

PEDAGOGICAL MODEL FOR SOCIAL TRANSFORMATION WITH A COMMON GOOD PERSPECTIVE

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Abstract

Education as a common good has as its distinctive feature- a renewed purpose for the formation of citizens in favor of integral human development and in a context of economic, social and environmental sustainability that favors it. For this purpose, the educational process must address the development of all the potentialities and capabilities of the individual, from a holistic and humanistic vision so that he/she may discover and fulfill his/her personal and professional vocation in order to address the main social challenges in a committed and supportive manner to contribute positively to social transformation. This new view of education goes beyond a utilitarian approach, as it integrates the multiple dimensions of human existence and considers the educational process as an inclusive and crucial factor to promote democracy and human rights, the formation of citizenship and the promotion of a culture of peace. As a proposal derived from this humanistic approach to education arises the pedagogical model called 'pedagogy of the common good', whose anthropological foundations are based on the centrality of the human person and the social values of respect for the dignity of the person, solidarity, subsidiarity, truth, freedom, justice, common good and love. In addition, this pedagogical model is based on four principles: integral experience, culture of encounter, transforming leadership and transcendence in the common good. The concretization of the model allows the generation of the following learning: learning to be integral, learning to live together, learning to transform and learning to transcend. The 'pedagogy of the common good' favors the development of meaningful experiences that facilitate the full development of the talents of the students in all their potential in an integral manner, so that they grow in a spirit of solidarity and become promoters of justice for all, care for the family, respect for the dignity of human life, protection of nature, the search for peace from the donation, otherness and mission.

Keywords: Pedagogical model, common good, significant experiences, social transformation.

1. Introduction

The postulate of education as a common good emphasizes the objectives of education as a collective social effort and questions educational models based on utilitarian perspectives or those whose vision is limited to an education that produces labor forces. A perspective that has the common good as its horizon, favors the humanistic approach that places people and their connections with the community in a central place and entails the reinforcement of the cultural, social and relational dimensions of the educational process; it is concerned with the opportunity to make education more relevant to the specificity of different realities in a creative and integrative process of empowerment. This holistic and humanistic vision contributes to a new model of educational and social development and integrates the multiple dimensions of human existence, which also considers education as an inclusive and crucial factor to promote democracy and human rights, as well as to strengthen global citizenship and civic engagement. In this new perspective, educational institutions are seen as innovative and transformative entities, capable of improving quality and efficiency through empowerment and greater cooperation with the various actors of society that contribute to the educational ecosystem (Locatelli, 2018).

UNESCO (2015), in its document "Rethinking education towards a global common good?", the following approaches are made from a humanistic conception of education and development, based on respect for life and human dignity, equal rights, social justice, cultural diversity, international solidarity and shared responsibility for a sustainable future: The notion of education as a common good, reaffirms its collective dimension as a common social activity from a shared responsibility and commitment to solidarity, education is necessary for the realization of the fundamental rights of people, an authentic education is one that forms the human resources we need to be productive, keep learning, solve problems, be creative and live together and with nature in peace and harmony; a humanistic and holistic vision of education can and must contribute to achieving a new development model, in which economic growth

must be governed by respect for the environment and concern for peace, inclusion and social justice. The humanistic values that should constitute the foundations and purpose of education are: respect for life and human dignity, equal rights and social justice, cultural and social diversity, and a sense of human solidarity and shared responsibility for our common future.

2. Objective

Describe the structural components of a pedagogical model with a common good approach by describing its principles and pillars in order to assess its contribution to the transformation of individuals and society.

3. Methods

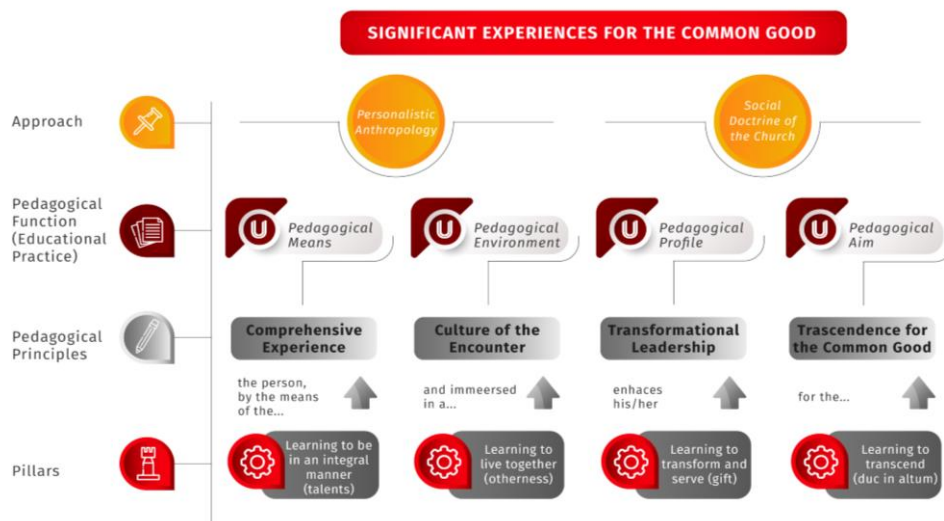
The methodological approach consisted of an exploratory study with a qualitative approach. The design of the pedagogical model was carried out through a documentary review of the historical, philosophical, anthropological and pedagogical sources that support the mission of the university and current educational trends. Its validation consisted of analysis and group discussion sessions for the sharing of the proposal with experts in the educational field, finally the validation of the principles was done through a qualitative method of interpretative descriptive type.

4. Discussion

The documentary analysis of the secondary sources for the construction of the pedagogical model corroborated the affirmation that education is the common good that an educational institution contributes to society. Affirming from this perspective that education is a space to cultivate values, knowledge and socialization of the person living in community. The educational process seeks to generate meaningful experiences that facilitate the full development of students in all their potential in an integral way, so that they grow in a spirit of solidarity and are promoters of justice for all, respect for the dignity of human life, protection of nature, the search for peace and political stability, poverty and migration, from the social values of solidarity and social charity. On the other hand, a second finding in relation to the common goods generated by education was the 'educational relationship' between the teacher and the student. Since this 'educational relationship' is a personal and unique relationship that unfolds throughout all the interrelations of the educational community, it is a complete and integral educational relationship that forms a dynamic interaction, constantly updated in a singular and unique way.

As for the pedagogical model, its construction was defined from two fundamental axes- firstly, the axis of a personalist anthropology from which it is affirmed that the educational process has its centrality in the student's person and the second axis consists in the incorporation in the formative process of the social values of justice, dignity of the person, solidarity, subsidiarity and common good. This pedagogical model, called 'pedagogy of the common good', is based on four principles: integral experience, culture of encounter, transforming leadership and transcendence in the common good (Figure 1).

Figure 1. Pedagogical model 'Pedagogy of the common good'.



The **integral experience** promotes that everything the student experiences in the educational institution is meaningful, transforms, enriches and enables him/her to act as a whole person who realizes his/her personal vocation as a competent professional. The intention of this principle lies in the conversion of learning experiences into meaningful experiences, which have the characteristic of being intentionally formative experiences that decisively modify the interiority of the student towards the truth and the good, achieving a significant learning by experiencing the common good, in such a way that he/she acquires and potentiates collective habits to act with and for others.

The **culture of encounter** in this pedagogical model is considered as the environment in which the formative process takes place, in this sense the common 'pedagogy of the good' recognizes the importance of listening to the student, of dialoguing with him, of liberating him and making him aware so that, in this way, he can transform himself and transform the world, that is, change his surrounding reality and the way he relates to it. This environment is based on dialogue, respect, openness and welcoming the student, thus turning the educational act into an act of hospitality. This culture of encounter is also characterized because it has its origin in the awareness of the value and dignity of each of those who participate in the educational process, thus generating environments of respect, appreciation, teamwork, community experiences, inclusion and social friendship.

The principle of **transformational leadership** is the pedagogical goal that promotes the 'pedagogy of the common good'. The characteristics of this style of leadership are the following: graduates characterized by a high academic preparation, a humanistic sense and an attitude of service; commitment to the promotion of the common good and driven by a transforming spirit. Transformational leadership tends to the genuine search for the good, hence it is considered necessary to reflect on the relevance of personal attitudes and decisions, as well as the moral implications of how the graduate's behavior influences the lives of others. To this end, the person must be trained in habits that strengthen the will and determination, while fostering a critical conscience that freely seeks what is good, noble and true.

As a last principle and very much in consonance with the previous one is the transcendence that gives to the student's life the constant search and construction of the common good. This sense of **transcendence in the common good**, favors that students are formed in a service mentality promoting the common good with their professional and civic actions, this because university students need to be responsible, have a healthy concern for the problems that affect others, have a generous spirit that leads them to face these problems, and to seek the best solution for them.

The 'pedagogy of the common good' is concretized in four pillars that refer to the types of learning that are developed in the context of this model, which are described below. **Learning to be integral** is a pillar that seeks the development of all the student's talents, knowing that everything has been given to them as gifts for their own fulfillment and that of others; **learning to live together** refers to respecting differences and valuing the dignity of each person, hence characteristic attitudes such as listening, respect and welcoming; **learning to transform** means learning that considers others as the recipients of the development of their own talents, to detonate an attitude of service that seeks to transform environments to make the student more human and hopeful. Finally, **learning to transcend**, as a driver to find the ultimate motivation of educational action from a transcendent sense of personal and professional vocation through the search and construction of the common good.

Based on the components of the pedagogical model and the vision of education as a common good, the 'pedagogy of the common good' was conceptualized as follows (Sánchez & Medina, 2021).

- 'Pedagogy of the common good' is understood as a series of principles and styles, convictions and goals that are at the basis of the educational work of an institution committed to social transformation and the extension of culture.
- The 'pedagogy of the common good' is considered as the habit that the student freely conquers when living a personal encounter with his teachers and classmates, in such a way that he acquires and refines human or disciplinary concepts, applies them to the resolution of problems in his immediate reality and assumes attitudes of service encountering the other, to know together the reality, re-signify it and transform it for the good of all. This encounter is the origin of the construction of the common good.
- The 'pedagogy of the common good' recognizes that two types of knowledge structure the educational relationship and for this reason it is called 'integral educational relationship'. On the one hand, 'know-how', that is, the specific knowledge of a profession, with its specific epistemology and its specific object. The knowledge that will qualify the student for a professional activity and that guarantees the seriousness of his work. On the other hand, a 'knowing how to be', i.e. a knowledge of the human, an introduction to the elements of *humanitas*.

5. Conclusions

The pedagogical model presented in this work favors the integral development of the student and considers them as a person constituted by the following dimensions: cognitive-intellectual, volitive, bodily-sensitive, affective-emotional and spiritual dimension.

The 'pedagogy of the common good' is considered an innovative pedagogical theory and generates the common good of education and integral relationship. This pedagogy has its philosophical basis in a personalist anthropology and a realistic epistemology.

This pedagogy also encompasses as part of its educational intention the preparation of students to work in the transformation of the realities of the world and to grow in them a spirit of humanity.

The social values and virtues that are experienced in living an education with a common good perspective are: solidarity, subsidiarity, respect for the dignity of the person, justice, magnanimity, sociability, fraternity, compassion, generosity, civic awareness and commitment, charity, gratitude, truthfulness, equity.

The 'pedagogy of the common good' is a formative proposal that promotes the recognition of otherness, encounter and dialogue. It is also a pedagogy with a human face, in which the relationship of the formator with his students is translated into an attitude of welcome, commitment, recognition and responsibility.

This pedagogy also implies training for the common good, which is concretized in the encounter between teacher and student in situated and collaborative learning environments, facilitated by active methodologies in a formative process that promotes meaningful experiences and the experience of social virtues. An educational experience is meaningful in this context when it is experiential and seeks to transform the interior of the person, thus giving way to a learning that is significant for the student, which makes him modify his inner attitude towards his reality and the one that surrounds him, acting accordingly for the transformation of that reality.

The significant experiences that are favored in the 'pedagogy of the common good' are generated from the intentionality of the teacher's facilitation and with the support of active methodologies used in didactics, among these methodologies are the following: experiential learning, learning based on challenges, research-action, project-based learning, problem-based learning, learning based on relationships.

In this way, every educational experience generated in the context of the 'pedagogy of the common good' throughout the student's formative trajectory involves training them for the common good so that, upon entering the world of work, family and civic life, it is common for them to work in teams, resolve conflicts, think critically to solve problems and possess an attitude of service to build the common good in the context where he or she is, in other words, to be a transforming leader.

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