Extensão e responsabilidade social universitária: a Universidade Federal de Roraima frente ao processo migratório venezuelano

Paula Roberta Sousa da, SILVA[1]
Sandra Maria Franco, BUENAFUENTE[2]
Ana Lúcia, SOUSA[3]

RESUMO

Este artigo aborda a atuação da Universidade Federal de Roraima frente ao acolhimento de migrantes venezuelanos, a partir da efetivação de programas de extensão universitária. Objetiva analisar a contribuição desses programas para o contexto de formação profissional e cidadã dos discentes envolvidos, baseando-se nas discussões sobre as concepções de Responsabilidade Social Universitária (RSU). Trata-se de uma pesquisa descritiva e qualitativa, com abordagem analítica e que tem como objeto de estudo três projetos: MiSordo, Português para o Acolhimento e Somos Migrantes. Para o levantamento de dados, utilizou-se as técnicas de entrevista semiestruturada e a aplicação de questionários. Na análise dos projetos, os resultados apontam que as ações extensionistas contribuem para a formação dos discentes. Conclui-se que a experiência proporcionada pelos projetos analisados oportunizou aos discentes o fortalecimento de concepções cidadãs, e que aprimorassem habilidades para o crescimento profissional, pessoal e acadêmico.

PALAVRAS-CHAVE: Projetos de Extensão. Formação Discente. Inclusão Social. Migração Venezuelana.

[1]Master's degree in Society and Borders from the Federal University of Roraima/UFRR. Administrator at the Federal University of Roraim
Orcid: https://orcid.org/0009-0007-8666-4623
E-mail: paularoberta.ss@hotmail.com
[2]PhD in Development and International Economics - Universitat de Barcelona - UB; Professor in the Department of Economics at the Federal University of Roraima - UFRR; Leader of the Amazon Socioeconomic and Environmental Sustainability Research Group - GPASSA.
Orcid: https://orcid.org/0000-0003-2549-3596
E-mail: sanma239@hotmail.com
[3]PhD in Education from the Federal University of São Carlos/UFSCar; Full Professor and Dean of Research and Postgraduate Studies at the Federal University of Roraima. /UFRR
Orcid: https://orcid.org/0000-0002-5929-4942
E-mail: ana.sousa@ufrr.br

Extension and university social responsibility: the Federal University of Roraima in the face of the Venezuelan migration process

Paula Roberta Sousa da, SILVA
Sandra Maria Franco, BUENAFUENTE
Ana Lúcia, SOUSA

ABSTRACT
This study analyzes the Federal University of Roraima's efforts to support Venezuelan migrants through its university extension programs. It assesses how these programs contribute to the professional and civic development of participating students, framed within the concept of University Social Responsibility. Employing a descriptive and qualitative methodology, the research focuses on three specific projects: MiSordo, Português para Acolhimento, and SomosMigrantes. Data were gathered via semi-structured interviews and questionnaires. The findings reveal that these extension activities greatly enhance students' education, providing opportunities to deepen their understanding of citizenship and to develop skills beneficial for professional, personal, and academic growth.

KEYWORDS: Extension Projects, Student Development, Social Inclusion, Venezuelan Migration.

Extensión y responsabilidad social universitaria: la Universidad Federal de Roraima ante el proceso migratorio venezolano

Paula Roberta Sousa da, SILVA
Sandra Maria Franco, BUENAFUENTE
Ana Lúcia, SOUSA

RESUMEN

Este artículo examina la actuación de la Universidad Federal de Roraima en la acogida de migrantes venezolanos mediante la implementación de programas de extensión universitaria. El objetivo es analizar como estas acciones contribuyen a la formación profesional y ciudadana de los estudiantes involucrados, en el marco de la Responsabilidad Social Universitaria. Se trata de un estudio descriptivo y cualitativo, con enfoque analítico, centrado en tres proyectos: MiSordo, Português para Acolhimento y Somos Migrantes. Para la recolección de datos se emplearon entrevistas semiestructuradas y cuestionarios. Los resultados indican que las actividades de extensión han contribuido significativamente a la formación de los estudiantes, permitiéndoles fortalecer sus concepciones de ciudadanía y mejorar sus habilidades para el crecimiento profesional, personal y académico.

PALABRAS CLAVE: Proyectos de Extensión, Formación Estudiantil, Inclusión Social, Migración Venezolana.

Introduction

University Extension represents the universities' engagement with the community in fulfilling their social function. According to Talayer (2017), extension activities should promote learning or produce knowledge and always involve students. Not only regular students but anyone who can learn and act in society in an interdisciplinary way. The principles and strategies that would guide University Extension were defined at the 1st Meeting of Pro-Rectors of Extension of Brazilian Public Universities. In this sense, university extension is conceptualized as "an interdisciplinary, educational, cultural, scientific, and political process that promotes transformative interaction between the University and other sectors of society" (Forproex, 2012, p. 15).

In Brazil, over the years, there have been various conceptions of extension, which more recently has come to be recognized as a space for academic and civic learning and formation. In this process, the idea of University Social Responsibility (USR) and civic formation was constructed, which includes actions aimed at social commitment and the role of Higher Education Institutions (HEIs) in addressing social problems.

Lavor Filho et al. (2021) summarize university extension as a university policy that is an important resource for the practice of Social Responsibility (SR) in the university-society relationship. In the educational context, this reality coincides with academic and professional training and with the debate on the role of universities in discussing and solving the social problems of the community they are part of. For many theorists, university extension concentrates relevant SR practices.

In this context, the Federal University of Roraima (UFRR), in the development of its activities as an HEI, engages in important extension projects focused on the social challenges of the reality in which it is established. With the intensification of Venezuelan migration to the state of Roraima, beginning in 2015 and exacerbated from 2016, more directly to the capital Boa Vista, different extension projects emerged at the institution with actions based on the migratory context. Thus, UFRR became an important space for the debate and development of activities aimed at addressing the specific needs of Venezuelan migrants.

Since then, one of the main research and extension axes developed by UFRR has been themes related to human mobility. The context of the increasing entry of refugee and migrant people into the city of Boa Vista has required responses aimed at promoting social and professional integration, improving urban quality of life, and minimizing socio-environmental vulnerability.

Through extension activities, UFRR began developing projects that represent initiatives aimed at addressing the specific needs of Venezuelan migrants. Many actions and projects have been developed by the institution, conducted by faculty and students, aiming at the integration of this group into the local society. By December 2022, 30 extension programs and projects related to the theme had been registered, not to mention independent actions such as courses, seminars, events, and others.

From this perspective, the study aims to analyze how the SR practices, developed through extension projects to assist Venezuelan migrants, at UFRR, contribute to the professional and civic formation context of the students involved in this process. Thus, the results of these projects will be presented and discussed, considering the following categories: University Social Responsibility (USR); university extension and civic formation; and student participation in extension projects and professional practice. In this way, it was possible to evaluate the contributions to the professional and civic formation of students involved in extension actions developed by three extension projects registered with the Pro-Rectorate of Student Affairs and Extension (PRAE) since 2018.

The dialogues between the themes addressed are based on the studies of theorists Vallaeys, Cruz, and Sasia (2009) and Villar (2009), who point out that USR practiced through extension projects is an important tool for the formation of professional citizens equally responsible.

Extension Projects on Migration Issues: The Theoretical-Methodological Path

The concepts of University Social Responsibility (USR) and University Extension at UFRR were addressed, based on student involvement in projects developed in response to the expansion of Venezuelan migration in Roraima. The research, descriptive and qualitative in nature with an analytical approach, used semi-structured interviews and questionnaires as data collection techniques, applied to subjects defined by convenience sampling, consisting of 3 faculty coordinators and 26 students. The responses obtained were compiled using a tool provided by Google Forms, analyzed, and interpreted both qualitatively and quantitatively. Data collection was carried out from September 1 to October 30, 2022.

To ensure the anonymity of the participants, an identification code was assigned to each one, represented by a letter followed by a numeral, defined as follows: students were represented by the letter "D" and Coordinators by the letter "C."

The choice of the projects that make up the object of study was based on them having the highest number of participants from various UFRR courses. It was identified that the projects had the potential to extract relevant information to better assess how University Extension contributes to the

training of the students involved. Thus, it was understood that through these projects, academic interests and objectives would be fulfilled. In a brief summary, the projects are:

International Program for the Support of Migrant and Refugee Deaf (MiSordo) - The intention is to promote, through extension actions, the social inclusion and citizenship of deaf migrants or refugees in Brazil. It focuses on reception through communication and listening in sign languages, labor insertion, legal assistance, and the training of multilingual professionals, making them capable of dealing with two distinct sign languages – Venezuelan Sign Language (LSV) and Brazilian Sign Language (Libras) (Bentes; Araújo, 2021).

Linked to the Bachelor's Degree in Libras at UFRR and also constituted as a research project of the Study and Research Group in Translation and Intermodal Interpretation (TradIIn - UFRR/CNPq), the MiSordo Program develops inter-institutional actions and is the first to execute actions aimed at deaf migrants and refugees in the country, with the goal of supporting deaf migrants through actions beyond interpretation and linguistic mediation.

The project involves 20 students and encompasses three other projects: Collaborator Network: linguistic accessibility for deaf migrants; Training for working with deaf migrants; and Accessing Rights: legal assistance for deaf migrants, among other independent actions such as organizing courses, events, and the creation of guiding documents on reception/assistance.

Portuguese for Reception Project - The **Portuguese for Reception Project** aims to serve the migrant population in the city of Boa Vista-RR interested in learning the Portuguese language. It was the first Portuguese course designed and formalized within this new reception perspective. Initially, it began as a project in the International Organizations course, part of the Bachelor's degree in International Relations at UFRR, and was later registered as an Extension Project.

The Portuguese classes were initially taught in shelters designated for migrants. However, due to a lack of structural resources, the activity began to be developed at the Paricarana Campus at UFRR, which, according to Tavares (2019), allowed the inclusion of faculty and students from various fields in the project's initiatives, fostering significant exchange and valuing intercultural relationships and social inclusion, with a focus on holistic education, respect for diversity, and solidarity.

With the strategy of promoting a learning and reception space, the focus of the classes was on communicative and intercultural approaches. Since its implementation, the project has involved around 30 students from various undergraduate programs at UFRR and has served 430 migrants with Portuguese classes, providing completion certificates issued by the institution. In addition to adults,

6

the project also served children aged 2 to 14 years old in a class called "Portuguesinho," designed for the children of migrants enrolled in the course.

Somos Migrantes – carries out a movement for the insertion and dissemination of information through digital platforms. It was created with the purpose of supporting the actions of extension and research groups at UFRR, aimed at the reception, protection, and integration of Venezuelan migrants in Roraima. Additionally, it emerged out of the need to organize a set of actions to support migrants and systematize data researched within the Interdisciplinary Study Group on Borders (Geifron) at UFRR. Following this, the proposal expanded within the context of the experiences of the Social Communication – Journalism course, where the creation of an independent integrated media platform was articulated to counter the narratives of local traditional media

Combining social actions with academic research, the project is coordinated by the Journalism course and involves 20 volunteer students. The content produced for social networks, the website somosmigrantesrr.org, and the blog somosmigrantesrr.blogspot.com is co-created by migrants and includes information on Human Rights, Mental Health, Experience Reports, Cultural Production, and other topics.

Information is shared on the migration process, reception locations, solidarity campaigns, pamphlets, and actions from partners. This initiative bridges the gap between extension and the teaching/training of humanitarian journalists, and, among other lessons, guides toward non-hegemonic journalistic formats that prioritize "communication processes as expressions of citizenship and intervention in the realities of socio-cultural segments most neglected by public authorities" (Bezerra *et al.*, 2021, p. 19).

Results and discussion

Theoretical discussions on citizenship and Social Responsibility (SR) have gained momentum in the academic field. According to Morán-Matiz (2010), one of the main reasons for this is the need to promote democratic processes with both individual and collective practices, aiming to generate mobilization, dialogue, mediation, and negotiation between the State, society, and the market. In light of this, Vallaeys (2017) argues for the need to apply a rational and coherent theory that should be guided by the types of impacts universities have and the risks they are associated with.

Vallaeys, Cruz, and Sasia (2009) outline the impacts that the institution can generate in its surroundings, which are related to its main processes: organizational (management); educational (teaching); cognitive and epistemological (research); and social (extension). To promote practical initiatives and better manage the risks associated with these impacts, involving the entire academic

community, the university should guide its actions based on four pillars of University Social Responsibility (USR): Responsible Campus; Professional and Citizen Formation; Social Management of Knowledge; and Social Participation.

Each pillar proposes a process of dialogue and self-assessment, with tools to help improve management, teaching, research, and extension activities. Thus, the research focused on the pillar of Professional and Citizen Formation, which, as described by Vallaeys, Cruz, and Sasia (2009), is responsible for the socially responsible management of academic and civic education, both in its curriculum organization themes and in its methodologies and didactic proposals that allow for the formation of professionals who are socially responsible in their personal and professional practices.

This pillar presents topics to be observed in the socially responsible management of academic formation. In this regard, the research analyzed the implications for the professional and civic formation of students in SR practices at UFRR, based on the categories: Presence of citizen and SR themes in curricular projects; Connection between professionalization and volunteer solidarity based on extension projects; Ethical Action and Citizenship, considering the perspectives presented in Box 1:

Box 1 - Competencies of Professional and Citizen Formation

Axis	Category	Perspectives
Professional and Citizen Formation	Presence of Citizen and Social Responsibility Themes in Curricular Projects	Didactic Methodologies that Address Social Responsibility Issues and the Promotion of Civic Skills.
	Ethical Action	Demonstrating an ethical sense based on principles and values of justice, the common good, and dignity in their actions as a person, citizen, and professional.
	Cidadania	Ability to reflect, argue, and solve problems related to social issues, altruistic attitudes, and the desire to benefit those going through a critical situation.
	Articulation between Professionalization and Solidarity Volunteering Based on Extension Projects.	Articulation of Project-Based Learning with Social Extension Projects.

Source: Adapted from Vallaeys, Cruz, and Sasia (2009); Villar (2009); Morán-Matiz (2010).

The Professional and Citizen Formation axis was categorized this way to explore the experiences lived by the students participating in the extension projects and discuss how these experiences contribute to their formation. On the other hand, it aims to understand whether UFRR
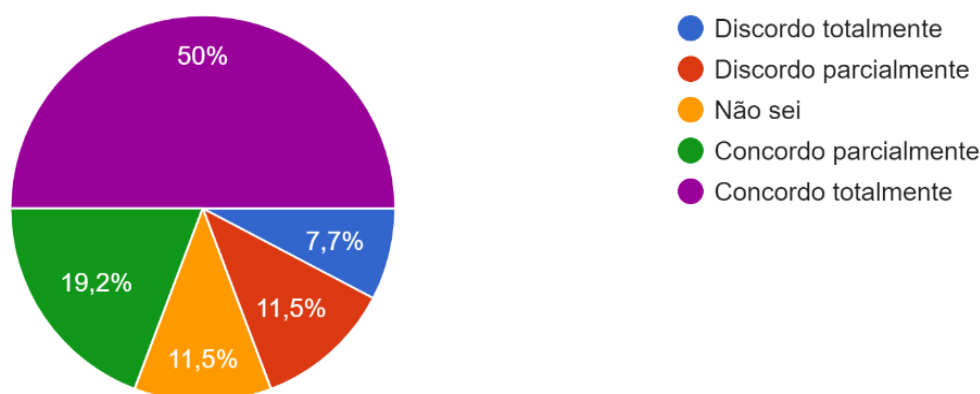
addresses this point by analyzing the participants' accounts, aligning with the theoretical foundation of the study and the analysis of the categories.

Presence of Citizen and Social Responsibility Themes in Curricular Projects

This category implies that the general curricular orientation, and part of the courses in each career, should have a close relationship with real problems of social, economic, and environmental development, through a policy of socially responsible academic formation that enables recording a profile of graduates as professionals with citizenship and Social Responsibility (SR) skills. For this, Vallaeys, Cruz, and Sasia (2009) argue that undergraduate courses should address themes from the Millennium Development Goals, Global Pact, Earth Charter, United Nations Declaration on Education for Sustainable Development; the mandatory inclusion of SR-related disciplines or content in each course; free courses dedicated to ethics, SR, and sustainable development; and educational activities based on project-based learning and social projects.

In this regard, Villar (2009) emphasizes the importance of a curricular integration that responds to the logic of SR, through adequate educational models that harmoniously incorporate ethical formation and SR. In light of this, Graph 1 presents students' perceptions regarding the discussion of citizenship formation and SR concepts in any discipline or event at UFRR:

Graph 1 – Discussion on Citizenship Formation and Social Responsibility at UFRR

Source: Author's own (2022).

In response, 50% of the students fully agree, and 19.2% somewhat agree, that they discussed citizenship formation and Social Responsibility (SR) at some point during their time at UFRR. While 7.7% strongly disagree, 11.5% somewhat disagree, and 11.5% answered that they did not know.

In the group of coordinators, when asked about the recurrence of discussions on these topics in their courses and projects, there was alignment in the responses of the interviewees, who stated: "I have always worked on the concepts of citizenship and SR, as well as human rights, ethical values, and diversity in my courses and now in the project" (C1) and "This idea of respect, citizenship, I have always sought to address in the classroom and in the project practice" (C2).

It is noticeable the importance given to the topic by the coordinators in leading the projects. They mentioned that during discussions and planning meetings, the topics of SR and ethical practice were addressed to contextualize these points, as C3 says: "Not as a field of knowledge in SR, with its own theoretical perspectives." However, citizenship formation revolves around some theorists who bring discussions about formation related to the inclusion of topics that involve society.

Therefore, education in light of SR goes far beyond isolated discourses on the topics. Vallaeys, Cruz, and Sasia (2009), Villar (2009), and Morán-Matiz (2010) argue for curricular integration that responds to the logic of SR, with adequate educational models that harmoniously integrate ethical formation, citizenship, and SR in all courses offered by the institution.

Despite the broad discussion on citizenship formation topics, and the apparent effort of the coordinators to highlight the importance of acting as a citizen and reflecting on University Social Responsibility (USR), UFRR lacks a conceptual and pedagogical model that guides citizenship formation. The curriculum matrix in the pedagogical projects of the courses the students involved in the research are linked to does not contain any discipline that addresses the perspective of citizenship formation or discusses Social Responsibility (SR) issues.

However, despite the lack of didactic methodologies addressing SR and the promotion of civic skills, the practical experience in the projects allowed the students to grasp some of these concepts. The extension projects focused on social issues can enable this awareness. It is believed that participation in these projects can broaden and strengthen their thoughts on the subject through practical demonstrations of these issues. This becomes evident in the following statement: "As a future journalist, understanding how journalism addresses and narrates the migration topic was fundamental for my education, as well as the contribution to future research and theoretical references" (D23).

Thus, it is clear that the contribution from participating in the extension actions is much more related to their lives, the moments they experienced, and the vicissitudes of their reality, rather than institutional planning and engagement. Villar (2009) explains that improvement and effectiveness in

ethics and SR education depend on understanding the teaching-learning processes based on competencies for social and labor integration.

Articulation between Professionalization and Solidarity Volunteering Based on Extension Projects

The articulation between professionalization and solidarity volunteering based on extension projects is a form of academic learning classified by Vallaeys, Cruz, and Sasia (2009) as a way of learning from experience, confronting theory with practice, and thus contributing to sustainable development. The idea points to the organization of projects with the participation of external actors to the university. It represents a way of building social development bonds between project participants, so that all can learn together both students, faculty, and the external community.

Regarding the articulation between theory and practice, the National Plan for University Extension is emphatic in stating that for the formation of the professional citizen, it is fundamental to interact with society, whether to situate oneself historically and culturally or to direct technical training towards the problems to be faced as a professional. The document reaffirms university extension as a process of academic learning, which is defined based on social reality events and is essential for student training, faculty qualification, and societal relations (Forproex, 2012).

Arantes et al. (2023) affirm the importance of extension practice, as the activities developed allow students to come into contact with the chosen profession even before the curricular internship, which can provide differentiated training with a high level of quality. Thus, the presence of University Extension in undergraduate courses becomes essential due to its vast contribution to the formation process..

For the analysis of this category, two questions were directed to the research participants to understand the contribution and professional opportunities provided by the project. First, students were asked whether the involvement in the project contributed to their professional formation. Graph 2 shows the students' perception regarding this question.

The responses were positive; all believe that participation in the extension activities provided by the projects contributed in some way to their professional training. This is evident when analyzing the higher scales, where 69.2% strongly agree, and 30.8% somewhat agree.

Later, participants were asked if the involvement in the project and the network of contacts established provided job opportunities and professional engagement. Graph 3 shows the students' responses.

There was some form of employability resulting from participation in the extension action for 42.3%, who strongly agree, and also for 42.3%, who somewhat agree, while 7.7% strongly disagree, and 7.7% somewhat disagree. The contribution to professional opportunities was also observed through the similarity in the speeches of the coordinators and some students, as shown in the following transcription:

> After the project, I was able to occupy positions I never thought I would reach so soon, such as being hired by the United Nations (D1).
> I started my career as a humanitarian agent because I began with the projects; it was an entry point (D20).
> Today, I work at IOM (International Organization for Migration), and the experience gained in the project was very important for my work within the organization (D26).

According to the students' speeches about their involvement in the project, the experience served as an entry point for professional work in humanitarian action agencies. In C2's statement, when asked the same question, she mentioned that there were cases of students who continued in the area of the project they coordinated. Many are now in prominent positions in international agencies.

Among them, the coordinator highlighted that two students were hired by international organizations and are working abroad, and another works as Head Office for the United Nations High Commissioner for Refugees (UNHCR) in Brazil. C3 also reported that many of her students managed to build a professional career by pursuing a direction from their participation in extension projects. The following statements corroborate this information by affirming that:

> Many people, including myself, are now well integrated into humanitarian jobs with good salaries and significant curriculum experiences due to the opportunities provided by UFRR during the migration crisis (D1).
> In the local media, I often remember Felipe, who frequently discusses the many pieces he did about migration issues, thinking from the perspective of mass, hegemonic media. There's also Joana and Fernando, who spent some time with these humanitarian organizations, and today they are working with a socio-environmental organization that deals with environmental issues. This makes me happy (C1).

When analyzing the accounts, it is clear that the extension projects made a significant contribution to the professional development of the participating students, who were led to work in areas related to the objectives proposed in the projects and their undergraduate courses. This is evident in D1's statement when he said: "Today, I seek to continue some of the actions that the project worked on".

According to Tapia (2019), the trajectory from academic learning to professional development occurs when students apply the knowledge acquired in the classroom in a real-life situation, serving the specific needs of a community. It is possible to conclude that many directed their careers and professional fields to areas that aim for social transformation.

Ethical conduct

The theme of Ethics is present and valid in every area of personal life, work, and in any organization. It questions us about good and bad personal and social practices. Vallayes, Cruz, and Sasia (2009), Villar (2009), and Morán-Matiz (2010) argue that ethical conduct is not limited to learning behavioral patterns within the family environment, but is a process of personality development that lasts a lifetime. When addressing social and public issues related to justice and sustainability, it requires individuals to demonstrate ethical behavior that is not intuitive and is based on scientific knowledge. In this regard, Vallayes (2006) argues that the university environment should naturally be a space for holistic education, made up of a balanced combination of intellectual, professional, and ethical aspects.

n this context, Villar (2009) and Vallaeys (2006) argue that the university plays a central role in shaping a new professional profile that is socially responsible, ethical, and aware of its values and the impact of its actions and decisions. However, training for ethical and socially responsible professional practice faces some challenges, such as the students' difficulty in understanding and appropriating ethical-philosophical theoretical content, the lack of pedagogical resources, the absence of proper teacher preparation, and the complexity of measuring student learning (Villar, 2009).

University Extension is an important academic practice that provides students with situations that require reflections and actions based on ethical conduct, as it serves as a means of engaging with other sectors of society, fostering a collaborative production of knowledge (Flores; Mello, 2020). Supporting this idea, Tapia (2019) explains that when well planned and executed, extension projects that combine academic learning and solidarity service can produce clear social impacts and contribute to the formation of responsible citizenship, manifesting values of fraternity and care for the planet, improving the living conditions of the protagonists and their communities.

When asked if participation in the extension project contributed to strengthening ethical values for social coexistence, the majority of students responded affirmatively, as evidenced in Graph 4. Thus, 80.8% of the students fully agree that practical experience in the projects contributed to more ethical conduct, 15.4% partially agree, and 3.8% said they did not know. In the narratives below, it is

possible to notice discussions and reflections based on the social vulnerability experienced by the migrant population served and the search for solutions in the face of social injustices.

Thus, the students perceive that the practical experience in the projects contributed to more ethical conduct, with 80.8% fully agreeing, 15.4% partially agreeing, and 3.8% stating they did not know. In the narratives below, it is possible to notice the presence of discussions and reflections based on the social vulnerability experienced by the migrant population served and the search for solutions in the face of social injustices.

> Venezuelan people would come to the project's advisory room asking for help, hungry and telling their stories. These were special moments, full of personal openness and respect for others. It was very important to experience this project (D21).
> What stood out was how we were unable to help with basic needs, like people needing food, money for rent, etc., and in some cases, we were left with our hands tied (D17).

The experience in the projects provided students with situations that required ethical action, which facilitated learning related to values such as tolerance, social justice, democracy, and respect for diversity. In this way, students developed new behaviors in response to the real problems they faced, which helped strengthen their ethical values. In their accounts, some students clearly stated that the project brought up issues they had previously ignored. It provided them with a different perspective on society and on themselves, as confirmed in the following statements: "In my communication course, having extension projects focused on migration analysis makes us reflect and understand issues that we might have stereotyped during our formation of opinions" (D23).

In relation to the category of ethical action, participation in the projects gave students experiences and situations that required ethical-civic attitudes, which would not have been possible in the theoretical classroom setting. They had the opportunity to practice values such as social justice, the common good, human dignity, democracy, and respect for the ethnic and cultural diversity of the migrant audience.

Citizenship

Although there is extensive theoretical discussion about the concept of citizenship, in this analysis, we will use Morán-Matiz's (2010) understanding, which defines citizenship as social and political practices, whether individual or collective, that lead individuals to become social actors, agents of change in their own reality and that of others. Through these practices, individuals have the

possibility and capacity for reflection, argumentation, and the resolution of problems related to social issues, altruistic attitudes, and the desire to benefit people in situations of social vulnerability.

According to Morán-Matiz (2010), for the full exercise of citizenship, the individual must embrace values such as solidarity, equity, co-responsibility, justice, alterity, non-violence, mutual respect, and dialogue. In this way, the knowledge of reality is presented as a continuous process that leads to the exercise of citizenship. For Villar (2009) and Morán-Matiz (2010), the model of civic education should unite practice with the development of critical actions, emotional expression, and transformation.

In this direction, to understand whether the students were able to reflect on and better understand the reality in which they live, and if they felt prepared to argue and claim their rights or those of others, they were asked whether their participation in the project allowed them to better understand the migration issue in Roraima. Graph 5 shows the results.

There is linearity in the responses, with the majority believing that participation in extension projects promoted a better understanding of the Venezuelan migration issue in some way. This is confirmed when analyzing the larger scales, where 92.3% totally agree, 3.8% partially agree, and 3.8% partially disagree. The following are some responses that signal this issue:

> In addition to learning a new language (Venezuelan Sign Language - LSV), I had better humanization after the project, I understood the migration process and had a different perspective on it (D7).
> It gave me the opportunity to get to know in depth the arrival of migrants from Venezuela (D13).
> It allowed me to broaden my understanding of what migration means and what it means to be a migrant (D22).

As observed in the statements from D7, D13, and D22, the experience in the projects allowed them to learn about and identify the many different realities surrounding them. These realities are composed of human relationships shaped by social, historical, and cultural contexts, each with its own specificities of gender, social class, ethnicity, origin, needs, and interests. According to Morán-Matiz (2010), the central goal of citizenship education is to promote the development of critical capacities for social action, encouraging the actors in the process to believe that both the present and the future can be reinvented, and that everyone can be a protagonist.

In this way, citizenship education should ensure that the student is able to build knowledge about a specific situation and its complexities, encounter diverse realities, question them, and reconstruct them, feel and act in response to a given context, and influence the reality of that change.

From the transcribed statements, it is evident that the student participants in the extension projects acted assertively and decisively, attempting to alleviate the vulnerabilities of the migrants and alter the local reality:

> I wanted to show the good side of the flow. Show Carmen, for example, who is Venezuelan and is growing more and more professionally here in Brazil, and try to deconstruct this prejudice with information (D4).For the importance of combating xenophobia (D5). For welcoming and helping Venezuelan deaf people (D11).

The statements show an attempt to change the current context through action. Similarly, D24 reported that when asked about his motivation to participate in the project, he explained that after analyzing reports from some local newspapers, in which Venezuelan migrants were the subject, he realized that the migrant population was constantly categorized and included in contexts of poverty, assistance, and violence. He also confirmed that the local media contributed very little to helping Roraima society understand the Venezuelan migration in the state. He wanted to change this reality by producing alternative narratives and creating spaces for dialogue on migration in which Venezuelans themselves would have a voice.

The coordinators were also asked about their perception of the students' understanding regarding issues related to the Venezuelan migration process. They found it somewhat difficult to answer, as it is something they considered hard to measure. C3 reported that the project she coordinates also contributed to many students beginning to understand and reflect on these issues and on Brazilian Sign Language itself, "from the moment they began learning another sign language as well." She added the following:

> I believe that we were indeed able to reconstruct or deconstruct meanings with the core group from MiSordo. We managed to significantly broaden their perspectives on migration issues and human rights, which is not something typically discussed in the Letras Libras program (C3).

Regarding the same question about the ability of extension project students to reflect on and better understand the Venezuelan migration issue, C1 states the following:

> There is a very positive demonstration during our meetings, conversations, and debates of the students' ability to better understand this migratory phenomenon and even our place as a border region. I notice that when their involvement with the project ends, many of them remain in our group. So, to me, that's a good sign that it's a space where they are drawing on certain issues of affinity (C1).

In Freire's view (1971), the human being is in a constant process of humanization, which enables them to critically analyze the reality of the world around them. Consequently, it makes no

sense for a university activity such as extension to move in the opposite direction. It is essential to recognize that we are beings in a continuous process of learning. University Extension provides students and faculty with opportunities for engagement and interaction with diverse social and cultural realities.

At times, these realities may require intervention in order to bring about transformation in response to the challenges faced. Furthermore, they may also lead to academic discussions and scientific production within educational institutions, based on the issues identified through this experience.

In this sense, it is concluded that through their participation in the projects, students were able to better understand the human possibilities of displacement, as well as the circumstances that led hundreds of Venezuelans to emigrate from their country. They also had the opportunity to exercise citizenship by experiencing situations of social vulnerability, which motivated them to act in solidarity, through actions grounded in mutual respect for differences.

Final considerations

University Extension in Brazil was consolidated as a result of student movements inspired by European and American models, which demanded greater engagement of the university with different social groups, aiming to disseminate the knowledge produced within the institution. Due to the fact that the first practices and initiatives were focused on service provision and course offerings, Brazilian University Extension was characterized by an assistentialist approach and, frequently, relegated to a secondary role, not being recognized as a socializing action of knowledge.

However, this research confirms that University Extension is a significant academic practice, offering numerous contributions to the comprehensive educational process of students, as gains in academic, personal, social, and professional domains are clearly noticeable. In many institutions, University Extension is considered a university policy and an important resource for the practice of Social Responsibility in the university-society relationship, as it fosters reflection and aligns the mission and identity of universities with their social role.

Thus, UFRR must support and strengthen the extension network within the institution to ensure the fulfillment of its social mission. A socially responsible university should adopt practices that promote ethical, social, and environmental values, engaging the entire academic community in initiatives that positively impact both local and global communities. Furthermore, it should train

qualified professionals who are conscious, critical, and committed to transformation and collective well-being.

In this regard, it was found that, concerning the students' educational development, the practical experience provided by the projects not only allowed them to bridge theory and practice, but also helped them to develop and enhance skills for professional, personal, and academic growth. It was identified that students who participate or participated in the studied projects have become confident professionals working in areas related to the projects. On the other hand, the development of the projects also contributes to the increase of scientific output during their academic journey. An example of this is the publication of articles related to the implementation and contribution of extension projects to the communities served. The three projects analyzed have produced both academic and scientific output.

Regarding the concepts related to the axis of civic education, it was found that UFRR does not have a conceptual model that guides this type of formation, and the dissemination of these concepts depends much more on the teacher's initiative and the experiences lived by each student than on an institutionalized practice.

Even so, the students participating in the research were able to develop critical skills for social action, with a more humane perspective once they began to understand the reality of social vulnerability in which they were inserted. It was identified that they felt motivated to act in solidarity, ethically and civically, with mutual respect for differences, with the aim of bringing about transformations in the problems faced by the target audience.

There was a clear contribution to professional development stemming from participation in extension activities. Many students directed their careers toward fields focused on social transformation, similar to the work carried out in the projects in which they were involved. The network of contacts established also provided some students with professional opportunities in organizations that are part of the protection and care network for Venezuelan migrants, both within and outside the state of Roraima.

Therefore, social responsibility within a university represents the institution's commitment to carrying out actions that benefit both the internal academic community and society at large. This includes the development of practices and policies that promote social inclusion, sustainability, equity, and respect for human rights, as well as the advancement of research and extension activities aimed at solving relevant social problems. In this way, the university assumes an active role in the professional and civic formation of its students.

References

ARANTES, M. K. *et al*. Contribuições da extensão na formação de discentes dos cursos de graduação da UFPR Setor Palotina. **Extensão em Foco**, Curitiba, n. 30, jan. 2023. Disponível em: https://revistas.ufpr.br/extensao/article/view/83991. Acesso em: 29 jun. 2023.

BENTES, T.; ARAÚJO, P. J. P. ¡Sordos también migran! A invisibilidade de migrantes surdos e o papel do intérprete humanitário. *In*: CBEAL (org.). **Tradução humanitária e mediação cultural para migrantes e refugiados**. São Paulo: Fundação Memorial da América Latina, 2021. p. 59-65.

BEZERRA, G. do N. *et al*. Somos migrantes: experiência de uma rede de apoio a migrantes e refugiados mediada pelas plataformas digitais. **Caderno de extensão** - **Sociedade, ambiente virtual, saúde e bem-estar** - UFRR - RORAIMA, Boa Vista, v. 6, n. 1, p. 17-19, 2021. Disponível em: https://ufrr.br/prae/edicoes. Acesso em: 14 mai. 2022.

FLORES, L. F.; MELLO, D. T. O impacto da extensão na formação discente, a experiência como prática formativa: um estudo no contexto de um Instituto Federal no Rio Grande do Sul. **Revista Conexão UEPG**, Ponta Grossa, v. 16, n. 1, p. 1-15, 2020. Disponível em: https://www.redalyc.org/journal/5141/514162470027/514162470027.pdf. Acesso em: 19 nov. 2021.

FORPROEX - Fórum de Pró-reitores de Extensão das Universidades Públicas Brasileiras. **Política Nacional de Extensão Universitária**. Manaus: ProEx/UFSC - Universidade Federal de Santa Catarina, 2012. Disponível em: https://proex.ufsc.br/files/2016/04/Pol%C3%ADtica-Nacional-de-Extens%C3%A3o-Universit%C3%A1ria-e-book.pdf. Acesso em: 18 nov. 2021.

FREIRE, P. **Extensão ou comunicação?** Rio de Janeiro: Paz e Terra, 1971.

LAVOR FILHO, T. L. *et al.* Responsabilidade Social da Universidade (RSU) no Brasil: uma revisão sistemática. **Educação, Sociedade e Culturas**, Porto, n. 58, p. 11-31, 2021. Disponível em: http://www.repositorio.ufc.br/handle/riufc/60936. Acesso em: 25 jan. 2022.

MORÁN-MATIZ, A. Y. Un modelo de formación ciudadana. Soporte de procesos de transformación social. **PROSPECTIVA** – **Revista de Trabajo Social e Intervención Social**, Cali, n. 15, p. 105-133, 2010. Disponível em: https://doi.org/10.25100/prts.v0i15.1107. Acesso em: 26 fev. 2022.

TALAYER, C. A. L. **Imigrantes e refugiados na perspectiva da Política Nacional de Extensão Universitária: estudo de caso de um projeto de extensão em uma instituição federal de ensino superior**. 2017. 150 f. Dissertação (Mestrado em Gestão Educacional) – Programa de Pós-Graduação em Gestão Educacional, Universidade do Vale do Rio dos Sinos, Porto Alegre, 2017. Disponível em: http://www.repositorio.jesuita.org.br/handle/UNISINOS/6332. Acesso em: 2 jun. 2022.

TAPIA, M. N. **Guia para o desenvolvimento de projetos de aprendizagem e serviço solidário**: edição brasileira: Buenos Aires, marzo 2019/Maria Nieves Tapia; editado por CAYSS – 1. ed. Ciudad Autónoma de Buenos Aires: CLAYSS, 2019. Disponível em:

https://www.clayss.org.ar/04_publicaciones/Manual_Brasil_Aprendizagem_Solidaria.pdf. Acesso em: 3 jun. 2022.

TAVARES, C. de. **O ensino de português como língua de acolhimento e seu papel como facilitador do processo de integração de imigrantes venezuelanos em Roraima**. 2019. 63 f. Monografia (Graduação em Relações Internacionais) – Universidade Federal de Roraima, Boa Vista, 2019. Disponível em: http://ufrr.br/relacoesinternacionais/index.php/component/phocadownload/category/15. Acesso em: 14 jun. 2021.

VALLAEYS, F. Responsabilidade social universitária: uma definição prudente e responsável. **Colóquio: Revista do Desenvolvimento Regional**, Faccat, Taquara, RS, v. 14, n. 2, jul./dez. 2017. Disponível em: Disponível em: https://seer.faccat.br/index.php/coloquio/article/view/723. Acesso em: 2 dez. 2021.

VALLAEYS, F. Que significa responsabilidade social universitária? **Estudos: Revista da Associação Brasileira de Mantenedoras de Ensino Superior**, Brasília, DF, v. 24, n. 36, p. 35-55, jun. 2006. Disponível em: https://abmes.org.br/arquivos/publicacoes/Estudos36.pdf?form=MG0AV3. Acesso em: 3 dez. 2021.

VALLAEYS, F.; CRUZ, C. de la; SASIA, P. M. **Responsabilidad social universitária**: manual de primeros pasos. México: The McGraw - Hill Companies; Inter-American Development Bank, 2009. Disponível em: http://blog.pucp.edu.pe/blog/wp[1]content/uploads/sites/54/2012/05/manual_digital_bid_rsu.pdf. Acesso em: 8 de set. 2021.

VILLAR, J. **Responsabilidad social universitária:** nuevos paradigmas para una educación liberadora y humanizadora de las personas y las sociedades. Responsabilidade Social, Brasília, v. 4, n. 4, p. 27-37, 2009. Disponível em: https://www.unrc.edu.ar/unrc/psc/pdfs/biblio/2.%20Javier%20Villar.pdf. Acesso em: 14 jun. 2021.

_____