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## MASTER'S DEGREES AROUND SUSTAINABLE DEVELOPMENT. INDICATORS AND CHALLENGES

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**Abstract:** Within the framework of the Sustainable Development Goals, quality education for all is subscribed. Universities, as institutions that train humanely, professionally and socially responsible individuals, assume the task of studying and researching environmental problems that demand priority attention. In this context, some post-graduation programs are directed in this sense, in line with the 2030 Agenda. Each university individually and from its autonomy and responsibility, designs study plans considering principles such as ethical and professional training, care of property natural resources and social responsibility, which institutions claim with their communities. In this scenario, each country has unique expectations and challenges, according to the human and natural characteristics they present; Thus, the response to the SDGs from higher education can not be the same in all cases. Here we explore from some master's degrees, how they conceptually address and to what extent they comply with the goals and objectives aligned with sustainable development.

**Keywords:** education, sustainability, master's degrees, University, responsibility.

## INTRODUCTION

The global presence of the Sustainable Development Goals in different areas of national states marks a historical milestone as a political-economic and government agreement between those who subscribe to them and are part of the United Nations. The global diagnosis and its relationship with regions and localities, regarding the natural, socio-cultural and structural problems that impact humanity, is the starting point of the agreements signed as SDGs, which are intended to be achieved to the extent of achievement of the goals that each of them implies.

Educational systems at their different levels respond gradually and to the extent of their conditions and possibilities, to the purposes of Sustainable Development. At the undergraduate level and in response to environmental problems, the tension between city and nature, and the adverse impacts that arise from this, vocational training plans and programs have been designed and offered; Also in university post-graduation courses, attention has been paid to problems that, while local in their manifestation, imply a global impact and vice versa. In this work, a research advance is presented regarding the master's programs at the Autonomous University of the State of Mexico and other institutions, which are in line with the SDGs with the purpose of investigating to what extent they respond to these guidelines, and from what particularities.

## APPROACH

In 2015, the countries that make up the UN committed to complying with the recommendations made in a document that is part of the new sustainable development agenda. This proposal was based on the Sustainable Development Goals, which are divided into seventeen large groups that are in turn subdivided into goals; Each of the SDGs seeks to generate prosperity in nations over a period of 15 years.

For this purpose it is established: put an end to poverty; zero hunger; Health & Wellness; quality education; gender equality; clean water and sanitation; affordable and non-polluting energy; decent work and economic growth; industry, innovation and infrastructure; reduction of inequalities; sustainable cities and communities; responsible production and consumption; climate action; underwater life, life of terrestrial ecosystems; peace, justice and strong institutions; and all of the above is intended to be achieved through alliances

between nations, societies and productive sectors. The SDGs “are related to each other and incorporate the global challenges that we face every day” (United Nations, s/f), this with the aim of generating social well-being for all according to the characteristics of each territory. And in this the work and tripartite relationship between (local) society, the government and the private sector is fundamental.

In this context and from the university perspective, it is feasible to highlight objective 4, which establishes quality education for everyone and throughout life. The variable <<education>>, as human formation, instruction and cultivation of the human being, there is consensus that it underlies every claim to adaptation, change and improvement, above all idea of social organization for the well-being of the members of the human community.

At this point it is worth keeping in mind that, in 2018, around 260 million children were still out of school; More than half of children and adolescents around the world are not meeting minimum proficiency standards in reading and mathematics. 617 million young people in the world lack basic knowledge in arithmetic and a minimum level of literacy (United Nations, s/f). With these data it is evident that education is diverse and different in the countries of the world; There are inequalities that limit, if not hinder, the ability to achieve these objectives; So the aspiration for an equitable society seems distant, but certainly not impossible if we place education as a priority at all levels.

Among the notable goals of SDG 4 for 2030 are: Ensure equal access for all men and women to quality technical, professional and higher education, including university education. Considerably increase the number of young people and adults who have the necessary skills, particularly technical and

professional, to access employment, decent work and entrepreneurship. Ensure that all students acquire the theoretical and practical knowledge necessary to promote sustainable development, including through education for sustainable development and sustainable lifestyles (UN n.d.).

Based on the previous goals, the relevance of education is imposed to promote sustainable lifestyles in favor of the care and preservation of the environment; This can only be achieved by training citizens with an awareness of the problems of their local, national and regional environment, which enables them to act with knowledge relevant to their culture, circumstances and historical moments.

From the above and from higher education, how are curricular content links established in line with the SDGs? Particularly, to what extent and in what sense are post-graduation programs oriented towards sustainable development? What topics and priorities stand out in university education in the 2030 Agenda?

## GOALS

Analyze from some of the post-graduation programs the response that universities provide regarding local, national and regional problems, in the context of sustainable development. Highlight indicators such as training, responsibility and an ethic of care in relation to sustainable development. Explore approaches and orientations of master's programs linked to the SDGs.

Seek to establish inter-institutional communication and collaboration networks based on the goals and objectives of the 2030 Agenda.

## RELEVANCE

The relevance of master's programs lies in the fact that comprehensive training can be generated for masters in relation to environmental problems, linking the human, social and economic dimensions; in accordance with the teaching postulates of each of the educational institutions, within the framework of the means and resources of each of the nations where they are located.

Faced with the various crises that impact nature, ecosystems and the planet, as a consequence of economic development and the increase in human populations and cities that require more inputs, the Sustainable Development Goals can be an instrument for the application of public policies, in this case from the educational systems and, particularly, the post-graduation programs, such as the master's degrees created in line with the 2030 Agenda. Here we assume education as a whole as the strategy that underlies every approach, not only care but also a solution to socio-environmental problems where the human variable is decisive. For this reason, university education, social responsibility and ethics of care are highlighted as indicators that contribute to the achievement of the SDGs and the various goals they imply.

## METHODOLOGY AND ANALYSIS

In this work we analyze the meaning of SDG 4 that refers to education; In particular, we are located in the university and specifically in the post-graduation master's programs, such as Sustainable, Regional and Metropolitan Studies (MESRyM), which the Autonomous University of the State of Mexico (UAEMex) has offered for more than a decade.

In this context, programs were analyzed such as those offered by the University of Veracruz (UV) in the Master's Degree in Studies for Interculturality and Sustainability (MEIS), and Transdisciplinary Studies for

Sustainability (METS); In the international order, the Bicentennial University of Aragua (UBA) with the Master's Degree in Sustainable Environmental Management (MGAS) was taken as a reference.

Based on this, other offers have been explored at the same level that various higher education institutions provide to the school community. The purpose has been to verify how and to what extent the SDGs are reflected in terms of study, research and professional training.

In this writing we highlight three aspects that we consider relevant in any educational process; professional training and its connection with ethics, specifically care for nature, ecosystems, the Earth as a whole and the social responsibility that universities assume. Below, these issues are analyzed within the framework of the problem posed.

We refer to the term <<indicators>> as a possibility to determine relevant information, data and numbers about a certain situation, in this case post-graduation education: master's degrees linked to the SDGs; What are indicators and why are they used in education? One meaning of them establishes that they are "a signal or indication that allows us to capture and represent aspects of a reality that are not directly accessible to the observer" (Tiana, 2021, p. 20). In other words, indicators are elements that show a part of the reality that is being analyzed, so it is necessary to explain it, know it and give it a meaning with attachment to reality. This conception was adopted in the educational field to understand what happens there; A standardization or an ideal was needed with which to compare what we have with what we intend to achieve. These indicators express with numbers how the academic level has been evolving in various spheres that are considered fundamental for the educational process; especially when it is intended to be of quality. The indicators

are considered conceptual instruments that attest to the reality surrounding the academic situation of a specific region.

When conducting a bibliographic review of the indications that demonstrate that quality education exists in a nation, it was found that there is no global standard; Sometimes standardized tests (PISA to mention one) are used to denote the knowledge acquired by 15-year-old students in areas such as mathematics, science and reading skills (OECD, s/f). In the Argentine case, it was decided to create a National System of Educational Indicators; This document expresses that it is necessary to take into consideration aspects such as demographic, economic, human, financial, organizational; access, flow, exit, academic and socio-economic achievements and includes different educational levels. (Federal Educational Information Network, s/f, p.13). In Chile, it was decided to have as references the points of "climate of school coexistence, citizen participation and training, healthy living habits, class attendance, school retention, gender equality, technical-professional qualification" (Galioto, 2022, page: 5). It is possible to observe certain absences from the post-graduation courses, so their incorporation is necessary.

It must be emphasized that of the indicators of Objective 4, none refer to post-graduation education, which is contradictory considering that human learning is constant and, particularly higher learning, adds up and contributes to the aspiration for a higher education. quality, throughout life; For this reason, it is necessary that this educational level be strengthened, so that more people have access to it regardless of economic, ethnic, social condition, sex, place of origin, etc.

In this work we propose to highlight the following indicators in line with the affirmation of quality Education, for all and throughout life.

## **ETHICAL AND PROFESSIONAL TRAINING**

Let us highlight that the social function of universities is based on the training of human beings as individuals; To form means to build, from oneself and in relation to others, the condition of humanity, rational and social.

The university assumes the task of promoting in the university the conditions for the formation of the person, taking into consideration knowledge and knowledge of various kinds (González, Esquivel and Mendoza, 2015, p.7). This training will be in line with the times and problems that we live in as a civilization; Thus it is possible to keep in mind the social confrontation, as well as the various crises that give rise to them; economic, health problems such as pandemics, environmental and political issues. Within the framework of this training, the moral aspect in relation to the other, as a fellow human being or environment that supports us, assumes a sense of responsibility, due to the serious problems in relation to nature and the Earth, that human societies and their megalopolises generate.

In this sense, undoubtedly, human beings have acted irrationally against nature, downplaying its importance and profaning it, "because they have reduced it to the undifferentiation of chance and necessity" (Jonas, 2014, p.35) causing great devastation in his environment and the impact that these actions generate both for himself and for humanity has mattered little. Human beings throughout history have had a relationship of dependence on nature to meet their needs; He has seen her as a mere provider of resources that generate profits; neglecting the dangers and risks that overexploitation of the Earth brings with it (Jonas, 2014, p.75). With this, the urgency of preserving our ecosystems is evident since we are witnessing large-scale devastation. University education is not alien,

much less indifferent, to this local and global reality and, to the extent of its possibilities, it has been responding accordingly.

The role of ethics in understanding the ways of relating to nature and the world is essential to consider. The morality of our time in relation to the value systems that govern interrelationships, requires rethinking the experience of the past to contrast with the present and project the future, always considering a harmonious and respectful relationship with Life as a whole and the habitat that triggers and sustains it: nature, the Earth, where man is part of them.

Hence the relevance of gratitude, piety and respect between human beings and nature, as Hans Jonas (2014, p.75) explained last century, when warning of the risks of invasive and destructive technological development.

On the other hand, in the proposal of the four pillars of education, Delors provides a series of foundations on which the training of individuals responsible for change in the future must be based; He highlights the importance of not only learning to do, but learning to live together and, learning to be. This last possibility, previously left behind in educational processes, implies personal existence in harmony with others. Learning to do requires putting the acquisition of knowledge into practice in everyday life; This can occur within a classroom, work space or on a daily basis, transcending routines to give way to intellectual work that involves design and organization to face conflicts. (Delors, 1994, p.4).

There is no doubt that the principles of equality, equity and collaborative work play an important role in education, making it possible to have a harmonious coexistence along with serene cooperation. From this perspective, knowledge and recognition of others are key factors to encourage participation in common projects. Although human beings

assume differences, it is also possible to find coincidences and similarities; The role of the school involves making strengths more visible to pave a path of opportunities for everyone through collaborative work, in common, starting from knowing oneself, identifying characteristic points of strengths and weaknesses, with which empathy is necessary within this process. The individual assumes, by recognizing personal existence, his codependency with others, his peers, but also other entities that are vital to his being, such as water and air, the land where the nutrients he needs are produced. From this he recognizes a responsibility. Such is the pillar of learning to be; It seeks that education provides "intellectual references" that allow the person to understand their environment, to adopt attitudes of responsibility and justice that guide their actions throughout life.

This is achieved through freedom of thought and judgment, feelings and imagination so that their abilities can come to light and each person can chart their own destiny. Along with values, imagination and creativity go hand in hand in this process.

From the above derives the recommendation to carry out a review of the duties of a future-oriented ethics, whose postulates propose seeking the representation of remote phenomena; This duty includes fears visualized in the future, and that have probably not yet been experienced, so it is not possible to accurately predict what is going to happen, but provisions must be made for the possible effects that our actions may have. will cause. (Jonas, 2014, p.66). For example, think about the consumption and use of water that already poses supply and shortage problems; as well as the issue of global warming, combined with excessive energy consumption.

Another duty refers to the appeal to an appropriate and represented feeling that aims to "be affected"; In other words, when

identifying the fears that an uncertain future produces in us, it is necessary to let the emotions that these fears produce in us not be repressed, this is with the purpose of stimulating fear to do what is necessary, here and now, considering tomorrow and the new generations. (Jonas, 2014, p.67). Such is the heuristic of fear in this author's bioethical thinking; a form of preventive rationality; Let us emphasize that the importance of homework lies in the fact that, although not each and every one of the predictions will be fulfilled, they serve as possible scenarios, which will result in an interest, an opinion of the problem, which encourages to participation and action in time, before it is too late. (Jonas, 2014, p.70).

With teaching aimed at knowing how to be, importance is placed on human action based on the self and the responsibility that this implies. Hence, Hans Jonas proposes his philosophical scheme of the Principle of Responsibility, considering the generations to come and the conditions under which we act today, which must be reconsidered for the future of the planet and life.

University training in this sense is a reality, as is the responsibility that universities assume, to a greater or lesser extent according to their conditions. We immediately specify social responsibility as an indication, worth taking into account, in relation to sustainable development.

## **SOCIAL RESPONSABILITY**

When assuming a commitment of various kinds, it necessarily refers to a feeling: responsibility on the part of the subject of the action, where the rational foundations of obligation and the psychological of moving the will come into play, along with the sense of duty. That is to say, that, in the ethical perspective of care and preservation of the environment, both reason and the feeling

of doing things in a different way than they have done for a long time influence; when nature is instrumentalized and exploited. Now responsibility involves questioning the ways and purposes of our actions, in order to change what has already been established with the perspective of improving (Jonas, 2014, p.153). And thus take care and preserve natural assets in consideration of the entire society.

If the feeling of commitment and responsibility is instilled in the face of environmental problems, the will, whether individual, community, or social, will move for the benefit of those involved, resulting in a phenomenon of morality, in which it is necessary, first, to understand and attend to the obligations that each of the individuals and groups have in this task, to later result in the feeling of responsibility (Jonas, 2014, p. 155).

When this feeling of responsibility has been promoted in individuals, subjects seek to respond to their actions, which is why it will proceed beyond morality, in some cases even involving the legal field (Jonas, 2014, p. 161).

This way the actions of others who make up the community are regulated; seeking to foster in others a culture of commitment, not by generating a fear of punishment that their lack may generate, but rather by seeking to promote awareness regarding the consequences of their actions.

With the above, the need for training in line with social responsibility is evident, in which decisive experiences and knowledge are provided in the molding of individuals (Pasillas, s/f, p.153); in which the future is projected according to the requirements, human, species and ecosystems; That is, a project that has previously been seen as one's own, that impacts and initiates in a personal way, giving way to the common and collective.

It is important to highlight that, as there is a responsibility from the heart of academic training, this virtue and commitment will extend at various levels, when people, individually or collectively, become aware of their environment, “in doing things well.” ” and, to measure this well-being, parameters and indicators are generated, which take as reference the principles and values of acting in accordance with the common good (Vallaey, s/f, p.3). Universities in this sense increasingly recognize and assume their social responsibility; An example of this is the master’s programs in line with the 2030 Agenda.

Now, responsibility as a formal and institutional commitment is assumed by universities, internally with their own communities and externally with the various sectors of society. Particularly, in the case of the Sustainable Development Goals, educational institutions assume University Social Responsibility, at different times and modalities, according to their capabilities and strategies.

The University must then act from a holistic vision, articulating its projects under “the ethical principles and equitable and sustainable social development” (Vallaey, s/f, p.4); where the transmission of knowledge and professional training is aimed at caring for life and the land that houses us, at an ethical vision that guides styles of coexistence in harmony and sustainable, with everyone and for everyone.

In the case of the Autonomous University of the State of Mexico, undergraduate (bachelor’s) and postgraduate, master’s and doctoral programs are offered that address and respond to core issues about the environment, natural assets, ecosystems and the populations they house, including the human. This work derives from the Master’s Degree in Sustainable, Regional and

Metropolitan Studies, from the UAEMex, which has proposed to explore the influence and presence of the precepts of the SDGs in various master’s degrees, precisely taking the education variable (Goal 4) as a key word. and analytics.

An undoubted contribution of the SDGs is to open dialogue to raise awareness of the critical moments of humanity, nature and the planet. Encourage and propose joint actions, public and private, to design and propose solutions to obvious, and sometimes irreversible, damage to the house that houses us. This implies the conviction to care for and preserve the life and goods of nature; as discussed below.

### **IN THE FACE OF DAMAGE, ETHICAL CARE**

Human issues involve chance, circumstances, complexities, (pre)tensions among many other expressions in the field of culture and communication, that is, coexistence and daily life. In this context it has been observed that: “The separation between the Self and relationships and the split between thought and emotions, far from representing healthy forms of maturation, are indicative of damage or reactions to trauma” (Gilligan, 2013, page: 12).

Public insecurity and violence induce the development of tensions and fears in society; but also, in adversity it is possible to find ways out; Hördelin stated it this way in the poem Patmos: “But where the danger is / what saves grows.” And the anthropologist Sarah Blaffer (in Gilligan 2013, p. 12) highlights, from another perspective, the capacity for <<empathy, telepathy and cooperation>> in the world community; From this it follows that this may be fundamental in ensuring the survival of the human species.



It is possible to affirm that human, social coexistence generates impacts of various kinds on the people who make up communities; From there the notion of “moral harm” makes sense, initially understood as “the destruction that threatens our ability to love” (Gilligan, 2013, p. 14). Given this, a thought, a mind, “a healthy psyche resists moral damage” (Gilligan, 2013, p. 20). But, in relation to what does said moral damage become? Without a doubt regarding coexistence and socio-cultural interaction; hence a drastic revelation that: “The process of initiation into the norms and values of patriarchy prepares the ground for the betrayal of <<what is right>>” (Gilligan, 2013, p. 21). Faced with this situation:

Love is the force with the power to unbalance the patriarchal order. (...) Therefore, love must be betrayed or end in tragedy for patriarchy to continue. Hence the laws of love exist, the association of patriarchy with trauma and moral damage, because as Tolstoy shows in the character of Karenin, the betrayal of love is the betrayal of what is good (Gilligan 2013, page: 29).

Carol Gilligan states that:

The ethic of care is not a feminine ethic but a feminist one, and feminism guided by an ethic of care could be considered the most radical liberation movement – in the sense that it gets to the root – in the history of humanity (2013, page: 31).

In addition to the above, this author predicts that this movement “will liberate democracy from patriarchy.” In such a context, then, this ethic guides us to “act with care in the human world and emphasizes the price of lack of care: not paying attention, not listening, being absent instead of present, not responding with integrity and respect.” (Gilligan, 2013, p. 34). In the current circumstances of adversity, deprivation, risks, anxiety, uncertainty at a local and global level, the ethics of care is urgent; because it is recognized that we live in a world where a reality of interdependence is

assumed, more consciously. Hence “the need to replace the current ethics of self-benefit with an ethics of care and collective responsibility.” (Gilligan, 2013, p. 49). Such a need can also be circumscribed in a care beyond the properly human sphere, to involve other beings, who constitute that interdependence in the so-called web of life; that is, a configuration of networks at all levels established between living systems (Capra, 2000, p.38). And in this context of responsibility, it involves scientists – the study and care of life – not only in the intellectual-rational but also in the moral sphere.

Now, care and responsibility are involved in life; Although science in its various disciplines tends towards reductionism, it is possible to overcome this vision; Returning to Gilligan, (2013, p. 50), he specifies that: “...Caring is what human beings do; Taking care of oneself and others is a natural human ability.” This is a fundamental issue and, to state it briefly, Gilligan (2013, p. 54) states: “care and assistance... are human interests.” Care, then, as a human faculty that is recognized and valued, but does not come from and resides only in women. This situation reveals the excesses of patriarchy, which, as an ideology, according to the contributions of evolutionary anthropologist Sarah Blaffer Hrdy, “focused on the chastity of women and the perpetuation and increase of the male lineage” (in Gilligan, 2013, p. 59), a fact that weakened the tradition of putting the well-being of minors as a priority.

In another perspective, moral philosopher Sandra Laugier maintains that: “theories of care, like many radical feminist theories, suffer from a lack of recognition...because unlike general approaches to <<gender>>, an ethics of Authentic care cannot exist without social transformation” (in Gilligan, 2013, p. 59). In this order of ideas, Gilligan recognizes the importance of emotional intelligence, which

allows the union between thought and feeling; She also questions the error of studies on moral development, whose theories “confused patriarchy with nature”; hence the need for new debates in relation to gender and ethics, especially because it is now recognized that:

Patriarchy warps the nature of both women and men, although in different ways. [...] But, just as a healthy body fights infection, a healthy psyche resists elements foreign to human nature. [...] ...we are, by nature, homo empathicus instead of homo lupus. Cooperation is programmed into our nervous systems; our brains shed more light when we opt for cooperative strategies instead of competitive ones... (Gilligan, 2013, pp. 61-65).

So helping, joining efforts for good is a consequence of altruism and empathy among human beings; Thus, the question of caring for and ensuring the well-being of oneself and others constitutes an innate emotion among people, which can emerge under any circumstance of adversity and danger: it is solidarity, which allows us to extend our hand to our neighbor. and sometimes to the unknown, and, side by side, face the risk and misfortune that emerges as an emergency, natural, health, etc. Care today extends as a moral imperative, towards nature, its goods and life as a whole; even more so, with respect to the Earth as the only home that houses humanity, and which, therefore, we owe unrestricted care, which cannot be postponed. Such is the responsibility of all education; and in university education these principles are present in different scenarios and moments; We have come here highlighting its presence in the post-graduation master’s programs, which address and respond to the guidelines and goals of the SDGs and the 2030 Agenda.

The following diagram allows you to visualize the interrelation established in the indicators described above within the University.



Indicators of the role of Universities in Sustainable Development

Own elaboration; Salvador & González, 2024.

Let us highlight in this graph the centrality that the University can and must assume in relation to the indicators of care as an ethic, necessary in professional training, binding and extensive as social responsibility with diverse sectors, public and private.

In other master’s degrees it can be seen that, although they all have attention to sustainability and environmental problems, it is also visible that they emphasize training in various areas, as is the case of the MESRYM, whose focus goes beyond the problems inherent to sustainable development, considering the city as a context and category whose expansion leads to metropolization, in particular contexts such as regions clearly delimited by their demographic, ecosystem, geographic and even economic characteristics.

In the case of the master’s degrees in Veracruz, those called Transdisciplinary Education and Education for Interculturality, which have a clear tendency towards professional training; In the first, they seek to integrate knowledge that has been biased to provide answers to the challenges faced by society in that region, in terms of environmental problems; in addition to implementing the practice of eco-literacy, the dissemination and extension of their knowledge and experiences through radio programs. In the second case, we seek to address social diversities that for some reason have been excluded, such as sociopolitical

differentiations, sexual orientation, gender, generation, among others.

At the Bicentennial University of Aragua, in Venezuela, the Sustainable Environmental Management program has a vision of development for that country, so that this has a significant impact on the southern part of the American continent; which will result in greater boom and flourishing of this South American region; All of this will only be possible through the training of citizens who become aware of their role within society, without leaving aside critical, supportive and participatory thinking.

## CONCLUSIONS

University education responds to the challenges that the circumstances and historical moment have in store for it; Thus, given the sustainable development paradigm of the 2030 Agenda, as global public policy guidelines to be carried out in the particular regions and localities of the United Nations, in line with the demands, needs and requirements of their respective human populations, it has had a kind of adaptation to the characteristics and conditions of the populations, governments, their ecosystems and natural and cultural environments.

Responsibility, in its various applications and areas, implies a subject applied and transmitted at the University within its own community and extended to the community. It poses the challenge of going beyond its walls and stopping seeing it as something theoretical, to arrive at the daily praxis that provides meaning when acting, with responsibility, beyond economic, political, and particular interests.

Responsibility, regardless of the level referred to, must be included in educational processes – where it does not yet prevail – as a constant exercise, and be incorporated into a sustainable way of life; to assume the

consequences of human acts individually and collectively, ensuring that all actions provide for the least negative impact on others, the ecosystem environment and the Earth as a whole.

Human formation as a process takes place throughout life, which can occur within an educational space (school) or not; This is a variable that goes hand in hand with the intentionality with which it is carried out; It is part of a human process that is carried out in a constant and natural way, the great difference with the activity of the University lies in the intention to professionalize individuals and disciplinary learning communities, to produce highly specialized human resources and perform functions specific or, generate new knowledge through research groups. And all of this, in line with the 2030 Agenda and the SDGs, from which we highlight the precept, “quality education for all and throughout life.”

The challenge of Universities around master's degrees that echo the paradigm of Sustainable Development poses challenges and opportunities in the face of diverse problems; The indicators presented here would ratify the relevance of inter-university academic and research work, from multi- and transdisciplinarity, to project and achieve growth not only economic and social, but, above all, ethical and moral, in favor of the environment, biotic communities and local and national societies, renewing diverse culture and languages in the face of the unprecedented demands of the 21st century.

Regarding the training of students, it is necessary that the education they receive in universities is in accordance with the requirements of society, taking into consideration their needs, the environment, the available resources and their characteristics, as well as their various limitations.

Although knowledge from the sciences has been biased towards a better understanding of

the world, the challenge of Universities is to promote a holistic vision to face local, regional and global challenges, in an ethical context and values, such as unrestricted respect. to life in all its expressions and the environments that make it possible.

The term “quality” then, must refer to a comprehensive training of individuals, in which the immediate and specific characteristics of the region where the University is immersed are taken into consideration. A comprehensive education takes into consideration ethical and philosophical aspects that generate in people

a sense of responsibility and invite reflection on our actions individually and collectively. Understanding the problems related to the environment requires an arduous effort on the part of universities; However, inter, multi and transdisciplinary work configures methodological strategies that, if applied more than just stated, contribute to the generation of knowledge and dialogue between knowledge in favor of caring for the Earth; Such is the responsibility that university education assumes.

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