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The Social Capital Category in Putnam: for A Socially Reponsible University Management

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Abstract

The university management comprises of several dimensions, which determine its pedagogical-didactic structure, its organization and management of the institution, planning and evaluation. Its institutional mission is according to the social contact in which it operates. Therefore, a social-oriented aim institution, as Universidade Federal do Pampa (UNIPAMPA), carries out its institutional and pedagogical guidelines according to its social responsibility. This paper represents a scientific research in the Public management area. As such, the objective of this paper is discuss the concepts of the social capital category in Putnam, the Corporate social responsibility and the Stakeholders theory, which might contribute to the Social responsibility in the Universidade Federal do Pampa. In this perspective, to a University socially responsible, UNIPAMPA is going to meet the social expectations. The idea incurs in the creation and in the development of the social capital. Thus, it involves the improvement of the commitment networks, of mutual truthfulness, in the financial participation scheme and in the public and also in the public spirit.

Key words: Social capital, Corporate Social Responsibility, Stakeholders’ theory, Universidade Federal do Pampa.

Introduction

The institutional management provides several and different requirement. For a Higher Education Institution (HEI)- and, yet, federal -, there are various requirements needed in its structure constitution as well as in its practices development. The legitimacy of any HEI is supported in the federal legislation. However, it is not enough, once apart from the legal aspects, one HEI needs to be socially recognized. It can only assure legitimacy by being inserted in the local and regional community.

In Brazil, the standards regulating the higher education, such as the Sistema Nacional de Avaliação da Educação Superior (SINAES) institutionalized by the Federal Law Nr. 10.861/2004. Such a document defines the dimensions that compose the institutional identity. In short, the dimensions point at the institutional mission, the didactical and pedagogical structure, the organization and management, the educational policies, research, post-graduation and extension and, moreover, the planning and evaluation, as well as the social responsibility.

In that horizon, the institutional planning establishes policies that involve its internal public (faculty, educational technical administrative department and students) and the external public (local community, social groups and municipal and federal government). As a result, any institution socially responsible conduct its programs and projects in accordance with the internal community and, at the same time, assures the participation of the external community.

This paper aims at discussing to what degree the social capital category, provided by Putnam, has evidences for a socially responsible management. The focus is the Universidade Federal do Pampa (UNIPAMPA). In order to the studies to be more dynamic, Putnam’s perspective has been connected with the corporate social responsibility and the stakeholders’ theory. These issues constitute themselves in the pillar that supports the interrelation (internal and external) and, adds up the normative principles that guide the institution relationship with the different communities (internal and external).
The theoretical background is in Robert David Putnam, which develop the indicators of the social capital. The author defines the categories of the social capitals as nets, norms and confidence that allow the action and collaboration for mutual benefit [1]. Therefore, the institutional mission depends on the efficiency criteria, creativity, coherence and responsibility. Thus, through the social capital category, the institutional commitment is wanted on behalf of the social reality.

This is the argument that allows the social capital category and the ethical requirements of the higher educational institutions come together. As a matter of fact, the corporate social responsibility requires a commitment from the institutions in responding the social expectative. As a consequence, the development of innovative practices promotes the transparency of the institutional activities. This relationship involves a social-communicative dialogue with the stakeholders, something that requires approach between the partners. The stakeholders constitute the idea that the institutions interact with various agents, who share action on mutual benefit. Therefore, the intention is to show that the debate related to the social capital category in Putnam, of corporate social responsibility, as well as the stakeholders’ theory might contribute to the constitution of a management socially responsible belonging to Universidade Federal do Pampa (UNIPAMPA). This referential is an instrument that shows how these HEI (Higher Education Institution) is strengthening its institutional plan.

This work is structured, firstly, in the conceptualization of the social capital category in Putnam. Secondly, the corporate social responsibility will be studied. After, in the corporate social responsibility framework, the stakeholders’ theory is emphasized. To finish, it points out at the approaching of the social capital concepts, corporate social responsibility and the stakeholders’ theory for a socially responsible management of UNIPAMPA and the final comments.

The Social Capital Category in PUTNAM

The investigation of Robert Dr. Putnam and his employers, between 1970 and 1980, highlighted a comparative in the institutional development of the local governments in 20 Italians regions. Its account is in the paper Making Democracy Work: Civic Traditions in Modern Italy published in 1993.

In the 1970’s, the Italian government established a policy focused on the leading role of the local governments. Thus, Putnam established a study program having as a major concern this question: What are the essential conditions to set strong, responsible and effective institutions?

In this research, the author checked the characteristics of the social context with higher influence in the performance of the institutional role. The research was developed from two focuses: a) how the institutional change influenced the identity, power and the strategies of political actors; b) how the institutional commitment was conditioned along history.

Based on this guidance, Putnam constitutes indicators (nets, standards and confidence, for instance) which have contributed to the social capital of democratic institutions. These indicators establish characteristics of social, cultural and institutional order for the production of social interactions and shared benefits. Its strategy was based on how he defines the social capital category: as civic engagement networks, mutual confidence standards and the participation system [1].

In this perspective, other authors-as James Coleman [2], Pierre Bourdieu [3] and Putnam himself -confirmed the idea that the social capital category relates to the social organization characteristic and the relationship networks so that it improves the life quality of the society. For Putnam [4], [...] social capital refers to connections among individuals - social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called "civic virtue". The difference is that "social capital" calls attention to the fact that civic virtue is most powerful when embedded in a dense network of reciprocal social relations.

It is noticed that the social capital refers itself to a network of relationship that contribute in the reinforcement of the shared benefits as society. The mutual confidence and relations, as well as the partnership networks among the democratic institutions and communities have strengthened the community solidarity.

As a result, Putnam’s proposal is essential to assure the legitimacy and the credibility of the institutions’ actions. Therefore, long before Putnam, the definition of “social capital” is shown in Lyda Hanifan, Who highlighted, in 1916, the

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importance of the community bonds to the school success. According to Putnam, Hanifan wa:

[...] un joven educador [...], pero llegó poco a poco a la conclusión de que los graves problemas sociales, económicos y políticos de las comunidades en las que trabajaba sólo podían resolverse reforzando las redes de solidaridad entre sus ciudadanos” [5].

From the 1980’s, the concept of social capital is reinforced with the studies of Coleman [2], Bourdieu [3], Putnam [1] among others. In this period, terms as confidence, reciprocity, network, standards and social cohesion start to be disseminated in the spheres of research and social projects.

For Coleman, the social capital would be defined by its function: It is not a single entity, but a variety of different entities having two characteristics in common: They all consist of some aspect of a social structure, and they facilitate certain actions of individuals who are within the structure [2].

Bourdieu, in turn, assures that the social capital is related to the position of the actors in a social environment. According to the author, social capital means:

A set of current and potential resources that are connected to one relationship durable network more or less institutionalized of inter-knowledge and inter-recognition or, in other words, the contractual ties to a group, as agents groups that are not only endowed of common properties (that could be perceived by the observer, by others or by themselves), but they are also united by permanent and useful connections [3].

Though Bourdieu’s considerations as well as of other studies, the consolidation of the social capital category happens with Putnam. He refers to the capital involved in the civic capital and Standards. According to the author, “I use the term "civic engagement" to refer to people's connections with the life or their communities, not merely with politics. Civic engagement is correlated with political participation in a narrower sense [...]” [6].

In this approach, the civic engagement involves a public spirit aiming shared benefits. Thus, there might be for a possibility for a new concept of a new citizenship guided by the participation of the civic community in the decisions towards the public affairs.

Therefore, Putnam [1] considers that standards and social networks constitute social capital forms, as the confidence multiply by its use and lessens by the disregard. Thus, the social capital forms need to be stable as well as continuous in the social structure. In order to construct the mutual confidence, it is necessary to strengthen the cooperation and participation system among institutions and community. According to Putnam,

Confidence promotes cooperation. The higher the confidence levels in a community, the higher the probability to be cooperation. Cooperation itself generates confidence. The progressive accumulation of social capital is one of the main responsible by the virtuous circles [...] [1].

As it is possible to see, the mutual confidence bond constitutes legitimacy and the respect to the public. This social relationship network allows the establishment of community solidarity. Thus, the social capital focuses once it is an attribute of social structure, because it constitutes a public good. The more cooperation, the more social capital there is. Thus, Putnam [1] points out that the idea that reciprocity is one of the ways to establish a social confidence.

In this perspective, the widespread reciprocity's rules are highly productive to the social capital. Pollán emphasizes that the widespread reciprocity “establece una relación permanente y continua que aunque en un momento dado puede no ser equivalente mantiene la expectativa de que los beneficios serán mutuos y a largo plazo equiparables” [7]. Thus, the reciprocity's rules and the civic participation systems are a good social capital stock of a community.

Thus, the institutional commitment is linked to the society to promote actions mutually recognized, with confidence, reciprocity, AID, solidarity and cooperation. Putnam supports that:

Las redes densas de interacción social parecen fomentar las sólidas normas de la reciprocidad [...]. La interacción social ayuda, en otras palabras, a solucionar dilemas de acción colectiva animando a la gente a actuar de forma confiada en ocasiones en que, de no ser así, quizá no lo haría. La confianza lubrifica la vida social [8].

In this case, it is clear that the networks and the social interaction are connected to the social capital index, such as resources to the social action. This thesis is reinforced by Cremonese. For him, “the mutual action among people is a
fundamental thing for the definition of the community feeling” [9].

Therefore, the relationship networks exceed the collective action dilemas. Consequently, the social capital is linked to this relationship network as a resource to the social actions. Putnam believes that: “By "social capital", I mean features of social life - networks, norms, and trust - that enable participants to act together more effectively to pursue shared objectives”[6]. We notice that the social capital category appears as many forms – through relationship networks, standards and mutual confidence.

In this context, the social capital is noticeable through its participation in social groups, civic standards and citizens' attitudes. As a result, the confidence level of people in social gathering becomes evident. These confidence bonds are distinguished by the interactions among the group members [7]. The Bonding Social capital is constituted by bonds which are internal to the public, in relatively homogeneous groups. For instance, reading groups, clubs, gathering ethnical organizations.

For bridging Social Capital include people of several social divide. Exemplos of social capital are religious ecumenical organizations, civil rights movement, of different generations etc. This is the perception that makes Putnam writes: “One lesson is that crating robust social capital takes time and effort. It takes person-to-person contacts over time to build the trust and mutual understanding that characterize the relationships that are the basis of social capital” [5].

This has made us notice that the social capital characterization involves individual, social and institutional plans. For Nazzari, the individual plan involves confidence feeling, reciprocity and civic identity. The social plan develops itself through social cohesion, cooperation and virtuous attitudes, standars and ethinical values in the public space. In the institutional matter, as a whole, the civic engagement, the member’s participation and horizontal nature in the social and institutional relationships get highe [10]. These plans lead to collective actions to provide better life quality in the community. Therefore, the accumulation of social capital strengthens the institutional commitment and promotes the civic community.

In this sense, the community needs certain characteristics to develop its social capital. I this case, we cite, for instance, a horizontal relationship network of reciprocity among citizens; wide citizens participation; predominance of mutual confidence relationship among citizens and that the public spirit among citizens prevails. As a result, the social capital index, such as mutual confidence, reciprocity, civic engagement and participation systems are sources to the social responsibility of the institutions before the society. The social responsibility is about the behavior standard of the institutions before the community.

In that sense, these indexes of social capital confirm the corporate social responsibility requirements. A Corporate social responsibility (CSR) is made out of its ethinical commitment in respond to the social expectatives. The insertion of the institutions to the social environment develops the public spirit for the actions coordinated on mutual behalf. From here onwards, the social responsibility consists in the generation, maintenance and development of the confidence capital [11]. Furthermore, the social capital stock develops the relationship and values exchange in the social environment. The continuation, corporate social responsibility therms will be studied.

**Corporate Social Responsibility**

The corporate social responsibility debates, for decades, the relationship among the state, the market and the society. The RSE was constituted, between the 50’s and 70’s, by the collective welfare, as philanthropic activity [12].

From 1970, the social responsibility promotes the corporation’s capacity to account for the social expectatives, based on the ethinical and moral areas. According to Ashley et al [13], [...] ethinical and values solidary in the social and decision making process exchange relations, the corporate social responsibility principles, in the individual, organizational and institutional levels would expand beyond the material exchange consideration in the corporation [13].

As a result, this social responsibility model aims at expanding the exchange relationship among organizations, institutions and society. In this sense, the adding standards aspects as well as research participation in the academy area has contributed to the requirement of ethinical behavior in the business since 1990.

In this context, the Coperate Social Responsibility concept goes beyond the requirement and legal obligations. It is about the ethical commitment of the institutions in responding to the behavior
social expectations, when it comes to its policies and practices. According to Bannwart Júnior and Bannwart,

The Social Responsibility International Standard, ISO 26000, it was a milestone to the history of the social responsibility in the world, overcoming, particularly, the dimensions merely economical and legal, advancing the debate in an ethical and moral platform [14].

In this perspective, the discussion about the corporate responsibility tells how the institutions exchange opinions and how they respond, through their programs and practices, to the democratic society demand. Thus, the concept of responsibility denotes fundamental aspects. On the one hand, the concept refers to the idea of “handle”, in other words, attention, importance, moral attribution to its acts. This requirement needs a better transparency in the institutional activities and it makes the organizations transparent into their practices and management [15].

On the other hand, “ethimologically, the word responsibility comes from the latin word “respond”, and it means being able to commit, being worthy or at the same level” [16]. Thus, it creates the expectations that the society lays on the institutions. This constitutes the corporate contribution to the communities inserting it.

In this context, one university socially responsible undertakes the activities, policies, and programs that contribute to the social inclusion, to the economical and social development, to the protection of the environment and cultural memory and the public heritage. The RSE is an exchange of values and relations and it consists of confidence and reciprocity. According to García-Marzá,

[...] It is recognized that the company is not one neutral instrument, working for private specific interest, but a social reality that responds to achievements of certain tasks and social objectives, which legitimacy depends on its fulfillment [11].

From that, it is possible to recognize that the company is made of social subjects, who might contribute for a better life quality. In this sense, the idea of corporate social responsibility is based on the moral commitment of the institutions in responding to the social expectations. According to Pizzi, “It is no only about data, but about attitudes and behavior, commitment and agreements, furthermore, habits and, inclusive, people, company, State and institution’s way of acting, which starts to have a public life” [17]. Therefore, the SER is about commitment and agreement mutual established for the shared benefits.

Base on this context, the European Union has created the Green paper in 2001, which aims at opining a debate about corporate responsibility promotion of companies and, thus, promoting the existing experiences, investing in development in the innovative practices, increase the transparency. Besides, it is going for partnership approach, so that the stakeholders perform an active role [18].

As a result, the corporate social responsibility provides a social interaction to a more equitable society and a cleaner environment. In this sense, a greater commitment over collective dilemmas is required from the bigger institutions. According to Ashley, the social responsibility is a commitment that an organization must have with a society, expressed through acts and attitudes that positively affect, in a wide or specific way, by acting proactively or coherently when it comes to its specific role in the society and its accountability toward it [19].

In this new scenario, going through social, economical and cultural transformations, the ethical and transparent behavior gained space and importance in the management, planning and institution organization. Thus, through corporate social responsibility reasons, a interactive, confidente and reciprocity network is created, being able to determine the institutional practices. In this sense, it is assumed a ethical and socially responsible practice for the shared benefits. Thus, the Ethos Institute defines social responsibility as:

Corporate social responsibility is a management form that defines itself by the ethical and transparent relation of the company with all kinds of public, with whom it relates to and by the corporate established goal compatible with the society sustainable development, preserving environmental and cultural resources for future generations, thus, respecting the diversity and helping to reduce social inequality [20].

Thus, the relation among institutions and communities are based on a social contract. Therefore, it constitutes a value and Exchange network to better the quality of life while in society. The social responsibility is founded on a set of elements in which bring together confidence
and solidarity, obligations, mutual Standards and cultural models and values [11]. These elements are based on the legitimacy of actions, mainly, on educative practices of a higher education institution. Consequently, the social organization characteristics are the way we associate and take up mutual tasks.

In this sense, the social responsibility management requires the social relationship from the parts that form the society. The social responsibilities mechanisms are created by the social actors, who are part of the social mutual relations and of the mutual interest accomplishment. From this point, Costa says that:

Therefore, we are facing a challenge in trying to reach an agreement among the different visions of responsibility, herein mentioned: the perspective linked to an individual motivation on behalf of a solidary ethnic and State’s responsibility towards the citizens, creating choice opportunities and substantive decision to the people, in an environment that maximizes the associative strengths related to a responsibility with a common good [16].

Thus, it is possible to notice that the social responsibility focuses on conditions, which reflex confidence, respect and participation. Therefore, the social responsibility is established in the reliability among people, in the legitimacy of actions and on how we mutually act towards a well being. As Kempfer, “confidence is built as the expectations of others are implemented” [21].

This association of corporate social responsibility focuses on a new corporate citizenship, which is linked to a shared management. Thereby, the responsibility consists of an ethical management connected to the standard requirements. The social responsibility, in such perception, establishes a collective commitment for common benefits. In the green book, the social responsibility is understood as “a volunteer integration of social and environmental concerns by the companies in their operations and interactions with other stakeholders”.

As a result, the Universidade Federal do Pampa (UNIPAMPA) is challenged to correspond to the social expectations in the communities (its external public). The Institutional Development Plan (IDP) developed by UNIPAMPA should, therefore, contribute to the social responsibility development. (IDP) is a planning and management instrument which comprises the institutional identity. Through this instrument, goals and objectives are established, the organizational and pedagogical structure guide the programs, activities and teaching practices implemented [22]. In this perspective, the institutional management planning must allow the conversation between the higher education institution and the community to create principles and approaches, which will disseminate better practices in a social solidarity.

Therefore, the social responsibility practices develop the efficacy and the competence to the institutions. As García-Marzá says “the essential task of the corporate ethnic consists in concerning itself on the possibilities conditions of the corporate social credibility and, thus, in the confidence placed by all of those groups who have formed part or are related by their activity”. In this way, the institutional planning structure integrates the different interests of their stakeholders (local community, social groups, governments, faculty, administrative technitians and learners). Finally, the relationship between UNIPAMPA and its stakeholders generate shared benefits and develop a social capital of a society. In the next section, the stakeholders’ theory will be highlighted.

**Stakeholders’ Theory**

The stakeholders’ theory is incorporated to the corporate social responsibility conceptual framework. The stakeholders are individuals or groups that might affect or be affected by the decision making. According to Macke, the stakeholders’ theory appears in the 90’s, linked to the social responsibility concept that has proposed a relationship network that are competitive/cooperatives among stakeholders [12]. Thus, interest groups such as complex relationship network are considered which are relevant to the dissemination and definition of institutional values and actions.

Thus, the stakeholders’ theory consists of a contact network for common goods. The stakeholders’ theory is designated by Kempfer as,

They might be considered as complex relationship networks and, as the globalization, they contribute to the dissemination of social responsibility values. Therefore, in order to construct their planning and define negotiation strategies they must take into account the employees, customers, suppliers, contractors, third person, investors, competitors, governments, community, organizations’ interests [21].
By this definition, it is possible to notice that the institutions are committed to respond to the expectations of different agents. This is why the organization must be opened to mutual dialogues with their internal and external public. According to the Guía de responsabilidad social de la empresa,

[...], el modelo de empresa baseado en los stakeholders aparece como un modelo de empresa plural, que da respuesta a la pluralidad de intereses legítimos que surgen en el desarrollo de la actividad empresarial, frente a los cuales la empresa tiene una responsabilidad moral.

As a result, the stakeholders’ theory provides a partnership, which create confidence and legitimacy in the implemented actions. In this conception, so that the institutions become coherent, efficient and responsible it is necessary to know: Who are the stakeholders? Are their interests legitimate? How can they contribute to the institution?

In this context, the first description and classification of the interest groups relate to the primary and secondary groups. These groups are defined by their direct or indirect roles in the goals achievement. The primary groups would be shareholders, providers and workers. The secondary groups would be: local community, government, means of communication, social movements.

However, a deeper classification is about the internal and external groups [11]. The chart 1 relates the internal and external interest groups to UNIPAMPA:

<table>
<thead>
<tr>
<th>Internal Groups UNIPAMPA</th>
<th>Dean and Vice Dean</th>
<th>Decision make Power; management capacity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dean's assistant</td>
<td>Management capacity; ideas development; transparency in operations and projects.</td>
<td></td>
</tr>
<tr>
<td>Professors</td>
<td>Communication skills; participation; Professional and human promotion; work quality, social assistance</td>
<td></td>
</tr>
<tr>
<td>Administrative technitian department</td>
<td>Communication skills; participation; Professional and human promotion; work quality, social assistance</td>
<td></td>
</tr>
<tr>
<td>Students</td>
<td>Communication skills; participation; human and Professional growth</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>External Groups</th>
<th>Local community</th>
<th>Positive contribution to the local and regional development; contribution of social assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Groups</td>
<td>Respect and fostering of the human rights; contribution to the social inclusion</td>
<td></td>
</tr>
<tr>
<td>Municipal, State and Federal Government</td>
<td>Legal; tax liability; compliance with the legislation, agreements</td>
<td></td>
</tr>
</tbody>
</table>

Source: GARCÍA-MARZA, 2008.[11]

Through these groups, it is understood that the stakeholder’s theory stimulates a multidisciplinary space between institution and community. Thus, it contributes to the identification of groups that might keep relationship, that influence or might influence in the institutional management. As Costa characterizes [...] the majority of the companies when undertake social actions are articulated through the partnership with the public authorities and/or with the communities, as a way to demonstrate its availability of social dialogue with others [16].

In this conception, the interaction of the institutions with their stakeholders reinforces a social dialogue aimed at mutual benefits. Thus, the relation of on higher education institution with its stakeholders strengthens the education institution, to be strong, efficient and socially responsible.

Thus, the social responsibility of UNIPAMPA is characterized by its didactic and pedagogical policy, by its organization and management, by its programs and activities implemented in its campus, being opened to discuss the local communities’ priorities. In this case, the planning of its actions and educational approach sustained in the ethics and in the transparency. Thus, the dialogue among internal and external groups...
provide the development of principles and approaches, which disseminate better practices and innovative ideas towards the quality of life while in the community. The Green paper says,

[...] the social dialogue, includes issues and instruments aimed at improving the social and environmental performance of the companies – for instance, through raising awareness of managers and workers, coming from training programs, social and environmental performance orientation program of companies and management systems of strategic management system integrating economic, social and environmental considerations.

Due to this, the social responsibility practices with their stakeholders guarantee the legitimacy and credibility to the institution. The institutional planning structure integrates the different interests of cooperatives, social groups, associations, internal and external participation regimes. The internal dimention of stakeholders, entails investiments of human capital, better family x work balance, better work-life quality, health and safety to the workers [18]. Besides that, priority must be given to the horizontal participation on decision making process. The shared management provides mutual benefits and strengthens the trust and respect to everybody.

In this sense, the social responsibility of institutions is also about an external dimention. This dimention of their external stakeholders integrates the institution in the local community where it is inserted. Its contribution to the local communities’ life in terms of employment, benefits, more training opportunities, cultural and sports events sponsorship, particularly, a university that incentives the professional development of the members of the society. Thus, it contributes to professional more trained in diferente areas such as health, education and public management. This relation also requires a greater collaboration and participation of the community in the institutional activities.

According to this view, the ethical transparente role suggests to take principles and values supported on the adoption of stantards conduct, strengthening the confidence relations and the incentive of partnership that add mutually recognized benefits. It is noticed that the constitution of such index, implies one network that develops the social capital of a community.

In this contexto, the network among UNIPAMPA and its stakeholders dictates how the social capital might be created. The social capital that involve mutual confidence; reciprocity; cooperation and participation are strengthened by the efforts conjugated among institution and local community. The institutional role of the Universidade Federal do Pampa is established in its ethinical shared management with organization and planing policies, in educational practices, its evaluation and insertion in the community that accepted it.

As a result, the union of the corporate social responsibility supported by the stakeholders creates social capital in the society. In this sense, it seems essential the relation of the social capital, social responsibility and stakeholders’ theory to a better life quality. Continuing, the social capital corporate social capital and the stakeholders’ theory concepts will be brought together, which might contribute to the social responsibility of UNIPAMPA.

UNIPAMPA: For A Management Socially Responsible

The Universidade Federal do Pampa (UNIPAMPA) was created from the Programa de Apoio a Planos de Reestruturação e Expansão das Universidades Federais – REUNI. Its conception was based on a claim of the community, aimed at supporting the population living on boarders – Uruguai and Argentina.

In this contexto, the recognition of the regional conditions, combined with the necessity to spread the free higher education and quality offering, have motivated the municipalities authorities in the UNIPAMPA scope to claim, along with the Ministry of Education, a higher education federal institution. In accordance with this claim, a Universitariam Consortium in the South of Rio Grande do Sul has been signed upon signature of the Technical Cooperation Agreement among the Ministry of Education and the Federal University of Santa Maria (UFSM) and the Federal University of Pelotas (UFPel) Institutional Development Plan (IDP) 2009). The UFSM is in charge of the implementation of the campuses in Alegrete, Itaqui, São Borja, São Gabriel and Uruguaiana. UFPel is in charge of implementing the campuses in Bagé, Caçapava do Sul, Dom Pedrito, Jaguarião and Santana do Livramento. The legal representant institutions are responsible by the establishment of the first courses.
On January, 11th 2008, UNIPAMPA becomes independente by the law 11.640, that claims that: UNIPAMPA will have as a objective provide higher education training, research in several areas and provide University Extention Course, thus, characterizing its regional insertion, through multicampus actions in the South of Rio Grande do Sul.

UNIPAMPA makes use of the Exame Nacional do Ensino Médio (Enem) for the student entrance. According to the score in the test (ENEM), it is possible to register in the Sitema de Seleção Unificada (Sisu) to apply for a vacancy among 63 graduation courses. The access to the institution is through huge competition or in the different types of affirmative policies, such as: candidates with per capita income equal or inferior to 1,5 minimal wage and graduated the middle school in public schools; candidates self-declared black, brown or indigenous; candidates who, regardless income (art. 14, II, Portaria Normativa nº 18/2012), have fully course middle school in public school (Lei nº 12.711/2012).

The cities where UNIPAMPA is inserted face big challenges to top the social and economical difficulties. The low investment per capita, which reflects the low finantial capacity of the municipalities; the structure of famrs characterized by médium and big properties and the dependency of primary sectors and services are some real factors of these cities. These factors affect the employment creation and the social index, mainly, in the education and health areas.

Moreover, this region is known by problems in the access of the basic and higher education. In this perspective, UNIPAMPA is committed to the strengthening of the potencialities and contribute to overcome the local and regional difficulties.

In that sense, the insertion of UNIPAMPA is due to its educational practices in the graduation and post-graduation courses, scientific and technological research, extension and local community support and management. These policies must be defined based on the reality of each region through dialogue between internal and external communities to the institution.

In this contexto, the studies on the social capital, the corporate social responsibility and the stakeholders’ theory seem to indicate principles and values to the social responsibility of UNIPAMPA. The challenge is to hold one ethnical and transparente planing, with the aid and participation of the stakeholders.

As a result, the social capital indexes, such as mutual confidence, reciprocity, network, participation system and horizontality of the social relations legitimate the implemented practices by the institution. Consequently, the institutional commitment established with the community depends on the efficiency criteria, creativity, coherence, sensibility and responsibility.

To develop such indexes of social capital, the incorporation of ethical values to the planing, management and educational practices respond to the social expectations. The institutional commitment of UNIPAMPA corresponds to a plano f its educational policy, its organization and management, projects and practices. Thus, it undertakes the human development in the cooperation of the social development through people training. Besides that, it contributes to the social inclusion, to the economical and social development of different communities and in the improvement of educational policies and practices, health and environment protection.

In this sense, to creat social capital that contributes to the social responsibility of the institution, it requires the stakeholders’ participation to constructo shared benefit. The stakeholders’ theory seems to contribute to the institution dialogue through the internal and external public. To the internal public, the horizontal relation in the decision makin process, the faculty participatin system, technical administrative department and students make easier the actions coordinated towards common objectives, as well as provide a good work environment, with reciprocity and mutual confidence. To the external public, the values and relations Exchange constitutes a life quality to all and establishes a mutual confidence for the social contribution.

Therefore, the social responsibility of UNIPAMPA means a commitment, through its Institutional Development Plan, to develop education actions and practices, which respond to the social expectations. This relation of the institution and communities are commonly based on the confidence in the human relations.

Thus, the establishment of one relationship network strengthens the connections between the institutions and the communities and establishes a social cohesion. Finally, it consists in the development of the public spirit for the shared benefits.
Final Considerations

This paper aimed at discussing the social capital concepts in Putnam, of the corporate social responsibility and the stakeholders’ theory, which might contribute to the social responsibility of the Universidade Federal do Pampa. It is noticed that the concepts suggest a new social contract between institutions and communities.

This social contract is based on indexes that foster life quality and social solidarity. The indexes of the social capital category in Putnam, such as mutual confidence, network, participation and reciprocity systems determine a greater cooperation and collaboration for shared benefits. In this perspective, the social capital category offers possibilities to the actions and practices to UNIPAMPA. The improvement of the networks, confidence and civic commitment contribute to the legitimacy, credibility and integrity to the institution.

In this sense, a greater commitment is required from the institutions to the democratic society demands. Thus, the corporate social responsibility is about the ethnic commitment of the institutions to respond to the behavioural social expectations in its policies and practices. Therefore, it is imposed to UNIPAMPA, its management plan, its pedagogical-didactic structure, educational organization and policies, research and extension in a transparent and ethical form. Its projects and activities must contribute to the social environment and the protection of the environment.

As a result, the efforts conjugated between UNIPAMPA and its community (internal and external) favors the social reciprocity and confidence institution. In this context, the stakeholders’ theory puts them in corporate activities implemented. The constitution of the internal community (local community, social groups, government) to UNIPAMPA consists of partnership cooperation in order to add benefits mutually recognized.

Therefore, the social responsibility of UNIPAMPA goes by on network based on confidence in the human relations. The idea focuses on the generation and development of the social capital. Finally, it involves the improvement of a commitment network, mutual confidence, participation system and public spirit.

References


