

# University Extension as a Humanist Mediation for Drug-Addiction Prevention

## *La Extensión Universitaria como mediación humanista para la prevención de la drogadicción*

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Fecha de recepción: 17.02.2026

Fecha de revisión: 29.03.2026

Fecha de aprobación: 04.04.2026

Cómo citar: Quiñones Aguilar, M., Ochoa Leyva, Y., & Pérez Campaña, M. (2026). University Extension as a Humanist Mediation for Drug-Addiction Prevention. *Espergesia*, 13(1), 73-85.

<https://doi.org/10.18050/rev.espergesia.v13i1.4534>

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### Abstract

University Extension is one of the substantive functions capable of articulating comprehensive training with the prevention of drug use; however, its humanistic potential is often diluted in informative and moralizing practices. This qualitative, exploratory and theoretical-practical study aimed to characterize the educational work of drug addiction prevention developed by the University Extension at the University of Holguín (Cuba) and to explore the perception of teachers and students about preventive activities, between 2023 and 2025. 16 teachers linked to extension, intentionally selected, and 140 students from first to third year chosen through stratified sampling in the Faculty of Computer Science and Mathematics participated. Semi-structured interviews, perception surveys, participant observation, documentary review, focus groups and analysis of creative products were used; The information was processed through thematic content analysis. The preliminary results suggest that students perceive traditional preventive actions as repetitive and insignificant, and that they value listening spaces where prevention emerges from an authentic bond. The analysis made it possible to systematize four humanistic dimensions —dialogic, narrative, community and ethics of care— and two extension devices of our own design: the elective subject “Health and quality of life” and the project “SATURDAY UHO”. It is concluded that University Extension can become a humanistic mediation of prevention when it goes beyond the logic of informative talk and is oriented towards listening, dialogue, community and care for others, without substituting clinical, epidemiological or structural policy approaches.

**Key words:** University Extension; Drug Prevention; Humanistic Education; Ethics of Care; Health Promotion; University Students.

### Resumen

La Extensión Universitaria constituye una de las funciones sustantivas capaces de articular la formación integral con la prevención del consumo de drogas; sin embargo, su potencial humanista suele diluirse en prácticas informativas y moralizantes. Este estudio cualitativo, exploratorio y teórico-práctico tuvo como objetivo caracterizar la labor educativa de prevención de la drogadicción desarrollada a través de la Extensión Universitaria en la Universidad de Holguín (Cuba), así como explorar la percepción de docentes y estudiantes sobre las actividades preventivas realizadas entre 2023 y 2025. Participaron 16 docentes vinculados al trabajo extensionista, seleccionados mediante muestreo intencional, y 140 estudiantes de primero a tercer curso de la Facultad de Informática y Matemática, elegidos mediante muestreo estratificado. Se emplearon entrevistas semiestructuradas, encuestas de percepción, observación participante, revisión documental, grupos focales y análisis de producciones creativas; los datos se procesaron mediante análisis temático de contenido. Los hallazgos preliminares sugieren que el estudiantado percibe las acciones preventivas tradicionales como repetitivas y escasamente significativas, y que valora los espacios de escucha en los que la prevención surge de un vínculo auténtico. El análisis permitió sistematizar cuatro dimensiones humanistas (dialógica, narrativa, comunitaria y ético-asistencial) y dos dispositivos extensionistas originales: el curso electivo «Salud y calidad de vida» y el proyecto «SÁBADO UHO». Se concluye que la Extensión Universitaria puede convertirse en una mediación humanista para la prevención cuando supera la lógica de la charla informativa y se orienta hacia la escucha, el diálogo, la comunidad y el cuidado del otro, sin sustituir los enfoques clínicos, epidemiológicos o estructurales.

**Palabras clave:** extensión universitaria; prevención de drogas; educación humanista; ética del cuidado; promoción de la salud; estudiantes universitarios.

## INTRODUCTION

University Extension was born linked to the purpose of thinking, writing and transforming social reality. The popular universities movement in England, France and Belgium at the end of the nineteenth century and, above all, the University Reform of Córdoba in 1918 conceived extension as a dialogue of knowledge between academia and the people, aimed at forming citizens committed to change (Tünnermann, 2007). In Latin America, this tradition was based on a conception of education as an ethical act of service to others and, in the Cuban case, on an idea of the university as a space for comprehensive training, where extension is intertwined with academic, work, and research (Carlín-Chávez et al., 2019; Núñez Pérez et al., 2024). Despite this early social inclination, it took several decades for the prevention of drug use to be explicitly incorporated into the extension agenda.

The prevention of drug use is currently a sustained challenge for higher education. Recent literature documents that substance use and mental health problems affect the well-being, performance, and trajectory of university students, and calls for institutions to review their prevention and intervention protocols (Castillejos López, 2024; Santiago Lorenzana et al., 2024). In the Cuban context, studies on risk perception among university students underscore the need for sustained and contextualized training actions (Galarza et al., 2024). The problem is not only the magnitude of the phenomenon, but the way in which universities respond to it.

The predominant approaches have inherited two traditions of great value: social epidemiology, which maps risk and protective factors, and behavioral psychology, which trains life skills (Becoña Iglesias, 2002). However, when these models are translated into purely informative, moralizing or frightening practices, they tend to reduce the young person to a set of variables – low self-esteem, peer pressure, misinformation – and conceive of prevention as an external intervention that corrects deficits. The evidence on fear-based messages is ambivalent to say the least: recent systematic reviews show mixed results and warn that such messages can lead to desensitization, reactance, or loss of credibility of the source (Esrick et al., 2019). In any case, the person in his or her individuality is left out: his or

her history, his or her affections, his or her ability to narrate himself or herself and to be listened to.

Faced with this vacuum, the international movement of health-promoting universities—crystallized in the Okanagan Charter (2015)—and the salutogenic paradigm (Antonovsky, 2002; Alarcón Alfonso, 2022) offer a framework to shift the focus from deficit to assets for health, the sense of coherence and well-being as conditions for learning. A humanistic approach to prevention is inscribed in this displacement: it places the student as a subject of desire and project, and prevention as a relational rather than a technical practice. It is not a matter of ignoring clinical, epidemiological or legal approaches, but of complementing them with listening, bonding and care.

From the above, the research question arises: what are the humanistic values and the formative scope of the University Extension for the prevention of drug addiction at the University of Holguín, particularly in relation to the construction of resilient subjectivities and a culture of care among students? Consequently, the general objective was to characterize the educational work of prevention developed by the University Extension in that institution and to explore the perception of teachers and students about preventive activities, in order to identify and systematize the humanistic values that sustain it.

### From dissemination to dialogue

The historical analysis of University Extension allows us to distinguish, at least, three logics that have coexisted and disputed their meaning. A welfare model conceives it as help from the university to a deprived community; a diffusionist model understands it as a unidirectional transfer of cultured culture to the people; and a dialogic model assumes it as a horizontal exchange of academic and popular knowledge (Núñez Pérez et al., 2024). This latter logic finds its most influential formulation in Freire's (1973) critique of the notion of "extension" as a cultural invasion: for the Brazilian educator, to extend is, too often, to deliver, to deposit, to impose; in the face of this, he proposes communication, that is, the encounter of subjects who know and transform together. In the Cuban model of higher education, extension is recognized as a substantive function that, together with academics, work, and research, manages the comprehensive training of students and the link between the university

and its environment (Carlín-Chávez, 2025; Núñez Pérez et al., 2024). The present study is deliberately inscribed in the dialogic logic and assumes extension not as a program of activities, but as an attitude: to go out to meet the other, to listen to their discomfort without judging and to offer presence, as well as information.

### **Prevention paradigms and their limits**

The prevention of drug use has been dominated by the risk and protective factors model, which identifies variables associated with consumption and designs interventions to reduce the former and reinforce the latter (Becoña Iglesias, 2002). From this framework derive life skills programs, which are reasonably supported when faithfully implemented, as well as environmental and harm reduction strategies. Without denying its value, it is worth noting two recurring limits. The first is empirical: merely informative or frightening strategies show inconsistent and, at times, counterproductive results, as they can desensitize, cause reactance, or erode trust in the person who communicates them (Esrick et al., 2019). Historically popular school programs were questioned precisely because they relied on intuition and warning rather than evidence. The second limit is epistemological: by focusing on deficit and risk, the model tends to individualize the phenomenon and neglect both the structural determinants and the subjective, narrative, and community dimensions of youth experience.

It should be noted, however, that the risk factor model has also generated strategies of proven effectiveness when applied with fidelity – particularly life skills training programmes – as well as environmental and harm reduction approaches that have expanded the preventive repertoire beyond abstinence alone (Becoña Iglesias, 2002). The humanist approach defended here does not oppose these strategies, but questions their reductionist application: a life skill trained without a purpose, without a project that gives it meaning, is difficult to sustain over time. Hence, the criticism does not point to the technical rigor of evidence-based prevention, but to its frequent disconnection from the subjective experience and the student's life horizon.

The salutogenic paradigm offers a fertile counterpoint. Rather than asking what makes people sick, Antonovsky (2002) investigates what keeps them healthy, and proposes the “sense of coherence”—the perception that life is understandable, manageable, and meaningful—

as a protective resource. Transferred to education, this approach focuses on assets for health and well-being rather than merely avoiding harm (Alfonso, 2022). At the institutional level, the movement of health-promoting universities, articulated in the Okanagan Charter (2015), urges higher education institutions to incorporate health and well-being into their policy, their educational project, and their organizational culture, and to constitute communities of care. It is at the intersection of this salutogenic tradition with the dialogical logic of extension that the present study situates its proposal.

### **The humanist turn and the four dimensions of prevention**

The humanistic approach to prevention has its roots in humanistic and existential psychology – which vindicates the tendency to self-realization, the search for meaning and the capacity of the person to become the subject of his or her own life (Frankl, 1991; Rogers, 1961)—and in critical pedagogy, which understands education as liberating and dialogical praxis (Freire, 1970). From the intersection of these traditions with the analysis of empirical material, the study systematizes four dimensions that can guide extension action in prevention.

The dialogic dimension conceives prevention not as a monologue of the expert, but as a horizontal conversation in which the word of the other is welcomed and not closed (Bakhtin, 2013; Freire, 1970). The narrative dimension is based on the fact that identity is constructed by telling stories: putting one's own trajectory, losses and projects into words allows us to resignify the experience and project a future (Bruner, 1991; Ricoeur, 1996; White & Epston, 1993). The community dimension recognizes loneliness as a silent risk factor and the sense of community and social capital as protective factors: belonging, feeling part of and having support networks operates as an affective shield (McMillan & Chavis, 1986; Putnam, 2000; Tönnies, 1947). Finally, the ethical dimension of care understands that prevention is, above all, to respond for the other: a responsibility that precedes all calculation and that translates into compassion, attention and hospitality (Boff, 2002; Lévinas, 1977; Noddings, 2003). These dimensions converge in a notion of resilience understood not as an individual trait, but as a relational process: the ability to overcome is woven with others, in bonds that sustain (Cyrułnik, 2002).

Together, these four dimensions allow us to formulate the comprehensive hypothesis that underpins the study: University Extension becomes a humanistic mediation of prevention not when it adds more information about substances, but when it creates relational conditions —of listening, telling, belonging and care— in which the student can constitute himself as the subject of his or her own project. From this perspective, substance ceases to occupy the center of the preventive discourse and takes a secondary place with respect to the question of the meaning of life. Consumption is thus reinterpreted less as an isolated behavior to be corrected and more as a possible symptom of a broken bond, of a story without listening or of a project without a horizon. This rereading does not exempt from the technical responsibility of prevention, but it reorders its priorities: first the subject and his community; then, the information and the warning.

## METHODOLOGY

### Study Approach and Design

A study was developed with a qualitative approach, with an exploratory scope and a theoretical-practical nature, aimed at understanding and interpreting prevention extension practices and the perceptions of their protagonists. It was not an experimental design nor was it intended to establish causal relationships; The interest was in describing, understanding and systematizing meanings, experiences and meanings attributed by teachers and students to preventive work.

### Context and participants

The study was carried out at the University of Holguín (Cuba) during the years 2023, 2024 and 2025. 16 teachers linked to University Extension activities participated, selected through intentional sampling for their experience and availability, and 140 students from first to third year, chosen through stratified sampling in the Faculty of Computer Science-Mathematics. Within this set, the two piloted methodologies worked with smaller subgroups: 48 students in the elective subject and 35 in the community project. The selection sought diversity of academic years and trajectories, without pretension of statistical representativeness.

### Techniques and instruments

A combination of qualitative research techniques was used: semi-structured interviews with teachers and students; surveys of perception of preventive activities, used only as a descriptive and support resource, not as an inferential measurement; participant observation in workshops and extension projects; documentary review of institutional and national regulations; focus groups; and analysis of the creative products produced by the students (postcards, murals, videos and narratives). The diversity of sources allowed the information to be triangulated.

### Procedure

The work was organized in three phases. In the first, the state of preventive actions at the university was diagnosed, based on documentary review, interviews and observation. In the second, two self-developed extension methodologies were designed and implemented: the elective subject “Health and quality of life” – eight two-hour sessions, with groups of 12 to 15 students, based on narrative dynamics and visualization exercises – and the extension project “SATURDAY UHo” – cultural, sports and intergenerational conversation activities in community spaces. In the third phase, acceptability and the first perceived effects were qualitatively assessed, through focus groups and content analysis of the creative products.

### Analysis of information

The information was processed through thematic analysis of the content of the interviews and the student narratives, complemented by the systematization of field observations. The procedure included the iterative reading of the material, open coding, grouping codes into categories and the construction of interpretative axes. From this process emerged the four humanistic dimensions that organize the results. Consistent with the exploratory nature of the study, no inferential statistical tests were applied.

### Criteria of academic rigor

Rigor was addressed through the triangulation of techniques and sources, the dense description of the context and procedures, the review of the findings by more than one researcher and the contrast of interpretations with the specialized literature. Transferability was taken care of by providing sufficient information about

the scenario, and confirmability through the systematic recording of analytical decisions. The assertions were formulated in a prudent manner, recognizing the preliminary nature of the evidence.

### Ethical considerations

Participation was voluntary and was based on the informed consent of teachers and students, to whom the purpose of the study and the confidential treatment of the information were explained. Testimonials are submitted anonymously and creative products were used with permission from their authors. The study conformed to the principles of respect,

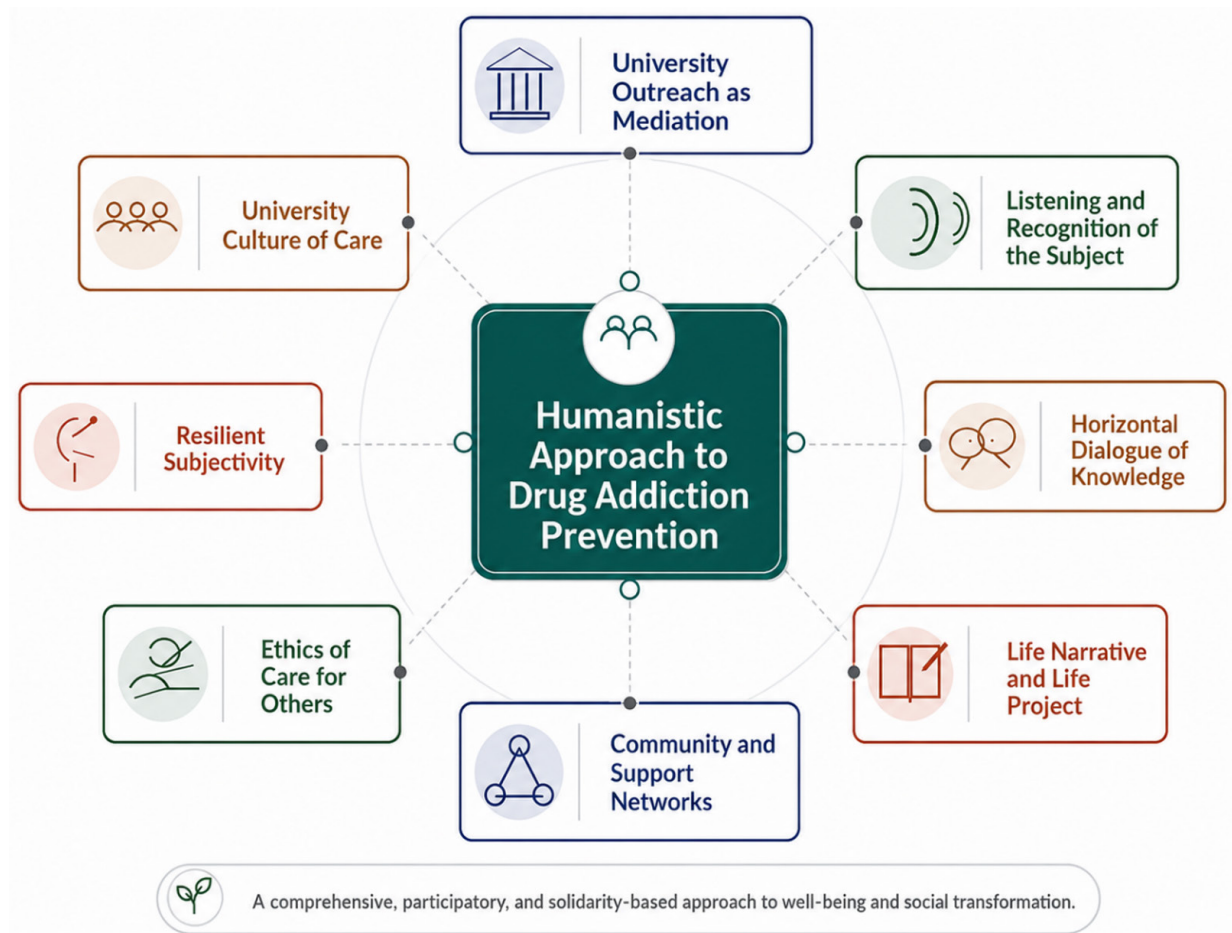
beneficence, and nonmaleficence, and to the institutional norms applicable to research with human participants.

## RESULTS AND DISCUSSION

The results are presented in an integrated manner with their theoretical interpretation and critical discussion, organized in eight axes and closed with an overall reading. Figure 1 offers an overview of the network of meanings that articulates the humanistic prevention proposal emerging from the analysis.

**Figure 1.**

*Semantic Network of Humanistic Prevention from University Extension*



**Note.** The figure synthesizes the web of notions that the thematic analysis associated with humanistic prevention. It does not describe a sequence, but rather relationships of meaning: University Extension operates as a mediation that links listening and recognition of the subject with dialogue, narrative, community and the ethics of care, orienting itself towards resilient subjectivity and a culture of care in the university environment.



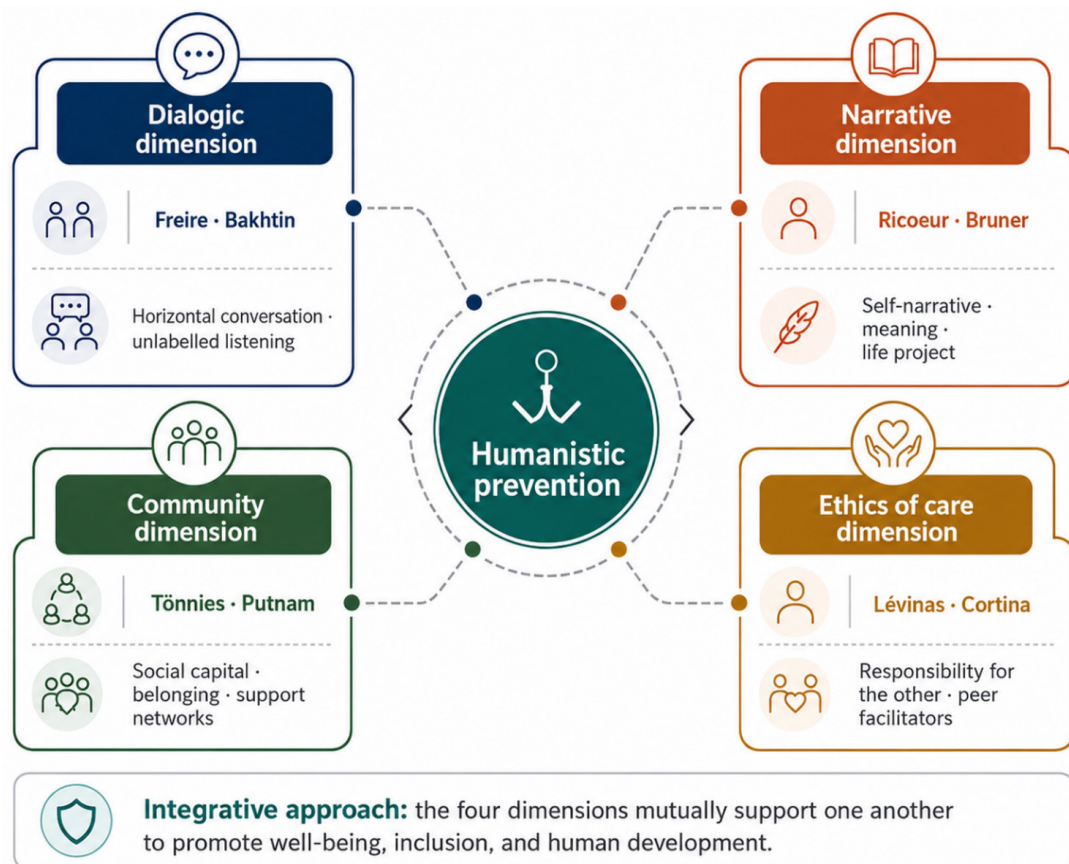
Documentary analysis and interviews with teachers allowed us to identify that the predominant approaches in university prevention have privileged information and control of risk factors. Although these traditions have provided valuable tools (Becoña Iglesias, 2002), they tend to a humanistic vacuum when they are applied rigidly: they conceive of prevention as an external correction of deficits and neglect the subjective experience of young people. This finding is consistent with international evidence on the inconsistency of frightening strategies (Esrick et al., 2019) and with recent analyses that call for a shift from warning to well-being and accompaniment in Latin American higher education (Castillejos López, 2024). What has been observed suggests that the problem does not lie so much in the preventive content as in the pedagogical relationship that transmits it.

Perception surveys and focus groups showed that a significant proportion of students perceive traditional preventive activities as “just another

talk”, “something boring” or “the same old thing”. A second-year computer engineering student said, “Nobody asks us how we feel, what fears we have, why we sometimes want to escape. They only give us data and threats.” The analysis allowed these voices to be interpreted as an expression of a demand for recognition: the participants perceived that they are told about the risk, but are rarely listened to. It was also observed that the activities valued most positively were those in which they were able to talk about their lives without feeling judged, which is consistent with the idea that the sense of coherence and perceived well-being sustain the involvement of students (Antonovsky, 2002; Okanagan Charter, 2015).

Based on the theoretical foundations recovered and the analysis of the empirical material, four humanistic dimensions were identified that can guide extension action in prevention. Figure 2 presents them together with their referents and central features.

**Figure 2.**  
*Humanistic Dimensions of Drug Addiction Prevention*



**Note.** The four dimensions do not constitute successive stages, but complementary planes of the same preventive attitude. Each one is associated with a theoretical tradition and a set of practices: horizontal dialogue, the story of the life project, the construction of community and ethical responsibility for the other.

Prevention, from this perspective, is not the monologue of the expert, but a horizontal conversation (Freire, 1970). The observations recorded that dialogic formats—conversation workshops, brigade assemblies, fixed spaces for cultural promotion—enabled students to talk about their desires, fears, and contradictions without being labeled. The analysis suggests that the quality of the link, rather than the informational content, was what the participants highlighted as significant. The shared word operated, in the stories, as a first gesture of care, in tune with the Bakhtinian conception of the statement as an act oriented to the response of the other (Bakhtin, 2013).

Each young person is also a story that deserves to be told (Bruner, 1991; Ricoeur, 1996). Humanistic prevention invites us to write, dramatize, film or narrate our own experiences orally – not only those linked to substances, but also projects, losses and joys. The analysis of the creative products showed that the narrative work allowed the students to resignify their trajectory and project goals; in terms of narrative practices, it is a matter of rewriting the dominant narrative to open alternative outcomes (White & Epston, 1993). The participants perceived that putting their own life project into words strengthened their sense of direction, which the study interprets as a protective factor of an existential rather than a behavioral nature.

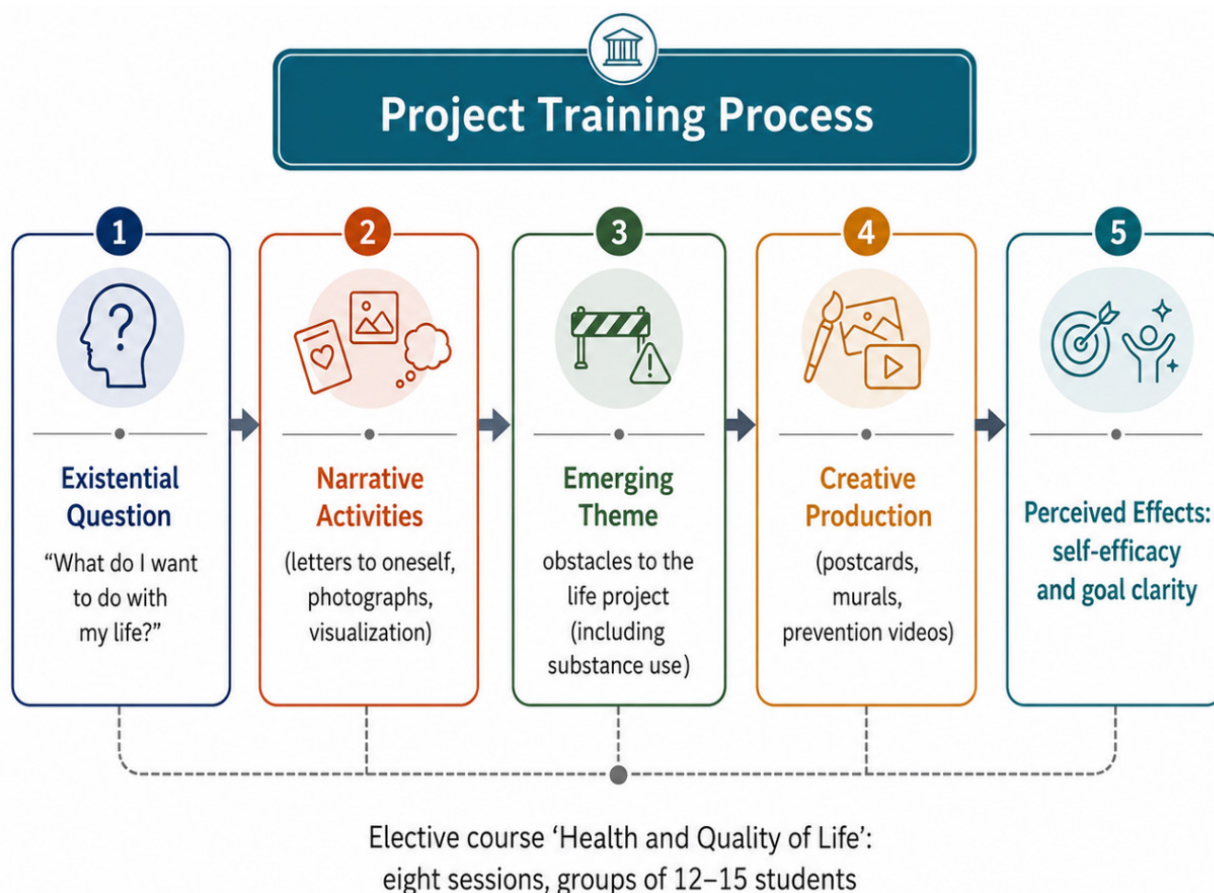
Loneliness is a silent risk factor. Strengthening social capital inside and outside the university—through community projects, participatory health fairs, or sports teams—creates networks of affective support that function as a shield against consumption (Putnam, 2000; Tönnies, 1947). The sense of community, understood as belonging, mutual influence, and satisfaction of shared

needs (McMillan & Chavis, 1986), appears in the stories as a preventive resource of the first order. Participant observation in the community project registered an increase in participation and ties of belonging; Participants perceived greater social support and less isolation, although the study does not allow quantifying this effect.

Prevention is, above all, to respond for the other (Lévinas, 1977). This dimension implies training in responsibility, compassion and care as a relationship, and not as a mere provision of services (Noddings, 2003). In the experience analyzed, the figure of the “peer promoters” – students who listen to their classmates – and the university welfare spaces embodied this ethic in concrete practices. The analysis identified that, when care is distributed among peers, the university community gains affective density and students assume an active role in mutual support, which brings prevention closer to a pedagogy of essential care (Boff, 2002).

The elective was organized into eight two-hour sessions, with groups of 12 to 15 students sharing their stories around the question “what do I want to do with my life?” Family photographs, letters to oneself and visualization exercises were used. The subject of drugs was deliberately not introduced until the second or third session, when the question of the obstacles – including substances – that can divert one’s life project naturally emerged. The students designed educational materials (postcards, murals, videos) as final production. The qualitative assessment suggested greater self-efficacy and greater clarity of goals among participants. Figure 3 outlines this formative sequence, which inverts the usual order of prevention: instead of starting from the warning, it starts from the project.

**Figure 3.**  
*The subject “Health and quality of life” as a training-preventive device*



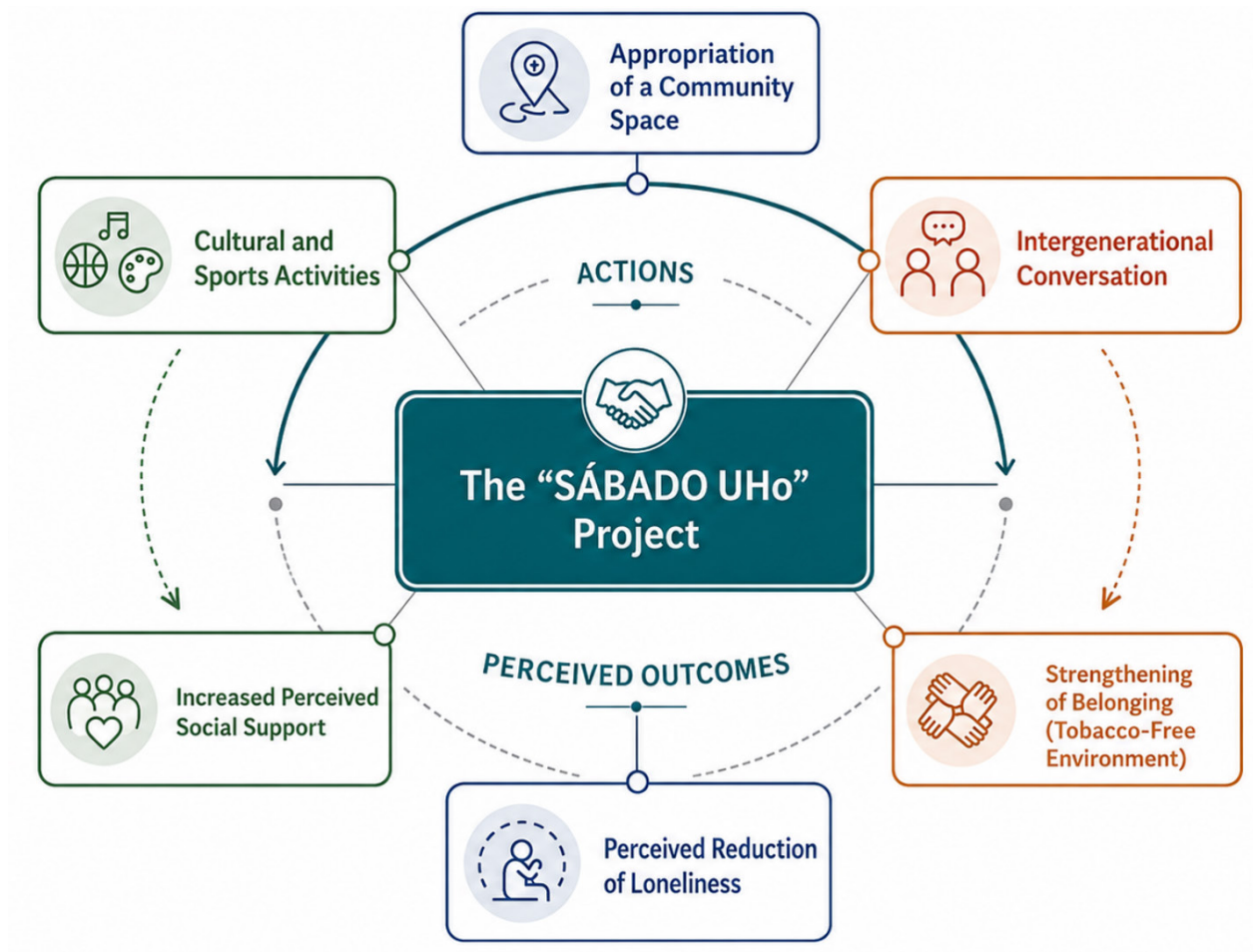
**Note.** The journey starts from an existential question and moves towards creative production, so that prevention is not named as an initial warning, but emerges from the work on the life project. The effects recorded are received and of a preliminary nature.

The “SÁBADO UHo” project is an extension impact initiative in which students appropriate an area of the community – a park, a student residence, an educational institution – and design and implement cultural, sports and intergenerational conversation activities, without an explicitly anti-drug discourse, generating bonds of belonging. Qualitative monitoring

indicated a perceived reduction in isolation and an increase in the perception of social support. Figure 4 represents the community fabric that the project seeks to weave, consistent with the idea that the most effective prevention may be the one that is not named as such, but operates through the bond.



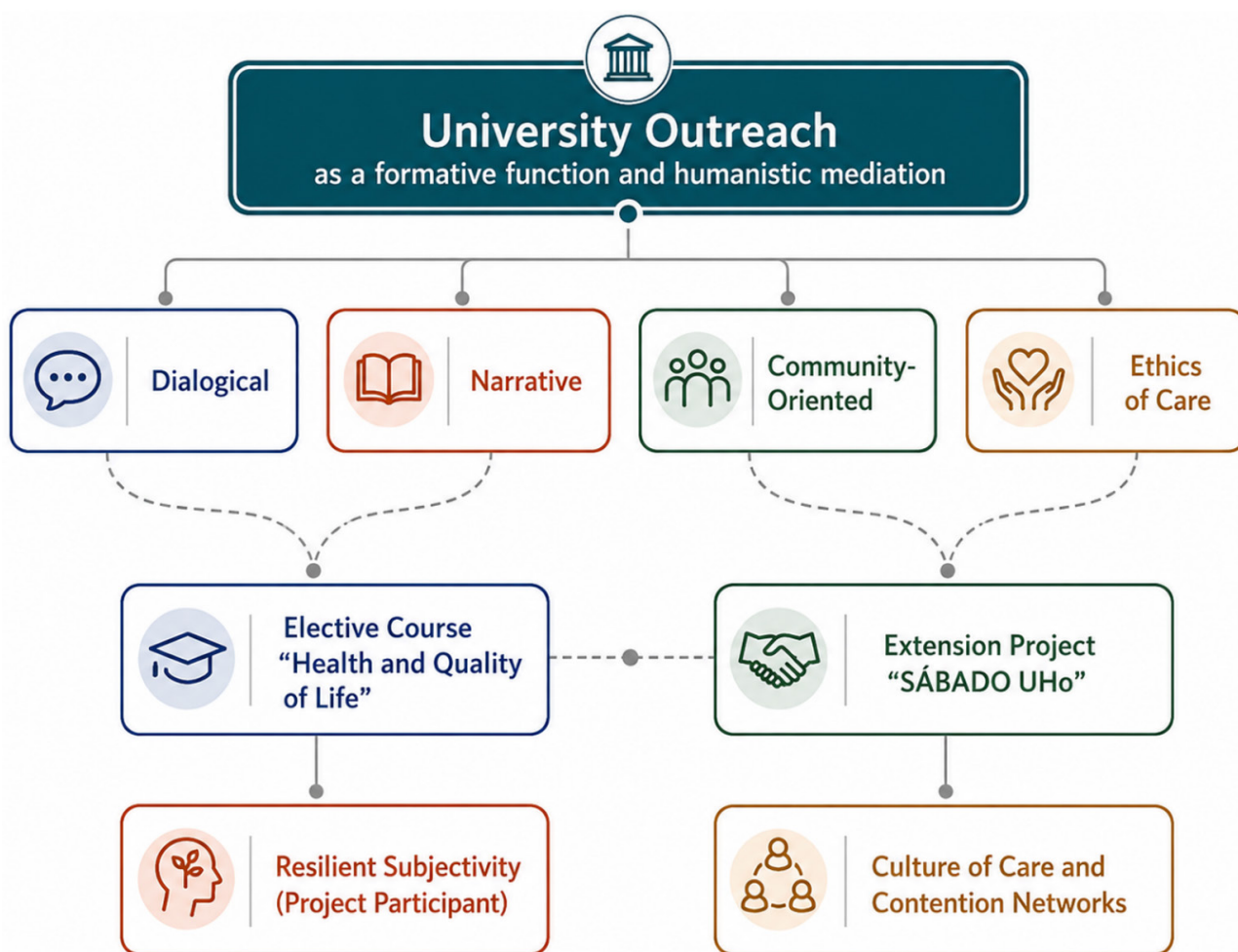
**Figure 4.**  
The “SATURDAY UHo” project and the community construction of care



**Note.** The project operates through the path of the bond rather than the message: the appropriation of a common space and intergenerational conversation generate belonging, from which the perceived effects of less isolation and greater social support are derived.

Read together, the findings allow us to propose an extensionist model of humanistic prevention that articulates the extension function, the four dimensions and the two devices, oriented towards resilient subjectivity and the culture of care (Figure 5). This model dialogues, but also stresses, with recent research on university prevention.

**Figure 5.**  
*Extension model of humanistic prevention at the University of Holguín*



**Note.** The model articulates, in a top-down direction, University Extension as a formative function, the four humanistic dimensions and the two piloted devices, whose perceived effects are oriented towards resilient subjectivity and a culture of care. It is presented as an exploratory proposal, susceptible to validation in subsequent studies.

A first tension is methodological. Recent quasi-experimental studies in the region—such as the evaluation of a preventive program at a Colombian public university, with more than a thousand participants and no control group (Cogollo-Milanés et al., 2023)—illustrate both the interest in measuring effects and the difficulties of doing so with robust designs. The present work does not compete with this evaluative agenda: it offers, instead, a dense understanding of the meanings that students attribute to prevention, an understanding that quantitative data alone does not capture. Both approaches are complementary: the first responds to “how much”, the second to “why” and “how”.

A second tension is theoretical. The humanist approach runs the risk of romanticism: assuming that dialogue and bonding are enough. It is

advisable to resist this temptation. On the one hand, not all consumption problems have existential or relational roots; There are neurobiological determinants, comorbidities and situations of dependency that require specialized clinical care. On the other hand, structural inequalities – poverty, exclusion, violence – condition trajectories that no elective subject can reverse on its own; to argue otherwise would be to hold the individual responsible for a social problem. Humanistic prevention, therefore, is proposed as a complement and not as a substitute for clinical, epidemiological, community and public policy approaches (Becoña Iglesias, 2002; Castillejos López, 2024).

A third tension is institutional. Humanistic work requires slow times – listening, trust, process – while institutions tend to demand measurable

results in the short term and record prevention by the number of activities carried out. Recovering the dialogical spirit of extension (Freire, 1973; Núñez Pérez et al., 2024) supposes, in this sense, a political decision about what is valued and what is measured. The inclusion of the proposal within the framework of health-promoting universities (Okanagan Charter, 2015) can offer an institutional language that legitimizes these times and those links. In short, the contribution of the study is not to proclaim the superiority of one approach over another, but to show that University Extension has its own resources – dialogic, narrative, community and ethical – to humanize a task that, exercised only as a warning, students perceive as alien.

In addition to the above tensions, there is a cultural one: stigma. As long as consumption is approached from criminalization and shame, the students who most need support will be the least willing to request it. Recent Latin American literature insists that comprehensive prevention must involve the community and deactivate the logic of finger-pointing, replacing it with protection and social justice (Castillejos López, 2024; Santiago Lorenzana et al., 2024). The community and ethical dimensions of care described here point precisely in this direction: a community that cares is not a community that watches, but one that welcomes. In the experience analyzed, the fact that prevention was not named as a warning, but rather emerged from the bond, seemed to reduce students' defensive resistance, although this effect requires corroboration in subsequent research.

## CONCLUSIONS

The prevention of drug addiction at the University of Holguín cannot be reduced to information campaigns or moralizing talks. The study argues that University Extension can become a humanistic mediation of prevention when it puts listening, narrative, community bonding and ethical responsibility for the other first. By articulating the dialogical tradition of extension with the salutogenic paradigm and the ethics of care, four dimensions and two concrete methodologies were delineated that place the student as a subject of the project, not as an object of intervention.

The results, although preliminary, suggest that students value spaces where they can talk about their lives without being judged and where prevention emerges as a consequence of an authentic bond, rather than as an initial warning. The systematization of the dialogic, narrative, community and ethical dimensions of care, together with the “Health and quality of life” and “SATURDAY UHo” devices, offers a localized response to the proposed objective and a starting point for a more humane university prevention, without ignoring the limits of the approach or the need to complement it with clinical approaches, epidemiological and structural.

## Limitations

The study has several limitations that should be made explicit. Its character is exploratory and theoretical-practical, not experimental. The methodologies were piloted with small samples (48 students in the subject and 35 in the community project) and without a comparison group, so that no evidence of statistical effectiveness is offered, but rather indications of relevance and acceptability. The institutional scope is limited, as it is limited to a faculty and a university, which restricts the transferability of the findings. The reported effects are perceived by the participants and do not amount to a measured reduction in consumption. Longitudinal and comparative studies—and ideally mixed designs—are required to assess the impact of the approach, as well as its relevance in contexts of high structural vulnerability, where comprehensive public policies are needed. The results, therefore, are not generalizable in statistical terms.

## Contribution to knowledge

The study offers four main takeaways. First, it explicitly links University Extension with the prevention of drug addiction from a humanistic perspective, articulating the dialogical logic of extension with the salutogenic paradigm and the ethics of care, an area little explored in the specialized literature. Second, it systematizes four dimensions – dialogic, narrative, community and ethics of care – that expand the framework of prevention beyond the instrumental, towards ethical training and existential accompaniment. Thirdly, it presents two extension methodologies of its own design – the elective subject “Health and quality of life” and the project “SATURDAY UHo” – with qualitative evidence of their relevance and first lessons learned. Fourth, it

provides a reading situated from the University of Holguín that connects the Cuban and Latin American extension tradition with contemporary international frameworks, offering a transferable and critical model to other university contexts.

### Artificial Intelligence Usage Statement

Generative artificial intelligence was used solely to support style review, manuscript clarity, and linguistic verification of the English translation of the title, abstract, and keywords. The authors reviewed and validated the final content, as well as the relevance and accuracy of the references, and assume full academic responsibility for the text.

#### Authors' contribution:

**Mariuska Quiñones Aguilar:** Conceptualization, Formal analysis, Investigation, Methodology, Software, Supervision, Validation, Writing – original draft, Writing – review and editing..

**Yamilka Ochoa Leyva:** Conceptualization, Investigation, Methodology, Validation, Visualization, Writing – original draft, Writing – review and editing.

**Marisol Pérez Campaña:** Conceptualization, Formal analysis, Investigation, Methodology, Software, Visualization, Writing – original draft, Writing – review and editing.

#### Statement of Conflict of Interest

The authors declare no conflicts of interest related to the publication of this manuscript.

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