

## Expression of Social Responsibility in Professional Expectations of Future Social Pedagogues

Aldona Augustiniene, Laima Abromaitiene and Raimonda Minkute-Henrickson

*Kaunas University of Technology  
Donelaicio 73, LT – 44029, Lithuania*

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### Abstract

**The issue of social responsibility as a component of sustainable development is currently considered in social, cultural and science spheres. University studies should educate future professionals able to solve global problems and understand them in the context of other fields, as well as be professional generalists, active and creative in multicultural communities. The article presents the results of the survey of future social pedagogues studying at Kaunas University of Technology and Lithuanian University of Educational Sciences.**

**Keywords: education of social pedagogues, social responsibility, sustainable development.**

### Introduction

It is meaningful to refer to social responsibility in those fields where performance is based on communication with people. Social pedagogues communicate with clients and help them to solve the emerging problems. In many European countries social pedagogues also work child care centres, schools, schools, youth clubs, children's home, also with socially disadvantaged groups of adults (asylum seekers, disabled adults, drug addicts, homeless, convicts, or entire communities) (Eriksson, 2010). Social pedagogues are regarded as having both a public duty to act professionally as well as a moral and civic responsibility to address social injustice. As a result of their professional preparation, they are positioned to help address societal needs among people classified as being underserved, uninsured and requiring assistance from the community. For this reason, the issue of social responsibility is important in educating social pedagogues. Social responsibility is addressed with reference to the concept of sustainable development which involves different societal spheres: justice, welfare, freedom of decision, responsibility for future generations (Michelsen and Rieckmann, 2008).

Psychologists also pay a lot of attention to assessment instruments of social responsibility: personal responsibility (Salkovskis et al., 2000; Savchin, 2008), methods of measuring social responsibility (Gough, McClosky and Meehl, 1957; Berkowitz and Lutterman, 1968; McCrae and Costa, 1987).

Social responsibility is treated as one of the values of liberal education, whereas development of social responsibility – as manifestation of liberal education in a technological university (Gudaityte and Horbacauskienė, 2010). University studies should train future professionals, able to solve global problems and understand them in the context of other fields, as well as be professional generalists active and creative in multicultural communities (Visser, 2006; Nusbaum, 2003, 2004, 2009; Ollis, Neeley and Leugenbiehl, 2004; Crawley et al., 2007; Narum, 2008).

Thus research on social responsibility expression in professional expectations of future social pedagogues will allow formulating the aims of social responsibility development in the context of contemporary learning paradigm, i.e. to consider students' needs, the understanding of their social responsibility as well as perceived relevance in pursuing personal and professional career. Previous research has revealed the attitudes of students at a university of technology towards the values of liberal education and their expression in the pstudy process as a premise of their successful future career (Gudaityte and Horbacauskienė, 2010). The research 'Analysis of Teacher Training Programmes' carried out from 2006 to 2007 and supervised by Palmira Juceviciene examined the teacher training programmes in Lithuania to point out the issues of teacher training and to outline the guidelines for the change of teacher-training system. The issues of social responsibility development were not considered in this study.

The reflection of social responsibility in vocational expectations of future social pedagogues is a premise of manifestation in real performance. In this sense the issue of social responsibility expression of future social pedagogues has not been a research focus.

The article aims to answer the following questions: what level (and type) of social responsibility do future social pedagogues possess? How social responsibility is manifested educating social pedagogues? The methods of research literature analysis, a written survey and an interview were employed.

The article consists of three parts. The first part discusses the concept of social responsibility from the point of view of vocational expectations of future social pedagogues; the second part presents the research

methodology, whereas the third part analyses the research results.

### The concept of social responsibility with reference to the expectations of students in social pedagogy

The future social pedagogue is educated to become children's mediator, lawyer, organiser of free school meals, social care and medical treatment (Eriksson, 2010, p. 4). Social activity tends to focus on unifying different organisations that provide social care rather than on the needs of a particular community. Social pedagogues are often seen as providers of individual or group assistance for different social groups at school, different institutions and even prisons (Majauskiene, 2008, p. 37). Social pedagogues in Lithuania, similarly to other European countries, are concerned with all the above mentioned groups of social exclusion. According to Vocational Education and Training Standard for a Social Pedagogue (2008) (in Lithuanian: *Socialinio pedagogo rengimo standartas, 2008*), social pedagogues are employed at institutions of education and care, non-formal education, institutions of education and care for specific purposes (for work with children with mental and physical disability, behavioural disorders, individuals with restricted freedom at institutions of detention), in the field of social problems prevention (drug and alcohol abuse, violence, prostitution, AIDS); field of rehabilitation (pedagogical psychological centres, specialised centres for different social groups, etc.). In social activity social pedagogues are often providers of individual and group assistance for different social groups.

Kavaliauskiene (2008) points out that finding out the specific personal features of individuals involved in social activity 'should focus on looking for a person who is concerned not only with daily issues, but also with personal cognition, cognition of the world, meanings that help to understand the world, meaningful human existence, relation with the highest values, their understanding, contemplation and attempts to implement them in one's professional activity'. Kavaliauskiene (2008) also notes that 'the quality of social worker's motivation and personal intentions – interests, ideals, attitudes, value orientations – reveal the vocation of a social worker which is a firm willingness to perform in the field of social work'.

With reference to professional performance, it is relevant to analyse the forms of social responsibility, as moral motivation of organization members determines the general level of social responsibility at an organization.

According to Anzenbacher (1995), the concept of 'responsibility' is inextricable from the meaning of 'response': responsibility implies a response why a person has acted in a particular way. We support human actions when we see that they are based on common sense. Thus responsibility in relation to personal behaviour emerges if a person has acted reasonably, understanding the inappropriate nature of the behaviour stimulated by the features of personal character and external conditions.

Pleckaitis (1998) distinguishes the situations in which personal responsibility may take different manifestations:

- someone is responsible for something: in spite of our willingness, we are responsible for many things, as this is ontological state of the human being and the society;
- someone takes responsibility which is considered a duty;
- assigning responsibility: it is not only about encouraging others to be responsible but also realizing one's own responsibility, when people feel guilty because they have failed to carry out some tasks;
- responsible performance.

Thus one may assume that regardless of specific features characteristic of different professional activities, personal responsibility influences an organization by formulating the principles of setting its aims that affect the particular societal lifestyle and individual as well as collective processes.

Moral responsibility is a certain relationship between an individual and the world, a way of regulating personal behaviour and performance (Vysniauskiene and Minkute, 2008). With reference to morality, responsibility should be considered again, as it is very important for a person to have a sense of moral responsibility. Morality is not only about moral concepts, norms, principles and ideals. It is a wider concept which involves virtues, patterns of virtuous behaviour, personal duties with respect to the society and other people; it may be compared to a form of societal consciousness. Therefore, moral responsibility is a necessity to respect duties of virtue.

The development of social responsibility as moral responsibility first of all should be concerned with a conscious choice of actions and behaviour, as well as their regulation, related to attempts to overcome obstacles and difficulties on the way towards the aim, i.e. free will. Actions based on free will that are usually carried out as a response to controversial tendencies of performance are important for all employees, as they have to choose and decide which aim to follow. This implies that organization of performance should envisage its setting and consider the consequences of actions for, most importantly, other people – clients of services, colleagues or even the society (Vysniauskiene and Minkute, 2008).

The concepts of individual and collective responsibility are analysed with reference to moral responsibility of an organization. Thus moral responsibility is one of the most important concepts of virtue ethics which describes the relationship of a person with the norms of virtue and free will. As moral freedom implies a conscious choice of behaviour, people should realise the meaning of their behaviour with reference to the society and to envisage personal consequences (Vysniauskiene and Minkute, 2008).

Individuals' moral responsibility constitutes moral responsibility of an organization. Moral responsibility inside an organization should be analysed with the following two respects:

- moral responsibility among members of a certain group and

- internal responsibility of an organisation to its members.

Organizational management reflects how organizations behave seeking for social responsibility and consistence in every day performance, as the following definition explains: social responsibility is a form of consciously developed economic, political, legal and ethical relationships between an organisation and the society, as well as its different structures; readiness to be responsible for one's behaviour and actions, ability to do fulfil duties and accept social sanctions with respect to the conditions of being right or wrong (Leonavicius, 1993, p. 19).

However, there is also a consensus on the fact that in the practice of organizational performance, organizational social responsibility and organizational sustainability are often isolated from the main strategy of organizational performance (Strategic Direction, 2008, No 3).

The literature does not provide a single definition of collective social responsibility. The most widely accepted approach is the one by Carroll (1991, p. 42) – a hierarchical model of social responsibility which draws on the pyramid model and distinguishes four interrelated types of social responsibility: its basis is economic responsibility, which provides rationale for legal, ethical and philanthropic responsibility. Economic responsibility is not as important for organisations in the social sphere as it is in business, where profit is sought. In business, economic responsibility is the basis of all other responsibilities. But non-profit organizations also seek material welfare for their clients. In the field of social activity, Carroll (1991) suggests taking philanthropic responsibility as the most important (later, in 1998, philanthropic responsibility is replaced by the concept of corporate public responsibility), i.e. responsibility to contribute to the community life and ethical responsibility – do what is right, fair and virtuous. However, it is important to note that it is a debatable model of social responsibility, as it does not provide sufficient rationale for the hierarchical principle, it does not apply to other countries outside Europe and America and it involves internal conflict – thus because it is simplified and static towards corporate social responsibility, is ambiguous and lacks descriptiveness (Visser, 2006, p. 47).

According to Jonker and Marberg (2007), this still remains an ambiguous concept which is discussed by the academic community and representatives of business in different fields and by using different vocabularies. Social responsibility implies that an organization should be responsible for all its actions that affect people and environment. Negative influence on people or society should be admitted and damage compensated. Social responsibility is characteristic of those organizations that understand their influence of the macrosocial system and seek not only to support their own well-being but also to maintain the balance of the social systems they belong to (Ivancevich, Donnelly and Gibson, 1989; Vysniauskiene and Minkute, 2008). These organizations encourage social responsibility and sensitivity. They make decisions drawing not only on economic but also social values. Corporate social responsibility results from moral

responsibility of its members, especially executives; to be more precise, it is a consequence of making ethical and unethical decisions in solving issues of moral nature.

The concept of 'social sensibility' means organizational performance which encompasses both social commitment and social reaction. A socially sensitive organization not only obeys the law, responds to society issues, envisages future needs and ways of satisfying them, cooperates with the authorities seeking socially just legislation but also is active in addressing social issues. This kind of behaviour reflects the true and most general meaning of social responsibility.

The outcome of corporate social responsibility is values that have been created. Juscius (2009) distinguishes three types of values that are created as a result of implementing the strategy of social responsibility:

- protected values which are not only protected by law: they become the background of a socially responsible business; they are measured corporate attitudes, norms, rules and standards of practice;
- created values, that are formulated with reference to the importance of different stakeholder groups, possibilities of impact and expectations;
- fundamental values are those included into the corporate code of conduct; they determine corporate aims, attitudes to ways and means of performance.

In the context of sustainable development, social responsibility is first of all related to the social field, even though it is also connected to other major fields of sustainable development: environmental, cultural and economic.

The role of an individual in social activity is very important also because the field of work for a social worker or pedagogue involves people and their environment; the community which develops a person's values and collective consciousness is one of the environment factors. Social workers' interaction with the community and its public opinion is of special importance at the interface of traditions and the newly emerging values. This aspect of social workers' performance is consistent with the sociological approach where the word 'responsibility' means a category that reflects a specific social, moral and legal relationship between a person and society, which involves exercising moral duties and legal norms (Leonavicius, 1993, p. 19).

The problem of social responsibility as component of sustainable development is currently considered in social, cultural, science spheres. The principle of responsibility anew constructed in scientific literature is related 'to diversion of person's activity to the future' (Jonas, 1995), with which advanced management methods, protection of rights, openness and accountability, anticorruption, altruistic spring of organizational activity are related; as well as ethics and morality define the limits of organization's rational performance in social environment that is identified by agreement, and it discloses person's relation to science, technology and nature. Social responsibility is developed as result of moral responsibility of organization's members, as outcome of ethical and unethical decision-making in solving moral problems. The

responsibility of higher education institutions is to induce dissemination of corporate social responsibility ideas by integrating them into teaching programmes.

## Research methodology

**Research Design. Stage 1.** In order to disclose social responsibility of the students, future social pedagogues, survey-in-written by the Social Responsibility Scale was applied (SRS-37, Kovalchuk, 2010). The respondents were asked to read statements and evaluate in the indicated scale and related statements how much they agreed or did not agree with their character, thoughts, feelings that emerged in certain life situations. The Likert scale of six levels' answers was applied (from absolutely disagree 1 to absolutely agree 6). Social Responsibility Scale (SRS-37 test, Kovalchuk, 2010) to measure social responsibility of personality is grounded on theoretical propositions by Rotter (Locus of Control, 1966), Schwartz (the Concept of Awareness of Consequences, 1968), Муздыбаев (Psychology of Responsibility, 1983), Salkovskis et al. (RAS – Responsibility Attitudes Scale, 2000), Kohlberg (1958); Савчин (2008), Осташева (1989), Слободской (1976), Дементий (2001), Муздыбаев (1983). The Social Responsibility Scale was translated both into Russian and Lithuanian; the texts were compared, the final text was edited and was presented to the first-year students of Informatics study programme to evaluate. Then the text was evaluated by two teachers possessing doctor's degree in social sciences (according to the methodology of Acquadro et al., 2004).

Social Responsibility Scale questionnaire consisted of the instruction for respondents, diagnostic and demographic blocks. In order to evaluate internal consistency of the questionnaire scale, Cronbach  $\alpha$  coefficient was applied. In this research Cronbach  $\alpha$  is 0.92. The Social Responsibility Scale (SRS-37) contains 37 statements that breakdown into five factors: The Civil Consciousness and Public Interest (8), Law-Abiding (9), Reflection on Consequences of One's Actions (7), Moral Consciousness (6), and Altruism (7).

Descriptive statistical methods (percentage distributions, answer frequencies, averages were calculated) were applied for the qualitative analysis of the research data. The statistical analysis of the data was performed by computer applying the statistical analysis system SPSS 17.0 (Statistical Package for the Social Sciences 17.0 for Windows) and the software Microsoft Office Excel 2003. The results were analysed referring to the scales constructed by factorial analysis.

**Stage 2.** In order to answer the question how the expression of social responsibility changes during study process, the students were interviewed using an open-ended questionnaire. Open-ended questionnaire and association method were used as they tended to reflect the level of social responsibility. The participants were asked to explain how they understand such notions as responsibility, social responsibility. The students were also asked to write five associations for the term social responsibility. The oral associations related to abstract

phenomena are valuable because they fix the information, which cannot be checked in any other way, is expressed in words. Reactions to a word-stimulus show the viewpoint of language-users to the subject, issue or process named by the word. One of the main indicators in analysing verbal associations – is the content of verbal associations; thus thematic associations of the word *responsibility* have been analysed (Мартинович, 1990).

Qualitative data were analysed by performing content analysis referring to the methodological attitudes by Miles and Huberman (1994). The research stages were as follows:

1. reading of respondents' answers by distinguishing essential aspects related to the phenomenon being analysed;
2. identification of notional elements;
3. distribution of notional elements to subcategories and categories;
4. integration of the categories into the context of the phenomenon being analysed.

When discussing research results, no difference among the respondents in the aspect of study years was considered.

The reliability of the associations' experiment results is also guaranteed by the optimal number of the informants. It is supposed that their minimal sufficient number has to be 30. It is possible to speak about more reliable data when 60 and more people of almost the same education and one social group are interviewed (Залевская, 1990, 118). It would be ideal if the experience of the surveyed people would also be similar because what they had to experience also influenced the character of reactions to certain stimuli; however, this condition is only partly implemented. In this research such conditions have been kept.

**Sample.** In the survey of Stage 1 applying Social Responsibility Scale 89 respondents studying social pedagogy and representing two Lithuanian universities participated; in Stage 2 applying open-ended questionnaire and association method 67 respondents studying social pedagogy and representing two Lithuanian universities participated. They were first-fourth-year students at full-time bachelor studies. The sample is non-random and targeted; the research aimed to find out the expression of social responsibility at two Lithuanian institutions of Higher education: Kaunas University of Technology and Lithuanian University of Education. These institutions were selected to find out a more comprehensive picture of the subject: the universities that run programmes in social pedagogy are located in different cities of Lithuania and are the only institutions in Lithuania, where the topics of social pedagogy are analysed by PhD students.

**Research ethics.** When carrying out the research, the following ethical principles were considered: responsibility of a researcher for possible negative outcomes as well as rendering of information on the research aim, participation of respondents in the survey voluntarily, anonymity of the research by guaranteeing confidentiality, as well as principle of justice by not giving questions about personal life of the respondents.

## Research results

**Stage 1.** When evaluating the statements of the scale on **civil consciousness and public interest** (Figure 1), the future social pedagogues who took place in the research mostly agreed to the statements that *the civil duty of every person was to do their job efficiently* (M = 4.91, SD = 0.937), *it would be very important that their work would of benefit to other people* (M = 4.79; SD = 1.036), *from time to time every person should devote his/her personal time for the good of his/her community, city, country* (M = 4.43, SD = 1.021), *that civil norms and rules are created in the interest of society, thus their violation is especially unacceptable and is expression of irresponsibility* (M = 4.33; SD = 1.116), *patriotism is the duty of every conscientious citizen* (M = 4.33, SD = 1.304).

The respondents least agreed to the statements about personal contribution to the country's welfare and in similar strength it was agreed with opposite statements *I try to avoid public work and responsibility related* – 78.7 percent of the respondents did not agree; *I do not see any sense to think about public matters because I face enough of own problems* – 67.4 percent of the respondents did not agree). Thus strong enough expression of public interest of the respondents is observed; and the content of civil consciousness is more related with work activity. Such result can be explained so that the respondents at the beginning of their career, as well as they consider the choice of their learning way.

When evaluating the statements of the scale **reflection on consequences of one's actions** (Figure 2), the

respondents strongly (97–88 percent) agreed with the statements that *I have to think about outcomes of results of my actions* (M = 5.21; SD = 0.761) and *inventions* (M = 5.04; SD = 0.999) *if these outcomes can influence others, pose a risk for others' welfare, that it obligatory to do everything that danger would be avoided.*

When evaluating the statements of the scale **altruism** (Figure 3), the respondents have agreed with the statements about *unselfish help for other people, that they do not feel any inner protest when they are asked for a favour* (87 percent, M = 4.63; SD = 1.152), they have expressed their initiative *in taking responsibility in difficult situations* (92 percent, M = 4.79; SD = 0.872); the respondents have strongly agreed with the statement that they are inspired by the opportunity to help other people (M = 4.79; SD = 1.028).

Half of the respondents have not admitted that *the interests and needs of other people can be more important than theirs* (58 percent; M = 3.38; SD = 1.344) or that *they are irritated by people who ask them for a favour* (58 percent; M = 2.83; SD = 1.384). Thus the respondents have expressed person's ability to sacrifice own benefit for the sake of corporate benefit.

In evaluating the statements of the scale **law-abiding** (Figure 4), the respondents have not disclosed their controversial viewpoint to law, justice and legislation though general distrust in courts by Lithuanian society has not changed for two decades. The respondents have weakly approved the statement that *law and justice are different things* (M = 2.83; SD = 1.315).

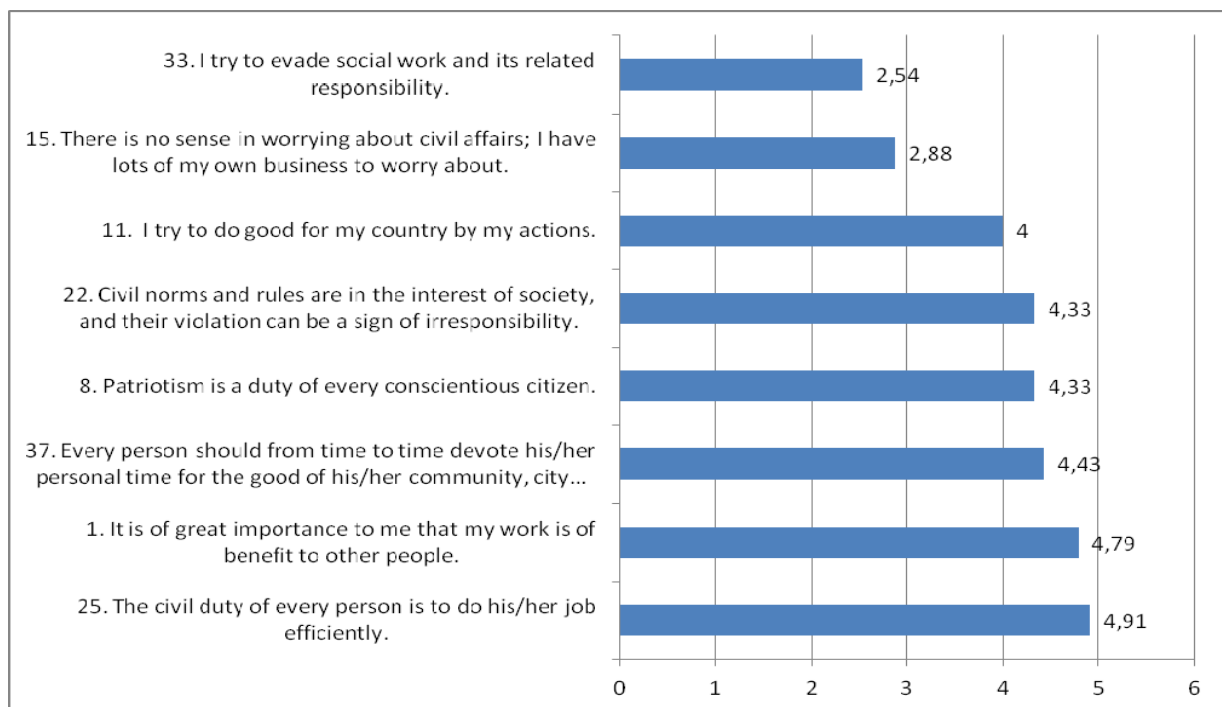


Figure 1. The diagram of the answers' averages of the statements in the scale *The Civil Consciousness and Public Interest*



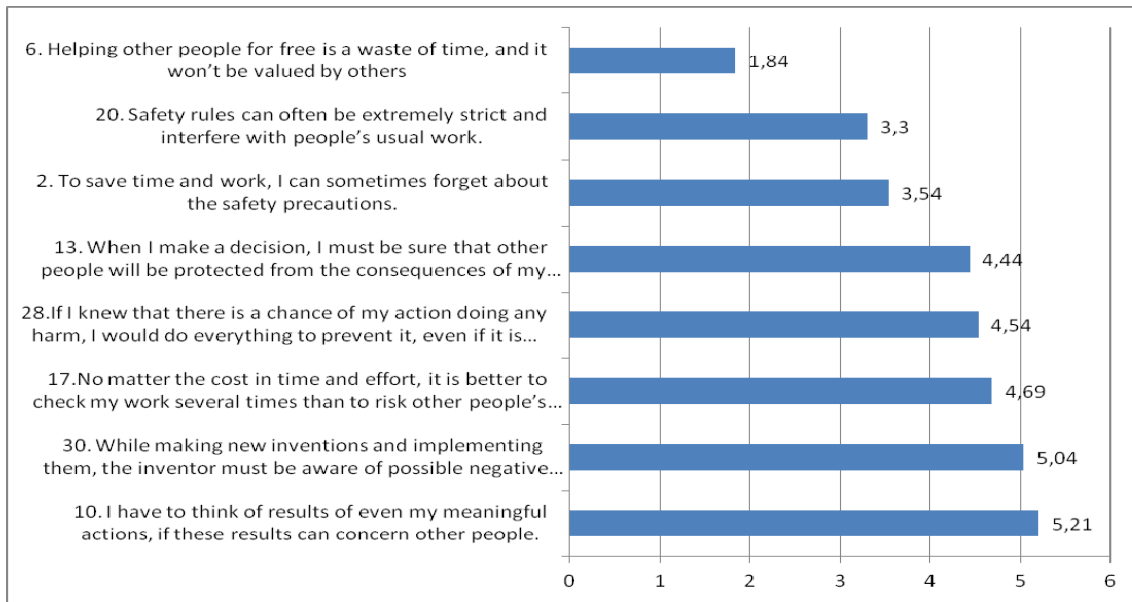


Figure 2. The diagram of answers' medians of the statements in the scale *Reflection on Consequences of One's Actions*

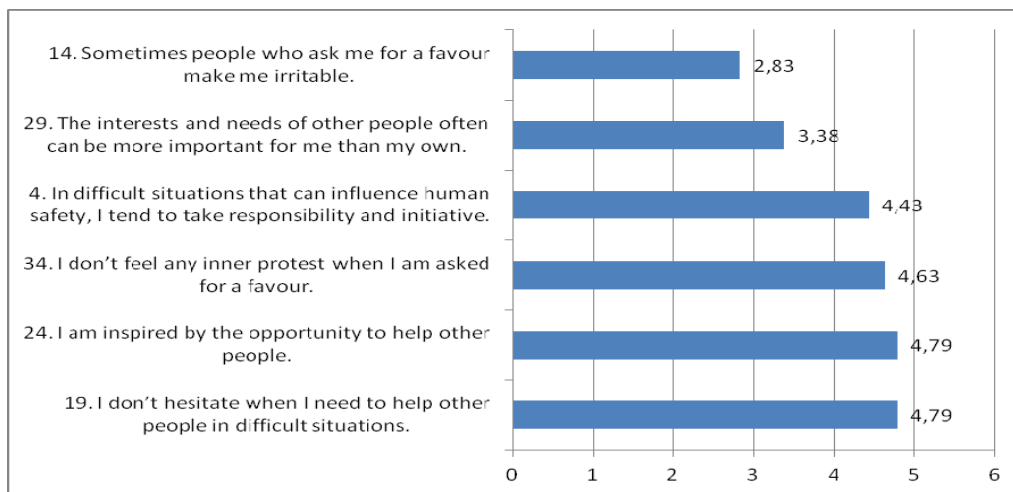


Figure 3. The diagram of the answers' medians of the statements in the scale *Altruism*

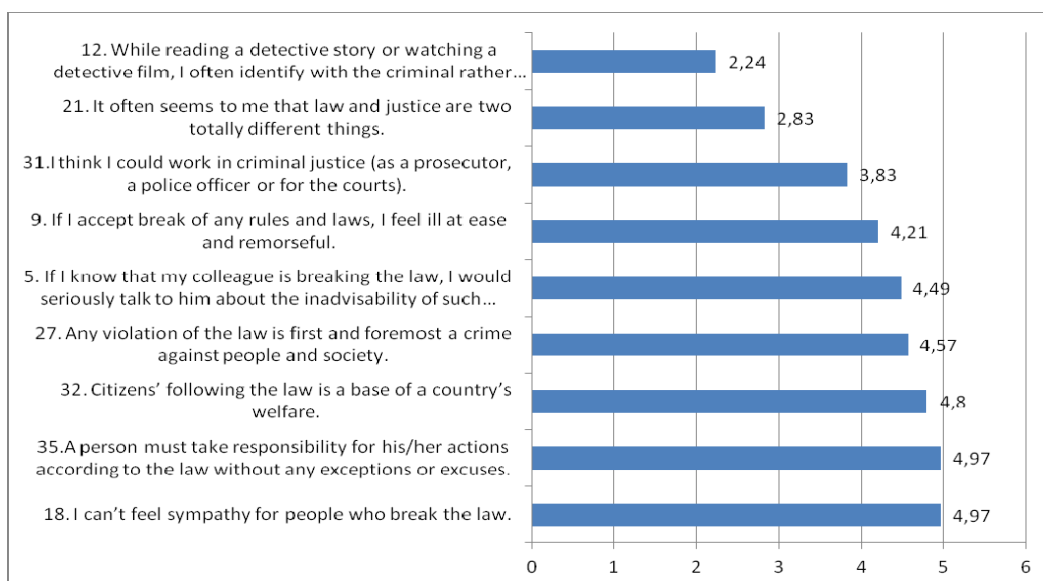


Figure 4. The diagram of the answers' medians of the statements in the scale *Law-Abiding*

Almost 80 percent of the respondents have strongly agreed to other statements that were formulated as imperatives (*Citizens' following the law is a base of a country's welfare*:  $M = 4.8$ ;  $SD = 1.089$ ; *A person must take responsibility for his/her actions according to the law without any exceptions or excuses*:  $M = 4.97$ ;  $SD = 1.092$ ; *observation of social norms and rules*:  $M = 4.49$ ;  $SD = 1.119$ ). The respondents have expressed their critical viewpoint to *people who break the law* ( $M = 4.97$ ;  $SD = 1.092$ ).

Most respondents have not agreed with two statements: *I think that I could work in criminal structures (as prosecutor, police officer, for the courts)* ( $M = 3.83$ ;  $SD = 1.811$ ) and *While reading a detective story or watching a detective film, I often identify myself with the criminal than with law protector* ( $M = 2.24$ ;  $SD = 1.279$ ). Due to the choice of the profession these respondents have already made their decision; they study social pedagogy, thus they partly agreed with the statement about the work in the judicial system. The second statement expresses unfavourable viewpoint to the judicial system and suits the above discussed statements that reflect law-abiding when evaluating the statements of the scale *moral consciousness* (Figure 5), the future social pedagogues who participated in the research have expressed the strongest approval. Almost all respondents (100 – 92 percent) have agreed with the statements *I think that every person must take not only material but also moral responsibility for his/her actions* ( $M = 5.34$ ;  $SD = 0.825$ ), *A code of ethics is a very important and necessary component of every profession*

( $M = 5.31$ ;  $SD = 0.834$ ). This approval shows recognition of inner instruments of social responsibility (codes of ethics) and attitude to observe principles of ethics.

Person's moral maturity, ethical behaviour, understanding of person's life value, sense of justice have become evident in the answers of most respondents – around 92–67 percent; the answers show high level of the agreement with the statements of moral consciousness.

The analysis of the **changes of social responsibility understanding in the study process** allows stating that social responsibility understanding in the study process changes; however, not all students notice this change. As Table 2 shows, most respondents state that their understanding about social responsibility has not changed or they do not envisage the changes in their understanding about social responsibility. Some researchers argue that most university students already have their moral standards shaped before entering higher education, and thus it would be difficult to change them (William and Dewett, 2005). However, the opinion – that during the studies the understanding what social responsibility is has been developing and deepening – has manifested.

Social responsibility expression in professional expectations of the respondents (Table 3) is related to *moral consciousness*, which becomes evident as recognition internal instruments of social responsibility (attitude to follow principles of ethics). Professional expectations are also related to *altruism*, which manifests as pursuit to help others.

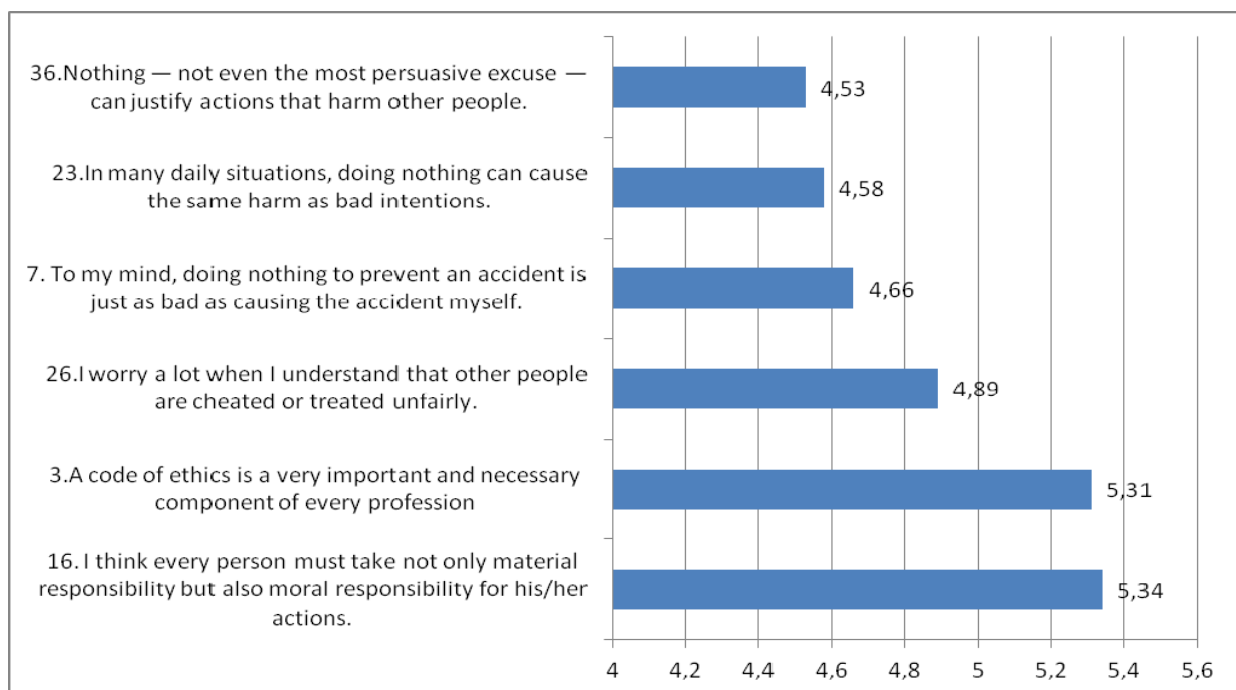


Figure 5. The diagram of the answers' medians of the statements in the scale *Moral Consciousness*

Table 1

**Categories and subcategories of the answers to the question ‘What associations emerge for the word responsibility?’**

Category	Subcategory
<b>Society level</b>	Social responsibility as social value
	Social responsibility should be related to help rendering
	Responsibility is related to equality
	Social responsibility is identical to problem-solution
	Social responsibility is identical to protection
<b>Organization level</b>	Organizations related to social responsibility
	Social responsibility in the relation of organization and an employee
	Employee’s features necessary for the work in an organization
<b>Individual level</b>	Personal features related to social responsibility
	Responsibility for outcomes of own and others’ actions
	Responsibility for others

Table 2

**Categories and subcategories of the answers to the question ‘How has your understanding of social responsibility changed in the study process?’**

Category	Subcategory
<b>Understanding of social responsibility has not changed</b>	Absence of changes
<b>Unperceived changes</b>	Unawareness
	Non-absorption
<b>Not enough knowledge to understand changes</b>	Lack of knowledge
	Hardly heard term
<b>Development and deepening of social responsibility understanding</b>	Development of understanding
	Deepening of understanding
	Change of viewpoint
	Formation of understanding

Table 3

**Categories and subcategories of the answers to the question ‘What are your professional expectations?’**

Category	Subcategory
<b>Rendering of help for others</b>	To help in problem-solution
	Importance of help for others
	To render safety
<b>Professional consciousness</b>	To work according to speciality
	To work competitively
	To work responsibly
	To develop professionally
	To respect professional ethics
<b>Professional self-realization</b>	To pursue for successful career and material basis
	To pursue for recognition
	To pursue for self-realization

Public interest reflects in the expectations to work responsibly and competitively, as well as to develop professionally. The expectations of professional self-realization reflect the wish of the respondents to self-realize as a professional and full-fledged society member, valuable representative of their profession.

**Discussion**

To sum up the analysis of the results, one may note that future professionals while studying at university have already expressed, according to Jonas (1995), objectively subjective responsibility when a subject by his/her actions and behaviour in doing his/her duty becomes objectively responsible for the task given. Bearing in mind of the research aim, data collected for this research should project



and reflect not only students' learning experience and performance in the course, but their relationships and interactions with the community not-for-profit organisations and the lecturers. The mission of a contemporary university and other social institutions – media, employers, social and health protection institutions as well as other stakeholders that present the society with examples of good and to-be-avoided experience influence what students will assume to be important in their life as professional, citizen and person (Tereseviciene et al., 2011). The research has revealed that social responsibility of institutions of higher education as organizations is their ideology (mission), policy (strategy) and practice which includes voluntary involvement of social and environmental issues and, in the relationships with all its stakeholders (representatives of society, business and governance), is guided by the principles of respect for the society, human being and environment that are understood and adopted by the students. Social responsibility of institutions of higher education involves human capital, psychological climate, organization's ethics and equal opportunities (Guscinskiene and Ciburiene, 2011). In the context of integrating education and child welfare services educators are challenged to emphasize the importance of social responsibility as a vital curricular element of professional development. Through reflection, students are able to identify core values, beliefs, and attitudes as part of the professional development process. The research suggested incorporation of community-based learning experiences into academic curriculum may be beneficial in the students' preliminary understanding of social responsibility (e.g. Furze et al., 2011). A purposeful community engagement activity may offer numerous benefits to the professional preparation of future professionals. Likewise, Cagle and Baucus (2006), Williams and Dewett (2005) reported that students' values were strengthened when their coursework included the use of case studies of complex ethical decisions, ethics scandals. A considerable amount of literature states that Service-Learning can help developing students' social responsibility and commitment, new knowledge and awareness of social issues, positive values and moral judgement (Moser and Rogers, 2005).

The limitation of this research is the sample construction; thus one may note that the disclosed expression of social responsibility is characteristic for entire population of future social pedagogues in Lithuania. A second limitation was that, like much of the extant scholarship on ethics interventions, this study focused on changes in attitude rather than behaviour. In further research it is important to evaluate coherences of study programmes development with possibilities for graduates' integration into the labour market, their voluntary participation in the activity and initiatives of academic community, situations of responsibility.

## Conclusions

- The survey results, which were analysed referring to the scales *civil consciousness*, *law-abiding ability*,

*reflection of the action results*, *moral consciousness and altruism*, have revealed that the civil consciousness content of future professionals is related to work activity; the respondents have revealed their understanding of their actions' outcomes; dutiful enough viewpoint to work safety, recognition of application of internal instruments of social responsibility (codes of ethics) and expressed attitude to follow principles of ethics, person's ability to sacrifice own benefit for the sake of corporate benefit.

- The associations of social responsibility presented by the respondents involve different levels of social responsibility expression: public, organization, and individual. For future social pedagogues, social responsibility means the responsibility for own and others' actions; social value, equality, duty, organization's care of its employees, help for another person, certain personal features. The students consider non-profit organizations as socially responsible, as well as the organizations performing public and social activities.
- Professional expectations of the respondents are related to some dimensions of social responsibility: *altruism*, which manifests as pursuit to help others; *public interest* reflects in expectations to work responsibly and competitively, as well as to develop professionally. The respondents mostly regarded social responsibility as duty, task completion, and responsibility for the results of their actions.

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A. Augustiniene, L. Abromaitienė, R. Minkutė-Henrickson

### Socialinės atsakomybės raiška būsimųjų specialistų profesiniuose lūkesčiuose

Santrauka

Socialinė atsakomybė yra aktualus šiuolaikinės visuomenės, organizacijų veiklos vertybinis pagrindas. Socialinės atsakomybės tema analizuojama darnaus vystymosi kontekste, kuris apima įvairias dimensijas: teisingumą, gyvenimo gerovę, laisvę, apsisprendimo teisę, atsakomybę už būsimas kartas (Michelsen, Rieckmann, 2008). Psichologai taip pat skiria daug dėmesio asmens socialinės atsakomybės gebėjimų vertinimo instrumentams: asmenų atsakingumui (Salkovskis ir kt., 2000, Savchin, 2008), socialinės atsakomybės matavimo metodams (Gough, McClosky, Meehl, 1957; Berkowitz, Lutterman, 1968, McCrae, Costa, 1987).

Apie socialinę atsakomybę itin prasminga kalbėti ir ją tirti tokiuose kontekstuose, kuriuose veiklos pagrindas yra bendravimas su žmonėmis. Tokia veikla būdinga ir socialiniams pedagogams, kurie bendrauja su klientais, padeda jiems spręsti iškilusias problemas. Socialiniai pedagogai dirba ne tik vaikų centruose, mokyklose, jaunimo klubuose, vaikų namuose, bet ir su socialiai nuskriaustomis suaugusiųjų grupėmis (prieglobsčio prašytojai, suaugusieji su negalia, narkotikų vartotojai, benamiai, nusikaltėliai ar ištisos bendruomenės), taip pat vyresnių žmonių namuose ir slaugos ligoninėse (Eriksson, 2010). Todėl socialinės atsakomybės ugdymo dimensija yra ypač svarbi rengiant šios srities specialistus. Socialinė atsakomybė traktuojama kaip viena iš liberaliojo ugdymo vertybių, o socialinės atsakomybės ugdymas – kaip liberaliojo ugdymo raiška realizuojant studijas technologiniame universitete (Gudaitytė, Horbačiauskienė, 2010). Šiame straipsnyje koncentruojamasi į tai, kaip socialinė atsakomybė atsispindi būsimųjų specialistų profesiniuose lūkesčiuose. Profesinių lūkesčių tyrimas tam tikru aspektu profesinėje veikloje. Straipsnyje pristatomos teorinės ir empirinės išvalgos koncentruojasi į būsimąjį socialinio pedagogo socialinės atsakomybės raišką.

Straipsnyje socialinė atsakomybė traktuojama kaip organizacijos, individo atsakingumas už bet kurį veiksmą, paveikiantį žmones ir aplinką. Socialinės atsakomybės pagrindas – asmeninė ir moralinė atsakomybė: moralinė motyvacija lemia socialinės atsakomybės laipsnį.

Straipsnyje diskutuojama ir apie socialinio jautrumo bei socialinės atsakomybės sampratų santykį, akcentuojant, kad socialinis jautrumas apima tiek socialinį įsipareigojimą, tiek ir socialinę reakciją. Socialiai jautri organizacija ne tik paklūsta įstatymams, ne tik reaguoja į visuomenės problemas, numato ateities poreikius ir galimus būdus jiems patenkinti, bendrauja su vyriausybe, siekdama socialiai teisingų įstatymų, bet ir aktyviai ieško socialinių problemų sprendimo. Toks organizacijos elgesys atspindi tikrąją ir plačiausią socialinės atsakomybės prasmę.

Straipsnyje pristatomi empirinio tyrimo, kuriuos buvo siekta iširti socialinės atsakomybės raišką būsimųjų socialinių pedagogų lūkesčių kontekste. Tyrimas vyko Kauno technologijos universitete ir Lietuvos edukologijos universitete. Šie universitetai pasirinkti tikintis susidaryti

išsamesnį tiriamojo reiškimo vaizdą: tai yra skirtingų Lietuvos miestų aukštosios mokyklos, kuriose realizuojama socialinės pedagogikos studijų programa ir tik šiose aukštosiose mokyklose yra socialinės pedagogikos doktorantūros. Tyrimas buvo atliktas naudojant klausimyną, kuris skirtas vertinti socialinę asmenybės atsakomybę (SRS-37, Kovalchuk, 2010), taip pat instrumentas grindžiamas kontrolės lokuso teorija (Rotter, 1966), Schwartz (1968) padarinių suvokimo koncepcija, Salkovskis ir kt. (2000) atsakomybės požiūrių skale, Kohlberg (1964) ir kt. teoriniais teiginiais.

Apklausoje raštu rezultatai analizuoti remiantis šiomis skalėmis: pilietinis sąmoningumas ir viešasis interesas; savo veiksmų pasekmių refleksija; altruizmas; pagarba įstatymams; moralinis sąmoningumas. Tyrimo rezultatai atskleidė, kad būsimųjų profesionalų pilietinio sąmoningumo turinys susijęs su darbine veikla, tiriamieji atskleidė savo veiksmų pasekmių supratimą; teigiamą požiūrį į darbų saugą, pripažįsta vidinių socialinės atsakomybės instrumentų (etikos kodeksų) pripažinimą ir taikymą, nuostatai laikytis etikos principų, asmens sugebėjimą aukoti savo naudą bendros naudos labui.

Tyrimas buvo atliktas tik tam tikroje ribotoje imtyje, todėl negalima teigti, kad atskleista socialinės atsakomybės raiška yra būdinga visai būsimųjų profesionalų – socialinių pedagogų – populiacijai, tačiau tyrimo rezultatai leidžia kalbėti apie tam tikras tendencijas. Tolesniuose tyrimuose svarbu įvertinti studijų programų kūrimo bei realizavimo sąsajas su absolventų integracijos į darbo rinką galimybėmis, savanorišku dalyvavimu akademinės bendruomenės veikloje ir iniciatyvose per socialinės atsakomybės ugdymo kontekstą.

*Reikšminiai žodžiai:* socialinė atsakomybė, socialinių pedagogų rengimas, profesiniai lūkesčiai.

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