

## Humanistic Education and Social Responsibility in Alumni from Jesuit Universities in Mexico. An Exploratory Study

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### Abstract

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This text addresses the issue of humanistic education with an emphasis on social commitment and responsibility. It presents the results of the first qualitative phase of more extensive research which also includes a quantitative phase. The overall investigation seeks to determine the effects of the humanistic education in the alumni of the Jesuit University System in Mexico. This paper presents the primary results of the exploratory qualitative phase that was carried out through semi-structured interviews to 53 alumni of different majors and generations, from the Universidad Iberoamericana campuses in Mexico City, Puebla, León, Toluca, and Tijuana. The analysis done highlights the figure of the teacher as a critical part of the humanistic education, as a promoter of students' reflective and ethical thinking. Moreover, it also points out the importance of core curriculum humanistic courses regarding their power to enhance interdisciplinary dialogue, intellectual openness and personal growth, as well as for flourishing sensitivity, empathy, and awareness about social problems. For those reasons, students may become committed to social issues later in their lives as alumni.

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**Keywords:** Alumni assessment, humanistic education, college education, values education, social responsibility, volunteer activities.

### 0. Introduction

Numerous studies examine the relationship between alumni and the labor market that seek to account for the usefulness, accuracy, and relevance of the knowledge, skills, and abilities that alumni had acquired during their stay at the college (Pascarella & Terenzini, 2005). The institutions approach the alumni to support the curricular changes, and for their part, the accrediting entities insist on the need for this type of studies (Aldana et al., 2008). The present research, however, provides a different angle for it focuses not on the job competencies acquired by the alumni during their college years, but on the academic opportunities for personal growth that they received in the university. It focuses mainly in the humanistic core curriculum courses and other experiences such as social service, which inspired and encouraged students to take actions in favor of others facing social disadvantages (Vallaes, 2009; López A. et al., 2010). Social awareness and responsibility is a particular concern in a Jesuit educational model, as well as bringing opportunities for students' integral development so that they can positively interact with others. That is to say; this study focuses on evaluating the influence of the humanistic core courses that the educational model of the Universidad Iberoamericana includes in the curriculum of all majors offered at the Bachelor's Degree level.

The research team designed a study based on a mixed methodology. The first part, which is the one that is being presented now, was an exploratory qualitative study that was carried out through semi-structured interviews to 53 alumni from the Universidad Iberoamericana campuses all around the country: Mexico City, Puebla, León, Toluca, and Tijuana. The results are presented through the categorization, analysis, and interpretation of the answers given by the alumni in the interviews.

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The most important categories of analysis have allowed later the construction of a closed responses-questionnaire. More than 1200 alumni answered that questionnaire via the Internet, and the information was gathered and analyzed statistically during the second phase of the project.

### **1. Research problem**

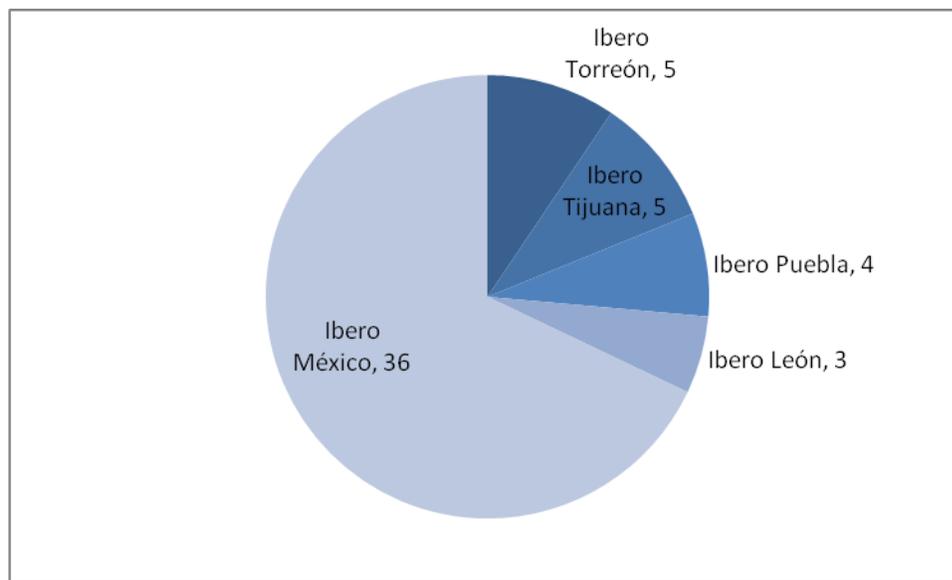
The research problem is related to the tensions that exist between systems and individuals; between the forces of the macrostructures that perpetuate situations of injustice. It is also related to the contradictions among the educational intentions of a university that wants to train proficient professionals for the labor market but, at the same time, wants them to become sensitive and committed to the causes of justice, human rights; the defense of personal dignity and the search for the common good. As for the studies about Jesuit alumni, Dr. Muñoz Izquierdo (1991, 1993), coordinated several quantitative focused research projects in which alumni of the Iberoamericana University in Mexico City were compared with alumni of other similar private institutions to look for differences about their perception of social justice and social responsibility. The results of those studies did not indicate a different orientation of the alumni among Jesuit and non-Jesuit institutions. However, these results showed the concern to improve the quality of education to achieve a more significant impact in the field of social commitment, so this research intends to contribute to that area of concern. Because Muñoz Izquierdo studies were quantitative focused, one considers necessary also to add a qualitative perspective that can distinguish nuances in the conception of social commitment and responsibility as well as to identify other elements of humanistic education.

Hence, the present research does not intend to compare alumni of Jesuit universities versus alumni from non-Jesuit institutions, as Dr. Muñoz Izquierdo did, but instead, to analyze the influence that Jesuit education has left in them. The intention is to provide elements of qualitative order to investigate in a more in-depth and timely manner the elements that intervened in the integral development of the former students and how they managed to translate these elements into their daily lives. The central research question was formulated as follows: How do the alumni value the humanistic education and the sense of social responsibility that they built during their college studies, and how does it influence their daily lives, both personally and professionally?

From this question, the research team formulated the following general objective: To characterize the outcomes of humanistic education and the sense of social responsibility that former students attribute to Jesuit education during their college years.

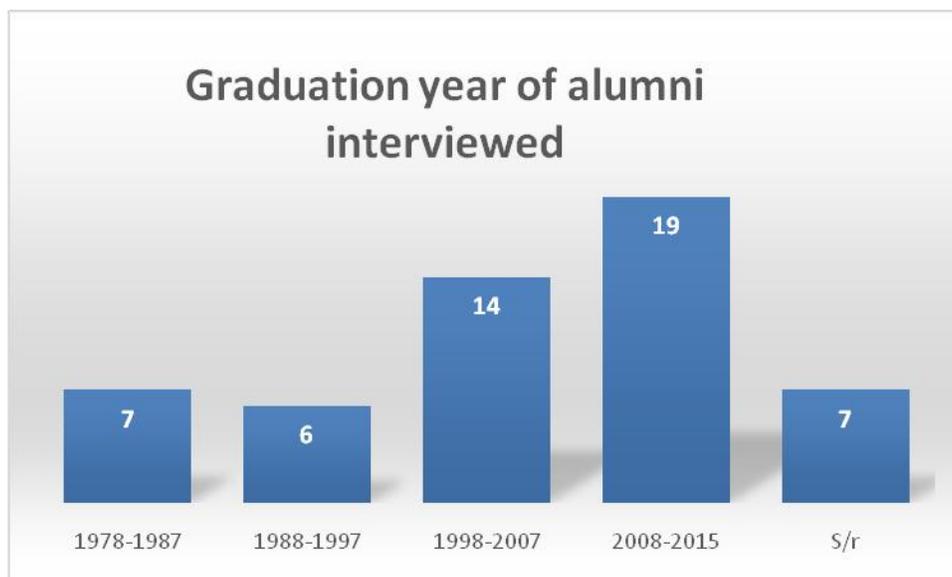
### **2. Methodology**

The phase that is now discussed was carried out through open semi-structured interviews. The interview script was prepared by the research team and consists of 21 topic questions whose purpose was to gather the alumni perceptions about the humanistic education they received during their college years, mainly through humanistic core curriculum courses. The interviews were conducted and analyzed during 2016 and 2017, and the final report was ready in February 2018, but it has not been published yet. One gathered participants by means of an open invitation through social networks, mainly LinkedIn and Facebook. The research team used the technique of "snowball" to ensure participation of alumni coming from all the Bachelor's degrees offered by the different Jesuit universities in the country. The goal was to gather 50 interviews, but one was able to reach 53. Interviews included alumni of different generations and majors, coming from the campuses of Mexico City (36), Puebla (4), León (3), Torreón (5) and Tijuana (5), according to the following distribution:



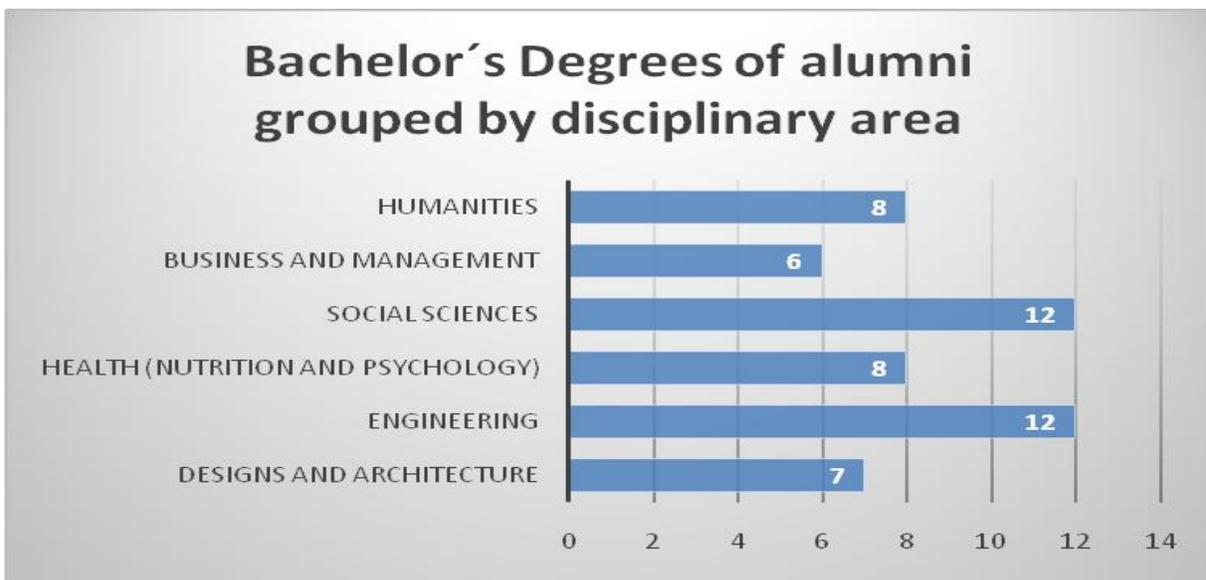
**Figure 1. Alumni distribution by campus**

As can be seen in the chart in Figure 2, the sample was composed of people who finished their studies from 1978 to 2015. The oldest generations, which cover the decades from 1978 to 1997, were represented by 14 informants who constitute 26%, while the youngest cover the decades from 1998 to 2015 and constitute 62.21%, being the Mode the most recent cohort, which covers the years from 2008 to 2015. Seven people (13.46%) did not answer this question.



**Figure 2. Graduation year of alumni interviewed**

As it can be seen, for the most part, informants are not digital migrants, but instead, information technologies are part of their daily reality since they were very young or even since they were born. As for the careers covered by the sample, practically the entire spectrum of Bachelor's degrees offered at the different campuses in the country is covered. The graph of figure 3 shows the majors of the former students, grouped by disciplinary-professional area.



**Figure 3 Bachelor's Degrees of alumni grouped by disciplinary area**

The interview guide consisted of twenty-one open questions (See Annex 1); the interviews were collected through recordings and, in few cases, responses through e-mail. Once transcribed, the research team prepared a new document, in which data was organized, taking as axis the 21 questions so that each question grouped the answers of all interviewees. This text was called "Master Document" Then the lines of the document were numbered to be able to extract the quotes and refer them correctly. All informants were identified with a password to protect their identity and ensure confidentiality. Then, the research team proceeded to review and interpret the information given, to figure out the most important categories and semantic networks from the discourse of the interviewees. For this purpose, analysis matrices were elaborated, such as those proposed by Huberman and Miles for qualitative analysis. In these matrices, the codes were established inductively, supported fundamentally in the same words used by the informants. The research team decided to divide itself into pairs and assign each pair of researches the interpretation of two or more questions, although in some cases, and for reasons of time, the interpretation was carried out by a single researcher. Nevertheless, all interpretations were examined and discussed by the whole research team.

The research team was composed of six faculty members and two research assistants. The team reviewed and validated the codes that couples were establishing, and conceptual maps were drawn up to represent these semantic networks graphically. In the end, the most valuable contribution of the qualitative phase set the basis for the construction of an additional instrument consisting of multiple choice questions. This instrument was used to carry on the quantitative phase of the research, as explained before.

### 3. Discussion of results

It is essential to warn the reader that this section will not address the information of the whole questionnaire because it exceeds the space limits. This paper only discusses the results of those questions that portray the most relevant features related to research purposes.

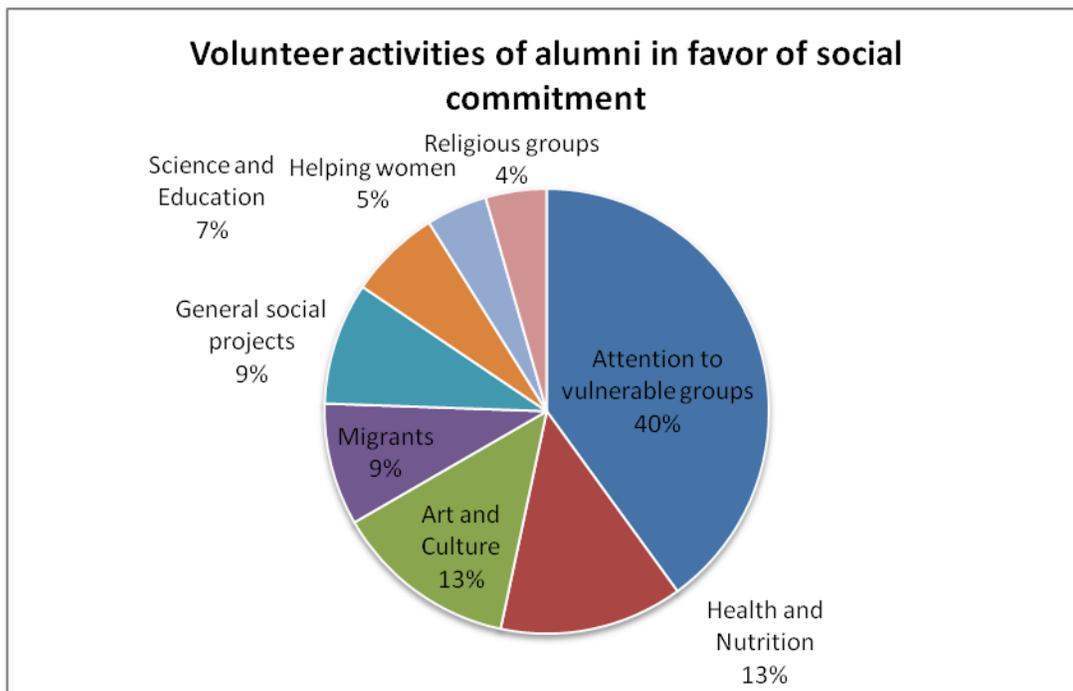
#### 3.1 Social Responsibility Activities of Alumni

The first thing to point out is a portrayal of alumni current activities of social responsibility. The analysis was made on the categorization and interpretation of questions 5, 6 and 7 of the interview guide since the answers were linked to the same topic. In general terms, it can be verified that alumni participate significantly in activities related to social issues either directly or indirectly, since 45 out of 53 (85%) volunteer in civil society organizations and in activities of diverse nature which have to do with social benefits. The range of fields of participation is extensive, including education, science, health, culture, art, religious groups, and so forth. The activities carried out in favor of communities in need have to do with migrant populations, homeless, drugs and alcohol abuse, poor single mothers, intra-family violence problems, to mention few.

For example, 18 alumni belong to organizations that work attending vulnerable groups, by giving financial support or working directly with them. For example, this informant points out: "I helped the *Juconi* organization to obtain resources, and I supported the funding campaign to reach donors. *Juconi* is dedicated to helping children with family violence". Two interviewees actively participate in groups that help women who suffer violence. "Yes, the civil association that I direct (...) we have 70 people in social and labor skills for pregnant teenage women or for recovering adolescent rescued from abuse and abuse, in the process of social reintegration".

Four alumni dedicate time and work in organizations related to migration: "I am a lawyer for the migrant shelter "La 72", in Tenosique, Tabasco."

Six alumni belong to groups related to culture and art, such as the *Hilandoarte Foundation*, which helps a group of artisans from Oaxaca to design their logo and market their products.

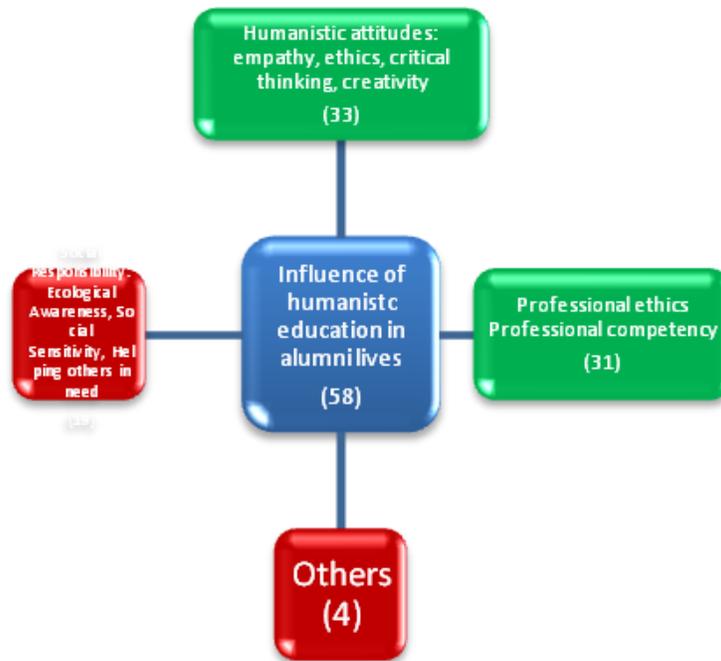


**Figure 4. Volunteer activities of alumni in favor of social commitment**

Out of the 53 alumni, only seven people reported not volunteering at present in social benefit tasks, and one did not answer the question. The high presence of volunteer activities of social benefit is a good indicator of alumni sensitivity to the problems that are experienced in the country. In this sense, it could be hypothesized that the students of Jesuit institutions may have second learning, that of the subjects that correspond to their curriculum and that of the humanistic education, which is intended to give a vision of Mexico's main social problems. The sense of social responsibility is fostered by activities that promote contact with reality, such as situated learning, in which the context and culture have a determining role (Díaz Barriga: 2003, 2006). Another strategy is service learning, in which experiences are developed based on the needs of vulnerable communities in such a manner that students expand their understanding horizon and act accordingly to meet them.

### 3.2 The influence of the university on students' humanistic educations and social commitment

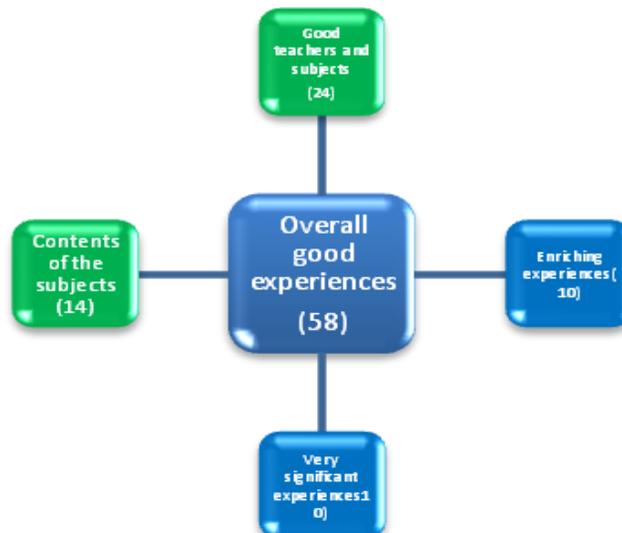
Regarding this issue, only one interviewee said that the university did not influence him, while the remaining 52 stated that the education they received translated into a humanistic attitude (33 mentions). Informants pointed out that this kind of education emphasizes the need for becoming more emphatic. They also mention the importance of taking ethical considerations into account for their professional exercise (31). The third category in order of importance refers to the social commitment (19) that, in the opinion of the alumni, the university fostered in them. The following conceptual map shows the categorization of informants' answers regarding these matters:



**Figure 5. Opinions of alumni about the influence of humanistic education in their lives.**

Regarding the positive influence, a very significant response in this sense is the following: "I cannot imagine my education, especially in my profession, without a humanistic background. It has given me many tools to understand and help people, which in the end is what I look for as a psychologist. It has also given me the opportunity to think on my own, to protest against things that seem unfair and inhumane, I think the Ibero gave me this opportunity to realize many realities." -Can you give us a concrete example? -"I am a more compassionate and much more centered person; I believe that I was able to know not only my reality but many realities, which has helped me infinitely in my profession and my personal life. I can also say that the humanistic education made aware of being part of society, a feeling of looking for the common good. I have concerns for my country and for the society that mobilizes me to search for special kind of jobs in civil associations." Another shorter testimony also shows how the humanistic and social commitment aspects are included in the profile of the alumni: "I think it has made me, first of all, to relate better with people without so much prejudice, without expecting people to be as I want and at the same time, caring as I do for my environment, for social justice, I say, in what everyone can contribute, right?"

**3.2.1 The good experiences in the core curriculum humanistic courses**



**Figure 6. Opinions of alumni about good experiences in humanistic courses**

Regarding the means to achieve humanistic education, question 15 inquires about the experience of the alumni during their college years, specifically in the core curriculum humanistic courses. This question highlights 58 responses, some of them of quite a narrative density. They are presented in a gradation ranging from very incipient memories, referred only to the name or general subjects with some very vague positive comment, passing, in second level, to the category that was named, as "enriching experience", which includes short stories about positive aspects of the course in question detailed by the informants. Example of this type of answers is the following testimony: "A {subject} of literature where we reviewed several basic authors, the part that nurtured me a lot was the interaction with others, those classmates of Communication Major and their points of view when explaining or speaking about a book. I learned a lot from others; I also made great friends."

A third analytical category was labeled "good teachers and content." It grouped those testimonies which referred to the courses experience in a more accurate manner. Attention was drawn to the capacity of the interviewees to remember details: it is remarkable that 15 out of 53 interviewees could reach this level of detailed memory of the good experiences they had in the subjects of humanistic education. As a sample of this kind of answers we have the following testimonies: "Well, I think the "Interpersonal Relationships" course, because apart from being a teacher, I think she was very concerned about her students, and maybe it could be because of her degree, because of her profession, that she was a psychologist, but she helped me. By that time, I had psychological, sentimental and all kinds of problems and she noticed it, she approached and practically I could say that she gave me free therapy sessions, so she helped me a lot, and definitively until now, I remember her name. Definitively she had a positive impact on my life, and I continue to thank her (...).

A fourth category, labeled as "very significant learning activities," referred to answers of a greater narrative density in 10 testimonies that described these experiences, for example, the following: "(...) Also, then I took one (course) that is called "Music and mankind" (...) we exposed different styles of music in class; He (the teacher) made us go to concerts. The final assignment was to choose an example of music that expressed our inner and profound self. It happened that year; I think I came back to Tapachula by the Easter holidays. I went there to see my dad who also was a university professor. When I was saying goodbye to him, he said, "go in my name" and at that moment of the meeting in the central Tapachula plaza musicians were playing marimba. I swear It was a severe emotional blow for me because that music took me back to my roots; I had forgotten what I had lived with the marimba and I recalled it thanks to that course and the words of my teacher about expressing our inner self. So I returned to Mexico, and I presented my music: two records of marimba, Chiapaneca, and Guatemalan, to the class it in such a way, that I remember that two or three of my classmates ended up with tears after hearing me and my music. I said, look, this music is my roots, my childhood, my town, my place of origin (...) I remember that moment with much love."

To the 58 testimonies of good experiences it is necessary to add 22 more comments that, without narrating a concrete experience, indicated that the subjects of humanistic formation were in general a success because they offered students spaces of reflection and coexistence, mainly when excellent teachers conducted them, for example: "You took classes with people of any other majors, and you talked about something that you were never going to talk about in your career, then at the end of the day, we built a space for discussion, analysis, study, and coexistence that would not have happened anywhere else. They were people of different semesters and majors, with different academic interests and there was a point where we talked, discussed, analyzed and did teamwork about things entirely unrelated to what we were studying in our majors".

### **3.2.2 The bad educative experiences during college years**



**Figure7. Opinions of alumni about bad experiences in humanistic courses**

In contrast to the overall topics mentioned above, there were also memories of bad experiences, among which highlights 17 opinions of alumni about the lousy pedagogy and the bad teachers. "(...) The teacher of Social problems class did not get involved with us, nor moved from his desk nor interested in who we were. The other one was a History of Mexico class about the conquest; it seemed to me a very stereotyped vision of the conquest. Perhaps the subject was interesting for the general public because they found out about things they had never heard." These adverse experiences are also related to the lack of academic challenge (6 opinions), boredom and overly theoretical perspective (4 opinions), which together builds the idea of being "stuffing subjects." The following testimonies express these complaints:

"... then that is the bad thing that I feel about almost all the humanistic courses that I took, almost all of them were filler; I insist, but I do not think it's a matter of the students, I feel that not because you are a historian or have studied much literature you can teach those subjects."

When grouping the codes related to a bad experience, it is seen that they were linked to bad teachers in 33 of the cases, that is, in 68% of the mentions of a negative experience. The rest is made up of other factors such as misinformation, the restricted offer of courses and schedules, and particularly, the lack of disposition or attitude of the student. Examples of bad teachers are the following: "(...) There was sometimes a lack of teacher commitment. Of the "Man and death" course, I perfectly remember that she was a teacher who got a little bit of a bad mood, she was a lady of fifty-something years, she got in a bad mood when someone thought differently from her. Besides, you (as college student) are in that age that you can laugh about almost everything, so we didn't take things seriously, and it became a fight against her because we were already mocking (...) because when you are a student you have an extreme power, and you can finish the teacher."

"I have a complaint, I had a teacher with the last name C (...) who first asked who was in favor or against abortion and from that gave us our final grades (...). Abortion does not scare me, but what did bother me was that he always tried to impose his religious, Christian belief, over the rest of the opinions of the students. Some students limited themselves not to comment because they were afraid of the teacher, that is the bad experience."

As can be seen in these testimonies, bad experiences related to teachers revolved around their lack of connection with the students, due to factors such as the generation gap, a lousy pedagogy or the attempt to impose ideas, restrict student's freedom and not allowing express themselves. Moreover, on the contrary, good formative experience had to do with the ability of the teacher to connect with the students, to enroll them in the topics, to let them express freely and to promote active methods that encourage their participation and involvement.

On the other hand, a bad experience is also caused when the teachers are permissive, cannot control the classroom discipline, or they lack seriousness and commitment. In that sense, we have the following testimonials: “For example, (the course about) “Psychosocial,” the teacher was a good person, but nobody paid attention to him. Of the 32 classes, I think we had only five. If teachers do so, they lose much respect.”

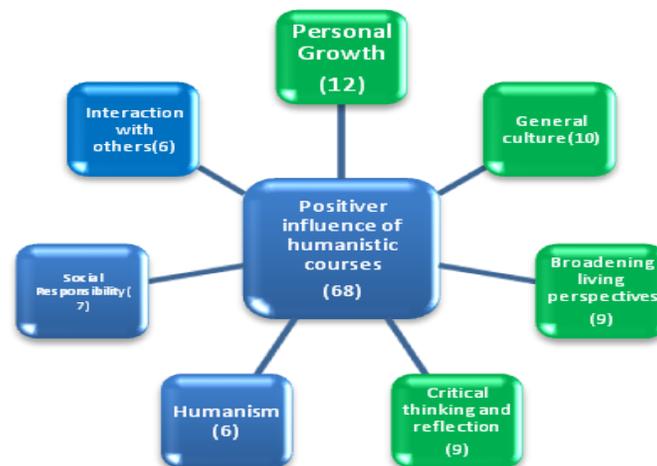
“(…) Afterward, the class seemed like summer camp because we were chatting all the time with everybody, (...) as our professor lacked a bit of formality.”

However, it is not considered that deficiencies were only the responsibility of the teacher, because although the dominant opinion was in this sense, there were four testimonies that considered that the students, because of their lack of commitment, responsibility, and effort, were also responsible for not having seized this opportunity, mainly due to their lack of maturity.

Fortunately, considering the difficulties of introducing in the curriculum subjects that the students do not perceive as related to their professional major, in heterogeneous groups in which students of all major mix, the testimonies of pedagogical failures are much less than the success stories.

### 3.3 Contribution of humanistic education to the professional field

Thus, regarding the influence of humanistic education courses to their professional training, 94% of alumni (49) referred to as a positive influence, whose examples were mentioned on 68 occasions. Only three alumni affirmed that these courses had not had any impact on them, neither positive nor negative. The main categories of this positive influence are shown in the following scheme:



**Figure 8. Alumni ‘opinions on the favorable influence of humanistic subjects**

There is a great variety of answers which were grouped into ten categories, as shown in figure 8. Among the most important are the answers that have to do with the influence of this type of subjects in the integral education and personal development of the interviewees. One group of answers (6) referred to the general label of "humanism" as a contribution to their education without giving more details. Twelve testimonials were grouped in the category "personal development" because they say that, thanks to these subjects, the interviewees experimented an evolution that helped them to become better persons in issues such as being more empathic, more tolerant, and even, to change the course of their lives. An example of this type of eloquent testimonies is the following: “Yes, especially the course I told you, "Atheism and death"; that subject changed my life, the reality, (...) and my tendency towards humanism and towards the spiritual theme I believe that it began there. Other people that you may interview would tell you that it influenced little or a lot, I tell you that those humanistic courses, especially the one about atheism, changed my life.”

Alumni also recognized the contribution of the humanistic core curriculum courses as an opportunity to give them a deeper general culture (10 opinions), having helped them to broaden their life perspectives (9) and have promoted their critical thinking (9). These categories grouped a set of testimonies that register a gradation that goes from the mere acquisition of knowledge and culture to addressing a political stance about social reality. The alumni referred that these courses, by opening their panorama with new knowledge and areas of interest, positively influenced them.

The words "see" and "open" are constant in this type of testimonies. Nine answers were more specific in saying that, thanks to the humanistic courses, alumni acquired intellectual habits related to the analysis and the "critical reflection of reality." It means that they became sensitized to the context, the problems of social justice, the search for relevant criteria to make decisions, and their ability to question and argue. Here the words "critical" or "critical thinking" were important clues to categorize the answers given. Testimonials that exemplify the latter are the following: "Yes I was shocked, if I had not enrolled them (humanistic courses) I would not be able to understand many things, it is like I did open up a little bit the ideas or the head to understand other concepts that I was not familiar with".

"Yes, the one (course) I liked the most was called "Dignity and human existence." I liked that one because many social paradigms were treated as taboos. As we were from several majors, new feedback was made, I got to know many points of view that until that moment I had not known, that kind of experience nurtured me a lot (...)"

"Yes, critical thinking, the sense of social justice and respect for diversity."

Regarding social commitment, the distinctive feature of this category is that alumni said that their personal and professional actions at present still take into account the conditions of the most disadvantaged, seeking to promote greater justice and avoid committing injustice. These sets of answers are unlike the others in the sense that in this case, one can perceive that the sense of the "other" is present as a constant reference for decision-making. That is why these kinds of responses are considered to express the most advanced level of critical consciousness. A sample of them are these testimonies: "... because I can tell you, without false modesty, that I try to make my acting and my work to impact positively on others, from the personal point of view, from the family point of view and the labor point of view."

"Yes enough, (...) So much that at the time of my professional practice, I saw everything with the purpose of giving my special contribution to those who are in poverty and social disadvantage, those who are the vulnerable parts of society".

### **3.4 Importance of the subjects of humanistic education in the curriculum**

The alumni were also asked if, from their perspective, they considered that this type of subjects should continue to have a presence in the undergraduate curriculum nowadays. There was not a single negative response. The 53 agreed that this type of subjects was essential in the curriculum. On 32 occasions they emphasized that these courses are a crucial element for humanistic education, ten affirmed that these courses are the basis for the promotion of interdisciplinary dialogue. Seven opinions pointed out that learning generated in these subjects are useful for individual's better performance in the workplace. Twelve testimonies were especially emphatic in considering that this type of subjects accomplishes the formative purposes of college.

Four interviewees also stated that although during the formative period of their college years they did not value these subjects so much, they later discovered, signified and valued the importance of their presence in the curriculum and to what extent these courses have contributed to what alumni are the day from today.

## **4. Conclusions**

The first thing that draws attention in this study is the remarkable concordance and even, in some cases, similarity, between the answers issued by the alumni interviewed and the opinions that the students have about the core curriculum humanistic courses. In effect, student's opinions were collected and analyzed in another research project called "Valuable learning for humanistic education. The voice of the students" (Patiño et al., 2015). That research reported the importance that regular students gave to humanistic courses, as well as the most valuable learning they said they had obtained from the courses. Students responses are very similar to those given by the alumni in this new research, namely: both groups of informants recognize that the courses gave them a deeper general culture and new knowledge, they broadened their intellectual, aesthetical and moral horizons and perspectives, they promoted their critical thinking, sensitivity, social commitment, and responsibility, among the most relevant outcomes. The opinions of the alumni interviewed does not differ fundamentally from that of the students, and they even gave higher importance to the courses when they recognize that what they most appreciate was a humanistic education and social responsibility acquired during their college years. In their opinion, these topics highlight a difference with other non-Jesuit universities.

Secondly, both investigations highlight the centrality of the teacher as a key to achieve the desired educational effects. Alumni were asked about what they considered most important in the humanistic courses, whether the teacher or the content. The majority pointed out that even though the content is important; the essential ingredient is a good teacher, one who can manage excellent learning strategies.

It can be considered reasonable for students to recognize and admire their excellent teachers, and even take them as models of behavior, but it is a more noticeable fact when alumni can remember their former teachers' names, the subjects they taught, and even their classroom experiences, quite vividly despite the time elapsed since their college years. It indicates that teachers, for good or bad, left a footprint on their student's mind hard to erase. The dynamism, enthusiasm, and ability of the teachers to open and touch their students' hearts could be the central axis of educational success since it is not only a matter of acquiring new knowledge but a challenge to transform consciousness and hearts.

Thirdly, it is necessary to highlight that, just as the figure of the teacher with sound pedagogy and good exciting subjects have much weight in the appreciation of both, students and alumni, there is an evident absence of the importance attributed to the use of technological resources in teaching. This issue has no presence or significant weight in the alumni stories about their excellent class experiences. This omission highlights at least two things: first that the oldest alumni belong to pre-digital generations, so they are not used to think in technological devices as a matter of importance. Secondly, that, after all, digital technology is a means, a useful tool that can help to promote learning processes, but that the essential clue to the humanistic education is the possibility to interact with others in a face-to-face basis. All testimonials dealing with sound, transformative experiences were based on human interactions that had a decisive influence in building self-identity. The human person is fundamentally a relational being in need of emotional bonds, dialogue, and communication.

The importance to improve human interaction can be a wake-up call for teacher training programs that emphasize the need for learning how to use new technologies in the classroom as the main point of interest. Instead, it could be worthy of proposing training programs that include improving teacher's personal development in their assertive communication, conflict solutions, self-regulation, self-knowledge, and other social-emotional skills that positively enhance human interactions. That type of training could strengthen the teacher's personality and give them better tools to interact with their students in a more constructive way. Likewise, training in methodologies that involve personal interaction at a deeper level of communication, such as those that emphasize the construction of learning communities, collaborative methods or Socratic dialogue may have a more significant impact on the quality of teaching rather than learning the use of platforms, software, and other digital resources.

Fourthly and also derived from the centrality of the teacher's figure, the opposite is found with the same force: it is the mark left by a bad teacher in the student's mind. These testimonies lead us to reflect on the way in which the factor of time exerts a significant influence on the opinion and judgment of the people. The same alumni who during their college years put pressure on their teachers not to demand them too much in these humanistic subjects, and who did not take those courses seriously, are the same who now regret that their teachers would not have been strict enough with them so they would not have a chance of missing this educational opportunity. The combination of teachers who do not take their role seriously with students who do not assume the commitment to learn tends to result in a pedagogical failure that alumni regret years later. This is especially relevant in the case of subjects such as the humanistic ones, whose immediate usefulness is not evident for the college student and perhaps not even for the same teacher who succumbs to the pressure to reduce the level of academic work by below the line that allows a truly and relevant growth experience.

Fortunately, in general terms, the alumni interviewed considered that the humanistic courses are fundamental and that their presence in the core curriculum must be maintained and even strengthened. Most notably, this information seems to demystify the belief among regular students that these courses are "stuffed" or of very "local" importance. It has been fascinating to assess the alumni recognition that the humanistic courses had a positive impact on them, both in their intellectual and moral personal development which increased their social commitment and responsibility.

The way that alumni told their stories draws attention. Expressions such as "the course changed my life," "it opened my eyes," "it sensitized myself very much," and similar, are used to recognize that the humanistic courses had a critical weight in their personal development. This fact is remarkable if one thinks that their presence in the curriculum is less than 10% of the total courses that constitute a Bachelor's Degree Program.

Another interesting finding, which coincides with authors like Dewey (1996) and Marzano (2005), is the power of the environment. Alumni perceive in the Ibero University there is a climate of freedom and acceptance that gives them a sense of security and belonging, which, in turn, favor the flourishing of positive human interaction and learning.

Finally, it is interesting to note that the positive impacts referred by alumni are aligned with the learning objectives of these courses, showing a very interesting congruence in the conception of what humanistic education is. That is remarkable, especially if one considers the number of students, professors, and courses offered at the Iberoamericana University not only in Mexico City but Puebla, León, Tijuana, and Torreón. It must be pointed out that this coherence also appears through the different generations that this study covers. These factors make alignment even more surprising, in such a manner that one can assume that the institution as a whole has been able to articulate, implement and disseminate its humanistic educational model and that it has succeeded in making teachers becoming its convinced promoters. Thus, the message of Jesuit humanistic education seems to be capable of permeating different administrative instances, different campuses, different generations, and different contextual conditions.

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