International Journal of **Human Sciences Research**

DIDACTIC STRATEGIES TO PROMOTE A CULTURE OF ENTREPRENEURSHIP WITH SOCIAL RESPONSIBILITY IN THE IDENTITY AREA OF THE DEPARTMENT OF SOCIOHUMANISTIC STUDIES OF ``UNIVERSIDAD AUTÓNOMA DE BUCAR AMANGA``

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Abstract: This article corresponds to the synthesis of the theoretical reflection, the methodological process and the results obtained in the course of the research on a proposal for teaching strategies to promote a culture of entrepreneurship with social responsibility in the area of Identity of the Department of Sociohumanistic Studies from `` UNIVERSIDAD AUTÓNOMA DE BUCAR AMANGA``, UNAB. Likewise, it diagnoses, through a qualitative methodology, the strategies used in the aforementioned area for the promotion of responsibility, ethics and critical thinking in the subjects of Identity, and Identity and Entrepreneurship, in order to propose didactic processes based on social-cognitive pedagogy and problem-based learning (PBL) as the main perspective. In summary, the purpose of the study was to enrich the pedagogical task with the contribution of didactic alternatives about entrepreneurship and personal and professional growth with social responsibility and with a clear and inalienable sense of ethics.

Keywords: Entrepreneurship and Social Responsibility; Didactics, Identity, Education; Ethics

INTRODUCTION

Entrepreneurship, creativity and innovation are necessary processes for the progress of society, families, institutions and even individuals in their personal and professional projects. There is not a single advance in the course of human history that has not included the vision of an entrepreneur who decided at the time to do things in a different way than the usual way or who perceived a new possibility with a calculated risk. Generally, the stories of entrepreneurs are full of anecdotes of failures that preceded the creative moment and that gave options, experiences, lessons that, well read, led to the innovative process, object or service that produced, transformed or improved something in some way.

On the other hand, these ventures and innovations may be accompanied by experiments of dubious ethical content, by businesses that enrich the entrepreneur but harm well-being and social life, by processes that maximize personal profits but affect the fair distribution of capital, by political leaders. that have high levels of social recognition but based on populism, manipulations or sectarian, exclusionary or demagogic proposals. The above means that entrepreneurship by itself does not improve the quality of human life nor is it a necessarily positive process; That is why it needs an essential ethical component that regulates it, questions it and generates frameworks for action based on respect for human dignity and all forms of life.

This part is where social responsibility appears as the necessary ethical component in the face of the highly competitive individual, business or social dynamics of the current era. This is because there is not a single human act that does not imply a greater or lesser consequence on another life, whether human or otherwise, which makes it subject to responsibilities; That is, it forces him to assume the consequences of his action on the life affected and to respond accordingly. The above, from an educational point of view, makes it necessary to create a unity, as a synolo[1], between training for entrepreneurship and the social responsibility that graduates will have in their actions when they assume their role in society, both in their personal life as well as in your professional work or in any field of your life.

This symbiotic unity is even more significant in countries like Colombia, deeply affected by excessive ambition and widespread

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1 In the Aristotelian sense as unity, intimate and total association (Reale & Antíseri, 2007)

corruption, by the culture of revival and its sociocultural environment that legitimizes and justifies cheating and deception, by fraudulent businesses, by the production and trade in illicit substances, etc., which always find some type of justification: "it produces a lot of money…"; "If I don't do it, someone else will"; "the living live off the fool…"; "The important thing is that he makes money, if he can, decently, if not, make money…"; "this world is for the alive…"; "I need money for my family"; "The important thing is not to be but to appear…" and a long etcetera of popular phrases and sayings that generate or justify a picaresque of the immoral disguised in the form of cunning, a practical morality accommodated only to the production of great economic results in the short term., the urgency of obtaining social promotion and recognition at any cost or a culture of least effort.

Thus, double standards become recurrent and acquire social legitimacy. Usually one ethical sense is preached and another is applied in practical life, with a high degree of simulation and deception that affects all spheres and strata of social life. The same thing happens with the way nature is damaged by human actions in everyday life. All of this generates the urgent need to educate entrepreneurs with high creative capacity, but, at the same time and to the same extent, with a high ethical sense of responsibility towards their social context and nature.

In this sense, this research work proposes educational strategies that empower the sense of social responsibility as an essential part in the formation of entrepreneurship and creativity. The above, through the approach of critical didactic innovations in the area of Identity of the Department of Sociohumanistic Studies (DESH) of ``UNIVERSIDAD AUTÓNOMA DE BUCAR AMANGA``(UNAB).

THEORETICAL DISCUSSION

According to Pes and Bilbeny (2012)

> Freedom and responsibility are inseparable, since the former is based on the responsible conduct of free people. In this sense, the discourse of corporate responsibility is based on business freedom as a necessary premise for it to be enforceable. Freedom refers to responsibility. It is its counterpart. The freedom of business, the free exercise of a profession, have a channel that limits them and at the same time gives them the opportunity to flow, which is responsibility. (p. 14).

From this point of view, the reasons that commit each university graduate to be socially responsible are constituted. You must repay, from your professional skills, the opportunities that society provided you so that you could enjoy the conditions for your development as a professional. Likewise, as people with high human and work potential, they must cooperate in overcoming the deficiencies, imbalances and imbalances that prevail in their areas of influence and, in the same way, they must address the effects that their professional activities could cause. Thus, the sense of co-responsibility is expressed by accepting that a professional has the moral commitment to contribute in those situations in which they can produce a positive impact, especially if it is in their immediate sphere of influence.

This issue is expressed from an ethical praxis in the concreteness of daily life; this as a conscious activity of the human being that transforms according to a rational goal (Sánchez Vásquez, 1969), assumed as an ethic for life in the development of their profession, since:

> Due to the function they perform, every professional participates, even if they are not aware of it, in the structuring of society, whether they contribute to reproducing and perpetuating a society in which injustice

reigns, or they participate in a reflective, critical and self-criticism to contribute, in the field of their professional practice, to social change (Yurén, 2013).

This issue is revealed in certain basic bioethical principles:

a) Principle of autonomy or respect for people

We are immersed in a society in which all its members are autonomous moral agents, with diverse criteria about good and bad, with an interpersonal relationship that oscillates between conflictive and harmonious due to the very nature of life (Sass, 1990). For this case, two fundamental ethical-moral aspects are taken into consideration:

• Respect for the autonomy of the individual, which is essentially based on respect for the capacity that people have for self-determination in relation to the certain individual options available to them.

• Protection of individuals with deficiencies or reduced autonomy in which it is proposed and requires that all those who are vulnerable or dependent be duly protected against any intention of harm or abuse by other parties.

The appearance and implementation of the principle of autonomy has deeply influenced the development of bioethics, both from the sociopolitical and legal and moral point of view, initially assumed in Health Sciences, then extended to all professional practices. It depends on the preservation of the integrity of life and co-responsibility in each human act towards another person. (Sass, 1990).

b)Principle of beneficence

The essence of this principle consists of the ethical obligation to increase, as much as possible, the benefits and reduce to a minimum the damages and losses that a living being may receive due to the actions of a person (Sass, 1990). Implicitly contained in the letter of this principle is the proscription of deliberately inflicting harm on other people or any living being. This aspect is sometimes expressed, by some authors, as a separate principle to which they call the principle of non-maleficence, not cause any damage; But, from a moral perspective, doing good also necessarily implies its opposite, not doing harm.

c) Principle of justice

This principle is based on the ethical commitment to give each person what they truly need or deserve in accordance with what is considered correct and appropriate. It refers mainly to the concept of distributive justice in the Aristotelian-Thomistic sense[2], which proposes an equitable distribution of burdens and benefits, accepting differences in these distributions if they are based on morally relevant distinctions between people; for example, vulnerability as the inability to protect one's interests due to impediments such as the lack of capacity to provide informed consent, the absence of logical alternatives to a dilemma, or situations that lead to positive discrimination - or affirmative actions (Velasco Arroyo, 2007) - necessary to protect a vulnerable human group, all of which leads to defining the behaviors that must be taken for the adequate protection of the rights and well-being of the people.

Human solidarity requires that assistance be provided, good done, and neighbor protected from suffering even when there are ideological, religious, or any other differences between people; which could rather be another point of support for the bioethical principle of justice, especially in its critical sense resignified for our environment, which "implies the total overcoming of selfishness in love and is incarnated in the other as a reason for realization of human society for and in happiness…" (Acebedo Afanador, Being or

2 Regarding this sense of justice: González Álvarez (1989).

Buying; between virtue and competence, 1995)

d) Respect for human rights and all living beings

> Despite the criticism and voices against it, it is undeniable that in recent decades adherence to and support for the theory of human rights has increased significantly; and the universal declaration of rights, which has become a mandatory point of reference for any discussion of an ethical-political nature and a paradigm for human values, appears called to fill the void left by moral codes supported by a religious worldview. (Papachini, 1995, p. 19).

They refer to the inherent rights and basic freedoms of the human being, without distinction of sex, nationality, origin, religion, language or any other condition. The most notable expression of this great achievement is article 1 of the Universal Declaration of Human Rights: "all human beings are born free and equal in dignity and rights and, endowed as they are with reason and conscience, they must behave fraternally towards one another."

One of the basic conditions of social responsibility is the promotion, respect and protection of human rights and, in a general sense, the rights inherent to all living species.

e) The commitment to sustainability.

It involves two meanings: on the one hand, the protection and respect of all forms of life, these from the perspective proposed by bioethics, above all existing in conditions of dignity and with respect for the right of each living species to its space, to exist and live in freedom and to develop in the conditions of their species. And, on the other hand, the satisfaction of current needs without compromising the ability of future generations to satisfy theirs, guaranteeing the balance between economic growth, care for the environment and social well-being.

f) The promotion of social capital

The concept has its roots in the sociological sense of social solidarity expressed by Emilio Durkheim[3]. Social Capital is considered the variable that measures social collaboration between the different groups of a human collective and the individual use of opportunities arising from four main sources: affection, mutual trust, effective norms and social networks (Hunout, 2010). It could be summarized in the mutual benefit that must result from social dynamics in the development of a human collective. In this sense, "development is a transformation process that is not based only on the idea of growth or improvement in income, but also includes other areas in people's lives, since it is there where development is measured. of a nation" (Solís Rodríguez & Limas Hernández, 2013, p. 199).

THE CONCEPT OF DIDACTICS

From a conceptual point of view, didactics can be understood as technique (applied knowledge) and as theory within the framework of education. The different didactic models can be theoretical models (descriptive, explanatory or predictive) or technological models (prescriptive or normative). Active models seek understanding and creativity through discovery and experience, seeking to develop self-training capabilities, that is, the mediational model. Three types of didactics are usually distinguished: general didactics, applicable to any individual; differential didactics, which takes into account the evolution and characteristics of the individual and special or specific didactics, which studies the particular methods of teaching each subject or field of knowledge; that is, generating teaching-learning processes that allow the realization of training objectives

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3 According to Durkheim (2004), social solidarity is found in the collective consciousness of societies. The human groups that make up a community are necessarily based on solidarity for their development to the extent that they collaborate and support each other, based on a certain sense of identity.

consistent with the expected educational purposes (Medina Rivilla & Salvador Mata, 2002).

Didactics, understood only as the science that is responsible for the study of the teaching process, has been redefined during the 20th and 21st centuries by the advances in psychology, neurology, sociology and other sciences that have contributed to the qualification of the ways of learning and their consequences in the ways of teaching that teachers use. In this sense, didactics today, in addition to its scientific foundation, is oriented as a critical didactics focused on meta-competences based on training in meta-learning that allows the student to develop in depth their ability to learn by themselves., ask questions of knowledge, problematize reality and seek new perspectives of knowledge. (Gimeno Lorente, 2009)

THE CONTEXT OF DIDACTICS: PEDAGOGICAL MODELS[4]

a) The classic or traditional pedagogical model[5]

It belongs to the beginnings of pedagogy. It has a determining influence of scholastic-Thomistic thought. It is based on the formation of will, discipline and memory and is developed from the teaching-learning methods of lectio, quaestio and disputatio, with which the first universities in Europe were born and which also gave rise to the first techniques. of research around Albert the Great or Thomas Aquinas with the support of Aristotelian thought. The curricula are severe and the evaluation was constituted in an inflexible, schematic and rote way. They take the formation of the character of the students by means of severe discipline and the imitation of models; In this approach the educator must be a model from all aspects. The main technique is to "give class" (master class) in front of students who learn the knowledge of the educator and the texts.

b) The romantic, liberal or naturalist model

It comes from the liberal education that was born in the 18th century. Juan Jacobo Rousseau and Emmanuel Kant are its main initiators. It recognizes the student in his individual autonomy as the center of the pedagogical process. The goal is the progress of greater naturalness, spontaneity and individual independence; For this reason, the student is above all active and the teacher is an assistant so that the student can display his or her abilities within the framework of freedom. The greatest duty of the teacher is to remove difficulties and obstructions that hinder autonomous development and to pose challenges to the student to encourage their free expression and individuality. The teacher is the assistant of the autonomous and spontaneous expression of the students. The programs are made more flexible, many games and readings are used.

c) Behaviorist pedagogy

It appears at the beginning of the 20th century with Iván Pavlov, Edward Thorndike, Burrhus Frederic Skinner, among others. Two orientations will be given: classical conditioning and instrumental and operant conditioning. The first proposes an association between stimulus and adjacent response, in such a way that if you know how to pose the appropriate stimuli you can obtain the desired response. It only explains very basic behaviors. The second approach: instrumental and operant conditioning, proposes the strengthening of the response according to the stimulus, with the search

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4 See: Flórez Ochoa (1999, p. 32) and Flórez Ochoa (1998, p. 167).

5 Undoubtedly, there are other approaches, other views on the typology of the major pedagogical currents. This proposal is generally useful due to its historical breadth and the possibility of giving it epistemological foundation in a clear and differentiated way (Acebedo Afanador, 2017)

for the necessary reinforcers to continuously constitute this relationship in the individual. In this framework, the teacher's job is to diligently shape the students' behavior so that it is productive, starting from the establishment and control of the achievement of terminal and instructional objectives formulated in advance.

d) Cognitive-constructivist pedagogy

It was born with the theoretical constructions of Jean Piaget and is developed with the studies of Lawrence Kolhberg, David Ausubel, Howard Gardner, George Posner, David Perkins, among others. Each student sequentially reaches a higher stage of intellectual development, according to the needs and requirements of each one. Its purpose is access to an increasingly higher stage of intellectual development, according to the neurobiological, psychological and social conditions of each student. Its teaching and learning technique is adjusted to the formation of environments and practices of knowledge consolidation in each period of cognitive training in accordance with their determined abilities; this, from practices that provide access to higher knowledge structures with hierarchically characterized intellectual structures. With John Dewey the developmental approach of this model occurs[6]

Authors like David Ausubel take Piaget's work and provide a new perspective. Ausubel differentiates between mechanical learning and meaningful learning. Mechanical learning is rote, repetitive, formula-based, pre-established and leads to developing short-term memory. On the other hand, learning is meaningful when new knowledge is related in a rationally coherent and substantial way to what the student already knows. This substantial (non-arbitrary) relationship appears when ideas are related to what is specifically relevant to the student's cognitive structure, such as a term, an image, a symbol, a concept or a proposition (Ausubel, Novak, & Hanesian, 1983). Within the framework of this approach, the notion of competition would take place in education.

e) The social-cognitive (or socio-critical) model

Among others, some of its most recognized theorists are: Lev Semiónovich Vygotsky (its initiator), Anton Makarenko, Jürgen Habermas, Paulo Freire, Shirley Grundy and Abraham Magendzo. It has many elements in common with the cognitive-constructivist model in terms of stimulating situations for the improvement of intelligence; some authors do not even admit that this is an autonomous model and place it as another approach within cognitive-constructivist pedagogy. The problem-based curriculum or problem-based learning (PBL), among others, specify the didactic applications of this model. Education stands out as a trainer of new people for a society under construction. Its purpose is collective development, along with problematic teaching and the search for scientific practice, in accordance with the needs of the context where it occurs.

Regarding the method, the relationship between the teacher and the student is critical and consensual and learning results are given depending on the level of each student, the content and method of each science and problematic questions formulated at the beginning of the educational process. It is recognized how human beings will be able to develop their entrepreneurial spirit to the

6 As for J. Dewey, there are many elements of discussion about the belonging of his thought to this model. Likewise, there are authors who give a separate space to propose a different model known as developmental, since this author takes socio-critical elements in that he assumes educational processes from the exploration of culture as a product of intelligent human development, but also, from the model Cognitive, in addition to the contents, also assumes in learning the logic of the sciences and the method with which they have been formed and, finally, aims to enhance the students' thinking from the development of their cognitive structures to access knowledge each time. more elaborate.

extent that their socialization and education process stimulates them mediated by their sociocultural environment. In the sense of Magendzo (1992), it is about building a society with a comprehensive democracy to recognize the world of others and develop a shared perspective that allows learning from each other, preserving a pluralistic reality without losing personal autonomy and from community work.

DIDACTICS FOR ENTREPRENEURSHIP WITH SOCIAL RESPONSIBILITY: CREATING SHARED VALUE

To train socially responsible entrepreneurs, a differentiated and innovative didactic component is needed based on the critical curriculum theory approach. This approach not only reflects history as a narrative or knowledge as a description, but also accounts for the ideology that supports, explains and gives meaning to social change, especially with reference to the sociocultural role of education and the role it plays in the reproduction or transformation of society (Kemmis, 1998). The option for critical theory is justified in its conceptions of society, culture and the individual, which will allow a way of understanding education, from an analytical perspective, based on a problematic and humanistic didactics that allows understanding and motivating the sense of entrepreneurship, innovation and creativity with respect to their ethical problematization and social responsibility contained in its various applications and the consequences it generates.

Kemmis (1998) highlights the role of the teacher as a symbolic worker who not only reproduces culture, but also transforms it. Thus, it attributes a category of social responsibility: a critical teacher must introduce strategies and methodological innovations that enable better student learning, he or she will need to be updated on scientific contributions and advances in knowledge and must maintain a critical attitude regarding to social events that transcend the school context. It still happens that some teachers consider that their professional responsibility focuses on the more or less orderly and clear transmission of content related to a certain area of knowledge (which may be necessary, but not sufficient) and consider reflections on the purposes irrelevant. and consequences of what they teach; therefore, the mobilization of critical pedagogical thinking as technical and scientific knowledge, but also social and political (Gimeno, 2009). Critical didactics includes sociological studies of the micro and macro-social conditions in which the historical education of citizens is inserted, the social and educational purposes attributed to the school, the cultural analysis of the interactions between the school curriculum and the dominant sociocultural values, always put in perspective of a problematic reflection.

In this same sense, Vivas López (2010) makes a conceptual approach to the notion of learning strategies with the intention of analyzing the way they generate fundamental transformations in the teaching-learning-evaluation processes. The holistic approach to learning strategies, from socio-cognitivist and interactionist perspectives, offers conceptual contributions that allow us to imagine ways of conceiving, applying, systematizing and evaluating principles that provide the optimization of structured learning environments and, therefore, the qualification of the teaching task and its impact on meaningful learning for critical training in social responsibility. In this framework, the social-cognitive approach helps to generate analysis about the contributions and limitations to validly delimit, configure and construct the domain of entrepreneurship

thought with an ethical component that questions its sense of social responsibility in each of its actions.

Regarding its didactic application in Problem-Based Learning (PBL), while traditionally the information is presented first and then its application is sought in solving a problem, in this case, first present the problem, identify the learning needs, searches for the necessary information and finally returns to the problem in order to look for alternatives in a flexible and dialogic way. Thus, students have the opportunity to influence from the formulation of the problem to its solution, working collaboratively and with disciplinary knowledge as a foundation, with the possibility of practicing and developing skills to observe and reflect on attitudes and values that in the conventional method. exhibition would be difficult or definitely impossible. Thus, PBL could be proposed as didactics for reflection on entrepreneurship with social responsibility, in which framework of critical pedagogy and, based on constructivist theory, in its socio-critical approach based on three principles (Barell, 2007):

- The understanding regarding a reality situation arises from interactions with the social, cultural and ecological environment.

- Cognitive conflict, when facing each situation, enhances *learning*.

- Knowledge is developed through the critical recognition of social processes and the evaluation of different individual interpretations of the same phenomenon.

The above, in a comprehensive approach, entails the interaction of cognitive, communicative and socio-affective competencies that lead to conscious learning, group work as a collaborative experience, and formulates didactic guidelines to redefine the critical teaching processes of entrepreneurship as a proposal. in autopoietic perspective[7], oriented to problem-based learning with the purpose of training entrepreneurial and creative people, capable of solving problems and contributing to the harmonious interaction between economic growth, development for social well-being and environmental sustainability.

METHODOLOGY

The research process was developed with qualitative methodology, which is characterized by being oriented towards the in-depth study of the complex sociocultural environment, based on tools that aim to recognize the human experience in accordance with the context and the results expected in the objectives. For this approach, the analysis of information is systematically apprehended, aimed at generating constructs and establishing relationships between them, constituting this methodology as a path to coherently arrive at theorization or the production of a new way of focusing on a certain aspect. of social reality; in the case of this research, in the context of teaching-learning dynamics.

It concludes in a process of systematization, analysis and presentation of information. That is, the construction of meaning from the qualitative data obtained throughout the research, which implies a permanent exercise of immersion in oral and written information. The information collected is systematized to generate relationships and analysis. The work

7 Para Maturana el concepto de autopoiesis se caracteriza por "la capacidad –que tiene todo ser vivo– de producir y reproducir por sí mismo los elementos que lo constituyen, y así define su propia unidad: cada célula es el producto de un retículo de operaciones internas al sistema del cual ella misma es un elemento; y no de una acción externa" (Maturana & Varela, 1980). For Maturana, the concept of autopoiesis is characterized by "the ability – which every living being has – to produce and reproduce by itself the elements that constitute it, and thus, it defines its own unit: each cell is the product of a network of internal operations. to the system of which she herself is an element; and not from an external action" (Maturana & Varela, 1980).

is structured around significant units that will give meaning to the data and allow them to be compared, related and conclusions drawn.

According to its depth, it is a descriptive research. It is intended to recognize the different angles, features and main properties to detail the characteristics of the population-object of study and lead to a proposal. According to its intention, it is, at the same time, a work with elements of projective research, since its purpose is to produce a result as a partial solution to the given situation, based on a diagnosis of the problem posed and based on the results of the investigative process. (Hurtado de Barrera, 2012).

POPULATION

Students of `` UNIVERSIDAD AUTÓNOMA DE BUCAR AMANGA`` who study the subjects of the Identity area during the second semester of 2017 and the teachers who develop the respective subjects.[8]

- Identity line teachers (total: 8)

- Students taking the subjects of the identity line (total: 687)

  - Identity Subject: 135

  - Identity and Entrepreneurship Subject: 552

SAMPLE

In this case, convenience sampling was carried out, understood as the non-probabilistic technique that allows the selection of subjects from the population given the accessibility and proximity of the subjects or other criteria defined by the researcher in accordance with the objectives and approaches of the study. investigation.

- For the formal structured interview with teachers: four (4) teachers from the Identity area chosen at simple random.

- For the pedagogical diary: 129 students

who took the subjects of Identity, and Identity and Entrepreneurship with the co-researcher teacher during the second semester of 2017:

  - Identity (1 course): nine (9) students.

  - Identity and entrepreneurship (5 courses): one hundred and twenty (120) students.

DATA COLLECTION INSTRUMENTS:

The instruments applied were:

- Structured formal interview: applied to the defined sample of teachers who develop the subjects of Identity, and Identity and Entrepreneurship.

- Non-participant observation: through pedagogical diary to monitor the development of the process posed in the research problem applied in the second semester of 2017.

- Document analysis: review of documents on the web, institutional documents, books and magazines.

After systematizing the results obtained after the application of the instruments, the analysis was carried out by evaluating and contrasting the defined analysis categories. In the interviews, a matrix is used to differentiate the concordant, non-concordant and relevant responses, if any, with their respective analysis and, finally, the pedagogical diary was analyzed by means of the design of the format using the analysis categories. defined at work.

CONCLUSIONS

The ability to imagine new didactic alternatives is one of the fundamental tasks of the teacher at all levels of education, because the characteristics of the 21st century require the educator to seek new directions

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8 Data taken from the UNAB Academic BANNER corresponding to the second semester of 2017

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International Journal of Human Sciences Research ISSN 2764-0558   DOI 10.22533/at.ed.5583372302105

to improve the possibilities of generating significant and critical learning. Renewal, updating and permanent intellectual curiosity are epistemological and pedagogical imperatives for the teacher, not only in their disciplinary field, but also in training in values such as ethical entrepreneurship, with social responsibility, and everyone there is involved to respond to the challenges of these complex times.

In this century, it is essential that there be a convergence between digital, socio-affective learning, skills, attitudes, disciplinary knowledge, social networks and learning communities that, in short, are the central core of complex and multidirectional training that university students currently demand in order to respond to the rapid transformations and the need to problematize the ways of thinking and the scales of citizen values in the face of professional life and its context of influence.

Consequently, it is essential to carry out transformations in the didactic process that involve critical reflection on entrepreneurship as an action with consequences, so the structuring of a problematic theoretical approach will enhance the strengths of future professionals to respond for the effects of their actions on its context; that is, the teaching task seen as a mediator to encourage critical reflection in students regarding entrepreneurship, and as an indispensable characteristic for creative and quality professional performance, but with an irreducible ethical component that accounts for the social responsibility of human actions.

The problematic and critical component of education in universities will have positive effects on the entrepreneurial dynamism of the economy, with a clear perspective of autonomy; that is, creative freedom with personal, social and corporate responsibility for the effects of each action placed in its context.

Regarding the diagnosis of the strategies used in the Identity line chairs for the promotion of an entrepreneurial culture with social responsibility, in summary, it was constant that the use of innovative methods and the creative use of didactic instruments that complement the classroom education, promote entrepreneurship and creativity with a critical component focused on the recognition of human dignity and respect for nature, making it possible to develop cognitive and emotional capacities in university education that lead to development. creative and entrepreneurship with social responsibility. This, with the integration of technologies, skills and experiences as the key objective of any strategy that includes the development of critical thinking as its main goal. Some of the strategies used by teachers are:

- Case-Based Learning (or case studies) as a fundamental tool to delve deeper into the topic of entrepreneurship.

- Audiovisual aids such as films, videos, documentaries, etc., which allow us to learn about the life and work of entrepreneurs throughout history, analyze their ethical sense and the impact on their environment.

- Dynamic and interactive exhibitions on ethical problems and dilemmas related to the topic raised in the context of entrepreneurship and creativity.

- The collaborative work reflected in the pedagogical seminars that become spaces to socialize the methodologies, experiences, books, authors and audiovisual resources implemented by teachers. This favors motivation as a didactic input, not only in the student but also in the teachers, interacting with affective processes, cognitive processes

and tendencies to direct the interests given in the classroom and achieve the proposed goals.

- Some specific aspects such as learning based on enthusiasm, considering technological changes and applying processes that combine the management of spontaneity with the planning of intentional processes, as well as new approaches such as Challenge-Based Learning (CBL), which allow generate different perspectives and problems to the ethical component of entrepreneurship in the training of competent professionals for the complex and demanding environment of the 21st century.

Therefore, the relationship between entrepreneurship, creativity and social responsibility is an inseparable symbiosis, a strategic necessity and a priority in the processes educational. Thus, the didactic task of the mediating teacher is to structure dynamic learning environments, where creativity, responsible entrepreneurship and critical thinking are encouraged in order to promote originality, problematic questions, autonomy and aesthetic sensitivity in their social relationships and with nature.

DEVELOPMENT PROJECTIONS UNDER CONSTRUCTION

Finally, some proposed didactic strategies (which continue in the process of structuring and improvement) in order to promote a culture of entrepreneurship with social responsibility in the subjects of the DESH Identity line are:

- *Subject blog:* The use of blogs has become common in education. On the other hand, technologies do not change teaching and learning on their own, but they can help us introduce new methodologies and new environments for learning. The results of the students' perception regarding the blog of the subjects of Identity, and Identity and Entrepreneurship, show a positive assessment of its use, which represents for the students a sample of the teacher for the students' learning and that serves them to improve understanding of constructive procedures and reflection that arises from the application of virtual processes in their classroom activities.

- *Virtual classrooms in TEMA:* The Identity and Identity and Entrepreneurship courses are face-to-face, but have strong support in virtual media; In this case, in addition to the blog mentioned above, each one has their own virtual classroom in TEMA (Teaching Technologies for the Improvement of Learning), within the platform provided for this purpose by UNAB VIRTUAL. This virtual classroom is a tool that provides possibilities to carry out and complement face-to-face work with online teaching. It is a private environment that allows the administration of educational processes based on a communication system mediated by the Internet. The student finds the course documentation in the classroom: support materials to carry out the assignments, both bibliographic and electronic (links or WEB pages). Likewise, the virtual classroom has resources in which the student works on learning activities. These resources allow the management of documents, communication between participants and with the subject tutor; At the same time, they facilitate the learning of the contents and their practice. They are the places or areas where the student carries out their activities.

- *Field trips:* Field trips in the

subjects of Identity, and Identity and Entrepreneurship, are a fundamental part of the development of their academic activities. They provide the tools for the practical vision of the topics seen in the classroom and are essential to understand examples of application of entrepreneurship processes with a social sense and with respect for the basic principles of identity in the field of ethics.

• *Creative PEI:* corresponds to the application of playful didactic processes, where a learning environment is designed for the comprehensive recognition of the main elements of the UNAB PEI based on playful creativity, motivated by the teacher and developed by the students. It thus aims to execute innovative strategies that facilitate the appropriation of the University's PEI by second semester students of the various careers. This way, recreational spaces for reflection on the values and principles that support the university are provided. Students develop various creative elements that, in their first phase of development, include comics, brochures, games, videos, written works, blogs, radio programs, albums, plays, etc., through which the purpose of internalize in the student the essential elements of the UNAB philosophy, and even the principles and rules of the regulations that will regulate them during their university life.

• *Conferences and discussions with entrepreneurs*: from the subjects of Identity, and Identity and Entrepreneurship, outings are made to companies or associations that, in one way or another, are an example of entrepreneurship and social responsibility. At other times, different entrepreneurs are invited to conferences or classroom discussions to give their testimony of how businesses can be developed without the need to negotiate or renounce ethical principles or the sense of social responsibility.

• *Virtual learning objects (OVAS):* Likewise, today the production of OVAS, videos or tutorials related to the topics of entrepreneurship, creativity, its social responsibility component and different teaching resources that facilitate the teaching-learning process on these topics are encouraged.

• *Seedbed in Social Responsibility and Human Rights "RESPONDER":* Research has nourished and invigorated the development of the seedbed. Its purpose is to assess the sense of social responsibility in Santander organizations and its relationship with the realization of second generation human rights or DESC. It develops academic activities such as conferences, discussions and research processes through which it aims to generate sensitivity and critical reflections on entrepreneurial processes, their ethical sense and social responsibility.

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