Is University a Generative Space of Social Responsibility? a study case

¿Es la universidad un espacio generativo de responsabilidad social?: un caso en aula

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Abstract

The universities role as a social agent is an unfinished discussion, illuminated by political agendas. In Chile is a tense topic motivated by student movements. This article explores how from these institutions it is possible to incorporate the social responsibility as a curricular axis, contributing from this position to the citizen's formation. In a qualitative perspective, the data production was developed from one curricular intervention in B-Learning format, which also allows us to reflect the improvement made by ITs in this line of work. The results show young people are motivated by technologically mediated spaces, towards a reflection about their role as socially responsible professionals and allows discussion about how the universities can drive the development of a righteous society.

Keywords: university, social goodwill, social responsibility

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Resumen

El rol de las universidades como agente social es una discusión inacabada e iluminada por agendas políticas. En Chile es un tema en tensión motivado por los movimientos estudiantiles. Este artículo explora cómo desde estas instituciones es posible incorporar la formación en responsabilidad social como un eje curricular, aportando desde esta posición a la formación ciudadana. En una perspectiva cualitativa, la producción de datos se desarrolló desde una intervención curricular en formato B-learning, lo que además permite reflejar el aporte que hacen las TIC's en esta línea de trabajo. Los resultados muestran que los jóvenes se motivan con los espacios mediados por la tecnología, hacia una reflexión sobre su rol como profesionales socialmente responsables, y permite abrir la discusión acerca de cómo las universidades pueden impactar en el desarrollo de una sociedad más justa.

Palabras clave: universidad, bien social, responsabilidad social

All universities share the teaching activity as a constitutive dimension, fundamentally undergraduate training, however, this alone does not allow to distinguis the attributes that differentiate them from other educational institutions that carry out homologous functions. In the same way, even among them there are different degrees of complexity, defined by their research, postgraduate training and connection with the community. This heterogeneous configuration of the system, particularly in the Chilean context , has alerted to its participation as social agents (Saravia, 2012; Stephens, Hernández, Román, Graham and Scholz, 2008).

Since the 1980s, when academic capitalism was established (Slaughter and Leslie, 1997), the unversity system was expanded in terms of access, diversified in its offer and in a heterogeneity of agents that constitute it; additionally, a civic-military dictatorship (Pinochet) notoriously restricted its influence in terms of critical reflection on society. Likewise, on a global level, a discourse that motivated parallels between the university and business corporations was established (Beltrán-Llevador, 2014; Chile and Black, 2015).

In this sense, an academic capitalism came together as a response to the commercialization of the academy and the privatization of knowledge, with a massification strategy that converts university education into training of human resources for work, influenced by the theory of human capital (Rama, 2009).

Simultaneously, since the second half of the 20th century, the concept of social responsibility was emerging in response to the demands of society, and its discussion was accentuated as the market became universal as a social system and neoliberalism was promoted (Mahoney and Throne, 2005; Saravia, 2008). The actions carried out with students, called 'university extension' or 'social service', were modeled as an inevitable consequense of teaching-learning and research, in order to respond to the universal principle of doing good and sharing it with others (Martínez, 2006). However, in the academic discussion its real purpose was questioned (Martínez de Carrasquero, Mavárez, Rojas, Ligibther and Carvallo, 2008).

Within this polysemy (Larrán and Andrades, 2015), the concept was expanded. Under the wing of the International Labour Organization [ILO] (2010), the Entrepeneurial Social Responsibility [ESR] extended to the way in which companies take into consideration the repercussions that their activities have on society and questions their decisions, beyond the simple compliance with the law. Nevertheless, its practice resulted in a generation of capital strategy (Druker, 2000), extending it to a new conception that included other forms of organization. Thus, the Corporate Social Responsibility [CSR] was coined.

Therefore, while social responsibility in its broad concept appeals to a commitment of citizens and institutions, together with social organizations, to contribute positively to the common welfare; both ESR and CSR share a remedial perspective of their actions. The CSR is defined from the ISO 26000 standard as:

> …the responsibility of an organization in the face of the impacts their decisions and activities make on society and the environment, by means of an ethical and transparent behavior that: either considers the interests of its stakeholders; or complies with the applicable legislation and is coherent with the international regulation of behavior; and/or is integrated in all the organization and puts it in practice in its relationships (Cap.2, Apdo. 2.18).

Given the nature of the institution of the universities, the debate continues on whether the notion of CSR, or the social mission that falls within their competence, merits a special category called university social responsibility (Chile and Black, 2015), which instead of being reactive to impacts, is proactive towards the needs of society. The length of the debate goes beyond the focus of this article and it is enough for the authors to point out that they subscribe to this last vision.

This article critically informs, from a curricular intervention, about the concept of university social responsibility and, rather extensively, about the approach towards a formation of socially responsible professionals, which is understood by the authors as an ethical category through which people, groups or organizations act with respect for the dignity of people and their inalienable rights, in favor of equality and the common good, expressing empathy, trust and genuine esteem for others; conviction, intentionality, attitude, will, creativity, initiative and active commitment, taking care of the ethical management of the social, economic and environmental impacts that such actions mean, in favor of equality and the common good. This definition was the result of the work carried out in the Alfa-SPRING project, between the years 2011-2014. As a result of this, it is necessary to understand professional training from a formative curriculum, implemented in a perspective of horizontality and circularity (Roche, 2010), in which empathy, solidarity, a genuine esteem for others, are necessary curricular components to reflect upon the "social good that takes care of my profession" (Cortina, 2013).

A particular aspect the study presents is that the intervention occurred in a subject in the form of *B-Learning,* allowing to suggest the question of how techonologies can affect the training of professionals capable of assuming the ethical dilemmas pertaining to their profession and thus contribute to the common good. Notwithstanding the above, it is emphasized that the focus of the project is the way in which students are appropriating, in a synchronic and diachronic relationship, the key elements of a curricular model of social responsibility.

Universities as social institutions

Higher education in Chile has not been alien to its historical contingency, born as a way to generate the castes that should lead the country and sustain a republic in formation. Along with the military coup in 1973, conditions were created to reduce the critical reflection of society within them and the conception of university as an axis of economic development was stregthened. This was structured from governance strategies based on indicators that finaly oriented the academia towards competitiveness and production. Améstica, Gaete and Llinas (2014) establish:

> The educational reform of the 1980s marked the beginning of deep privatizacion processes that constituted the higher education system in a market whose main characteristics are the absence of regulations, competition and liberalization of offer and demand. (p.385)

The social challenges force to put these university practices in perspective. The logic of competition allows us to affirm that the great transformation of the university has been the reinvention of its identity in the collective consciousness (Ibarra-Colado, 2003).

This debate becomes necessary since these transformations involve the displacement of the university as the basic cultural reference of society, to acquire that of a company that provides some service to society. Thus, the university would cease to be an "institution" of society and would only become an "organization" of the market (Ibarra-Colado, 2001).

The idea of university being a transformer of society forces it to pay tribute to social development, where at least as an educational institution it is socializing (Méndez, 2008) and promoter of territorial development (Acosta, 2012; González, 2010; Gorgone, Guillen, Boschin, Alvarenga, Parrino and Efron, 2009).

University social responsibility. Universities must address the impacts that their professionals have on society and not becoming part of the replication of models that heightened lack of social and environmental responsibility (Vallaeys, 2014). Professionals are required to think and act from a system of knowledge, skills and behaviors that consider the consequences and impacts of their decisions and actions, in order to solve the problems that affect society (Arana, Duque, Quiroga and Vargas, 2008).

In a broad context, the concept of university social responsibility includes how universities addresses socio-economic, political and environmental issues of society. This also includes introspection in the internal processes and the environment within the university (Nejati, Shafaei, Salamzadeh and Daraei, 2011), the way in which the university community of students is shaped, along with the staff and governability, the administrative structures and the management of environmental impacts produced by the university (Jarvis, 2000).

Thus, social responsibility can be a multifaceted concept (Marková, 2008). From the Chilean experience in Universidad Construye País, a concept of university social responsibility is elaborated, which indicates that:

… the ability of the University to disseminate and put into practice a set of general and specific principles and values, through four key processes, such as management, teaching, research and university extenstion, thus responding to its university community and its country (Universidad Construye País, 2006).

This separates it from the traditional conception of corporate social responsibility; since it becomes a constitutive condition of the university if it is a RS activity.

The UNESCO world conference on higher education in 1998 stated that the responsibility of universities is not only to educate young people for them to develop their potential, but also to educate them on they ways in which they can apply these skills and talents with a sense of social responsibility.

Dimensions of university social responsibility.
USR aims not only at what the universities do on the fields of action that are theirs, but also mainly at how they do it and why. It can be said that it institutionalizes the motivations and commitments expressed in the mission, making it easier for the community to understand where the institution operates and based on what criteria (De La Cruz, 2013).

Social responsibility, as an ethical category, involves becoming aware on three levels: one for oneself, one in relation to the environment and a third regarding the systemic effect that actions have on the environment, allowing the organization of a set of values that give body to an ethic of complexity (Vallaeys, 2013).

In this scenario, professors are challenged to consider alternative models and configurations, changing the conditions for teaching, research and extension practices, as a response to transformations in higher education institutions. Llomovatte (2014) emphasizes the need to problematize these functions, since from the articulation of teaching, extension and research should emerge the strategy of training and organization of university institutions.

The use of new technologies in the teaching of ethical behavior.
The use of new techonologies as a pedagogical resource allows curricular projects to be adjusted to students with diverse needs and varied learning styles and speeds (Trujillo, Hinojo, Marín, Romero and Campos, 2015). They are caracterized by a strong incorporation of information and communication technologies (ICTs), and are generally distinguised as *e-learning* and *b-learning*; the latter also known as blended learning. In the design of courses, this modality presents higher education with the opportunity to generate a strategic vision, a cross-border of the educational offer, methodological change of the teaching level, and to update its curricula (Vera, 2008).

Regarding this type of modality, Dodge (2001) established that it facilitates putting students in different situations in which they need to interact, increasing motivation, a positive attitude towards learning, and meaningful learning. In spite of everything, resrach regarding its use in the development of generic compenteces has focused on those related to information systems, but there is little discussion about its effect on the development of social and ethical skills (Ruiz-Morales, García-García, Biencinto-López and Carpintero, 2017).

Methodological design

Focus of the study. A curriculum put in social or comprehensive perspective is linked and integrated with society, where from specificity, it contributes to the improvement of living conditions in a sustainable way (Naidorf, Giordana and Horn, 2007. Thus, considering professional training as a responsibility involves, first of all, an exercise of coherence, where the institutional purposes (mission and vision) and the professional profile express the will for the search for the common good as a formative axis.

The current study is presented through a qualitative-interpretative approach. This design is adapted to the phenomenon under study, since it recognizes the coexistence of different perspectives and understands the relationships that are established between the subjects to articulate the way in which they behave.

The analysis strategy is based on students' thinking, inspired by Kelly's theory of personal construct (PCP), and considers the perceptions, opinions and beliefs of individuals as key elements to understand the different points of view of people, individual theories and the ways of acting and behaving.

It is also known as alternative constructivism, since it recognizes subjects as constructors of their own reality, which is organized from experience and the interpretation that is made of it. In this sense, individuals analyze and see the world based on these schemes. These "personal constructs" are key in the construction of the world of each subject and are sometimes organized in systems and subsystems that have an interdependent relationship and constitute the personal vision that each individual has of the world (Madrid, 1998).

Data production and analysis

For the production and analysis of the data, we worked on the besis of the forums in which the students reported their experiences and reflections in a virtual asynchronous mode. This material was complemented with the two synchronic face-to-face experiences, carried out at the beginning and at the end of the course. In their narrative, these texts allow to understand how students are making, throughout the course, an active construction that finally contributes to their relationship with the world, recognizing that, as narrations, they are politicized, structured and socialized (Sparked and Devis, 2007).

The data was organized by identifying three moments of the process: the first one, in which cognitive awareness is produced, mainly through text readings that are fundamentally oriented towards the presentation of conceptual contents. Then, one of experiential interpellation, in which the student is confronted by an experience of re-reading everyday life and, finally, the third, that of critical reflection, which at the same time integrates and synthesizes the intellectual and experiential process.

The observation and analysis of the narrative that is generated from students' work, allows them to understand and interpret the appropriation process of social responsibility. In the same way, the election of a qualitative perspective (interpretative) of the analysis paves the way for critical reflection and the positioning of the authors regarding the process, recognizing that these learning processes are constructed.

Research questions.

University, within its areas of activity (research, teaching, involvement and university governability) has an active participation in the constant problems of society. The main one being the separation between a highly specialized technical-scientific knowledge and the unwillingness to see the social effects they generate. Thus, in the framework of a curricular intervention, it is worth asking how students shapre their own social sensitivity to the ethical dilemmas offered by the environment, how they are developing a narrative that integrates the meaning of their actions upon others and how the teaching dimension of the university can contribute towards the formation of socially responsible professionals from their classrooms.

Curricular intervention.

The institution that promotes this course is a regional university belonging to the Consejo de Rectores de las Universidades Chilenas – Council of Rectors of Chilean Universities [CRUCH], which has explicitly declared the university social responsibility as one of the contituents of its distinctive seal.

Within its educational model, it incorporates a training of transversal competences and common to all programmes at the undergraduate level, under the category of "Fundamental Formation", being it an elective course and can be registered by any student of the university.

It was taught during the year 2016. Two versions have been implemented, one during the first semester and the other in the second semester. Among the contingent elements that affect the interpretations, it should be noted that in the first semester version there was a "paro" (unilateral cessation of the teaching activity, as a way of manifesting an ideological stance or discomfort).

The course is formed, in a first level of training, with the purpose of achieving the competence of social responsibility: ethical attitude and social responsibility: Acting with social responsibility according to the principles and ethical values of Christian morality to take charge and collaborate in the search of justice and the common good. Each course has been heterogeneous in its disciplinary formation, consisting of both men and women, national and foreign students.

The focus of the course is the development of coginitive awareness of students, starting from the dialogue towards an inter-subjective construction between the different occupations, demonstrating the interdisciplinary complexity behind the search for solutions of social problems and the management of the impacts of co-responsibility in contexts of globalization. It is in this sense that the role of the coordinating team will be to mediate the reflection about vital experience, considering the perspective of social responsibility, prosociality and prosocial quality communication.

The methodology, in *B-Leaning* mode, is related to selected readings and audiovisual resources – which helps to achieve a conceptual basis –, together with the development of activities that produce an impact as a vital experience and allow students' internal reflection. Non-classroom work was initiated and concluded with face-to-face sessions, in order to encourage students to remember the connection with others and reflective dialogue.

The expected learning results are:

(i) To identify the foundations and key ideas related to the social responsibility concept.

(ii) To emphatetically recognize social reality and the ethical aspects involved in their vital experience and career, based on the concept and foundations of social responsibility.

(iii) To give account of the reflective process of the prosocial interaction that it carries out with others, be it a person or community of the program, team/group of learning, according to the model of prosociality analyzed.

(iv) To give account of the importance that the application of the operative categories of the model of communication of prosocial quality analyzed has for its professional career.

Table 1 presents a synthesis of the characteristics of each one of the versions of the course.

Table 1
Course characteristics

	1st semester	2nd semester
Number of students	86	128
Period	First semester	Second semester
Approved	68	No information
Women	37	67
Men	48	59
Number of majors participating	29	38

The structure of the course includes three modules: the first deals with social responsibility, the second, with prosociality and the third with prosocial quality communication. The methodological strategy is essentially virtual, except for the first and last lessons, in which didactic resources are used, such as forums, readings, videos and guided activities. As an evaluative strategy, reflexive processes are considered by means of forums and three evaluations, using rubrics and checklists as grading instruments.

Results and Discussion

The two versions of the course show that among students there is great interest in the subject, which led to a noticeable increase in the number of enrolled students, despite the fact that the course had a high dropout rate (46 leaving the course in the first semester and 21 in the second) and an 80% of approval rate in the first semester. Among their reasons are mainly the extensive student strike in the first version and an underestimation of the academic load, due to a preconception of what a *B-Learning* course entails. In spite of these indicators, the version of the second semester was well received and the evaluation of the first version was highly positive, reaching a grade of 3.5 on a scale of 1 to 4, according to the students' perception. They also valued the opportunity to develop a platform that allowed them to adopt a critical and self-critical perspective regarding their own role in the achievement of common good.

It is important to talk about Social Responsibility, since we cannot be indifferent to the world around us, we must educate future generations from a young age, educate them about this subject, in order to work towards common good. Needless to say, not only to the youngest, but also adults; it is never too late to change and promote new values, as the consequences of our current actions will affect future generations It is never too late to change our way of living and take responsibility. (Testimony of a student in the class forum)

From the students' point of view, the university as a space of formation is built from different social demands, and students, in turn, are challenged towards academic success, where they rarely find space for critical reflection and the opportunity to be challenged by the ethical dilemmas of their profession. Thus, organizing a course that deals with social responsibility allows them to investigate these elements through the forums.

This is also consistent with the concept proposal made by the Universidad Construye País and UNESCO'S call for professional training oriented toward the devlopment of citizens that are a contribution to the construction of a more just society. In the face-to-face sessions, students emphasize how traditional formation spaces that are strongly oriented towards disciplinary training leave little space for dialogue regarding social problems and how an excessive academic load exposes them to abstract contents that are not linked to social problems.

In the first stage of module 1, students are motivated towards a knowledge based on abstract contents regarding the meaning and purpose of the social responsibility concept. In addition, this provides the opportunity for an academic reflection about themselves and confronts them to a self-awareness (Vallaeys, 2013).

Regarding the question "Why is it important to talk about social responsibility?". Three concepts elaborated by students in different ways were highlighted: (i) care for the effect on the environment, (ii) the presence of another as someone who challenges us and (iii) the effect of acting upon common good.

> In conclusion, the importance of talking about social responsibility lies on that fact that human beings as such have a responsibility to the environment in which they develop in, as well as the constant coexistence with their peers, being this an influence on their decisions related to the impact on their positive and negative actions, which conditions the development of life as well as the sustainability of the environment. (Testimony of a student in the class forum)

This shows the way in which the process allows to questions their own worldviews and forces them to re-elaborate them from an ethical dimension (De La Cruz, 2013).

An interesting element that was provided by the *B-Learning* modality is the dialogue that occurs among students, allowing through virtuality for each participant to also be a teacher, contributing from interdisciplinarity towards a contrast of views. A positive reciprocity climate is generated, where the way they communicate is, at the same time, how they learn and shape their ways of relating to others. It is an implicit type of learning, although many times it is what has become more relevant. It is transformed, then, into a democratic practice, where participation allows the emergence of an opinion based on social processes of consensus, rather than on a sum of points of views (Geser, 2002).

> I respect your opinion, but I think that when talking about a pedagogical career, the internal good is much greater than what you point out, because with your knowledge you provide a better way of life through your work. How? Contributing to health, getting people to feel distracted when realizing physical activity, informing about the importance of these activities. I may be mistaken anyway. Regards. (Testimony of a student in the class forum)

Thus, students move towards the understanding of an ethic of social responsibility, which allows them to comprehend how organizations combine the rational with the reasonable, understanding the latter as the virtue of people engaged in social cooperation among equals; that is, people willing to propose and accept cooperation terms and principles that are acceptable to anyone (Arrieta and De La Cruz, 2005).

This cognitive awareness, caused by reflections in forums and mediated by readings, is under tension by life experience, since it allows to incorporate affective elements in the formative process. Experential learning is triggered by an activity called "one-day prosocial adventure", carried out in module 2, and then it is shared in the forums by recounting what it meant for them to become aware of the scope of being prosocial. Students highlighted how the activity helped them question their way of understanding the everyday world and gave them the opportunity to marvel at the daily routine.

> …prejudice sometimes leads us to avoid certain situations that by not experiencing them, we are deprived of a unique personal growth. Although sometimes it is difficult, you have to do what you did at that moment, and just as you expressed it; act constantly without discrimination. (Testimony of a student in the class forum)

This type of activity also makes it possible to deconstruct the formative spaces, since outside the classroom they have the opportunity to make a critical reflection about the society they work in and how they can become part of the models, either to reinforce them or to change them. Formatively, it is interesting for the academic community to reflect on how breaking the boundaries of the classroom allows them to integrate a less technical training and more connected with civic education, to be able

to take risks and break the neutrality of classical training, allowing students to reflect being mediated by the environment or, in other words, to be able to look at reality with new eyes.

> Many times I have thought that Chilean people are not very empathic or generous. We observe situations that are problematic for others and we do nothing to help them, even when many times it does not take us much to do so. I would describe this experience as emphatic and supportive, because I have been in unknown cities with a map in my hand, trying to get to a place, and the truth is that it is very rewarding to receive help from a stranger. The truth is that I did not identify any emotion after being helped because I think it was something I had to do; in fact, the question is why shouldn't I do it. Clearly, there were transformations in the process, tourists had greater clarity on how to get to the place they wanted to go. (Testimony of a student in the class forum)

This type of experience made it possible to guide the construction of social models where horizontal dialogue and the valorization of others, solidarity and listening, constitute the foundations for the formation of professional people, capable of integrating into a world where the plurality of ideas can be achieved. As the course progresses, students question their behavior as future professionals and how they can make an impact on their areas of activity. Students begin to internalize the concept of social good and how they can contribute to its preservation.

> I completely agree with you [name removed], I am also in training to be a teacher, and I believe that our challenge as teachers goes beyond responding to competences standards; it is being able to transmit to the future generations a sense of unity, responsibility and care, not only their own, but also collective. (Testimony of a student in the class forum)

At the end of the course, delving into the topic of communication, students show an empowerment and a critical reflection, contributing to the way in which the course and its contents are approached. Given the continuous questioning to which they were subjected, they wonder if monitored learning is ultimately real or, in other words, if the techniques provided allow a real change or are an artificial model of beavior.

They demonstrated becoming more aware of how making different decisions they also acquire habits, and that these are organized as virtues or vices according to their nature. This is essential to structure an ethic and build character beyond the simple customs and consensual uses which allows the to appropriate the conviction that both people and institutions have the capactiy to change (Cortina, 2013).

> Regarding generating a 'method' of behavior that responds to the human need of being good towards others, through the so-called CCP; it is not explicit, in my opinion, that all this is required to be a living process within us, not only to show 'faces' or 'direct the body towards another in order to show that I am paying attention', but rather truly take interest in others, not only as something gestural or exterior. I know that it is not presented in this way, but nevertheless I think that it is necessary to delve into how I get to feel interested in others, not only people. (Testimony of a student in the class forum)

As a counterpart of this course, it encourages professors to reflect on the complexity of educating in a way that mobilizes not only aspects of rationality, but especially of emotionality, actions and preconceptions, perceptions of the moment and historicity. Learning expands awareness, deepens it, reorginazes, opens doors, dynamizes and expands the experience of being in the world. It is changing the perception of oneself, of relationships and the perspective of others, of the world and of life.

From the transformation that occurs in the student narrative, the critical role of the teacher is manifested, which is positioned differently, in contrast to classrooms based on presence and synchronism. The student is faced with the material in the anonymity of virtuality, paving the way for a solitary reflection and shared, at the same time, through the forums.

(…) I wonder how many professionals really behave like true professionals according to what is stated in the text, this vocation that one embraces transcends the everyday life and positions you from another point of view as an individual, so one can embody several roles within the same plot. (Testimony of a student in the class forum)

Conclusions and Reflections

The experience in these two versions show a process of transformation in the way in which students organize a narrative around the issues of social responsibility, generating evidence that it is possible to train in USR by applying a design in *B*-Learning modality.

As a result of this, it is established that higher education is a place that can stimulate a formation in which students, from their ethical commitment, can respond to the realities they will face, with critical capacity and social sensitivity.

It is for this reason that it is important to establish in the academic dialogue how the different educational projects of the institutions commit their classroms topractices of ethical discernment among students, reflecting on the directions of society and its actions. All of this being understood as part of the role that, as universities, they are responsible for within society.

The narratives created by them throughout the course show how this intention to form professionals with ethical commitment and responsibility is favored when the design promotes the appropriation of an ethical vision by means of a reflection on moral action. This type of design allows them to think about the options regarding respect for life, the promotion and defense of human dignity and the construction of a just society. The foregoing should encourage reflection within universities and the incorporation of a meaningful dialogue with different members, positioning these institutions as change agents within the social map.

The cognitive awareness that is achieved allows for a university education that is sensitive to the transforations of the world and its history, always promoting knowledge of their own culture with a creative, critical and dynamic spirit. This fact must not be seen as a cultural chance of the university environment, but rather as an intentional way, and with respect towards the voluntariness of the process. Thus, it is possible to guide the designed professional training from a comprehensive and critical perspective, more transgressive of the discipline, but that it also contributes to a more just society and promotes the common good from the possibilities offered through professional careers.

The incorporation of this course positions students in a demand for a university whose actions are also carried out from a reflection about the impacts that it has on society, and that it is also able to dialogue with a political agenda oriented towards the common good, beyond the limits of research and the formation of human capital.

For professors, the interpellation that takes place in the course, as a result of the training process, leads to the demand by an academic community motivated towards social responsibility. This is also understood as a non-neutrality towards social events; on the contrary, the academic debate becomes a bridge that connects the future professionals with the ethical dilemmas that they must face throughout their careers and on which they must take a position considering values that seek to go beyond the repetition of unequal social models. In a socially responsible perspective, citizen education, critical reflection, as well as a link with the community capable of generating positive reciprocity, must be part of the systemic impacts that define its actions.

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