and the formation, as well as the inter institutional cooperation and the joint activities in this scope.

Therefore, education has received, beyond its own capacity, the global task of responding to any social problem with a properly exigency of acutance and efficiency. And today due to this, education is considered the most important strategy and the most urgent assignment to solve social problems such as violence, poverty, starvation, unemployment, social and cultural asymmetries, and environmental damage, to name a few, all over the world.

But particularly, higher education has been appointed as the entity responsible to efficiently link the itineraries of the education of students and their success in having a good position within the job market. This circumstance involves socio-historical, economical, cultural and political facts that are producing new mutations and redefinitions of the identities of the universities.

Since the decade of the 80's the free market has flooded every human activity and the developments of science and technology have appeared as the paramount paradigm of the human condition. Alain Touraine [3] assures that these transformations have generated a type of contemporary society which is characterized,

> "at first place, for the increasing dissociation of instrumental universe and the symbolic universe, of economies and cultures and, secondly, for the ever more widespread power- in a social and political vacuum that is increasing- of a strategic actions whose goal is not to create social order but to accelerate change, movement and the circulation of capital, goods and services, and information".

Regardless of the important progress and contemporary developments in science and technology and the massive expansion of higher education since the 1980's, and the motivated declarations of UNESCO, Norberto Bobbio [4] assert that,

> "The new world-wide ethos of the human rights shine only in the solemn global declarations in the international congresses that celebrate them and so expertly discuses them, but to these solemn celebrations, to these learned commentaries it opposes in the reality its systematic violation in almost all the countries of the world (perhaps we could say all of them without fear to be wrong), in the relationship between those who possesses all and others who does not, between rich and poor, between those who know and others who does not know".

It is certainly true that whereas international organism are so concern with spreading out the possibilities of higher education, social asymmetries show us that education by itself it is not enough to make real changes in the conditions of different and needy communities. It is clear that higher education alone cannot be a relevant agent of social transformation, if there is not a deep transformation within the university systems.

It is not the coherence between the official discourse of global centrality of education and the reproduction of local practices -as managers and economist assure us-, education will play a central role in helping to solve at least, a relevant part of the world agenda, but it must also be a crucial agent in the interpretations of social repercussions for relationship between global educational policies and local educational practices. Perhaps, in finding a coherent and accountable relationship between efficiency and equity we will present a renovated social grammar of quality of education within the institutions of higher education, where democracy, better investment, good government practices, lack of corruption, improved employment conditions and broad participation of all individuals within educational communities will define education as a social agent with a central role in the development of contemporary societies.

III. STRUCTURE OF THE RESEARCH

A. The Object of Study

The analysis of how the institutional devices of the quality of education can impact the social, professional and disciplinary trajectories of the university teachers and researchers.

B. Research Questions

What type of social configurations construct the professors related with the Quality of Education?

As complementary questions: How do the institutional devices of the control of the quality of education work inside of the universities? And, how do professors reshape the meaning and sense of the concept of Quality of Education from their own trajectories and experiences?

C. Methodology

Life stories as an autobiographical approach that makes possible to place the experiences of teachers and researchers

in a phenomenological perspective towards the meaning and sense of what they think and how they act. This way, action is analyzed not through a deterministic approach but from a hermeneutic dimension.

Life stories allow us not only to describe different activities, memories, forgotten things and expectations of someone's lives, but to discover traces of meaning and sense in how they act, feel, think and see within the institutions of higher education. The aim of this research is to analyze the social configurations among scholars in high education in Mexico around the global policies of quality of higher education. For this aim, the research studies the scholars' social, educational and professional trajectories. We have grounded our study at the second largest university in Mexico, the University of Guadalajara, that has approximately 210.000 students and with a profound and relevant academic presence in Mexico.

Among the global conditions of institutions of higher education, and the relevance of the University of Guadalajara in this country, we consider this research as a representative example, of what is, in general, happing in all universities in Mexico and a relevant part of the universities in Latin America.

D. Description of the informants

The analysis of scholars' life stories related to policies and processes of quality of education allow us to identify relevant issues allied with the relationship between institutional political power and physic and symbolic existence of the scholars at the university, as well as the symbolic territories and the social configurations among diverse institutional devices of social control.

This research took place during the period of 2005-2009 at the University of Guadalajara, in Jalisco, Mexico. The research studies two campuses of this University: *Centro Universitario de Ciencias Económico-Administrativas (Focus in the Department of Administration)* devoted to the study of Economic and Management disciplines, and the *Centro Universitario de Ciencias Sociales y Humanidades* (Focus in the Department of Sociology) dedicated to the study of Social Sciences disciplines.

The criteria for the selection of individuals for this study are referred to the following aspects: a) Generational situation; b) Disciplines of adscription: Economic and Management Sciences and Social Sciences and Humanities; c) Professors with responsibilities in teaching and research; and d) Permanence in the institution for a period of 15 to 20 years.

Dimensions of the research

a) Institutional analysis: Global policies in Higher Education and Educational policies at the University of Guadalajara.
b) Academic culture: Traditions and legitimizations, institutional, individual and social prestige (social, cultural and economical capitals).
c) Social and professionals Trajectories: Disciplines of adscription, employment conditions, social and cultural roots.

Recollection of the information

This research uses the in-depth interview based in a phenomenological dimension and the following characteristics:

a) Its aim is not strictly to obtain answer to questions, either proving hypotheses previously designed, or evaluating some type of situation..
b) Every narrative process has a temporary and literary nature, which means that every human text (oral or written) is built with a determined temporary dimension and deliberate meaning or sense, where in the narrative processes, the story is the relevant element [5].
c) In-depth interview requires a triangulation between the scholars' socio-professional trajectories, the object of study and the sense and meaning of the interrelation between the previous aspects [6].
d) The centre of analysis in this type of interview is focused on the interpretation of temporal experiences within the existence of each individual. This methodological approach allows researchers to make a distinction between institutionalized official discourse and those stories told by the own voices of particular individuals [7].

Software for ordering the data and the tools of analysis

Atlas T. version 5.20. The Categorial Analysis. Subjective-Objective Analysis.

TABLE I					
DESCRIPTION OF THE INFORMANTS. CAMPUS OF ECONOMICAL AND MANAGERIAL SCIENCES. DEPARTMENT OF ADMINISTRATION					
Department	Full time teachers	Men	Academic background	Women	Academic background
		17	Managers (6). Public Managers (2). Social Workers (2). Engineers (4). Psychologies (3).	11	Managers (4). Public Managers (1). Social Workers (3). Psychologies (3).
Administration	**28**				

Source: Department of Administration. University of Guadalajara. 2007.

We can see the distribution of the informants of this research in the following Tables.

TABLE II			
DESCRIPTION OF THE INFORMANTS. CAMPUS OF ECONOMICAL AND MANAGERIAL SCIENCES. DEPARTMENT OF ADMINISTRATION			
Range of Ages (in years)	Classification by groups of ages	General Age Average	General age average according to gender
36-60 years	1. 31-40 2. 41-50 3. 51-60	49.5 years	Men 51.3 Women 47.9

Source: Department of Administration. University of Guadalajara. 2007.

TABLE III
DESCRIPTION OF THE INFORMANTS. CAMPUS OF SOCIAL SCIENCES AND HUMANITIES

Academic Department	Full time Teachers	Men	Academic Background	Women	Academic Background
		15	Sociologies (5). Philosophers (1). Economists (3). Historians (1). Engineers (3). Psychologies (1). Doctors (1).	9	Sociologies (6). Degreed in Literature - Letters (1). Historians (1). Psychologies (1)
Sociology	**24**				

Source: Department of Administration. University of Guadalajara. 2007.

TABLE IV
DESCRIPTION OF THE INFORMANTS. CAMPUS OF ECONOMICAL AND MANAGERIAL SCIENCES. DEPARTMENT OF ADMINISTRATION

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Source: Department of Administration. University of Guadalajara. 2007.

Research Categories

This research identifies four categories as follows: Imaginaries of the Institution, Imaginary of Quality of Education, Sense and meaning of scholars' social and professional trajectories, and Institutional Culture.

IV. RESULTS AND DISCUSSION.

Impacts of quality in higher education

Taking into account that in the Eighties the acquisition and production of knowledge had to cross over the logic of the not well celebrated processes of *Reengineering* and *Strategic Planning* under Organizational Theories, that followed the restructuration within all public and private institutions at that time, defined as *modernization;* In addition the fact that knowledge, the ways of teaching and learning in educational institutions worldwide were transformed by the new developments of the science and technology at the end of the XX century, it is unquestionable that in the first decade of the XXI century the production, acquisition, transformation and distribution of knowledge within the educational institutions all over the world, it is forced to cross through the processes, policies and controls of Quality.

Thus, *Quality of Education* appears to the entire society as the paramount purpose, the most relevant strategy and the ultimate goal of any educational system and institution. But, is this possible? How did we end up in this logic reductionism? What policies of quality of education appear to use in this time, it is precisely, not a unique and over powerful theory or a bunch of them, but on the contrary, a pretended complexity

that has been built by a blurred connection between its notions, concepts and ideas, without any particular disciplinary field governing them and of course, the general widespread societal desire for a significant improvement of the educational conditions. This is one of the main reasons why quality of education is paradoxically, out the academic debate. Not because the contents of *Quality* are very difficult to understand, to follow or to discuss, but because they are so poor that everyone is compelled to understand them from a common and informal sense. Who would criticize today, in the middle of a global reform storm within the universities something that society in general demands and it is so plainly and irresponsibly explained through common sense and pragmatic ideas, such as quality of education? Perhaps scholars and students. But at the same time, why in the era of quality and over evaluation, we are in the worst crisis of higher education? Is it because we are performing so badly? Or maybe, it is because no one thought about quality of education in the past? We all know this answer.

In order to know the ins and outs of quality of education we must redirect the question toward the theoretical contexts, sense and meanings of the concept of quality, not only based in the equation of productivity and efficiency, but in the limits of the relationship between efficiency and equity.

We know that there are scarcely scopes of the human existence where quality is not there, demanding the pretensions to guarantee what it is desired for societies in a perfectible form and time and in the terms of trustworthiness. Therefore, Marchesi and Martin (1998) [8] have affirmed that Quality is related with recognition, value and excellence, and that is the reason why in all contemporary utopias, the purposes of Quality are presented as a relevant, necessary and urgent issue to be included.

Far from a clear conciseness of a global crisis and the education system and the institutions of higher education of what policies of quality of education clearly show is not only as a powerful strategy and discourse that pretend only to improve educational conditions, but also, a particular strategy for social control. Researchers in the United States and Europe, such as Sacks, 2000, 2007[9]; Slaughter 2004[10], Gaulejac, 1991, 2006[11] and Enriquez, 1993[12], among others, have identified at the end of the Eighties up to now, a sort of social neurosis related with the response of the individuals in different enterprises, as the most important and bigger corporations all over the world, such General Electric, Xerox, etc, to the commands and controls of the quality, and the same situations for entire educational systems. These situations show us different states of sorrow, anguish, discrimination, deception, cheating and isolation among teachers and researchers at the institutions of higher education.

The previous mentioned problems allow us to analyze the *Quality of Education*, not only from official discourses, from its global grammar, rites, celebrations and promises of social, cultural and economic capitals and paradises of success and excellence. This research uses a socio-critical approach of the processes of quality of education from a reflective hermeneutic approach.

It is not said here that teachers, researchers all over the world do not want or look for the quality of education, nor that exists a great one and sinister hand that under a noticeable neoliberal model has unfortunate ambassadors coordinated in each one of the institutions of higher education all over the world to develop and implement the quality of education. What this research points out is that it does not exist a properly and participative debate inside of the universities about the philosophical, axiological and epistemic contents, of the quality of education processes and agendas, and that this lack of analysis is mainly replaced by the social imaginaries produced by the rhetoric of quality of education

It is therefore important to emphasize that quality in the context of higher education around social and educative analysis, is to our understanding, an object of study in the phase of construction and still, in the way of get a clear and identifiable structure. Although, different organizational theoretical approaches have analyzed and reproduced the managerial paradigm and control of *Total Quality,* coming from the pragmatism of the enterprise sector, the studies of the repercussion of policies of quality of education can only be identified from social sciences approaches at the end of the XX century, as Colado (2003) [13] has pointed out.

Certainly, quality of education has become the most powerful coordinator for the way members of institutions of higher education live their lives, tidying up the processes of teaching, learning, research and the productive link with all social communities to the paradigm of productivity and efficiency [14].

These are some of the impacts of the policies of the Quality in Higher Education since the last three decades:

a) The construction of a global grammar of the quality of education as a dispositive to legitimate the official and institutional actions performed by the people in power. As we listen to a principal of any university of the entire world, we will probably hear the same ideas and formulas, no matter the language differences and historical and cultural traditions, as well as the preexisting social-political and economic conditions.

b) The global processes of accreditation and certification of academic programs, institutions of education and research institutes, under the criteria of indicators and parameters of quality defined outside the academic debate and away the participation of scholars at the universities. The production and expansion of the imaginary of *success, effectiveness, efficiency and excellence* as the most important and traditional values of any *university of prestige*, whereas it is evident the crisis and mutations of identity among the members of the educational institutions.

c) The restitution of an institutional control not only based in different devices of social coercion, but in the use of a persuasive rhetoric of self regulation and self social control of particular individuals, whereas coercion and violence still lies as hides practices of the people in power.

d) The diffusion of the imaginary that people at the university people has the autonomy and the capacity by themselves, to build and define their own destiny and to transform the institutions. For people in power, autonomy is instead of an individual right and social construction for self-determination, it is a political discourse, and a strategic tool for social control. Today institutions of higher education gain autonomy while particular members of them loose in participation.

e) The redirection of the *norms* as a symbolic and communitarian property which point outs to the valorization of the scholars practices by an institutional moral, restraining political options. Therefore, when an individual infringes a norm, the institution will not consider this situation as a distinctive characteristic of a political act, but as an immoral action. Quality of education can hide acts of violence and discriminations in the name of the improvement of the educational conditions.

f) The prestige becomes the distinguishing value of quality and the most important factor to assure the accumulation of social, cultural and economic capitals and the self realization of the individuals. Quality is not only about of getting these capitals but to live in a world where these capitals command the thoughts and acts of human communities. Consequently, the ontology of the world of the quality will not necessarily mean the improvement of the educative conditions of the different social communities, but generally, the sum of excellent cases.

g) The displacement of the evaluation as a relevant agent capable to generate significant curricular experiences, to a process that assures the evidence of learning. While the motivated declarations of one constrictive pedagogy it can be identified at the institutions of higher education, a gradual return to a conductive pedagogy centered in the neurosis of learning evidences within a deterministic analysis of education: "Every pedagogical act must be evaluated and every response from the student will be measured in order to register the evidence of knowledge" is a sentence teachers usually hear from administrative personnel of higher education. The *competence, a term* that has replaced the complex process of knowledge and comprehension, appears as a solid and evident fact of learning. It is here where the concept of *assurance of quality* - coming from the enterprises logic of production-takes place to rule production and commercialization of knowledge.

h) A substantial transformation in the division of the university academic work. This refers to the transformation of scholars as intellectuals of education to guarantors of students' performance and the institutional prestige. Knowledge is considered as an asset that can be measured,

accumulated, and putting in the prestige market of institutions of higher education.

i) The pretension to replace (by reduction and simplification) the complexity of culture of the institutions of higher education to the logic of the *Culture of Quality of Education*. This situation constitutes a profound and serious challenge to democracy, identity, social rights and recognition and the participation of all members within institutions of higher education.

Ritualization of quality of education and production of social configurations

This research identifies, from a narrative inquiry around scholars' (teachers and researchers) different stories about their life at the university, at the same time, it gives us the opportunity to identify diverse institutional devices to promote and celebrate the rites of quality within the institution.

At the same time universities recognize their individuals' specific academic achievement in a particular period of time, they tide them up to the imaginary and the benefits of quality of education-such economical, cultural and social prestige-through institutional rituals and celebrations, not precisely aware, the reason because people are in fact, recognized. The institutions translate to their members the sense of social recognition to the meaning of institutional debt and reproduction.

Through the rites of the quality the intuitions of higher education are able to set the scenario, the rules, the roles and the environment that make possible the ontology of quality. It means that it is not possible for members of the institutions in higher education (in fact for other any institution) to live in the world of quality of education, as we know it today, without the presence of institutional recognition. Quality depends on a wide broadcast. But at the moment these institutions recognize a person, he or she it is not only worthy to obtain social, economic and cultural capitals [15] but to acquire the ontology of a particular world: *the world of the quality, and benefits of success and excellence.*

Generally, at the moment individuals are recognized because their quality through a ritual, institutions embody (invest) scholars with an aura of identity, presenting them to society as their nobles' sons and daughters. But in doing that, scholars must face institutional debt and guilt. Individuals will owe the institution because they were recognized by it in public. This social bind will rule from now on, and then, the interactions between institutions and individuals who were recognized and those who were not.

At this moment, the official discourse of quality presents a dual reality to scholars who develop their work at the universities. By one side, teachers will face the promises of a better life, a precious welfare and social recognition for all people who had the competences to accomplish *the guiding principles of quality of education.* Quality becomes a target to pursue as a great deal of individual self realization and social recognition. The logic of the equation becomes complete: By having quality, scholars will be recognized and reworded by the institution, offering them the possibility to achieve and to accumulate economical, cultural and social capitals, but at the same time, individuals' interactions and socialization will mutate within the institution.

By the other side, the official discourse of Quality of education establishes an open and asymmetric competition for all individual of the institutions to obtain the desirable ontology of quality and excellence. This research traces the social asymmetries and impacts in life's trajectories of scholars at the universities caused by the neurosis of competitions, success, excellence and efficacy. Mostly, these ideas have came from the analysis of contemporary enterprises such in Gaulejac, 1991; Enriquez, 1989; Dubet, 2002[16], 2008[17]; Meuret, 2007[18]; Musselin, 2008[19].

In the same sense, institutions of higher education use rites and ceremonies of quality of education to legitimize an episodic and crystallized collective memory, as a homogenous totality and reality of all academic communities. Institutions pretend that individuals remember what the institutions want them to remember. However, the interpretation of these rituals and ceremonies produces new ways of adaptation, understanding, resistances, reproductions, innovations and reconstruction of reality by the people from their particular and subjective sphere [20].

Besides, institutions of higher education are promoting rituals of quality as a way to create an institutional moral and social control through debt and guilt.

It is not only the benefits of quality scholars can get from institutions, besides of that, they have to face recriminations of their co-workers, other scholars, family and society because they were or they were not recognized by institutions (envy or deception).

The sense of quality described for services or products (objects) as something that is evident or distinguished from others cross to human frontiers (physic and symbolic levels) to point out the *Men and Women of Quality*. An *ethos* and *habitus* of quality of education. In establishing an institutional moral, the policies of quality compel scholars to get the recognition by all means, from institutions and from all of their members. This process will produce an enormous desire of individual recognition and the idea to be included as *a distinguished member in a privileged group of excellence.* Here the ontology and logic of the selected group will perform and rule new types of socialization within the group of excellence and out of it.

Social recognition and institutional control

Social configuration is defined as an imaginary composition of a temporal experience of the human existence [21]. It means that, it is from storytelling that we can be in touch of the experiences of the individuals, in this case, of the scholars at the universities, but not because the relevance of the stories themselves, but to analyze how they build their daily practices, this will lead us to the meaning and the sense of the scholars actions.

The scholars of this research have created important social configurations around the policies of quality of education that it can be identified from a narrative enquiry process. It is particularly interesting the fact that, in the process of

collecting the information from scholars about their experiences with the policies and processes of quality of education within institutions of higher education, all of them define quality by telling a fragment of their own life story.

Therefore, quality has been attached to their own social and professional trajectories as well as their itineraries of education. These traces of trajectories tell us big influences of quality policies in teachers' lives, and it was undeniable that policies of quality are making profound changes in the way they consider their academic job and their life perspectives.

The central social configuration identified in this research around the policies and practices of quality of education was the *social recognition*. That is, the institutional recognition, the mutual recognition through other members of the educational community and the self recognition. Taking into account that one the most important components of the construction of a social identity is exactly the presence of social recognition (mutual recognition), the discourse of quality of education is capable to set in movement the scholars' self identification and identity, the identification and recognition of others and the recognition by others, but particularly, in the perspective and logic of competition and individualization. Besides, individuals recognize the objects that shape this world of quality and by them they also will recognize themselves.

One of the most important matters found in this research has to do with the fact that institutional recognition through individual meritocracy established for the policies of quality of education has the power to put in crisis the identities of scholars, change the way scholars socialize by themselves and with the institution, and to mobilize an institutional and official moral. Some other configurations were guilt, debt, simulation, failure, sorrow, among others, as we can see in the Fig.1.
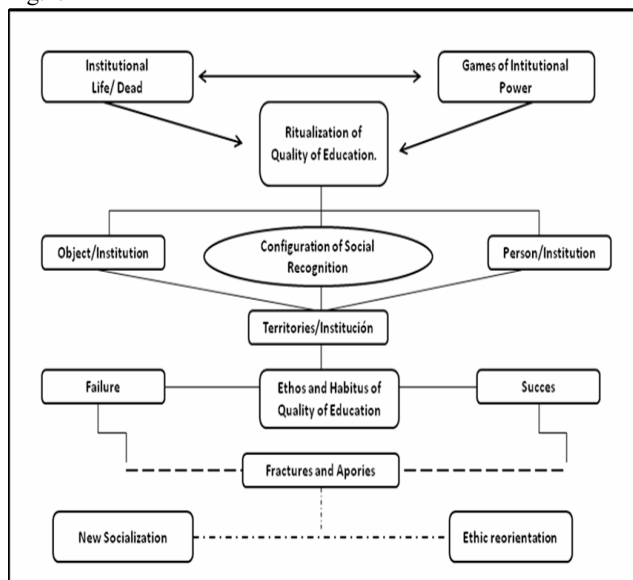

Fig. 1 Social configurations and institutional recognition
Source: César Correa Arias. 2009.

Through the official discourse of quality of education, social recognition has an important role in the development of scholars' life trajectories and in the capacity to mobilize and control the individuals.

Consequently, quality of education is not only a matter of changing the nature of the University as we know since a thousand years, but as well, to transform the social and professional trajectories of the people inside of the university and the way they socialize. These changes include a dislocation of the ethic that is replaced by an institutional moral in order to rule social control and to reach excellence and prestige, as the most significant and distinctive trace of quality.

Professors at the university are losing their power of decision, the possibility to debate and disagree, the consideration of new perspectives and social resistances to a hegemonic ideology. Currently, outside the University and distant from the academic work, the institutions of higher education are defined as competitive and the efficiency institutions integrated by people of excellence and prestige, indebt by the institutional social recognition, in fact, the university of paper and silence.

Institutions of Higher Education are turning to be territories of discrimination and isolation, individuals exposed to an institutional power, facing the fact of a physical or a symbolic institutional death.

Those who are not worthy of the benefits of the quality, *the losers*, will be aside from the spaces of power and development. Only those who accomplished of what polices of quality of education demand (formal or informal norms), or those who can cheat them in order to get the same benefits, in all cases, *the winners*, will be in the new configuration of the university, the *University of Quality.*

V. CONCLUSION

It is clear that Quality of Education is changing the university as we know it, but instead of what institutional and official discourses declared in higher education, these institutions are generating, through the polices and processes of quality of education, a new *ethos*: the *men and women of quality* so interested in getting the benefits of the excellence, such the social, cultural and economical capitals to reach and treasure the most important component of the quality: *Social Prestige*. As well as a distinctive trace of the social recognition, the prestige is able to produce a scheme of thoughts or *habitus* that is able to transmit an official and hegemonic ideology. Social prestige and an elite socialization among the same category of quality is the most precious promise the institution can offer to their members among the competition market of the narcissism. But at the same time, institution use social recognition to control their individuals through the debt and guilt and to conduct them to a process of artificial identification. This institutional orientation reduces traditional practices of coercion (at list in the public sphere) and uses a sort of an institutional moral towards to the self control of the individuals. At the moment that policies of quality of education place the individuals only in the

particular scenario to and endless competition, the institutions eager scholars to enjoy the prestige all alone, as a mark of difference or with others at the same level, as identification and identity.

The University of today and tomorrow is now walking through the concept and ontology of the prestige, but at the same time, as institutions of disdain, sorrow, discrimination, social control, individualization, and competition. But in fact, it is not very clear the structure, logic and presence of an educative program inside of the universities. According to quality of education, everything must be measured, very well evaluated, controlled and homogenized so everybody can be sure that students are learning, teachers teaching and researchers researching, but of course, these standards are so poor to measure the complexity of building learning, knowledge and science. While the university reduces its nature to a global logic and a unique task, to produce capable employees for a global market, we have to ask ourselves if it is in over evaluating that we will find the bedrock of quality of education. Many studies in the United States declare the opposite.

The university has to be a place without conditions [22], a place where everybody can say everything and build everything according to the logic of the social-historical conditions of the university itself and not from the official and hegemonic discourse coming from the people in the power; as well as an institution where social recognition is aside from guilt, debt, obedience, and social control, but rather as an environment for entire and diverse types of socialization, for the flourish of a small and personal ethic to reach a collective ethic, where improvement of quality of education include all the individuals and institutional groups. Perhaps through these conditions, scholars and society in general, will be able to face the new social challenges to improve education that serve to social purposes.

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