

Responsibility as an Ethical Principle in the Context of College Education

Raquel M G Marques¹, Luiz Síveres²

¹Universidade Católica de Brasília, Brazil

²Universidade Católica de Brasília, Brazil

Abstract: This paper is a clipped study caseconducted at a private university in Distrito Federal (DF), Brazil's capital, which was named Sophia University for the presentation of the results. The study aimed to investigate the concept and practice of teachers on the ethical principle of personal, professional, and collective responsibility for the training of students in the postmodern context. The discussion took place based on a theoretical foundation on ethics, responsibility, college education and teaching practice and resulted from data collected in semi-structured interviews with six professors from the university studied, observations from their classes and documentary analysis of institutional documents. It was considered that college education that values the university's mission of human formation, as well as the place of ethics and responsibility as an ethical principle in professional performance and in collective life, is essential in contemporary times. It was also emphasized that the teaching subject has a fundamental role in this educational process, based on the example as a person, the engagement, the bonds created and the practices.

Keywords: Ethics, Responsibility, College Education, Teacher.

1. Introduction

To reflect about ethics is to think about life, the community, and the human being as a whole being. To consider educational spaces is to think of individuals who can see themselves as subjects and part of a solid 'We'. These places prepare for life in society and, thus, they should not detach them from the ethical formation of the one who experiences the educational processes.

The discussion about ethics has existed for a long time and, in the educational context, it is a component of professional student training. However, this dimension in the profession and in life has become increasingly secondary, as well as the understanding that college education should not only target the market but also the contribution of individuals to the full development of society.

Thus, a gap in student education is perceived, which brings to the educational institutions and especially the teachers a great responsibility. These teachers are faced with the challenge of not only exercising their profession in a responsible manner, but of reflecting on the reality and needs of the world and of contemporary students, to be mediators of an integral formation of these individuals, excelling not only for their professional performance, but for their responsibility as collective beings.

Therefore, the teacher has the important task of encouraging in the student a personal, professional, and collective responsibility, which occurs on three levels: with himself, with the other and with the world. According to Jonas, this means that the conscious subject needs to understand himself as responsible for his actions in the short and long term, considering community life, where there is a link between people [1].

This paper is a clipped study case conducted at a private university in the Distrito Federal (DF), Brazil's capital, which was named, for the results presentation, Sophia University. The study aimed to investigate teacher's conception and practice about the personal, professional, and collective responsibility as an ethical principle for the training of students in the context of post-modernity. It will be presented the theoretical basis of the research and the methodology used and, later, the results and discussions.

2. Theoretical foudantion

'Being moral' does not mean 'being good', but it is the exercise of authorand freedom of choice. According to Jonas, it is a morality pre-condition that the human is willing to assume his acts, and the responsibility becomes inseparable from the man's existence, because he is endowed with reason and freedom. Thus, if there are possibilities of moral choices, responsibility imposes itself and gives it freedom. Such responsibility for own choices may even be hidden, but not dismissed.

Bauman argues that we understand true responsibilityin freedom,where ethics can really stick. The author states that, in their condition of moral choice, human beings are always in a situation of 'being-for', of responsibility for the other. For this responsibility to be an ethical principle that guides social coexistence, the subjects need to understand themselves in a movement of 'being with the other' and not simply 'being beside the other', giving to the meetings a meaning and building themselves in a community through social ties [2].

Quoting Jonas:

responsibility is the primordial and guiding principle of this moment in the history of fallen utopias and new paradigms raised, in which the human being desperately seeks categories that help him to continue living a dignified life and that continues to deserve the name of human (our translation). [3]

At this point, the importance of stable community ties for the formation of a solid identity and for responsibility feeling as an ethical life principle is ratified. As Bauman postulates, we need to identify ourselves as part of a larger entity, feeling that we belong and, as Sandel argues, when deciding on morals and justice, community identities are not contingent, but are part of who we are [4]. So, we must take responsibility for those with whom we share a story.

It is the responsibility that enables the subject to think about the global condition of human life and the distant future. Jonas explains that in the post-modernity production sphere has invaded the essential action space, so that production and technology have been mixed with human life goal. Thus, now, "morality must invade the production sphere, from which it had previously been distanced" (our translation). [5] In other words, ethics must permeate the productive field, the economic market and professional performance.

About training role of universities, it is argued that significant college education would permeate guiding principles for life in the complex post-modernity scenario. In this standpoint, professional training is not understood only from the perspective of transmitting technical information and previously standardized knowledge necessary for professional performance in the market. In this manner, Síveres comments:

The university mission is thus achieved through the education of the educating subject, based, in turn, on human training, job training and qualification for the exercise of citizenship, as well as contributing to the construction of a society based on social justice (our translation). [6]

It is understood that professional training goes through an education that serves to the construction of an ethical and responsible world. In this regard, Santos reflects:

Considering the challenges of a globalized world, in which borders, and belongings are being resized, we also perceive university need to train individuals with the ability to understand their roles in this scenario, with an awareness of the possible effects of their actions in the world, with the perspective of accountability for their effects, and a sense of their power for social transformation, among other words, to become aware as a world citizen (our translation). [7]

Still based on Santos, it is understood that, in the midst of the challenges that involve college education context, the professor is a fundamental actor in the institutional *corpus*, because 'on the classroom floor' or in learning mediation by virtual means is the teacher who deals with whoever arrives at the university to compose it. If there is an ethical training mission to be carried out by the university, the professor is an agent who, in theory, is aware and directly committed to that mission.

The professor, therefore, would not be responsible for his improvement in teaching techniques, new technologies or active teaching-learning methodologies only. However, he needs to be responsible for the consolidation itself of the human, cultural, and social view that can evoke responsibility in the student as an integral part of his formation, under the idea of an ethics that consider belonging the community and responsibility. As Junges and Behrens argue, in addition to the responsibility of training professionals, the teacher is committed to contribute with people training who will work in a society that is in constant movement. [8]

3. Methods

The research method was the case study, based on the contributions of Duarte [9] and Yin [10]. The data collection techniques used were documentary research of the Charter of Principles, General Regulation, General Regulation of Graduation and Pedagogical Political Project of the studied institution, interviews with six professors in the Humanities area, with at least five years of experience in classroom, and observation of a class by each of the teachers interviewed. A script was prepared in advance for the semi-structured interview and for observation.

The sample consisted of two male subjects and four female subjects. They have been teaching for about ten to twenty years in college education and ten to fifteen years at Sophia University. In presenting the results, these subjects were identified by biblical names. The collected data were object of assessment based on the analysis of thematic-categorical content proposed by Bardin [11] and the cut undertaken for the development of the paper focused on one of study's found categories, namely "Responsibility as an ethical principle in college education".

4. Results and Discussion

The Sophia University Charter of Principles establishes the Christian sense of human existence as one of the founding principles of its praxis, to commit itself to "the valorization of life in all its forms; respect for human dignity and personal freedom; the search for truth and the transcendent; and the relationship of esteem with oneself, with others, with the world and with God" (our translation). This commitment reflects the institution's responsibility with a training that goes beyond the content and raises responsibility in the professional who is forming, who should understand himself in his relationship with himself, with the other, with the world and with the transcendent.

Furthermore, this document values the dialogue between subjects and between culture and faith, emphasizing the Christian conscience formation and concrete action in the social sphere as adequate instruments for the consolidation of citizenship in the construction of a more just and fraternal society. Such a commitment is imbued with an understanding of community as a constant construction.

The analyzed Universidade Sofia's institutional documents pointed out the emphasis given by the institution to a mission that is in line with the context, as well as the indispensability of a mindful look at the community, targeting the formation of subjects responsible for their actions. Such documents also affirm the institution's ethical-Christian foundations and a policy that considers students autonomous and active in the teaching and learning process.

The documents also considered it essential to provide an environment that values the co-responsibility of the subjects with the construction of the community, which is explicitly demonstrated in the general discipline of "Ethics, Society and Humanity". These points highlight the responsibility that the institution itself claims to have over itself as an educational community.

In addition to the documentary analysis, part of the interviews and observations focused on the subjects' conception and their teaching practices regarding responsibility as an ethical principle and what suggestions they would give so that student training is based on this responsibility.

The category "Responsibility as an ethical principle" was divided into two subcategories after found themes analysis, which were: "Teacher's responsibility" and "A training for responsibility".

4.1 Teacher's responsibility

When presenting teachers and students rights and duties, the General Regulation does not precisely mention ethical training or training for responsibility, but it does show that students have the right to receive quality education when taking the subjects in which they are enrolled. If we consider that a quality education contemplates the ideals and institutional principles of Sophia University, we can infer that integral education is a right of this student, which involves ethical training for responsibility.

When talking about the Educational Community, the Institutional Political Project recommends:

University professors strive to improve their own competence and to fit the content, objectives, methods, and research results of each subject in the context of a coherent worldview. Christian teachers are called to be witnesses and educators of authentic Christian life, which manifests the integration between faith and culture, between professional competence and Christian wisdom. All teachers must be inspired by academic ideals and the principles of authentically human and Christian life (our translation).

The document makes it clear that the teacher's responsibility is not only about his technical qualification to teach the contents that are essential for the performance of the future professional, but it returns to the importance of the teacher's own example as a human being for student education. This teacher must transmit ethical principles from his experience and the relationship with the student.

Buber brings important contributions on this theme and he argues that the educator participates in the process of developing the student's character, pointing out possible paths and that this process does not become effective in the simple act of teaching about Ethos or transmitting theoretical concepts. In fact, based on the author, in order to educate the character, it is necessary to reach the student wholeness, and for that, the teacher needs to dialogue with the student also in his wholeness, being "a complete living man, who communicates with his fellow men direct" and, in this way, "their liveliness shines on them and influences them precisely in the strongest and clearest way when in no way thinking of wanting to influence them" (our translation). [12]

The teachers interviewed, directly or indirectly, commented about their responsibility as educators. For Priscila, the construction of a teaching practice that starts from the ethics of responsibility initially permeates the institution responsibility with teachers, which must face the teacher as a subject who performs an activity not only to fulfill a contract, but also to feel belonging.

As for the teacher, Priscila believes that responsibility becomes the backbone of his work, both in her relationship with the institution and in her relationship with the student, because the teacher has in front of him a subject like him, with whom he interacts from different knowledge. Thus, the teacher emphasizes that to be part of the process of training a subject is a substantial responsibility.

Moisés argues that teacher's responsibility includes believing in what he does as a teacher and seeking to accomplish what he believes from the ethics perspective, concerning to bring impact in individuals and be meaningful in his practice. He ensures that teaching activity is all about to do something with the purpose in which the subject sees himself and comments: "I think that we didn't come into the world by chance, it has some purpose. And for that purpose, I may not be able to reach one hundred percent, but to seek my best is a responsibility principle".

This point corroborates the concept of responsibility that was rescued in the theoretical foundation, a concept that involves the understanding of the subject in a movement of 'being with the other in the world', in pursuance to transcend the 'net contact' and allow a remarkable meeting. In other words, it goes beyond the law code or, in this case, the requirements registered in institutional documents. It must be something that internally moves teacher's performance and his care for the student who arrives at the university.

About this process, Moisés explains that the technical part is indispensable, but there is also a hidden curriculum transversal to the teaching activities defined by the employment contract, which involves the type of human being who wants to be trained, because, according to the teacher, they will assume country leadership sooner or later. Therefore, he ensures that the teacher has responsibility for the macro future of society and comments: "the future we want depends some on the future of this type of student, this type of professional that we are training".

Nonetheless, consider the students training is to think about their present and future influence on society, which reaffirms Junges and Behrensargument:

It becomes clear, then, that the teacher in college education, in addition to having the responsibility to train professionals, is also committed to contributing to the formation of "people" who will work in society, not only in a profession, but as social entrepreneurs, citizens, family members who will also interfere in the training of other people and in the construction of a society in constant movement (our translation). [13]

Moisés also stresses that it is teacher's responsibility to teach and learn, welcoming what students know in a dynamic teaching and learning process and proposes to teachers that they never give up the dimension of creativity and permanent research, because "creativity, with a good foundation and good teaching, both does not let the student escape". Franco already pointed out the importance of an original teaching practice at the university that should not be confused with an uncritical accumulation of methodological or technical procedures, but that should be covered with a reflected, serious, conscious, and responsible practice. [14]

For Rute, responsibility is a "big and heavy" word as much as it is compromising and it is not only about the professional dimension, but also personal. The teacher stresses that she cannot separate the professional and the staff and deals with it daily. According to her, the teacher interacts with several thinking minds and ends up taking responsibility not only for himself, but for his colleagues and students, as many of his actions in the classroom are reflected in the actions that students and / or other fellow teachers will develop.

Marta comments on the teacher's example in the classroom and, in terms of ethics, responsibility and behavior, she ensures that, in some way, the teaching practices are a model for the undergraduate students' future practices. She states that there is a tendency for reproduction and that the teacher must strengthen responsible practices.

Marta also recalls that, as a professional, she made a commitment and that it is her responsibility to comply with what was proposed to her, safeguarding herself and her work. Furthermore, she understands that her students, as future professionals, will carry her surname and, therefore, she cannot help thinking about how her practice will strongly influence the individual's professional training. She explains:

I need to think that this student will get there at the end of the profession, which is the classroom, and that I need to take some responsibility for that. Of course, with some parsimony and caution, because obviously I cannot be responsible for all the acts of others. However, meaning that I need to comply with what was assigned to me, so to speak.

In several moments of the interview with Rebeca, it was observed the responsibility that she carries over herself, using expressions such as "I feel responsible". The teacher claims that she feels impelled in her teaching role to become a link between people, making it possible for students and graduates to meet, for example, so that they experience what it is like to be an example in the lives of others, inspiring them and motivating them. For her, it is important that the teacher provides connections between people, which she believes can transform some into mentors of others. Thus, Rebeca guarantees that her responsibility goes far beyond the content and explains:

Maybe that is what I call myself my responsibility, because I understand that I am the link, in many situations, if that link is broken, they spread. Do you see? Then I still feel it. It is like a mother with 20 children, the link is the mother. So, the mother cannot die because it is like that. But I feel it, but, like this, I love doing it, right, so for me this is a posture that I have, that I think I fulfill my function, not only of content because the content is the least that I can do.

Rebeca also reports experiences with students who became great professionals, recognized in the market, or even their co-workers at the university, and that participating in this training did not mean, for her, creating competitors, but demonstrated the responsibility that those who come before others have for them, which includes stimulating them in their goals and being part of their development as professionals and people.

This notion of responsibility presented by Rebeca, in some way, raises in her students the responsibility towards the other, beyond the individual life projects, in the movement mentioned of 'being with the other in the world', of understanding themselves as part of a community and to allow yourself to have remarkable meetings in full.

It is from this opening to transformative encounters through dialogue in the teacher-student relationship and, also, in the student-student relationship, that one becomes the mentor of another, and that the student can begin to realize this responsibility, according to Buber. Such responsibility is found in the choices and decisions, which need to be consistent with the whole being of the subject. If the subject is not responsible for his choices as an autonomous being who lives in community, but shows the irresponsible individualism that prevails in postmodernity, he does not live fully as a being. It is up to the teacher, therefore, to teach with his example, with his words and from the relationship he establishes with his students.

4.2 A training for responsibility

Integral training involves the responsible teacher's performance who aims to raise responsibility in the student. This subcategory presents the conception and practices of research professors who are responsible for their practice, aim for a whole education and enable to stimulate responsibility as an ethical principle.

The institution's educational conception presented in the Pedagogical Political Project already demonstrates the intention for a complete formation that is:

prospective that, taking the student to take positions and bear its consequences in face of concrete facts of university life (*latosensu*), guides him for the responsible exercise of citizenship; that is, a contextualized education, with no ready answers; self-education, which allows students to expand their capacity for reflection on reality, their creativity, and their self-criticism (our translation).

This objective includes training for responsibility with their own learning and with the performance of it, so that the collective is valued from a responsible exercise of citizenship and a critical sense that enables the subject to understand his context and act for his transformation. It is noted that a responsible citizen is a conscious subject who reflects on the good, the duty and the being, that is, on ethics.

Paulo, who teaches in the Philosophy course, sees philosophy, in a more general way, and ethics, as a "branch of philosophical reflection", as a constant "investigation of the meanings of what we actually do and/or can do". Such construction involves the sense of who we are and what we do, which relates identity and ethics and leads us to reflect on the responsibility we have towards what we have accomplished. He explains:

Responsibility is seen and understood as the subject's fundamental position on what he or she accomplishes. Taking a position in relation to what is done by the subject, considering above all that he is in the world with the other. The idea that my attitudes unfold in my existence and not only in it, but also in the other who shares spaces, meanings, desires, and attitudes with me. It is then a question of recognizing "doing the right thing" as a prerequisite for every action and as a result of evaluation/judgment that not always was/is present in man's achievements. Who acts must answer for his actions both in a legal dimension at first, as well as in the moral aspect I think it is possible to consider responsibility as a primary condition of morality I feel responsible for the object that defines my action and I need to be constantly discerning it (Paulo).

Based on this exposition and study's theoretical foundation, it is stated that the dimension of responsibility is rooted in ethics as the organizer of collective actions, also an evaluator of individual morality. The subject trained to be responsible responds for his actions and constantly evaluates them, realizing that what he does influences the other and the world. Such sharing of spaces is evidenced by Paulo, who rescues this collective dimension of the personal and professional subject who lives in society, in which the consequences of his actions lead.

The Pedagogical Political Project shows the institution's intention to provide an education that generates self-awareness, from which human dignity is valued and the individual sees himself as an "agent that transforms himself and is an active part of the historical process" (our translation), so as not to understand each other alone, but collectively, respecting others and responsibly connecting to them.

Considering, still, the Human Person, as a freeable and perfectible being, agent not only of the transformations of the world, but also of his own transformation and that of other, one can define him as a subject of History, that is, to be dialogical, dedicated to being consciously responsible for their own human growth and, therefore, transcendent. (Political Pedagogical Project, our translation).

This transcendence mentioned in the document leads us to overcome the individualism characteristic of post-modernity, so that the dialogue is valued, not as the imposition of a discourse, but as an attitude of mutual

respect "that allows the experience and growth of the democratic spirit, and the free search for truth, however multiple and contradictory the paths and options may be" (Pedagogical Political Project, our translation).

In Paulo's class observed, the teacher talks about the lack of reciprocity in the present age and about the political problems experienced that show the absence of the idea of alterity and mutual respect. According to one of the students, talking about otherness today is both necessary and difficult, because the prevailing notion is that the other is a competitor. Paulo agrees with the student and says that ethics has become trivialized and meaningless, without the notion of reciprocity and otherness.

In the meantime, the teacher and the students discuss the privatization of the public space. One student asks to what degree privatization is feasible, and Paulo argues that without the practice of evaluation, we are renouncing the public dimension, as this dimension has to do with our ability to judge our actions and the appreciation of the presence of others, in other words, with responsibility. The class reflects that, when relationships are reduced to consumption, the public dimension does not have its fundamental place, because the other 'scares me' and it can 'take my place'. The act of consuming does not involve the other, because when I consume, I am only 'hanging on to a desire that is mine' and 'seeking a cuddle'. This ends up eliminating the subjectivity of the other and the idea of reciprocity.

Such discussion in class is a clear example of joint reflection on responsibility as an ethical principle, because talking about public space is to understand that, as subjects, we inhabit the same space, and we must reflect on issues of the community.

In the interview, Moisés brings to the discussion the notion of the individual's performance. He understands that the content is a pretext to form a type of human and that teachers need to think about the ethical education of the student and in his performance – not only as a professional, but also as an individual and as a collective subject.

Priscila comments that the triad 'I, the other and the world' is always present in the construction of an ethos as the focus and objective of an ethical life. It emphasizes the need to see the other as a subject, as a complete being who dialogues with me and shares with me a place. For this, according to the teacher, it is necessary to "leave me in the direction of the other", so as not to see him as a competitor, but as an "accomplice in this construction path". For this, Priscila says that it is essential to break colonialist relations, in which the self is the center. She reflects:

If I am the center, the other has no place there. Or else his place is the place I give him. Then we have this colonialist relationship, it is the one who commands when I am the center, it is the one who is commanding my way of relating with others, with the planet, with the whole, right? This colonialist relationship needs to be broken and it seems to me that the question of the ethics of responsibility, might be that it can burst with this and we can produce something else. (Priscila).

Priscila also comments that the profession is a place for the transformation of the world, which must aim the common good. Thus, the profession would be part of the subject's life project, which, according to the teacher, consists not only of a personal point of view, but also social, from the understanding of a common place. For the teacher, this place is sometimes difficult to find in the postmodern world, whose common village discourse is inconsistent with the practice of inequality and irresponsibility towards the other.

Rute affirms that there is no dissociation between responsibility and ethics, and defends that this relationship involves other words, such as respect and otherness. In her words, "what you want for yourself is what I want for the other, and what I don't want for [me], you don't want for the other either". In other words, the other assumes a place in my life, because what I do influences him and nature, which is such a hot topic today.

Marta thinks that responsibility is a word of several roots and includes what I must do even in terms of collectivity. To explain about the subject, she quotes the pandemic of COVID-19, with its discourse of responsibility towards the other.

I think that today in post-modernity, the term responsibility assumed what you just commented on in your question, which is the concern for the other. So, we work with responsibility not as an activity that is individual, not activity, as an issue that is individual, in other words, that concerns only what I must do, but what I must do even in terms of the other, collectivity terms. In terms of collectivity, what do I need to take care of? So, today we have a strong environmental discussion, you know, we have a discussion, for example, about caring for the education of our children. I say this because I have a daughter now and people always speak like this: we need to worry about the world that we want to leave for our children, but also with the children that we will leave for the world, right? (Marta).

Post-modernity leads the subject to think about the individual, what suits him or what others can offer him. But responsibility as an ethical principle brings together the aspect of collectivity, of thinking about how the "I" contributes to the world. Just as Marta quotes parents' responsibility when thinking what kind of children

they are leaving to the world, the teacher, as an educator, must think about the type of subject he is helping to develop for the world.

It is from this perception that the teacher participates in the formation of a person who will be 'delivered' to the world that Rebeca brings to the discussion in her class questions related to ethics linked to the content taught. The professed reinforces the code of ethics and shows that, in the midst of his professional practice, the lawyer must remember that he is dealing with real people and that this requires commitment and empathy.

In the interview, by bringing the individualistic and competitive reality of law students, Rebeca emphasizes that, through her practices as an educator, she provides students with the possibility of becoming mentors to each other and having the experience of 'being an example', which motivates them as future professionals and as people living in society.

For Rebeca, the links that she makes possible between students or students and graduates are part of the construction of professional networking, which, according to the teacher, is not to create competitors, but to share knowledge, affection, opportunities, among other things, with people who will be part of the student's personal and professional evolution.

The teacher also tells the experience of a student who did not feel she belonged to any group, even though she was already in the last semesters of the course. Rebeca, realizing this situation, talked to her, saying:

Look, you have a big potential. You are an extraordinary girl, and I see it in you. Shall we do it differently? Shall we help another group? Because this group that you do not feel valued, I may not be able to interfere anymore. But in another group, I can do it.

It was then that the teacher approached this student to a group that was attending the first semester, so that she could share with her group her experiences as a university student, so that she sponsored them and became her mentor, without gaining anything in return. "They [students in that first semester group] do nothing without talking to her. They have a group of WhatsApp only with her, and I am not in this group", because, as Rebeca said, this student became their reference.

In this way, Rebeca shows that her practices extend beyond the walls of the university, but it generates in the students the understanding that they are not trained alone for their profession and that they can be mentors of others, taking responsibility for their growth.

Another account of Rebeca is about a student who was very individualistic at the beginning of the course. He did not share his mind map - a study strategy that the teacher values - and he did not like to be part of anything that was collective. Rebeca always asked him to go to a first or second semester class to talk to the students; he denied it, demonstrating that it would be a waste of time.

However, in his tenth semester, this student decided to visit a class of Rebeca who was at the beginning of the course. She says:

He went there and talked to the class about study strategies, about how he planned his life, how he found out that he wanted to be a prosecutor, how he did... And the students were maddened by him, delighted. And he had the experience of being an example. And then, if I open my WhatsApp, you will see him saying: "[Teacher], does this week have a first and second semester class? What is the day and time?". Then that is it. You see that the person experiences, he thinks, he sees that he is different.

Finally, Rebeca comments on the contributions received by a judge who was his student. He said that, whenever possible, he shares his experiences with current students. Even in the observation of Rebeca's class, she comments to the students that she had talked to this former student so that he could give a lecture, talking about everything he achieved, motivating the students, bringing topics about anxiety, organization, challenges, planning, what to think for the future, among other themes.

She explains:

That is why I am still there [at Sophia University], worried to pay my bills, worried because there will be hours or not, because either I will get fired or I will not. Because this concern of every teacher today, it is not at [Sophia University], but it is anywhere, even in a private school, but it is what motivates being there, it is what motivates. And I think they feel it, when they try it [to be an example], they like it.

For Rebeca, seeing this responsibility and reciprocity among students, as well as the appreciation of the collective at the expense of an individualistic idea of academic training is what motivates her to continue her teaching activity, even with the various challenges she faces or will face.

5. Conclusion

From the results and discussions, it is ratified the importance of the training and citizenship mission that involves universities, even in the individualistic context that defines the contemporary times. It is noticed that the encouragement to responsibility as an ethical principle goes beyond the scope of reflective classes in general or specific ethics disciplines. Such incentive permeates the academic culture and all the relationships that occur in this space, whether they are between the institution and the teachers, the teachers and the teachers, the teachers and the students, between the students themselves or the students and the graduates.

In contemporary times, it is essential that a college education values ethics and, above all, responsibility as an ethical principle in professional practice and in collective life. The university institution has a great responsibility in this process, as well as the students themselves in their academic and professional paths. In the present research, the professor was emphasized with a fundamental role in this construction process, based on his example as a human being, his engagement, the bonds created and his practices.

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Authors Profile



Raquel Machado Gomes Marques, Universidade Católica de Brasília, Brazil. Master in Education from the Universidade Católica de Brasília. Degree in Pedagogy from the Faculdade de Teologia Hokemah. Specialist in Higher Education Teaching by the Faculdade de Tecnologia Ícone. She is currently an educational consultant at Instituto Atos. Member of the CNPq Research Group: School Community - Educational Meetings and Dialogues (CEEDE) (<http://dgp.cnpq.br/dgp/espelhogrupo/6922185706456896>). ORCID: <https://orcid.org/0000-0003-2912-6822>.



Luiz Síveres, Universidade Católica de Brasília, Brazil. Post-doctorate in Education and Psychology from the Pontifícia Universidade Católica de São Paulo. PhD in Sustainable Development by the Universidade de Brasília. Master in Education from the Universidade Católica de Brasília. Degree in Philosophy from the Pontifícia Universidade Católica do Paraná. Specialist in Cooperative Learning and Educational Technologies at the Universidade Católica de Brasília and Specialist in Jungian Psychotherapy at the Faculdade de Saúde de São Paulo. He was Dean of Extension, Research and Graduate Studies and is currently a Professor / Permanent Researcher in the Master's and Doctorate Program in Education at the Universidade Católica de Brasília. Leader of the CNPq Research Group: School Community - Educational Meetings and Dialogues (CEEDE) (<http://dgp.cnpq.br/dgp/espelhogrupo/6922185706456896>) ORCID: <https://orcid.org/0000-0003-4735-6066>