

Javier Herrán Gómez, sdb - Juan Pablo Salgado-Guerrero
(Coordinators)



The Educational Institute- **COMMON GOOD**

**Governance, innovation
and venture**

José E. Juncosa Blasco, Belén Soriano Cevallos, Paola Carrera Hidalgo, Gabriela Álvarez Morales,
Victoria Izquieta Chevez, Karla Altamirano Chingay

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2022



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List of acronyms

ABP	Aprendizaje Basado en Proyectos
ACG	Actas del Consejo General de la Sociedad Salesiana
ACS	Actas del Consejo Superior de la Sociedad Salesiana
ASU	Asociacionismo Salesiano Universitario
C	Constituciones de la Sociedad Salesiana
EI	Institutos Educativos
CG	Consejo General de la Sociedad Salesiana
CONESA	Consejo Nacional de Educación Salesiana
EDC	Ética del Cuidado
FAO	Organización de las Naciones Unidas para la Alimentación y la Agricultura
LOPS	LabOratorio Pedagógico Salesiano
MB	Memorias Bibliográficas
MO	Memorias del Oratorio
OCDE	Organización para la Cooperación y el Desarrollo Económicos

SENESCYT	Secretaría de Educación Superior, Ciencia, Tecnología e Innovación
SNA	Sistema Nacional Académico
UNESCO	Organización de las Naciones Unidas para la Educación, la Ciencia y la Cultura
UPS	Universidad Politécnica Salesiana



service.

COWORKING
STARTUPS



Presentation

The word ‘change’ has invaded the discourse in humanity to such an extent that ‘changes’ of all kinds are continually being demanded, proposed or promised. Public and private education have embraced successive ‘change’, some more radical than others (generally under the name of *new educational model*); however, most of the time these models have faced disappointment, although Education has improved somewhat, things are still the same as always.

In this dynamic, normally promises and institutional effort for change ends up incomplete, while, on other occasions, it is the concrete situations that surpass and undermine the changes that have been achieved. On the other hand, a contemporary feature is the contradiction formed by the eagerness for change of all kinds and, on the other, by the impulse towards the *repetition of the same thing*. Those of us who have written this book believe we know -only in part and only in our context- why things are the way they are, and why transformation (a deeper and more radical form of change) almost never happens or, at some point in the process, is stopped or reversed.

We, researchers at the Salesian Polytechnic University who are part of the University and Common Good Research Group, have written these pages based on our concrete pedagogical practice, on our ways of constructing knowledge and innovation from such a trajectory that prevents us from defining or establishing the axes, dimensions or indicators of change. Our experience, and others that we have analyzed, demonstrate that the idea of defining change from the point of view of authority or by our experience, and others we have analyzed, show us that the attempt to define change from the authority or experts is as wrong as it is illegitimate, since it is the result of the work of the educational collective, of those who make up the Salesian educational community as a whole.

We agree that change is like a physical law (metaphorically speaking) that runs through and constitutes social life: change occurs from the inside out and from the bottom up. The denial of these fundamental trajectories of the vectors of change is, then, the origin of frustrations and disappointments to which we refer.

The articles in this book refer mainly to the energies that must emerge to generate change and sustain the capacity of educational institutions to act from the inside out and from the bottom up; energies that are latent in their members and are fully expressed only when they identify themselves around the common goods for which each one assumes the dual role of appropriator and provider. This awareness awakens vital commitments, drives co-responsibility and brings transformations.

Based on this idea, the work is composed of two parts, the first of which invites us to consider the Educational Institute as a common good, unfolding the consequences regarding the management of resources, collective decisions, ethics and its forms of collective knowledge and action. The second part refers to the experience that we call *research/innovation/entrepreneurship ecosystem*, developed by the Salesian Polytechnic University that we consider relevant for the Educational Institutes- common good for its formative potential and that can be appropriated and reinterpreted in the context and according to the characteristics of middle and high school education.

Our contributions do not start from theory but from the first option of imagining the university and educational institutes as platforms for exercising citizenship through common goods. This choice encouraged further research and led us discover that we are not alone in this effort, noting that an increasing number of people are seeking to get out of the crisis through the governance of the commons.

These papers are nourished by several tendencies: firstly, they evoke the creative of the Salesian Oratory, seen as an environment where *young people learn to be capable* by exercising their citizenship in the form of co-responsible governance; secondly, they engage in multiple

forms of commoning to respond for the common goods or resources they need to grow as individuals and also as a community; thirdly, they are encouraged by our own university experience, teachers and young university students who have taken up the challenge of innovating and undertaking together, collectively and for the common good.

The authors
Cayambe, April 15, 2021





FIRST PART

Educational Institute (EI)- Common Good





Educational Institute, **EI**, a common good

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1. Introduction

The educational offer at the basic and elementary levels is considered as a product, i.e., that is mostly commercialized. In order to leave aside the commercialization of education, educational institutes presents the perspective of the common good (common pool resource) as an alternative within the educational management system to protect the values of society, culture and intellectual independence (Altbach & Pacheco, 2012).

In an unfavorable context to contribute to the formation of citizens responsible for the common good, the discourse of community, justice and equality and the protection of the values of civil society are eroded (Giroux, 2011). Actions for the common good within education contribute to the socialization of responsible, critical and constructive citizens; foster the capacity for reflection and a willingness to review and renew ideas, policies and practices based on a commitment to the common good (Filmer, 1997).

The experiences of the Salesian Society both in the development scenario and in education, based on theoretical frameworks of visions such as that of Elinor Ostrom, Nobel Prize (2009), among others, that contribute recognize themselves as a community in the use of a common pool resource such as the one considered in this study, generate the vision of the subjects of the educational community along with their dual role of appropriators and providers of the good “educational service”.

Considering the Salesian educational institutions that offer official processes of basic and elementary education as a common pool resource makes it necessary to delve deeper into the economy of this common pool resource by reviewing the management indicators of the educational institute. To this end, we refer to “The university: a common good”, to identify elements proposed by various authors for the use of common goods. It will be necessary to determine a set of guidelines for the application of the criteria of the common good in the

educational institutions and to evaluate their adaptation to a favorable environment.

We have learned that education is not a self-referred and regulated offer from the one who offers it, but to the community, since something of “its property” is at stake: the collective existence based on knowledge and know-how. The questions raised by educational institutions known as *private*, not public, place the management of *property* at the center of conceiving itself as a common good, and therefore giving meaning, from that place, to the educational community.

This article outlines ways to look for collective actions based on co-responsibility and participation, two features of Salesian-style decision-making, without blurring the differentiated roles. When it comes to management and stakeholder participation, the terms *public good* and *common good* are contrasted as two different and independent realities. The educational institution is approached as a good, or a set of resources owned by the public good.

This article seeks to respond to the problem of financing educational institutes (EI) from the perspective of their option for poor people. Deepening and identifying the

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implications and possibilities of imagining EI as a “common pool resource” helps to resignify EI in all spheres of civil society, and to give a sense of common good to management, decision making and knowledge production.

This topic responds to the need to apply the Salesian paradigm of helping poor people and to achieve its acceptance by the user community of the educational institute in order to involve it in the sustainability of the EI.

The participation of the State in the educational institutes with fiscal contributions has made it possible to welcome students in each EI whose income level did not allow them to pay for education. Today, the State’s contribution does not cover the demand of those who have economic difficulties to pay for education in a EI. Hence, the concern is how to apply the operating costs in a differentiated manner in the EI and ensure its sustainability, responding to the Salesian mission and demonstrating the charismatic option.

Following the path of the management of common goods traced by Ostrom, this article explores EI as a *common pool resource* where the citizens of the educational community act with shared responsibility and the management model is restructured to respond to the Salesian charism.



2. Common goods

It is necessary to clarify the sense in which this expression is used and for this purpose it is convenient to contrast the usual application of the expression *common good*, differentiating it from *public good*. The following is intended to clarify, following Elinor Ostrom, that the concept of *common good* is not the same as the use of *common pool resource* applied to local realities of community use of resources and service goods; they are different concepts that respond to different realities and are managed differently.

Public good

A *public good*, from the legal point of view, is one that belongs to or is provided by the State at any level, through all those agencies that are part of the public sector. It is a good that is available to all citizens and whose use by one person does not subtract from the use of others (Ostrom, 2015).

Common good

John XXIII speaks to us of the common good as a healthy concept that “embraces a whole set of social conditions that allow citizens to develop their own perfection quickly and fully” (Mater et Magistra, no. 65). The doctrine of the Church teaches that the common good is a process that guides development plans and promotes the active participation of society in their execution (CELAM, XVI.5). Benedict XVI affirms that “development is impossible without upright men and women, without economic operators and political agents who feel strongly the call to the common good” (Caritas in Veritate, no. 71).

The notion of common good incorporates the awareness of a common origin, of mutual belonging and of a future shared by all, projecting it to future generations (Pope Francis, *Laudato, si*).

The common good is proper to common life and meaningful relationships among people, it is a universal value and is not equivalent to the so-called general interest. It is the good of the people who live and are constituted in society and not indistinct good of the same society, it is good of all and of each one at the same time (Licandro & Yepes, 2018). Being of all and of each one it is and remains common, because it is indivisible and because only together it is possible to reach it, to increase it and to guard it (Pontifical Council for Justice and Peace, 2005).

Commons

The term “commons” includes a variety of services that enable the fulfillment of basic human rights. The application of the term commons to different issues has made its conceptualization more complex. Beyond ownership or belonging, the “commons” assume, by their own natural and economic vocation, functions of social interest, directly serving the interests of the community (Subirats, 2011).

The “commons” are those over which all people have the right to use by the simple fact of being part of humanity or of a specific community (Unesco, 2015). Hence, Unesco defines them as “those which, regardless of any public or private origin, are characterized by a mandatory and necessary destination for the realization of the fundamental rights of all people” (Unesco, 2015).

Commons are not marketable (transferable, alienable) and cannot be individualized possessed.

We do not 'have' commons, we are part of commons, to the extent that we are part of an ecosystem, of a set of relationships in an environment...and therefore the subject is part of the object. Commons are linked and unite people, communities, and the ecosystem. (Subirats, 2011, p. 197)

For this reason, while the right to use private goods is legitimized by their acquisition in the market and the right to use public goods is legitimized by the fact of being a citizen (and, in some cases, paying some kind of fee such as a toll to circulate on a road), *commons* are used without having to pay any price (this happens with the air we breathe, the water of the seas, natural landscapes, etc.). Commons do not coincide with the Common Good or with the general interest, what happens is that their management and use require contemplating the general interest and contributing to the Common Good (Licandro & Yepes, 2018).

Common pool resource

The expression *common use* identifies that good to which a community has access and disposes and takes care with a certain normativity and organization. Its management deals not only with rights but also with responsibilities and social relations of giving and taking (Helfriche, 2008).

The good and the users of the good are identified. Unlike commons to which access is not limited, access to the resource identified as the *common pool resource* is limited to those who are members of the community that manages the resource and ensures its permanence as a good used by the community and gives sustainability.

When in the 1960s the American ecologist Garret Hardin proposed *the tragedy of the commons*, he mentioned the negative implications of human actions for the conservation or depletion of natural resources (Hardin, 1968). However, the successful operation of numerous communities managing resources considered as common resources has strengthened studies of their practices and the positive effects on the community and its members.

Elinor Ostrom, 2009 Nobel Prize, demonstrates the strength of the common pool resource economy when managed with rules that promote positive outcomes. Ostrom develops postulates from the analysis of the various practices of *commons*, a concept applied in multiple places and communities, to resources and services.

The term *common pool resource* is generally used to analyze how people can use a shared resource without abusing of it (Bollier & Helfrich, 2020).

3. Educational Institute, EI, is a common pool resource

EI does not respond to the traditional praxis of educational institutions conceptualized as private. Giving identity to the EI requires relying on innovative concepts that have provided successful responses in other areas of society identified as common pool resource.

The EI is a good that responds to the interest of a specific community, has the capacity to exclude users and define how many people use it, and also defines when and how users contribute to its supply. These characteristics make EI a *common pool resource* (Ostrom, 2015). As such, EI is neither a public good nor a common good for general use and not exclusive, but an exclusive good for which the managers are responsible under certain rules and conditions accepted by the users.

In the current context, EI needs management with means that are appropriate to its reality. The EI needs to innovate the management model and move from the private property model to a social model that understands the relation with the Salesian Society and the complex participation of the appropriators that make up the EI community. To this end, the community includes practices that enable the preservation and enhancement of the EI as a common pool

resource. Ostrom (2015) states that “Organizing appropriators for commoning is usually an uncertain and complex task” (p. 82). The author emphasizes the knowledge that appropriators must have of the institution to strengthen it, as well as of the creative relation with the providers, in this case the Salesian Society.

All the members of the educational community are interested in appropriating something that the EI offers: title, salary, prestige, knowledge, profession, etc., and everyone must also *provide* something for the EI to sustain itself: economic resources, work, etc. Thus, in the educational institute, the *appropriators-providers* are all the members of the educational community since they all have interests and interact to maintain the quality levels of the EI in the long term.

EI manages to be a common pool resource that is transformed into a renewable resource. As Ostrom says: “Changing positive and negative incentives associated with particular actions and outcomes, along with the levels and types of information available, can also stimulate the coordination of activities” (Ostrom, 2015, p. 91).

Maintaining the interest of the members of the educational community is key to guarantee the sustainability and renewability of EI; the threat of prioritizing individual interests over the common weakens the balance between ownership and provision and opens the way to individual interest.

4. The management of EI as a common pool resource

The reason for proposing certain management structures and processes of the EI consists in its capacity to satisfy the educational community within the referential framework established by the Law. The responsibilities arise from the foundational relation between the EI and the founding institution, the Salesian Society. The management proposal, following the application of the model of common goods, creates sustainability conditions and assures the institutional identity and its charismatic mission.

The authorities of the Salesian Society guarantee that the individual interest does not prioritize the common interest and can intervene in favor of the common interest of the EI. It is the Salesian Society that ensures the management of the EI, its unipersonal and collegial bodies and the achievement of the institutional objectives. When creating the EI, the Salesian Society is present, which recognizes, validates, supports,

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and postulates the charismatic, physical and administrative conditions for *providers and appropriators to act and generate operative norms*.

The management of the EI formed from the two paths of providers (Salesian Society) and appropriators (Personnel and Educational Community) ensures the participation of society and eliminates an autarchic management of the Salesian Society (owner-provider). This system has given way to variations of *co-responsible management* that achieve representative collegiate organisms and unipersonal bodies by professional qualification, not subjected to the political dynamics of representative democracy.

5. Governance of EI as a common pool resource

The governance of a common pool resource requires a culture of participation and accountability of all members of the community. With the participation of the educational community, operating rules are formulated with the acceptance and consensus of the community, in such a way that mechanisms are established that subordinate individual and diverse interests to the common interest of the people who make up the commoning that appropriates the goods for common use.

Governance refers to that institutional culture that guarantees the appropriate conditions in the EI for the fulfillment of its educational functions and the development of the Salesian charism; it facilitates institutional relations, both of the EI and of its users or appropriators. Governance implies normative capacity for exercising authority; it is the consequence of a clear distribution of power in individual authorities and collegiate organisms.

It is essential that the members of the educational community of the EI contribute with their opinion to the development of the rules that will govern them. Regardless the different forms of direct participation, commoners must give their opinion on governance and their consent to the decisions made (Bollier & Helfriche, 2020). This pattern resembles Ostrom's third principle: "Most of those affected by the operation rules can participate in the modification of these rules" (Ostrom, 2011).

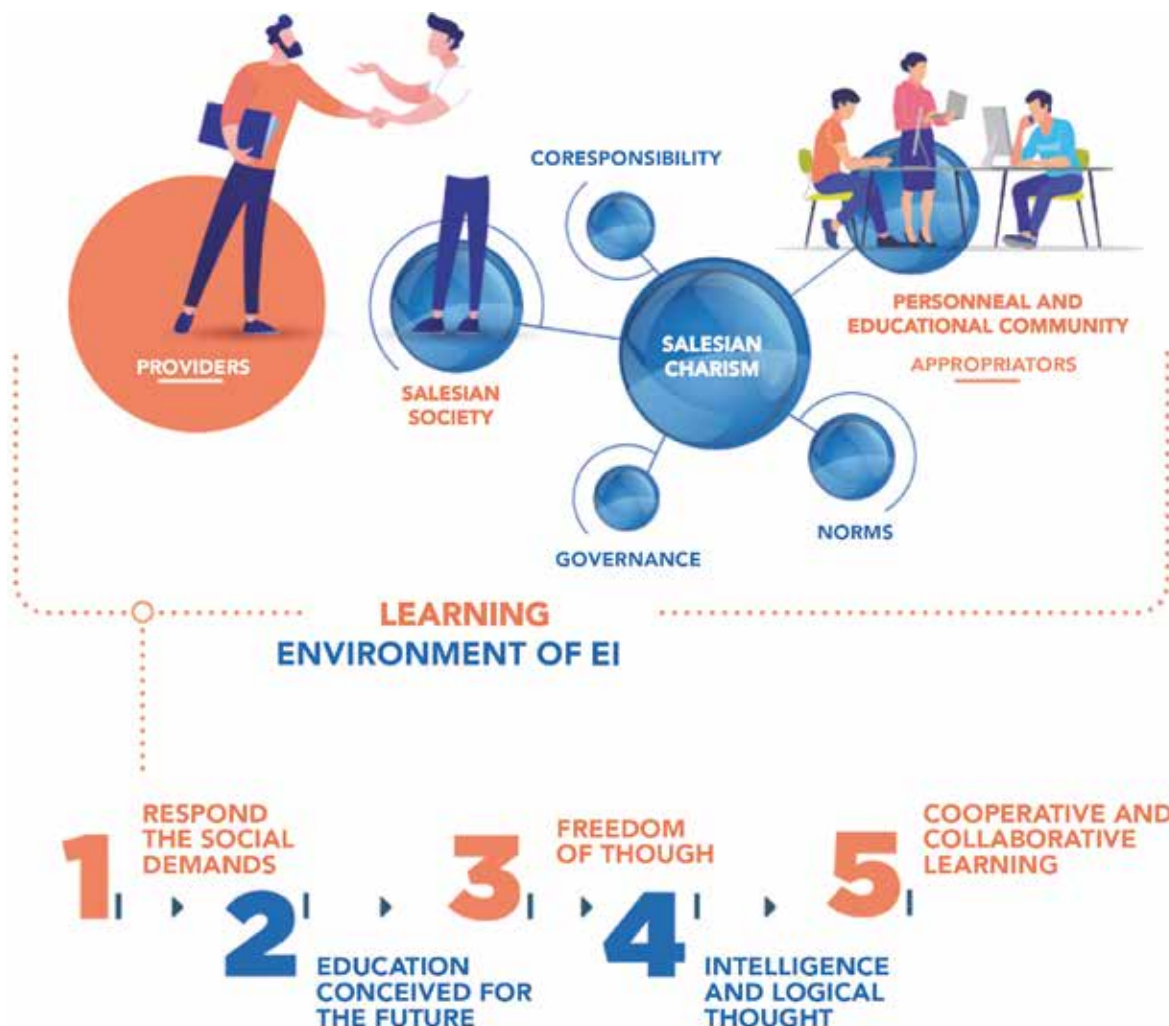
In any case, even commons controlled by some kind of central administration are often aware of the need to consult those affected when making decisions that affect the collectivity. The purpose of consent is to find a satisfactory solution that can be experimented, tested and improved over time (Bollier & Helfriche, 2020).

Agreeing on common criteria instead of deciding with votes requires and generates a culture of trust and solidarity. Delegating individual decisions to common criteria enables flexibility and trust and empowers individuals to make their own conclusions in each situation. It is not an absolutely rational process, but a method guided by the feeling and intuition of being able to trust that group members will do the right thing in most cases (Bollier & Helfriche, 2020, p. 164).

Each EI will achieve governance with means that are appropriate to its reality. Governance is not achieved with the criteria of balance of power and negotiation of interests, but from the mission and vision of the EI (García & Aller, 2014). Governance involves the educational community to support improvement processes and create a cooperative learning ecosystem to:

- Respond to social demands and raise new issues.
- Understand education as a place where the future of society is thought.
- Show their own efficiency style to think and act differently.
- Develop intelligence and logical thinking and not simply learn them.
- Create consensus as a tool for having agreements.

EI governance contributes to the cooperative learning environment to give sense, to mean, to understand, to invent, to create, to assume, to know how to explain, to be able to name, to understand, to know why we do what we do and to integrate content and action.



6. The knowledge: Common pool resource of EI

Knowledge management in the EI responds to the knowledge of the members of the educational community as a common good. This knowledge is a shared resource that constitutes a globally recognized right (Pablos-Pons, 2010). Knowledge is a construct without distinctions, which is maintained with the assumption of constant transmission through various media and spaces, whose access cannot be controlled by commercial interests (Felber, 2015). The United Nations Educational, Scientific and Cultural Organization (UNESCO) assumes this condition of knowledge in 2015, in its book *Rethinking education: towards a global common good?*

Access to knowledge in the EI does not mean unconditional open access. Access to knowledge as a common pool resource must have clear rules of the situation and generate an environment with adequate conditions for the development of its members and the enhancement of their capabilities.

The appropriation of the knowledge good is equal for the entire student community, since teaching is provided homogeneously to all students according to their academic level. The stakeholders perceive that access to the education provided at the EI is distributed and that the good offers equal access to all appropriators.



EI has a free vision of the subject that, as Pope Francis says: “this ambitious project... trusts in man, not so much as a citizen or economic subject, but as a person endowed with transcendent dignity” (2015). The EI, centered on the person, aims to constitute a community that provides and appropriates knowledge where the person can construct meanings and interweave relationships in an environment in accordance with current demands.

7. Sustainability of the EI as a common pool resource

The problem of the sustainability of a *common pool resource* generally has to do with access to the good's resources and the provision for its operation.

Congruence in *provision-appropriation* implies the constant search for solutions to overcome imbalances between appropriation and availability of resources. It also implies finding appropriate ways to assign responsibilities for building, restoring or maintaining the commons (Ostrom, 2011).

Participation in the sustainability of the EI goods has to do with the conditions of the appropriators of knowledge. The sustainability of the common pool resource is not based on the egalitarian distribution of obligations but on the diversity of appropriators and their co-responsibility to contribute to the sustainability of the good, establishing strategic behavior relationships between appropriators and management councils that must ensure the sustainability of the EI

There is no single way to find solutions to these problems. Models for producing differentiated commoning involve different assumptions and conclusions (Oliver, 1980). EI governance must guarantee that each member of the appropriating community identifies his or her responsibility and participation in the sustainability of the EI, leaving behind an endogamic or autarchic governance to enable the sustainability dialogue assumed differentially and according to conditions of each member of the educational community. Otherwise, the dialogue between instrumental reason and critical sense (direction and purpose) will not be possible.

In order to set limits that help to avoid affecting the resource, it is essential to establish the relationship between the choice of an individual strategy and the choices made by other actors, as well as the dependence between the solution of supply problems and the solutions to appropriation problems.

Therefore, it is possible to rethink governance systems by mixing representative collegial organisms and gregarious bodies that are not subjected to the political dynamics of representative democracy. In this way, personal interests are regulated by common interests, providing positive synergies that summon communication for change in an environment that enhances individual and community capabilities (Salgado et al., 2017).

It is a matter of managing a common pool resource *from the organizational management of the economy and not from the economic management of the organization*. Organizational management of the economy recovers the foundational sense, the social, moral and cultural values; it recovers the person over capital and society over the market; it works from economic sustainability focused more on *being than on having*.

There is no magic formula to solve the sustainability of a common pool resource, but a continuous evolution and sophistication of the organization-system is possible. This requires:

- *Commoning* (Sandler, 1992), the result of shared wills.
- *Self-governance* mechanisms, *the result of knowledge and shared wills* combined with *congruent and supportive institutional arrangements*.
- *Synergistic networks*, i.e., social organization and recognition, reciprocity and public opinion that motivate people to do the *right* things as well as the *correct* things (Beer et al., 2009); i.e., optimization rather than *maximization*.

The sustainability of the EI is a creative and energetic force from the Educational Community to manage EI as a *common pool resource* to meet the educational needs of children, adolescents and young people. The sustainability of EI occurs in a social framework that

allows the appropriators of knowledge to produce equity without bureaucratic control, to promote solidarity without coercion and to affirm belonging (Bollier & Helfrich, 2020).

Bringing about change, in order to achieve the sustainability of the EI, requires developing a new type of ownership that supports the management of the EI as commons. Commons are social systems that satisfy shared needs. It is difficult to explain their functioning with rules and capital categories, so an operative creation phase is required, starting from current concepts to new ones (Bollier & Helfrich, 2020).

The collegiate organisms known as the Salesian Education Council (CONESA) has the mission of coordinating the educational institutes under the established norms, and of achieving innovations that respond to proposals for improvement. In this way, the purpose of EI and the logics of *provision-appropriation* of the actors are guaranteed so that a sustainable balance is possible. What really matters in the sustainability of the EI is the sense of equity, which does not have to correspond to an equal distribution or exchange of value for

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all members of the educational community. Equity is guaranteeing that all needs have been addressed and met.

8. Indicators of the common good matrix in the EI context

The Educational Institute (EI) must be thought for the formation of a subject responsible for his dignity, fostering an environment where intelligence is promoted as well as the formation for the development of the person, actions that are charismatically synthesized in the slogan: “*good Christians and honest citizens*”. Through the management model based on the *common good*, the community learns from its own practice to forge citizenship.

Through the case study of various educational institutes, it is possible to determine a set of indicators that guide the management of the EI as a common pool resource, towards the formation of children and young people. They are presented below. We use as a reference Felber’s 17 indicators criteria (2015).



Ethical management

This indicator focuses on ethical responsibility in the management of supplies, both tangible and intangible. The former is represented by products, services, spaces, and tangible goods necessary for EI activities, such as laboratories, on-line platforms, recreational spaces, sports fields, libraries, etc. The intangible supply is represented by the knowledge taught in the classroom.

Sustainability of the common good

The financial services used in the EI work towards sustainability. Williams (2006) believes that it is necessary to structure a fair price acquiring and providing knowledge. The financial sector plays an important role in the management of a common good. The criteria to be applied are:

- Social and ecological quality of the financial service.
- Deposit oriented to the Common Good.
- Financing oriented to the Common Good.



Work place



Employee satisfaction influences both organizational performance and customer satisfaction (Baruah & Barthakrur, 2012). Job quality affects the work environment and the achievement of EI objectives and is a result of the complementarity of equality and salary. The quality of the environment is represented by multiple variables, including the perceived support of colleagues (Hagedorn, 1994). EI seeks to maintain a certain transversality in the work organization by enhancing equitable work and eliminating hierarchies; it guarantees equal opportunities in access, permanence, mobility and exit from the system, without ethnic, cultural, socioeconomic status or disability discrimination. Felber (2015) states that extra hours affects the evolution of future jobs; therefore, the criteria level of this indicator proposes the reduction of additional work, thus avoiding the appropriation of other people's work.

Ecological behavior



The reduction of ecological effects must be a priority for education, seen as a resource for common use, thus enhancing its sustainability over time. The transfer of knowledge is an important service, which is the intangible good of education on which environmental awareness is to be implemented. For Pato (2004) the change towards the ecological behavior is intentional, although circumstantial, and random or even forced actions can

also affect the way of proceeding. This is achieved by the model behavior of teachers and administrative staff members, which points to the criteria of this indicator.

Democracy and transparency

This indicator recognizes that the EI, in addition to being a space dedicated to the transmission of knowledge, seeks to develop participatory democracy, where common knowledge is shared and arises from discrepancies. It is a place where responsibility occurs and the common, cooperation, transparency, integration and legality are respected (Innerarity, 2006).

Contribution to the community

EI, as a Common Good, must impact the life of the students, considering ecological and social aspects, and promoting the transformation of the society where it is located. Thus, the Salesian Society, through CONESA, proposes the consolidation of the institutional identity where the knowledge taught must be based on the fulfillment of pastoral teaching, forming “honest citizens and good Christians”.





Solidarity

EI guarantees the measures to promote inclusive education, equity and social cohesion, while avoiding the drop-out of students who need support to fulfill their educational potential due to disadvantages caused by personal, social, cultural or economic causes. To this end, it is necessary to establish solidarity in the educational community to guarantee the sustainability of the EI, so that payment is in accordance with the socioeconomic means of each member appropriating the common good. This indicator is based on the principles of the solidarity economy in which associationism over capital and the increase in performance is achieved through cooperation.



Improvement of standards

Education has fostered the development of various methods and instruments to measure, qualify and monitor the performance and results of the academic functions and management activities of institutions through the development of standards. Among the most common evaluation modalities, the comparative format has been used to contrast achievements with the results obtained, noting the increase in the impact. The development of capacities, abilities and skills in project-based learning from experiences towards the construction of knowledge favors the improvement of standards (Salgado, 2014).



Decision making

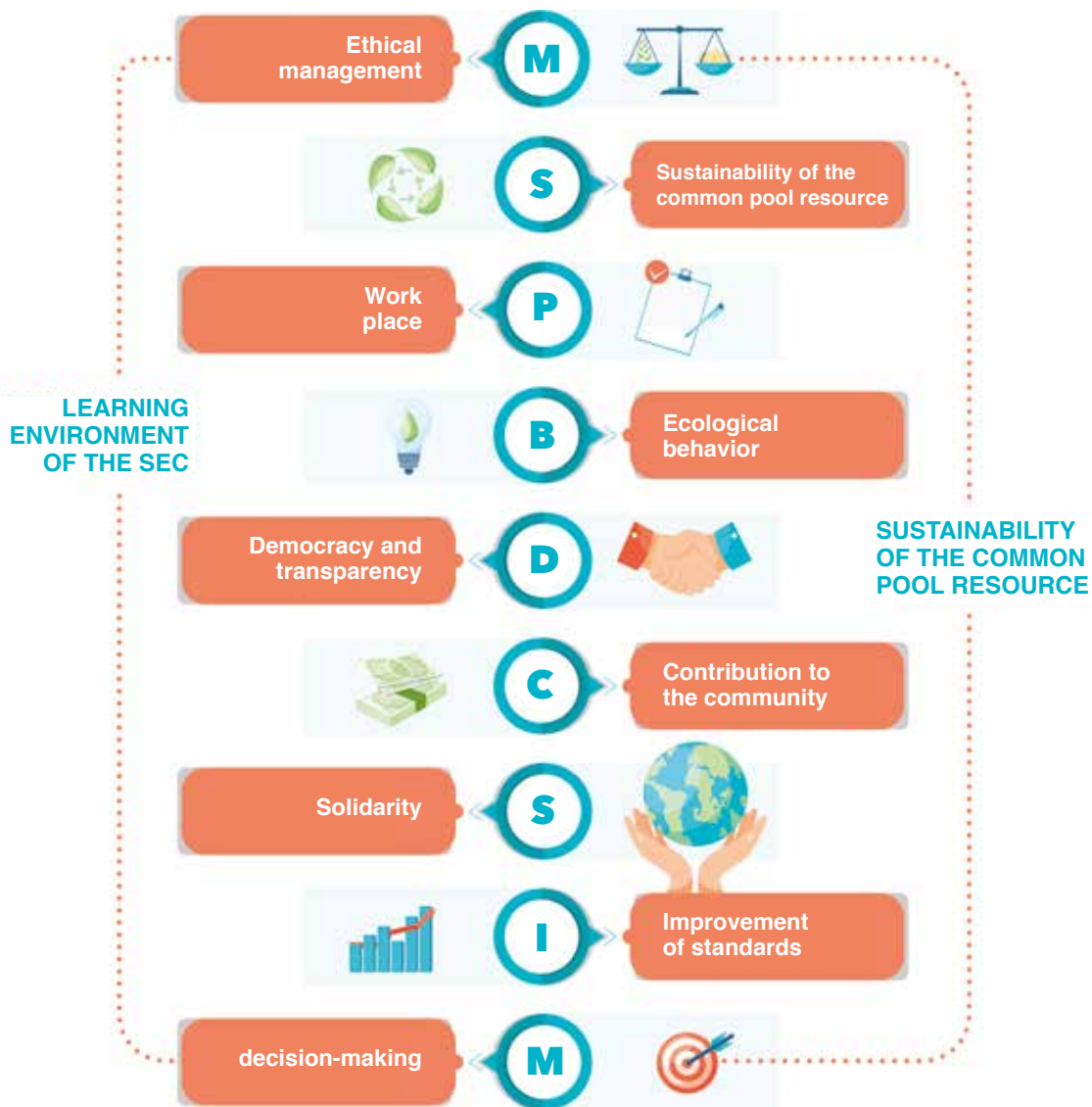
Consultation, transparency and participation in management decision-making is a necessary condition for sustaining, developing and transforming education at EI (Torres, 2001). It also increases the satisfaction and commitment degree of the members of the educational community and develops a proactive environment in the organization (Luescher-Mamashela, 2013).

9. Some conclusions

The perspective stated in this article aims to cultivate forms of communication and collective decision-making that make possible the viability of common pool resources. It considers actors not as units of a system or subsystem but as responsible and deliberative subjects. The sustainability management of the EI, more than administrative-economic management, is organizational to guarantee charism.

We propose the following conclusions:

- Further research is needed to deepen on the management of how a common pool resource can be *sustainable*.
- Design *differentiated benefit* models that respond to the management of the EI as a common good.
- The EI management framework responds to the identity and mission proposed by the Salesian Society.
- The management of the EI requires certain minimum rules that enable shared responsibility.
- In the founding act, connections are created between the Salesian Society and the EI; these connections must ensure, over time, that the governance of the ESC maintains the founding identity and its purpose.
- Develop the governance environment.



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A background image showing a group of people in a meeting or collaborative work environment. A woman in the foreground is smiling and looking towards the left. Behind her, several men are looking at a screen or document. The image is partially covered by a green semi-transparent rectangle on the right side, which contains the title text.

Community and communality. Ways of collective actions of the Educational Institute- Common good

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UGARES A DONDE

Hermanas del Buen Pastor,

Misioneros de Altura, colegios,

licas.



1. Introduction

The Common Good is a powerful concept inherited from the social thought of the Catholic Church, which then moved to the democracies of the West and to the conceptions of human rights. Despite the frequent use of the term “common good”, it is not as simple and easy to understand as it seems, and in the daily life of our institutions it is usually understood in two very limited ways: either as the best decision at a given moment, or as an expression of the ‘general interest’. In fact, we tend to delegate to the authorities the responsibility of the Common Good.

We believe that the practice of the common pool resource, in ‘capital letters and singular’, understood as the good of each and every one of those who are part of a community, is enriched if it occurs alongside a different and complementary practice: that of the common goods, in ‘small letters and plural’, because they are concrete resources that must be clearly identified.

**Imagining our
educational institutions
from the perspective
of common goods
transforms Educational
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Imagining our educational institutions from the perspective of common goods transforms Educational Institutes (EI) into EI-common goods. For this reason, in this article we explore the notion of common good from two different forms of responsibility, both close and diverse: community and communality.

The idea is to understand them not so much as a group of people, but as specific forms of relationship between people. As forms of relationship, both generate and awaken their own collective energies, refer to different principles and involve specific logics of action and decision making. Both offer different scenarios for learning and action.

The ways of discriminating, opting and deciding for common goods do not work in the same way in one and the other reality and there is a risk of transferring expectations from one sphere to another by not differentiating them, thus generating confusions and frustrations that do not contribute to strengthen institutional capacities or to situate the exercise of citizenship.

We will characterize community and communality as relational forms of differentiated commoning or dimensions that express diverse ranges, scopes, and contexts of action of the Educational Institutes - common pool resource (EI - common pool resource). On the understanding that the community dimension of the EI (EI-community) is the most accessible and, therefore, the most developed, we say that the less accessible and little identified communal dimension (EI-communality), holds the keys to face the challenges involved in sustaining and accessing common goods with immediate consequences for governance, pedagogy and the formation of the 'good citizen' in everyday action.

Based on this distinction and from a political economy approach, the idea is to define and characterize commonality based on the following elements: aspects of political economy in the sustainability, production and access to resources; governance and decision-making, epistemic dimensions; ethics and conception of the person.

2. EI-community and EI-communality

Despite their differences, community and communality are not opposites but different and complementary dimensions of the same reality that respond to different areas and problems. Both are based on specific capacities developed according to their own rules and constitute necessary dimensions of EI-common good collective action. The vitality of the EI is at stake in this dynamic, but communality is essential for managing goods and common pool resource. Figure 1 provides a simple image of the EI-common good because of the dynamic encounter between EI-community and EI-communality, whose characteristics and forms of action and knowledge will be described below.

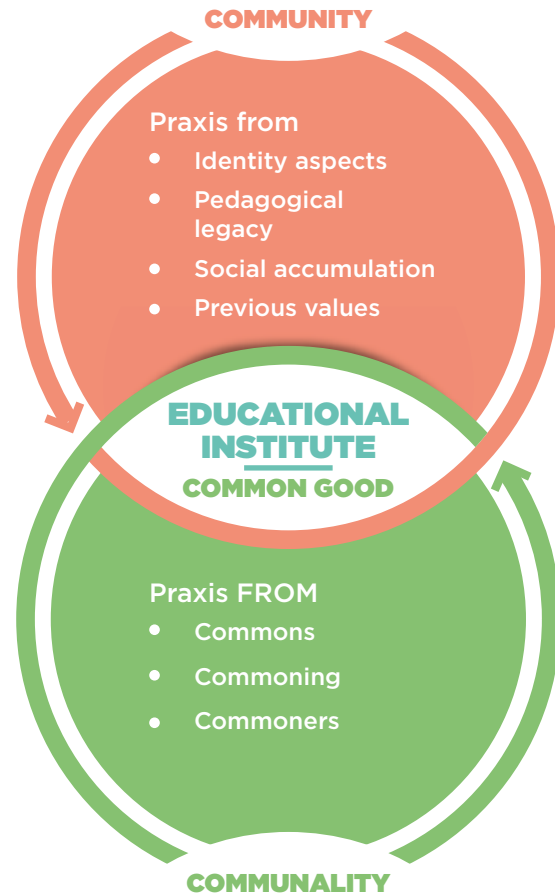


FIGURE 1.

Dimensions of the collective action
of the EI- common good

Own elaboration

EI-community

The first form of commoning offers the opportunity to imagine EI as a community (EI-community) in which the common goods are intangible and predetermined by the patrimony of previous, stable and essential values that regulate the mission and vision. In this context, the common goods are expressed in reference figures, symbols and rituals that identify its members, nourishing their sense of belonging to the work. In this context, the common good consists of the pedagogical legacy and the elements that make up the identity and mission.

It is the Salesian community that proposes, defines and establishes the common goods that take the form of styles of action, principles, knowledge, values and figures that demand identification, adhesion and commitment. The common goods of the EI-community do not change, but are enriched through concrete and reasoned practice. These common goods require the creative imagination of the members to broaden, deepen and be recreated in multiple texts and situations.

Common goods that are part of the EI-community are also the credibility, trajectory and prestige gained in society by each EI; and some distinctive features of the style that characterize the pedagogical model, such as the culture of participation and inclusion; the focus of youth; the atmosphere of celebration, friendliness, familiarity and welcome; the reflective and dialogued action among collaborators.

Another possible common good of the EI-community, little perceived and managed, is the very large network of people affectively connected to the work who feel connected to it despite the years that have passed since their time in the school, college or parish. Among these are people who are still linked as alumni, benefactors or Salesian cooperators. There are quite a few who are willing to contribute and continue to be part of it, and as local partners who are actively involved in the work, offering themselves as possible counterparts in their current

areas of local action (business, state, civil society). Activating this network is essential when it is necessary for solidarity.

The sense of community also has a very important epistemic (knowledge) function, as it provides certainties and eliminates uncertainty by placing values that become criteria for action, clear and different referents from which to identify institutional policies and operational lines. However, values of the EI-community should not act as a place of truth that closes itself to what is new, since it is a way of encouraging collective and inclusive search, opening to new questions and imagining new and better answers regarding the legacy of common goods in the present.

On the other hand, the community dimension is subject to distortions and misunderstandings, especially when it is managed vertically and there is authority in the incarnation of common goods, limiting the participation of all to interpret it, enrich it and say something new about it. The distortion of the sense of community is also expressed in the attitude that seeks to impose rather than talk about the multiple ways of acting and recreating institutional values.

It is worth remembering that all of us who have been called to contribute to the work of the Society “have the same baptism,” as St. Paul told the apostles who questioned him because he was a “newcomer” or came from a different cultural tradition in order to limit his right to express his opinion and make decisions. By the fact of being called to work, no matter whether before or after, all the members of the EI-community have the same right to contribute; no matter what their position in the organization; whether they are students, administrators, teachers or personnel... all are equally called and, therefore, all are in a position to propose and generate novelty.

The EI-community reminds us that we are not only ‘part’ of it, but also ‘have part’ of it (with rights and responsibilities towards it) and ‘take part’ for it (assuming the EI-commu-

nity as a common good).¹ The EI-community offers the possibility of living the relationship between all the members in equality and reciprocity to contribute, generate ideas, express opinions and proposals.

In general, the community is the usual and conscious sociological framework in which the EI develops every time it convenes, celebrates, and acts collectively, appealing to the values and the Salesian pedagogical legacy, assumed as a common good. But, as mentioned, this is not enough because there is a reality that operates alongside this, so diverse and to such an extent that it is difficult to perceive it. We refer to the communality. Although it is always present, the communal dimension of EI (EI-communality) is often overlooked to the point that its enormous potential for building citizenship in action is usually wasted.

EI-communality

Commonality² is a complex form of social organization, different from the forms of organization typical of the State or the market, seen as an environment that articulates three elements that interact with each other in such a way that none can be conceived separately and the existence of each one depends on the existence of the other two. These elements are: (1) Commons; (2) Commoners; and (3) Commoning, specific and distinctive forms of col-

1 'Being part of...', 'having part' and 'taking part' is a very useful distinction to understand the participation level in institutions provided by the author Sergio De Piero (2005).

2 The community-communality distinction has been mentioned by Floriberto Díaz (2007). Community refers to the tangible and phenomenal reality (territory, relations, norms, work, and relations with nature, etc.) while communality refers to the non-phenomenal and intangible reality that supports community relations, which express the support of their difference: the collective, integrality and complementarity. Our notion is not entirely adjusted to the experience and, rather, we take the distinction and the terms adapting them to the Salesian context of action. See also Communality in Kothari et al. (2019)

lective and distinctive action (De Angelis, 2019, p. 177).³ Based on the elements identified by De Angelis, we propose the following definition of communality:

- A commonwealth or set of shared resources and commons governed and managed by it.
- A community of commoners who recognize each other from their dual role as appropriators and providers of these resources and commons because they are necessary for their collective existence.
- A commoning, involved in community praxis (action plus knowledge) that identify forms of sustainability, distribution/use/access and provision regarding the goods and common pool resource

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3 For more approaches to the terminology of common, commons, common goods, etc., see Helfrich and Bollier (2020, pp. 27-28).

This definition states that commons are part of an ecosystem as they are the result of the commoning of the commoners and cannot be understood apart from this back-and-forth relationship. However, it is necessary to recognize that the concept of commons is under permanent construction and its complexity is made in Table 1 in which we extract the text of Licandro and Yépez-Chisco (2018). It is worth mentioning the synthesis of this approach, which characterizes commons as distinct from individual goods, State goods and the Common Good, understood in a general way:

... it is possible to point out some specific characteristics of this type of goods: (a) they are universally accessible, i.e., all members of the community have the right to access them; (b) the use of some members of the community can negatively affect the access of others; (c) they are community property (neither state nor private), which means that those who “possess” them are not really their owners and, therefore, their use must function with nature; (d) they are relational goods and, therefore, are produced and used within the framework of relationships between people and groups; (e) they are transgenerational, i.e., their production and consumption require sustainability guarantees; and (f) their use must consider the general interest and contribute to the Common Good.

It is important to point out that this specific identity of common pool resource requires: (a) governance forms that ensure that their production, reproduction, distribution, access and consumption do not go against that identity, and (b) that the community to which they belong is involved in their governance (Licandro & Yépez-Chisco, 2018).

The term “communalization” is implicit in our definition adapted from the study by Diez-Hurtado 2007⁴ to refer to the concrete way in which the collectives create their own communality by making it a reality, in a differentiated, gradual and situational way through a process. Indeed, communality is a collective production that assumes very diverse forms be-

4 We adapt this term from the study by Alejandro Diez-Hurtado (2007) that describes the processes of land communalization in the Sierra de Piura in a period from the eighteenth to the twentieth century. His study gives the idea that the communalization of land in the Sierra de Piura from the 18th to the 20th century is a gradual construction that relates legal aspects, but also decisions about resources and specific communal logics.

cause the contexts are multiple depending on whether it refers to rural or indigenous communes, rural or urban associations, youth groups and cooperative productive associations based on solidarity and agro-sustainable economy, artists' collectives, women's groups, etc. Thus, communalization is a creative collective process, open to multiple possibilities whose experiences are different in relation to others. It is an auto-poietic process (auto: 'by and from itself'; poiesis: 'poetic production'); i.e., exercised by the communal members.

EI must find their own way of communalization in the emergence of these collectives that are planning new references for the economy, production, management, and the environment, and decision-making based on alternative models of relationships between subjects, to understand the responsibility of each one and the deliberation regarding common goods, undertakings, property, work, distribution of benefits. Such experiences seek alternatives to the logics of the market and state action because most of the time they absorb and stifle communal expressions.



At the same time, they build new horizons for democracy, social organization and the relationship with nature that cannot be ignored by educational institutions. From these experiences we will better understand the communal dimension of our educational institutions to identify their characteristics and the challenges involved in recognizing and acting collectively as EI-community.

Table 1

Commons and their governance problem⁵

The term commons is defined in various ways. The World Forum on Globalization proposed the existence of three types of commons: (1) the set of natural resources on which human life depends (e.g., water, forests, fish stocks, air, the ozone layer, etc.); (2) the collective creations of humanity (e.g., culture and knowledge); and (3) social goods (those that guarantee universal access to health, education and social security) (Gutiérrez & Mora, 2011).

However, the concepts surrounding commons are under construction and admit definitions according to three different emphases: (a) solely as resources; (b) as a social relationship (between the resource and the community) and (c) as a political relationship. This third type of definition includes political proposals related to the governance of commons.

Other definitions understand commons in the framework of a political proposal that refers to three essential issues: (1) access to resources and goods that make up our social, natural and cultural heritage; (2) the production process and social reproduction of both common goods and the common good; and (3) the equitable distribution of the benefits that emerge from our commons (Gutiérrez & Mora, 2011, p. 132).

The relationship of commons with the property/use of the community makes them different from private goods, individually owned by a person or an organization and, therefore, alienable; and different from public goods, in the possession of the State. Common goods are those over which all people can use by the simple fact

5 Obtained from the book *La Educación Superior conceptualizada como Bien Común: El desafío* proposed by UNESCO. In the Digital Journal *Investigación en Docencia Universitaria*, vol. 12, N° 1, Lima, January-June 2018. In: <https://bit.ly/37y0xCO>, accessed on 8/2/2021.

of being part of a community: they are not marketable (transferable, alienable) and cannot be the object of individualized possession....

We do not 'have' a common good, we are part of commons, to the extent that we are part of an ecosystem, of a set of relationships in an environment...and therefore the subject is part of the object. Commons are inseparably linked and unite people, communities and the ecosystem (Subirats, 2011, p. 197).

While the distinction between individual good and commons is clear, the distinction between the latter and public goods is not entirely so. The common good is an opposing good in consumption, but not exclusive, such that “the benefit that the individual obtains from the common good materializes alongside that of others, and not against or in disregard of others” (Zamagni, 2014, p. 26).

To synthesize, the authors propose the following essential features of commons:

- They are the result of a management system, of reciprocal relationships between users. Commons do not exist outside these relationships.
- Universal access: all members of a community have the right to access them. However, the consumption of some affects the access of others.
- Community property (neither private goods nor State goods), in the sense that the community ‘does not have common goods’, it is part of them as part of an ecosystem.



- Transgenerational (Figueroa, 2016). The use and access must guarantee their current and future sustainability, overcome individual rationality and transcend 'profits'.
- Concrete entities (tangible or intangible) that do not agree with the indistinct common good of a society or with its general interest but contribute to the overall Common Good of a society.



3. Features of EI-communality

To characterize communality, we will rely on the bibliography of the University and Common Goods Research Group of the Salesian Polytechnic University⁶ to which we will add other sources that are relevant to this article.⁷ These conceptual resources suggest the following features that characterize the styles, energies and forms of commoning that characterize EI-communality:

- Political economy as a starting point.
- Governance based on the distribution of power centers, on non-hierarchical relations and articulation of consensus.
- Open system of knowledge in continuous production.
- Open system of values and inclusive belonging.
- The cycle of ‘giving’ and ‘receiving’ as constitutive of the dignity of the person.

6 We start from Orstrom (2000) and Laval and Dardot (2015), for a general framework of management and decision-making systems on common resources and the socio-political practices involved. The results of the UPS University and Commons Research Group are contained in the following volumes that collect various articles: Solórzano (2018); Carrera and Solórzano (2019).

7 In this article, we add some new sources to those already considered by the Research Group, coming from ‘organic intellectuals’ of some social movements. The main ones are Helfrich and Bollier (2020); and Kothari et al. (2019). From the point of view of intercultural experiences, we consider Díaz (2007) and Diez-Hurtado (1998).

Political economy is the starting point

In this context, since common goods are concrete resources with a communal nature (tangible and intangible), the political economy has primacy over other perspectives. It defines not only the criteria that guide the production and distribution of common resources; it also clears the way to identify the development model that necessarily accompanies every pedagogical model, particularly the Salesian pedagogical model. Political economy identifies the goods and common pool resources; it relates the production and use of common resources to styles of governance and decision-making, to the production of knowledge, as well as to the notion of the person as someone capable of giving and receiving, of benefiting while at the same time contributing to the sustainability of common goods.

The political economy approach focuses on the identifiable and viable character of common goods, which the community perceives as ‘under its responsibility’, in which the members identify with each other.

The political economy approach draws attention to the identifiable and visible character of the commons, which the community perceives as ‘under its responsibility’, with reference to which members identify with each other.



The first common pool resource is the educational institute. Alongside this higher tangible good, there are others such as infrastructure and physical spaces, connectivity, financial resources applied to the training of teachers and administrators, to improving the quality of education, to entrepreneurship and innovation ... and other not entirely tangible goods such as knowledge, information produced in and from concrete action.

Communality implies specific ways of sustaining and producing these common goods and resources and identifies specific modalities of contribution and allocation. Helfrich and Bollier (2020, pp. 185 ff.) provide some production modalities and distribution of communality that are different from the rules of the state and the market, depending on whether the commons are scarce or abundant. We mention only a few that can help in the governance of common goods in EI:

- *Contribute and share.* What is produced is shared in such a way that everyone contributes to the solution of a problem or the overcoming of a difficulty in the same way that everyone benefits from it.
- *Contribute, limit and share.* In the case of a scarce common pool resource, common decisions (governance) establish the rules of access to ensure that everyone receives the same share, however small.
- *Contribute, limit and mutualize.* In the case of a scarce common pool resource, not everyone receives the same share and rules are established to allocate access to those who need it most. The key is in the community agreement, not in the user's demand.

In addition to what was expressed by Helfrich and Bollier, the EI-community implements a type of differentiated provision regarding the socioeconomic situation of the students according to the differentiated pension policy. This provision must guarantee the challenge of sustaining the EI-common good, while ensuring that, although not everyone contributes in the same way, the appropriation and access to common goods and resources is equal.⁸

8 For more information see Javier Herrán Gómez in this volume: Educational Institute-Common Good

Governance style: horizontality, distributed decision centers and primacy of consensus

The EI-communality privileges horizontal relations among community members and is polycentric (Herrán & Juncosa, 2019, p. 56)⁹ because it promotes the presence of multiple decision-making centers distributed throughout the educational institution, each with its own rhythm and vitality, its visions, knowledge and commoning that enrich, from their diversity, the whole and are the purpose of communalization. These distributed decision centers are relatively autonomous, and this autonomy is related to the self-ownership necessary for the common good, as a limit and possibility. It is desirable that they be made up of diverse actors who do not replicate their presence from one center to another, a key element for generating innovation. In the context of the EI-community, the councils, student councils, parents' associations, Salesian youth association groups, innovation and entrepreneurship groups can become these autopoietic, multiple, horizontal and widely distributed centers.

Consensus¹⁰ is a key element of governance typical of communality and occurs in successive events, a chain of deliberations that extend if necessary to achieve the maximum possible agreement. Consensus emphasizes liberation and participation over the urgency of deciding and imposing, i.e., over the event of voting. Consensus accepts the possibility of

9 We mention what we stated regarding university: "In the polycentric university-commune, governance extends in a decentralized way through the social networks of autonomous groups. These new non-hierarchical forms of governance require a new conceptual framework to facilitate the regulation of their common use. These governance networks are characterized by 'connectedness, multiplicity, non-linearity, self-organization, collaboration and decentralization'" (Herrán & Juncosa, 2019, p. 56).

10 For consensus, see Herrán and Juncosa (2019).

leaving open questions that are not clear and deciding ‘in the meantime’ on an alternative until further evaluation; it also gives the possibility of postponing the decision because one of the members does not agree. Although not everyone may agree with what has been decided, all are happy with the opportunity to have expressed their point of view and arguments.

Consensus is different from the mechanism of decision making typical of our democracies, where decision making occurs in a single and definitive event that privileges voting over deliberation and the construction of possible agreements, producing ‘winners’ and ‘losers’. This distinction shows to what extent citizen education in the EI is marked by the practice of ‘convincing to achieve votes’ and shows the enormous pending task of educating to get to consensus whose practice also produces knowledge and the capacity for collective reflection.

Consensus depends on the group’s ability to invent the terms of the problem they are trying to solve and to imagine multiple options for achieving the goal. While not everyone accepts the agreements with the same conviction, everyone is fully confident that they have participated in the decisions. Voting produces losers and winners; consensus produces knowledge and generates solid positions on the problems and gives the feeling that the decision was made for what is possible.

Open knowledge system

Knowledge and information are very important common goods in communality, but their access, as in any good of common use, goes hand in hand with their communal production: the commoners have access to the knowledge generated collectively through participation in the deliberations. Unlike the sense of community that grants certainties because it provides an already constituted vision and mission, communality does not provide certainties from the outset because it builds information, learning, knowledge and wisdom as it goes along. In this sense, it provides more questions than answers.

A collective that must decide on its resources and solve problems will face uncertainty because it cannot anticipate them and must learn from itself to answer (without disdaining to learn from similar experiences), in its context, in a situated manner, questions as broad as what is political economy, what is a common good, what are the common pool resources? At the same time, it must face such specific questions as how to determine access to a resource that is not sufficient for all; how to join efforts to produce common goods, or what to decide about those who demand access beyond their contribution, etc. The important thing, beyond the answer, is to involve the community in the debate on such questions.

Communality goes hand in hand with the following epistemic attitudes mentioned by Stuart Hall and that condition theoretical practice (Juncosa & Garcés, 2020, pp. 252-255):

- To move from a thinking scheme according to a cycle that opens with problems/questions and closes with solutions/answers to another cycle that is always open, in such a way that an inquiry begins with questions and also ends with questions, because what we have learned makes us look reality in a different way, constantly posing new questions.
- To be willing to change and twist research agendas to the rhythm of situations, unforeseen events, and concrete emergencies to which it is necessary to respond, in order to be able to include our desire to know what happens to us and what happens to us as we communicate.

Facing these epistemic clues, we propose two more for the exercise of collective knowledge and the role of experts and academics:

- Facing problems when they happen, not before, without anticipating realities that have not yet occurred and may very well never occur.¹¹ Open thinking is the enemy of wanting to define everything in advance with exhaustive regulations and stan-

11 The question that arises to each new decision and proposal is typical of our environment: “What if...”; “What will happen when...”. Most of the time, this desire to know, anticipating everything, works as an objection that blocks initiatives because there can be no answers -all the way- and causes the collectives to desist from them.

dards that stifle progress from the outset. Standards are a result and not a requirement; they will come in the end, the product of reasoned practice.

- In the context of communality, knowledge, and ways of perceiving reality and acting constitute common sense, which is not understood as an inferior type of knowledge with respect to academic knowledge. For this reason, we prefer to replace it with the term “common sense”, as a set of conceptual resources of various kinds produced by and available to the commoners. The common sense can be enriched by the reflection of technicians and experts, but their role is not to ‘think’: they produce knowledge in a dependence relationship regarding the common sense, operating from it and for it.¹²

12 Stuart Hall places theoretical work in a relationship of dependence with respect to common sense, stating that he is not interested in theory for theory’s sake, but insofar as it can enrich common sense as a possibility of change and transformation (Juncosa & Garcés, 2020, p. 254).

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Open system of values and inclusive belonging

Communality is not established beforehand; its members recognize each other and convene in relation to the need to sustain and guarantee common pool resources; it is the result of collective decisions made. In this process, the sense of communality grows as the community acts, learning from itself, identifying and promoting participatory values that encourage contribution and respect for common resources. Nevertheless, we can identify some values that emerge from the communal collective action:

- *Openness.* It consists of making difficulties transparent, at the correct time and in the right place, with the correct audience. It assumes that solutions are sought and identified in public settings in a climate of confidence in collective capabilities.
- *Proactive communication.* This very Salesian value goes hand in hand with a certain way of seeing problems in order to find a possible solution, overcoming the temptation to criticize others by blaming them for individual failures, which are almost always due to systemic failures that must be identified.
- *Cultivating collaborative rather than competitive relationships.* In reality, individual benefits and achievements are a reflection of supportive relationships.

As a criterion for recognition, the effective commitment to the common good and the capacity to contribute to sustaining it are the most important. Communality can include those who do not necessarily share the same political or religious belief, even those who think the same way about specific aspects of life, but who do contribute to and commit themselves to the common good. Some studies mention this important feature of communality. For example, the case study of a commune in Piura (Peru) affirms that the sense

of belonging is above the religious and political beliefs of its leaders and differences of opinion, and that “community identity seems to be rooted more in local histories of defense of communal territory than in the performance of religious rituals or ceremonies” (Diez-Hurtado, 1998, pp. 230).

Therefore, it is possible to imagine the EI-community as a type of flexible (because it is always constructing itself) and inclusive relationship, based on concrete but effective group of people who commit themselves to sustain resources, because the well-being of their families and their life plans depend on them. In our reality, the concrete common good that we must sustain is the parish, school, university, cooperative, neighborhood council, etc. to which we belong, because it is in them that we create our existence.



Human dignity occurs in the cycle of 'giving' and 'receiving'

Social action of the EI-communality considers the double role of the person: who is both appropriator and provider of the common pool resources. The commoners know that they can benefit from them, while at the same time they are aware of their duty to preserve them. The political economy that emerges from the EI-communality assumes a very concrete vision of the person based on two key intuitions:

- The person is a social being who grows and develops in relation to others. Therefore, his or her achievements are not only due to individual efforts, but also to the others that make possible the contributions of the family, public policies, institutions, etc. The relational vision of the person (an aspect that is important for pedagogy, since we learn with others) breaks the deep-rooted myth that 'success' is the result of individual effort and not the result of the insertion of these efforts in the midst of solidarity contributions, even if these are not always visible.
- The core of a person's dignity is defined by his or her capacity to give and receive, to be both the appropriator of common resources and the provider that guarantees their sustainability. A notion of development and the organization of solidarity that denies people their capacity to 'give' and turns them into objects of 'aid to receive' not only distorts the objectives of development, but is also dehumanizing¹³ because it denies them the possibility of constructing themselves as persons while limiting them from co-responsibilities

13 African and Afro-Caribbean intellectuals, such as Franz Fanon and Aimé Césaire, denounce that the greatest cruelty to colonized peoples is to annul their capacity to give and offer in order to turn them into needy, with nothing to offer and everything to receive. This persistent colonial attitude is cruel and dehumanizing because it turns entire peoples and individuals, already capable, full of knowledge and creativity, into chronic victims. This is not because they lack something to give. The point is that what they can give is not considered worth receiving.

4. Conclusions and final comments

We have explored two different forms of commoning that characterize EI: community and communality. Both dimensions of living and acting together are different but complementary and it is very important to distinguish them in order to enrich them greatly, since we tend to frame (and limit) ethics and politics in the sense of community when almost all of our life and our relationships take place. In community, we identify and celebrate, but rarely decide. On the other hand, in communal relationships we make decisions all the time and in different ways.

We also identified the following features that characterize the EI-communality: emphasis on political economy, horizontal and consensus-based governance style, open system of knowledge (sense (of) commonality), open system of values and belonging, the value of the person in his or her dual role (giving and receiving). In our contexts, we call them “councils”, student, parish, work, they are the best spaces to learn to live and exercise the capacities and skills of communality as long as they are focused on the support and access to common use. Encouraging them to deepen their practice and make them the core of decision making, democratic learning and collective growth is essential for the EI-common good.

We have stated that the EI *commonings* are open and define the common goods. In the same way, they produce norms and obligations: these ratify the path taken and generate criteria for action assumed and understood by all. An educational institution promotes communality to the extent that criteria and frameworks for action are the result of a long process based on agreements that arise from practice, from the bottom up, i.e., from consensus.

With this contribution focused on the implications of the EI-community, the aim was to enrich the political economic approach of Salesian pedagogy and the notion of development that accompanies it, based on giving the person the opportunity to give and receive. At the same time, the idea was to discover new possibilities for the ‘formation of good citizens’ in the context of the EI-community understood as an institution that deliberates, decides and acts by articulating consensus to generate and sustain goods and common pool resources.

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The Salesian charism in a development context

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1. Introduction

When intending to change reality, its very force, that is complex and multiple, imposes on the logic of planning that does not consider those people affected. Transforming action generates knowledge and links feelings, enriching the development process, which opens to new social dynamics. It does not longer make sense to use knowledge to explain reality, but rather reality needs to be understood to build the knowledge that explains and changes it.

Although the Salesian Preventive System model has been presented from pedagogical criteria and evaluations, its reading in the Turinese context of industrial development in the mid-nineteenth century reveals creative and flexible actions to respond to situations of the marginal population of young migrants to Turin with no other goods than their youth and willingness to work.

In this context the presence of John Bosco brings a message of optimism that leads to changes in the paradigm of local development. Today we can say that his liberating action creates the conditions to know the reality from the action.

The development model, within the current system in the West, is organized around economic, production and consumption indicators; however, the crisis forces us to review the path of well-being, to identify new rules and to find new forms of commitment. Human development calls for a profound renewal where welfare is not measured in economic indicators but in values and knowledge on which to build a better future. The Salesian charism assumes with realism and hope the human development, presents new ways of understanding knowledge/action and how this is built to solve the problems of the population of the territory.

2. Don Bosco. History and charism

The Salesian spirit is the same spirit of Don Bosco that is in the soul of the Salesian Congregation. This charism is the one that has guided the awareness of his followers and has given identity to the institution founded by him. Salesian values have continued to maintain a strong bond with the personal charism of Don Bosco in a unitary relationship based on the significance of the works (Bermúdez & Martínez, 2000).

Charism has been represented in the actions carried out in the Salesian works rather than in a personal charismatic replica. The Salesian charism is concrete and evident in the Salesian works that replace the absence of the person of Don Bosco; the charism is perpetuated in the institution to the extent that it is faithful to the historical facts and their application in the diversity of times and spaces. Understanding charism requires looking at it

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and accepting it in its origins in order to preserve its values in the universalization of time and space. This exercise is known as the return to the sources, understood not as historical research but as a light for the charismatic reading of each situation.

Don Bosco's response to the social impacts of a city like Turin under development, feverish construction and expansion of suburbs (Auffray, 1948) stems from the identification with those who suffer most the consequences of growth without ethical responsibilities (Herr, 1996): "Those who suffered most from this impact without being able to resist were children and young people, and indeed those who entered the production machine were exploited, and those who did not fit were discarded and seen as dangerous" (Plasencia, 2014, p. 38).

When Don Bosco visited the prisons of Turin, he discovered the human misery that is capable of denying the other, the young people; and understanding that these boys were all at material, moral and religious risk (Lenti, 2010a, p. 372), he decided to *prevent* them from falling back into prisons and then he said: "I will dedicate myself entirely to the abandoned boys" (MO, 50).

In reality he suffered a moral conflict, an interpellation that moved him to feel that those boys needed a chance to be themselves, to be humanized, to be freed from the conditions that denied their dignity. (Plasencia, 2014, pp. 45,61)

The answer is the charism of Don Bosco, his life has a meaning in changing that reality. The actions emerged in a processual way as part of a single proposal that, nourished by an educational and pastoral approach, turned out to be multidimensional in practice.

In the institutionalization process of the charism, the historical objectification of the facts that gave meaning to it is proposed and it is here where "the scope of the historical-critical method locates, evaluates, contrasts and -many times- corrects documents and interpretations about Don Bosco" (Rodríguez, 2013, p. 3). This objectivity that underlies the Salesian charism from the facts also operates closer to the knowledge/action model to transform reality. The Memoirs of the Oratory are the only autobiographical writings written by Don Bosco and this work is the source of the Salesian charism narrated by Don Bosco.

Don Bosco delves into the lacerating facts that he sees and asks himself how to prevent them (MB II, 60). The answers emerged in a multidimensional but coherent way and with an educational approach until they became the Salesian Preventive System.

[...] night schools, day schools for the poorest (MB XIII, 496) where students learned to read and write. For those who “presented... asking him to take them off the street and to shelter them charitably” (MB IV, 472; MO, 60), he offered them not only a space to prevent them from returning to prisons but a comprehensive training program to help them reorient their lives and integrate into the society that had denied them. (Plasencia, 2014, p. 72)

This charismatic and original characteristic is undoubtedly the most significant contribution that the Salesians have made to the development processes: the action not only provides knowledge about the causes, but also provides elements to act in such a way that its benefit is permanent and sustainable.

Thus, knowing the pace of industrialization in Turin and Europe, Don Bosco did not miss the opportunity to redesign its structures and installed some workshops in the Oratory in the framework of prevention (MO, 65). The latter were related to the industrial system: between 1850 and 1860 the workshops of shoemaking, tailoring, bookbinding and carpentry were installed (Lenti, 2010b, pp. 58-59); between 1861 and 1862 the printing workshop was installed; in 1862 the forge workshop and in 1864 the bookstore (Lenti, 2010b, pp. 61-63); barbershop, glassworks, blacksmith, hatmaker and intaglio workshops were also installed (Prellezo, 2000, pp. 153, 158-159, 185, 193). Although these workshops responded to the industrial spirit of those times, according to Lenti they were still “like medieval stores with a limited purpose” (2010b, p. 57) that in the 1880s moved towards the working world “becoming professional schools” (Lenti, 2010b, p. 68) “of which their own students who were already professionals were the teachers” (Plasencia, 2014, p. 95).

On the one hand, although Don Bosco with his proposal tries to get the boys out of that situation of denial, in the end the system gives him no other opportunity than to integrate them

back into their own structures which are the cause of that denial, but with a condition interposed by Don Bosco, maintaining himself as the guarantor of the young people and at the same time re-claiming what had always been denied to them: “the virtue of justice” (MB III, 357).

Thus, Don Bosco’s entrepreneurial spirit, which sought the integral salvation of young people, led him to create opportunities for professional training and to create spaces that would ensure a new work environment and a right way of doing business (MB III, 357). The Salesian charism is rooted in the option for a new society, for the change of unfair structures, and for a new way of doing business (MB III, 357).

The experience of Don Bosco, which is synthesized in Valdocco, is the reason to continue searching for the happiness of excluded young people. But this search for the construction of happiness begins with the awareness that there are structures that deny this happiness and involves making an ethical and political decision that opens paths towards the self-determination of the freedom of the excluded and the constitution of a fair and ethical social order. This implies betting on development methods that generate mediations, where poor people are the protagonists.

3. Characteristics of charism

What identifies the Salesians does not respond to a descriptive register of contents; rather, it is expressed in the response of the Salesian charism to social situations of injustice and marginality. The Constitutions and General Regulations (2010) claim this charismatic sensitivity:

We work in popular environments and in favor of poor young people. We educate them for moral, professional, and social responsibilities by collaborating with them, and we contribute to the promotion of the group and the environment.

As religious, we participate in the Church's witness and commitment to justice and peace., We reject all that favors misery, injustice and violence while remaining independent of any ideology and political party, and we cooperate with those who are building a more worthy society for humans.

Promotion, to which we dedicate ourselves in the spirit of the Gospel, brings about the liberating love of Christ and is a sign of the presence of the Kingdom of God. (C. 2010, Art. 33)

The Salesian charism must be understood in the context of the complex activity of evangelization that embraces the entire human reality. This conviction is present in all the documents that identify the Salesian charism. Alencherry (2005) offers an exhaustive re-reading of the official documents of the last General Chapters and of the Letters of Rectors Major, a study from which we extract these annotations that explain the constitutional text and the Salesian charismatic tradition.

Don Luis Ricceri, Rector Major between 1965 and 1977, dealt with the theme of “underdevelopment” (Cf. ACS 261). Writing along the lines of the reflections coming from the Assembly of Latin American Bishops in Medellin, he declares:

The fight against underdevelopment belongs to the essence of the Salesian Congregation. Therefore, the Salesian Congregation is deeply involved in it. But it must carry it out according to its charism, i.e., in the line, in the style, in the spirit of D. Bosco and then with courage, with intelligence, with realism and always with charity. (ACS 261, p. 18)

Continuing with his considerations regarding the implications that derive from this duty for all Salesians, he pointed out how “liberating education” that forms “liberators” would be the solution to the problems of underdevelopment” (Cf. ACS 261 p. 31).

General Chapter 23 notes that, following the example of Don Bosco, the Salesian community is aware that “the fight against poverty, injustice and underdevelopment is part of its mission” (GC 23, 208).

Rector Major Don Vecchi (1996-2002) says:

Something that bothers us and make us reflect is the fact that for some years now it has been mentioned that we are facing a phenomenon of impoverishment rather than simply poverty. It is not a transitory stage, an accident of the road, a consequence of the past, but a result of the current economic, social, and political structures, even though we know that many other causes influence the poverty. (ACG 359, p. 22)

Charism calls for action to give a positive response to what is considered to be changed and is evidenced by its capacity to act on reality in order to change it. That special thing that Weber calls “supernatural forces” must act. “This faces to the increasingly pressing challenge of realizing the unique Salesian charism in a multiplicity of varied social, religious and cultural contexts” (Chávez, 2011, p.7).

The adaptability and flexibility of charism must occur within the fidelity and mobilization of energies orienting the work towards the one mission. This social novelty that produces the strength and originality of charism constitutes the most important reason to ask what the charism contributes to as a lived experience, not theorized in rational logical schemes, but expressed in paradigms, values, habits and models of life. Lived experience also implies its own ways of knowing, interpreting the world and making decisions. Ensuring multiple and diverse responses is not achieved from life experiences but from the mutual knowledge that arises from them. Rector Major Don Pascual Chávez says:

A profound reflection is necessary, especially at the speculative level. It must consider all the contents of human, youth and popular promotion, while paying attention to the different and qualified philosophical, anthropological, theological considerations that are relevant. This analysis must also be concretized on the level of **experience and operational reflection** of each person and each community. (Chávez, 2013, p. 2)

4. Critical reading of the Salesian charism in the knowledge/action model for development

The bibliography of Don Bosco and his educational project has been written from a perspective called “inside doors”; thus, aiming at the continuous convocation, appropriation, and resignification of the Salesian project, characterized by using interpretative categories and analysis generated by those who must make this project a lived experience.

Arther Lenti’s studies on the life of Don Bosco state the pre-scientifically minded writings on Don Bosco’s bibliography and Salesian historiography (Rodríguez, 2013). Lenti’s objectivity presents “Don Bosco’s explosive discovery of poor and abandoned young people in Turin” (Rodríguez, 2013, p. 10) and allows the facts to be analyzed with scientific rigor to validate procedures and universalize the criteria of the charism that led Don Bosco to act with evident success.

The Critical Theory of the Frankfurt School helps to identify the contributions to the Salesian charism in the development currents of the early twentieth century and especially in the responses of the 1970s to the model of development as economic growth. This Salesian action shows the practical idiosyncrasy of the Salesian project and the absence of theoretical work prior to action, an absence that was replaced by the power of the charism to guide action.

Looking at and scrutinizing the Salesian project from perspectives and conceptual frameworks that are not common to the Salesian charism leads to discovering its capacity for a differentiated response to the problem of development. It is not intended to place the Sale-

sian project and the charism on the map of theories or pedagogical development methods or communicational methods, but to identify its guiding principles from the structure of the theory of the knowledge/action model.

Plasencia (2014), who resigned the legacy of the Salesian from academic conceptual frameworks, justifies the choice of the Critical Theory of the Frankfurt School because it provides a dialectical mediation to explain the causes of the social situation on which Don Bosco's charism acts; also, because it involves the population to change the reality that affects them; and finally, because it allows the construction of universal models that are not conditioned to time and circumstance.

There is a common field of encounter between the strong ideas of the Salesian charism and the motivational object of the Frankfurt School around the suppression of social injustice and the construction of a society of free men, or as Don Bosco says "honest citizens and good Christians". That common field is the knowledge of reality (Plasencia, 2014).



Most people living in developing countries are aware of economic destitution, family precariousness, racial discrimination, educational and cultural deficiencies, lack of preparation for work, exploitation by third parties, abusive employment as labor, narrow horizons that stifle life, various dependencies and other social deviations. (Chávez, 2012, p. 16)

Charisma leads to action and the analytical and critical thinking of reality become a transforming force of reality. When action does not provoke criticism of reality and becomes systematic thinking about it, it does not affect the transformation of reality, it only justifies it and attacks the excesses that occur in it, it is predictable and repeatable.

From this perspective, charism, which acts with critical social analysis, provides the cognitive elements that allow linking action to the causes of injustice and thus provides elements for planning new actions/policies that respond to the demands for change. The lack of critical social analysis deteriorates the institutional charism and causes the bearers of the charism to lose the capacity to respond to the mission. Pascual Chávez, Major of the Salesians, notes the effects of the action without analysis:

It is necessary to note some shortcomings in the life of the Salesian: individualism in pastoral decisions, the way of using free time, the space given to personal well-being to the detriment of availability for the mission; but also an activism that leaves little room for spiritual life, systematic study, continuous learning, the habit of reflection. (Chávez, 2012, p. 15)

The dialectical hermeneutics that uncovers the problems of interests and powers of the society, opens the doors to fraternity and justice which is the objective of the charisma as Chávez expresses:

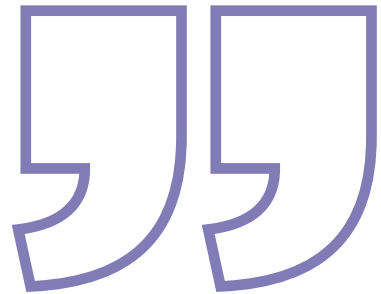
Because we proclaim Another and offer his salvation, we cannot proclaim ourselves and our projects. Our obligation is to make God's salvation present by becoming his witnesses. This mission commits our entire existence and frees us from the risk of functionalism, activism and protagonism. (Chávez, 2012, p. 34)

The Frankfurt School focuses its social research to the “pursuit of happiness of all men” (Plasencia, 2014, p. 22) and criticizes the foundations of bourgeois ethics, which releases from responsibility the social consequences of a legal action that favors personal or group interests; Friedmann (2001) reacts to this ethic and incorporates the necessary knowledge in his planning model of the consequences of the action through the participation of those affected. This is perhaps the most significant contribution of the Frankfurt School in making the citizens of the world aware of the serious consequences of economic development driven by the forces of market interests.

Frankfurtian morality has to do with the “way of acting” and this should aim at the “overcoming of social injustice” (Horkheimer, 1999, p. 21; in Plasencia, 2014, p. 22). On this point, the ethics of critical theory is expressed in a similar way to the charismatic motivation:

Moral has something to do with love ... as a possible member of a happy humanity. It concerns destitution and forces that point to the future. ... It seems that

When the action does not criticize reality and thinking is systematic, it has no impact on the transformation of reality, but only justifies it and attacks its excesses...is predictable and repeatable.



all living beings would be entitled to happiness. (Horkheimer, 1999, pp. 135-136; in Plasencia, 2014, p. 22)

In a different language, the Salesian charismatic community defines its mission in terms of love:

The Salesians of Don Bosco form a community of the baptized who, called to the voice of the Spirit, propose to perform, in a specific form of religious life, the apostolic project of the Founder; to be signs and bearers of the love of God to the young, especially the poorest. (C. 2010, Art. 2)
In this way, the mission is relieved of the responsibility for the results and becomes an effective and visible proclamation of the love of God as it appears, first in the being and then in the actions of those who are sent. (Chávez, 2012, p. 5)

This commitment is closely related to our duty to promote justice in the world, as well as to our development methods. The Salesian charisma goes beyond the fact and acts on the causes, the charism does not replace the protagonism of the population for its liberation; on the contrary, it is transmitted and acts from the population itself. It responds to the dynamics of the changing reality. Therefore, it is appropriate to quote what the 1971 Special General Chapter says in this regard:

Underdevelopment, illiteracy, misery, and hunger in the world have become so widespread and serious that immediate remedies are not enough; it is necessary to act on the causes of this situation. These are structures that often seriously hinder or even go against the essence of the Gospel preached and lived: they do not allow the poor and the excluded to discover the image of God, nor to believe that the Kingdom has already come to this world, much less to move towards integral salvation. They are structures of sin.

On the other hand, the human promotion of the poor requires that they be the ones who are aware of the situation and that the changes be made by themselves united. This means that they must be helped by people and institutions working for justice. Christian communities have a key role. [Our response today, in line with the commitment to justice in the world, is located in a new cultural context: it is not called by political sectors or transitory ideologies, but by the demands made on

the Christian educator by the integral education of the “perfect Christian and upright citizen”. (Special General Chapter, 1971, numeral 67)

Lived experience is the source that feeds knowledge/action. In practice, action is the paradigm that directs charism and, consequently, the knowledge/action model; in the Salesian perspective, the focus is the transformation of social situations of injustice.

The permanent Salesian institutional effort to prevent charism to fall into activism is a permanent source of action from which knowledge is built, which in turn directs the strength of the charism towards new realities. Theory does not replace lived experience, but the experience is impoverished without theory; the two dimensions need each other, and progress is made in resolving problems and in feeding new unresolved tensions between theory and experience.

Hence, the institutional charism turns to theory, not to obtain answers that explain reality but questions that help to conceptually problematize the social fact and therefore the charismatic activity. One does not think at the service of theory, but places theory at the service of understanding what is happening and what we are doing, giving words to what is almost always unspeakable from the action itself. The knowledge/action planning offers charisma the effect of the external conceptual framework that raises unusual and unsuspected questions that those who live the charismatic experience would never ask themselves and that, in a certain way, problematize, entangle and question it, being charism the only answer.

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SECOND PART

Research/ innovation/ventures in EI





Salesian Pedagogical LabOratory:

**Strategy to implement
the Salesian Polytechnic
University (UPS) entrepreneurship/
innovation/research
Ecosystem in the Salesian
Educational Institute¹**

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1. Introduction

The setting

The set of activities included in the research/innovation/entrepreneurship cycle in higher education arises from experiences that relate the research results to the business. Also, the economic thinking makes of the entrepreneur a relevant component of the economy, as described in Table 1. The knowledge acquired was then incorporated by the universities to the point of adapting the transferring activities of research results and technology to society, prioritizing the business as well as incorporating entrepreneurship as learning content or subjects.

Nowadays that tendency has been mentioned in projects and programs as R+D+I (Research, development, and innovation) and has become a mandatory component of university activity aimed at linking innovation with technology and entrepreneurship. In Ecuador, these activities

The record achieved and the experience obtained are not completely out of line with the global trend, but our university not only reinterprets it: it reinvents it from the legacy of Salesian pedagogy and identity to mark differences and distinctive options.



and programs have become widespread with very different results from one university to another in the last five years. As expected, the Salesian Polytechnic University has had an active role in this topic.¹

The UPS, through the Research Vice-rectorate, has developed this dimension since 2015 based on the collaborative work of different groups such as research groups of the Salesian university association, and student entrepreneurship articulated in co-working, bringing the entrepreneurship/innovation/research Ecosystem to life.² Our university states that the elements work as living beings in an environment with reciprocal and non-hierarchical relationships, in such a way that none is an ‘object’ with respect to the others. The record achieved and the experience obtained are not completely out of line with the global trend, but our university not only reinterprets it: it reinvents it from the legacy of Salesian pedagogy and identity to mark differences and distinctive options.

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- 1 In Ecuador, the Secretariat for Higher Education, Science, Technology and Innovation, SENESCYT for its acronym in Spanish, has created the iTT HUB Project “to promote the development of innovation, entrepreneurship and technology transfer activities carried out in Higher Education Institutions, generating an environment that allows the development and execution of innovation and entrepreneurship projects with a productive approach, through the connection between the academic, business, and government sectors. In this way, the knowledge-based economy and the institutionalization of innovation, entrepreneurship and technology transfer processes in higher education institutions are developed”. SPU is part of the Quito HUB together with four other universities: Catholic University of Quito, Central University of Ecuador, National Polytechnic School and University of the Armed Forces (ESPE) at: <https://bit.ly/3sibuAn>
 - 2 When referring to the cycle elements in the Salesian Polytechnic University we substitute the hyphen dividing the terms by slash to express that research/innovation/entrepreneurship work together to form a single term that joins different but mutually referenced elements. This option captures the essence of the unit that we cannot yet define in a single word.

Table 1

The entrepreneur and the entrepreneurship in economy and education

Several authors agreed that the economist Joseph Alois Schumpeter (1883-1950) was the first to establish the entrepreneur main role as the economy and company engine, i.e. a generator of economic growth responsible for making the decision to create (1949), and that stresses the importance of teamwork and interactions between the parties (1978, p. 25). From the 1950s decade, a trend arises from the training schools that consider the competencies demanded by the labor market of the time, such as the Competence Based Education and Training (CBET) (Camacho, 2007).

Subsequently, the ministers of the European Union, through the Bologna Declaration, generated a political willingness to guarantee citizens “the necessary competencies to face the challenges of the new millennium along with an awareness of shared values and a sense of belonging to a common social and cultural space” (Ministros Europeos, 1999). In the same way, dimensions for high education are promoted such as curricular development, cooperation among institutions, mobility schemes and study programs, and integration of training and research.

As a result of the above mentioned, the European Parliament defines ‘business spirit’ after 7 years as one of the eight key competencies for all the citizens in the “Recommendation on key competencies for permanent learning” (Comisión Europea, 2018) and then “the entrepreneurship in education” emerges as an European cooperation policy. Finally, the business spirit is defined as:

the ability an individual has to transform ideas into acts. This includes creativity, innovation and risk-taking, as well as the ability to plan and manage projects aimed at achieving objectives. It is a support for all in everyday life activities. It enables the employee to be more aware of the context of his/her work and more capable of taking advantage of his/her opportunities, and it is the basis on which entrepreneurs can establish a social or commercial activity. (Comisión de las Comunidades Europeas, 2006, p. 4)

Additionally, Horizont Report (2020) states that contemporary students are digital natives and are in continuous learning. This learning no longer depends on an academic institution (EDUCAUSE, 2020); therefore, the development of the business spirit becomes relevant, turning entrepreneurship into one of the main allies of today’s education.

The relevance of the Ecosystem and R+D+I activities at UPS is not measured exclusively by results of entrepreneurship or technology transfer, but mainly by the formative potential and capacity for problem solving, project design, and acting in collaborative frameworks of thinking and governance, with emphasis on students. Thus, unlike what happens in other universities, UPS values the research/innovation/entrepreneurship cycle for its pedagogical potential, constituting a system of *enabling environments* that offer the subjects an orderly cycle of itineraries duly accompanied, diversified and complex.

The word LabOratory, named in our proposal, is the conjunction of two terms: laboratory that indicates knowledge in action and put into practice; and oratory that involves the Salesian courtyard understood as a space where the subjects, in the midst of playful activities, freely deploy learning action-based different from that of the classroom in terms of content, strategies, and objectives. The term ‘pedagogical’ indicates the importance of formative orientation and discusses about the inclusion of capabilities in a broad and comprehensive educational project.

Our paper proposes to implement the research/innovation/entrepreneurship Ecosystem in the Educational Institutes through the strategy called Salesian Pedagogical LabOratory, which involves the experience and learning of the Salesian Polytechnic University. The reasons that make the Educational Institutes an ideal platform for such implementation are:

- The current situation is marked by very deep and diverse crises (health, environmental, productive, educational, etc.) that have strongly affected production and work, generating unemployment, exclusion, and marginalization. In such a scenario, Pope Francis demands concrete answers that involve combining education with entrepreneurship according to an economy marked by solidarity and oriented to the common Good.³ The Head Major, in his recent letter, invites us to accompany

3 Father’s message for the IV World Day of the Poor (November 15, 2020), which reminds people the great value of the common Good.

young people towards a sustainable future that respects the environment the axis of possible entrepreneurship, and training initiatives for work and productivity.⁴ At the same time, as Fr. Javier Herrán reminds us in his letter, universities should not abandon the educational units of basic and high school education in the midst of the imbalances caused by the pandemic, contributing to sustaining quality standards and solving sustainability challenges of the families of our beneficiaries (Herrán & Salgado, 2019).

- The Salesian Pedagogical LabOratory (LOPS for its acronym in Spanish) brings the university closer to the Educational Institutes because we believe that they are full of possibilities to recreate the Ecosystem in its integrity, overcoming the temptation to replicate activities labeled as *innovation or entrepreneurship* without them becoming merely isolated efforts with little or no impact.
- The implementation of the Ecosystem in Educational Institutes favors pedagogical innovation and enriches the legacy of Salesian pedagogy by creating properly articulated non-school pedagogical environments that offer students the opportunity to forge themselves as creative, free and dignified people, in solidarity and committed to teamwork, while cultivating at an early age the ability to interweave research with entrepreneurship and creativity.

Consequently, we will now present the components of the Salesian Pedagogical LabOratory (LOPS) proposal, an ideal strategy to recreate in Educational Institutes the experience of the Salesian Polytechnic University's research/innovation/entrepreneurship Ecosystem. Next, we will describe the conceptual bases of the Ecosystem (ways of thinking, knowing, learning, and deciding), the formative cycles, and we will suggest possible answers to the implementation questions.

4 See Fernández-Arttime (2020).

2. Principles of the Salesian Pedagogical LabOratory

The initiative is based on principles that guide learning, decision making, and the generation of initiatives. They are also inspired by both the Salesian pedagogical legacy and the social dynamics that mark learning and the production of knowledge oriented to innovation and entrepreneurship. Each principle has theoretical supports obtained through the practice of the Ecosystem at the UPS, largely collected by the scientific production of the ‘Grupo Universidad y Bienes Comunes’. The aforementioned will be defined below:

- *Free membership and participation.* Freedom is an essential value of the Ecosystem and defines its vitality. LOPS brings together people who participate voluntarily in a training itinerary that is different from the general and obligatory dynamics of other EI activities, such as those in the classroom. In accordance with the pedagogical legacy of Salesian youth associationism, the Ecosystem is offered to everyone, even if not everyone chooses to be part of it. In addition to being voluntary, membership is open and inclusive, with the possibility of being accessible to other members of the educational community: families, people from other schools whose presence makes the LOPS more dynamic, etc.
- *Youth leadership and collective governance.* Free affiliation goes hand in hand with youth leadership, another legacy of Salesian youth associationism.⁵ LOPS reinvents and radicalizes youth leadership through the effective practice of autonomy in the creative formulation of projects and co-responsible governance, based on the artic-

5 See Juncosa et al. (2019a and 2019b) on the forms of Salesian university associationism, according to which students express the principles of autonomy and governance to a greater extent in their undertakings.

ulation of consensus regarding the resources generated and the initiatives proposed. The eventual presence of teachers and authorities of the EI must guarantee youth leadership and autonomy without imposing or conditioning decisions. Therefore, within this context, terminology such as ‘self-organization’ (the ability of living beings to react and reorganize to confront changes in the environment) and ‘auto-poiesis’ (the ability to ‘create’ [*poiesis*] oneself [*auto*]) are often encountered.

- *Open partnership.* LOPS is not established on the basis of prior regulations. It serves as an open place in which, although not everyone participates in the same way, each one collectively and gradually builds his/her rules as he/she goes along. Thus, should rules be necessary, they will eventually emerge. LOPS becomes what its members achieve with their own vision, effort, work, and objectives.
- *Training environments.* Evoking the Oratory, LOPS enables in all its spaces, and in everything it does and proposes. It offers programs not only to cultivate research/innovation/entrepreneurship skills and abilities, but also to generate in each candidate the ability to acquire skills on their own in relation to the projects they want to create.
- *Focus on the common Good.* The conception of the Ecosystem’s enterprises is founded on human development and solidarity economy. It places collaborative relationships above competitive ones. LOPS does not replicate the ‘Silicon Valley model’ which requires large investments in research and innovation to sustain high financial productivity enterprises; nor does it relate to entrepreneurship that aims to produce companies that are not focused on the common Good. It is therefore built on the community’s own attitudes.
- *Knowing is doing.* LOPS combines several pedagogical orientations, however, we highlight three important ones: 1) It is derived from the premise that *knowing* is doing, overcoming the practice that places the need to *know* in order to do. This is the meaning of the term ‘labOratory’, where knowledge is interwoven with doing; 2) Learning occurs through interaction with others where the capabilities of some

reinforce the needs of others, without hierarchies; 3) LOPS produces a collective knowledge from management, open to novelty and successive questions. It is not a knowledge that closes possibilities.

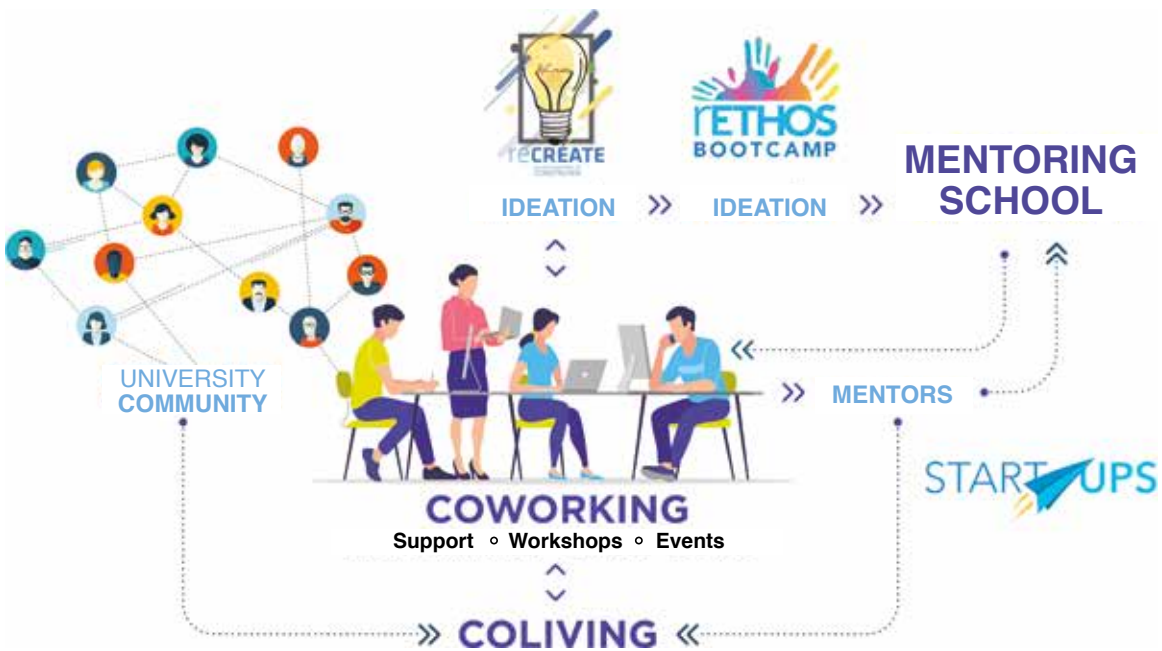
- *Participatory-action-research*. Ecosystem members learn collaboratively from what they do, propose, and decide; from the products and undertakings achieved; and also from the questions raised by the management of the process. Nevertheless, it is the collective that convenes the experts to contribute to clarifying the questions without replacing or superimposing their knowledge on that of the collective.

3. Description of the innovation/entrepreneur cycle

In this section we will describe the path of the UPS with respect to the research/innovation/entrepreneurship cycle in order to highlight not only the activities but also their formative potential. Since a large part of the research dimension is developed from the teaching activity, the cycle emphasizes the innovation/entrepreneurship dimensions without making research something unreal.

There has been an exponential increase in entrepreneurship programs in education promoting the development of competencies. UPS adopted an entrepreneurship strategy to consolidate as an innovative and research university. Entrepreneurship is the lever for change in teaching and innovation as it fosters project-based learning (PBL).

Since its origin, this educational innovation strategy has sought to promote an entrepreneurial culture and achieve successful projects through an active and participatory community at all stages. Figure 1 shows the complete cycle of innovation/entrepreneurship activities, which will be explained below:





4. Stages and activities of the innovation/ entrepreneurship cycle

Coworking StartUPS

UPS has four physical coworking spaces in the university campuses of Quito, Guayaquil, and Cuenca. These are the meeting places to develop activities, build relationships, and consolidate projects; where the community gathers, works, and supports each other. It is based on the concept of cooperative and collaborative work to achieve common goals. Coworking represents a space in which cognitive and emotional knowledge converge in action, since the student awakens and develops, from his/her interest and decision, projects and competencies that enrich his/her training process within the university.

Entrepreneurship Bootcamps

Bootcamps are intensive camps in which knowledge, techniques, and tools are transferred to foster entrepreneurial skills, innovate and work on topics of interest and problems needing solutions. Within these spaces, *networking* is encouraged to generate connections among entrepreneurs, mentors, and investors to strengthen entrepreneurial projects, considering the demands of the market, the customers, and the context in general. In this environment we encourage the creativity of entrepreneurs, the use of technology, the identification of opportunities, and the validation of ideas, products, and services, seeking interdisciplinary teamwork. Throughout the year, *bootcamps* and *mini bootcamps* are developed, which are local events of medium scope organized by the community of teachers and students to work on a particular topic. Their objective is to link new students and keep the environments dynamic.





Recréate

It is a specific type of *bootcamp* providing accelerated entrepreneurship tools to boost students' creativity and enable them to identify solutions to regional, national or international problems. During the training, participants work on ideation, materialization and validation of social, entrepreneurial and innovation projects. Entrepreneurs meet to generate proposals, providing solutions to real problems.

Rethos



It began as a challenge for entrepreneurs to strengthen their ability to advocate and convince investors that their business model is the solution to solve a problem. During three days the registered teams share with one another and with national and international mentors. Each team attends workshops and performs validation exercises to ensure that their project is viable while receiving feedback from mentors and strengthening their project. Currently, reTHOS 4.0 has evolved into an incubation program that aims to promote student ventures that are innovative, dynamic, scalable and socially responsible. Currently, reTHOS 4.0 has evolved into an incubation program aimed at promoting student entrepreneurship that are innovative, dynamic, scalable, and socially responsible.

Coliving

It is a camp that explores, in a Salesian way, coexistence and its ontological roots, promoting self-knowledge and challenging young people to plan their own life project. *Coliving* fosters an ethic of care among students and illuminates the practice from the Salesian preventive system. In cooperation with the Student Welfare Department, students at risk of dropping out are encouraged to talk about their difficulties, in a meeting with coworking students contributing with their own experience.

5. Tutoring and change management

The research/innovation/entrepreneurship ecosystem seeks for people to positively develop and influence their environment, being the agents of change and the main builders of a better society. In this way, it is proposed that students participate in a training process that provides tools to manage spaces, develop personal and entrepreneurial skills, and become actors in the educational community.

The ecosystem is a living and dynamic space in which UPS teachers and students develop the personal and technical skills necessary to animate environments, defining spaces not as physical places but as places of gathering, development, and welcoming. The training is divided into three interactive and practical modules: 1) Personal competencies; 2) Entrepreneurship competencies; 3) Skills and space management. The description of the topics, competencies, and outcomes are shown in Table 1.

MODULE I
Personal
competencies

TOPIC	COMPETENCE	REACH
Networks and connectivity	Ability to engage with key partners and connect them with StartUPS entrepreneurs.	
Creativity	Ability to create and design solutions and postpone judgment when facing solutions and projects of other partners.	
Communication	Ability to communicate adequately, raise the interest and motivate interlocutors.	<ul style="list-style-type: none"> • To be aware of the importance of building relationships based on knowledge.
Resilience	Ability to manage stressful situations and return to balance quickly.	<ul style="list-style-type: none"> • How to connect. • Who to connect with.
Leadership and Service	Willingness to lead and coordinate processes and projects from an approach of service, not from protagonism.	
Preventive method	Willingness to accompany and assist Salesian colleagues.	

MODULE II Entrepreneurship competencies

TOPIC	COMPETENCE	REACH
Business models	Ability to utilize Business Model Canvas to develop a business model	Learn how to guide others in entrepreneurship projects through the application of agile tools and methodologies that facilitate the process.
Accelerated entrepreneurship methodologies	Ability to identify accelerated entrepreneurship methodologies and suggest options to students.	
Entrepreneurship in Ecuador, Latin America, and the world	Ability to analyze the context and identify strategic areas for entrepreneurship.	
Work team management	Ability to provide advice on basic aspects of the management of a startup team.	
Collaborative platforms	Ability to identify the main collaborative platforms and how they could add value to a startup.	
Startup growth and acceleration	Ability to identify the steps to accelerate a startup.	

MODULE III Project planning and management

TOPIC	COMPETENCE	REACH
Design of creative and innovative spaces	Ability to plan and budget activities per semester with your coworking team.	Connect the initiatives of this space with other planned academic activities to achieve greater impact and manage events.
Facilitation of creative learning processes	Ability to facilitate learning processes using creative tools	
Creation of activity	Ability to design, organize and implement mini-bootcamps to introduce the StartUPS ecosystem in an effective and sustainable way.	

One of the foundations that has allowed the StartUPS project to be sustainable in the long term is the generation of a community that promotes the initiative, empowering it and generating the necessary strength for it to remain and transcend.

6. Conclusions

The Coworking StartUPS project, which unifies the phases that organize the activities of the innovation/entrepreneurship cycle, has introduced an educational innovation strategy in the university environment based on the development of skills. It was designed based on

the mission, vision, and Salesian values such as agency and youth leadership to foster an entrepreneurial culture and achieve positive results in the projects. Likewise, it was based on the Project Based Learning (PBL) methodology, considering the competencies and capabilities necessary for project management and development, and seeking solutions to real problems through a dynamic educational process. Here, the participants are actors of change and creators of their own life project.

In this way, UPS has been able to formalize a training experience in the field of innovation and entrepreneurship for Educational Institutes. Each one of them can implement the proposal, considering environments, differentiated from ordinary education, that enhance the capabilities of all its members, and whose axis is the person and the development of his or her life project.

Hence, the UPS has formalized a formative experience in the field of invocation and entrepreneurship that is also relevant for the Salesian Centers. Each one of them can develop and implement the proposal in a different way regarding the ordinary educational management, implementing these environments that enhance the capabilities of members, whose axis is the [life] project and places, as the center of all action, the person and his/her development.

The process is cyclical since it is intended to be sustainable and permanent over time; it begins with concrete actions and forms according to the dynamism of the educational community.

We conclude this proposal by summarizing the most important aspects in the form of questions and answers:

- What is the Salesian Pedagogical LabOratory? LOPS is a strategy that seeks to replicate in the EI, especially in middle and high school education, the formative experience of the innovation/entrepreneurship/research ecosystem cycle generated at the UPS.

- Who are the beneficiaries? CES youth with leadership profiles and those who need to formulate their own life project in pairs. LOPS assists them in the phases of ideation, prototyping, tutoring, and support for entrepreneurs.
- What is the purpose? LOPS seeks to generate abilities to think together, design, conduct, and support enterprises.
- Why is it called LabOratory? Because it is inspired by the formative and recreational experience of the Salesian Oratory based on youth leadership and youth agency. Because it allows the student to grow from his own decision, in doing with others. In addition, it implements a problem-solving approach and pursuit the common Good.
- ¿Who implements it from the University? Vice Rectorate for Research, JOPEM Foundation, Technical Secretariat for Entrepreneurship, ‘Grupo Universidad y Bienes Comunes’, Educational Institutions, young university students with experience in the entrepreneurship/innovation/research Ecosystem.

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Bootcamp as a capacity-building environment: the case of teachers of 'Unidad Educativa Fiscomisional Don Bosco' of Macas

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1. Contexts, concepts, and the journey of the UPS

In a globalized world, where technology is advancing enormously, there is a demand for people with different attitudes and skills than those offered by our educational institutions. The role of the “engineer and graduate”, as conceived by the university, does not meet the challenges arising every day for the company and the world. For this reason the challenge is to spur teenagers the ability to adapt and react to change.

The purpose of the Entrepreneurship and Management subject, in Ecuador, is for high school students to develop their own business abilities to such an extent that over time they will build a solid project with an impact on society. However, the content distribution and the analysis of each topic makes the learning and the necessary abilities development more complicated, since when the generation of skills is limited to the school curriculum, the abstract development of content ends up overcoming the construction of attitudes and abilities.

This subject has a low hourly load compared to others and focuses on theoretical concepts related to basic accounting, legal aspects, statistical metrics, market research, among other topics that are expected to be applied in a final project, as shown in Table 1 (Ministerio de Educación del Ecuador, 2015).

Table 1. Entrepreneurship in the high school curriculum

High School Level	Curricular Unit	Curricular Unit
10th Grade	Planning and financial control of the enterprise	Financial Concepts
		Elementary Accounting
	Legal and social responsibility of the entrepreneur	Legal requirements for entrepreneurship
		Tax and labor obligations
11th Grade	Marketing Research and Basic Statistics	Field research and design
		Marketing and sales statistics
	Economics for decision making	Principles of Management
		Economics applied to entrepreneurship
12th Grade	Entrepreneurship project formulation	Problem identification
		Description of the entrepreneurship
		Operational Plan
		Communication Plan
	Entrepreneurship project assessment	Financial Plan
		Quantitative Assessment
		Qualitative Assessment

Source: Department for Education.

Although the subject aims to develop the entrepreneurial spirit of students, the theory, coupled with the lack of space and time, is not enough to put into practice attitudes of resilience, leadership, empathy, assertive communication, among others, i.e., the program does not consider a holistic experience of the subject matter. Added to this are the limitations of the traditional educational system with respect to academic freedom, teaching methods, and pedagogy, which prevents this subject from reaching its full potential.

The experience obtained in these six years of implementing the StartUPS Entrepreneurship and Innovation ecosystem of Salesian Polytechnic University has shown that environments such as *coworking*¹ and *bootcamps*² empower the people who are part of the process, allowing them to develop competencies different from those included in the curriculum. In addition to the Salesian Polytechnic University's own evidence, we have countless positive experiences worldwide, which increased after the Bologna Declaration in 1999 as a result of the introduction of innovation and entrepreneurship in elementary, middle and higher education.

In this context, the European competency framework defines “sense of initiative and entrepreneurship” as one of the eight key competencies necessary for personal fulfillment, active citizenship, social cohesion and employability in the knowledge-based society (Diario Oficial de la Unión Europea, 2010). In addition, one of the Organization for Economic Co-operation and Development (OECD) Skills Strategies is:

-
- 1 Coworking was founded from the agreement between workers from different companies to share a space or office, which allows cost savings through the use of common infrastructures. This initiative supports companies in initial stages, independent contractors, independent scientists, etc. However, as time goes by, a series of collaborative and communitarian logics for work emerge, which increases its attractiveness in addition to the economic and logistical advantages already mentioned. In the case of the Salesian Polytechnic University, *coworking* represents an opportunity to redefine the Salesian oratory as a flexible environment, managed by youth associativity and encouraged by mentors.
 - 2 A bootcamp is a space of short duration and concrete content, allowing the sharing of practical knowledge and the development of projects in the digital area. The Salesian Polytechnic University assumes the *bootcamp* logic for the area of entrepreneurship, as a space for agile training and project construction with social responsibility.

To develop competences needed throughout life: to ensure that countries can adapt and progress in a rapidly changing world, all people must be able to access opportunities to develop and maintain strong performance in a range of competencies. This process is life-long, beginning in childhood and youth and continuing throughout adulthood. It also encompasses all areas of life, since it must not only occur formally in schools and higher education, but also informally and non-formally in the home, the community and the workplace. (OCDE, 2019).

What do we mean by an entrepreneurship ecosystem? And, what is an ecosystem? Ecosystems are “living elements interacting with each other and with their non-living environments providing benefits, or services, to the world” (FAO, 2021, p. 1), so that there is not hierarchy among elements. This approach proposes a type of *relationship* between the elements beyond wanting to determine what each one can achieve on its own, outside of that relationship.

**The ecosystem
is undoubtedly
sustained outside
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and actors that
constitute it.**



We are talking about a set of personal and contextual elements that interact with one another, generating changes in the way in which the parties involved in the process perceive life. Within the framework of an ecosystem, the subject of Entrepreneurship as such is only one tool among others. However, the ecosystem is undoubtedly sustained outside the classroom and beyond it, amidst a group of elements and actors that constitute it.

Educational Institutes have main role since educating people places them in a privileged situation. They are facilitators of space and experiences so that students can develop their abilities and attitudes to satisfy current social needs. They are given this characteristic as they represent, reproduce, and are part of a society.

In this regard, the European Union in its Entrepreneurship Competence Framework mentions that individuals, teams, and organizations with an entrepreneurial mindset are needed in all aspects of life. Only then will one have the ability to act on opportunities and ideas, work with others, manage dynamic careers, and shape the future for the common Good (Comisión Europea, 2018). The Salesian Polytechnic University is part of this project and has reinterpreted it from its own reality, developing 28 campuses and more than 500 training events for entrepreneurs, linking around 2500 students, and creating more than 60 projects.



Figure 1. rETHOS Bootcamp for the 25th anniversary of UPS, 2019



Figure 2. reCREATE Bootcamp. Quito, 2018



Figure 3. National Teacher Bootcamp -Mentor, 2018

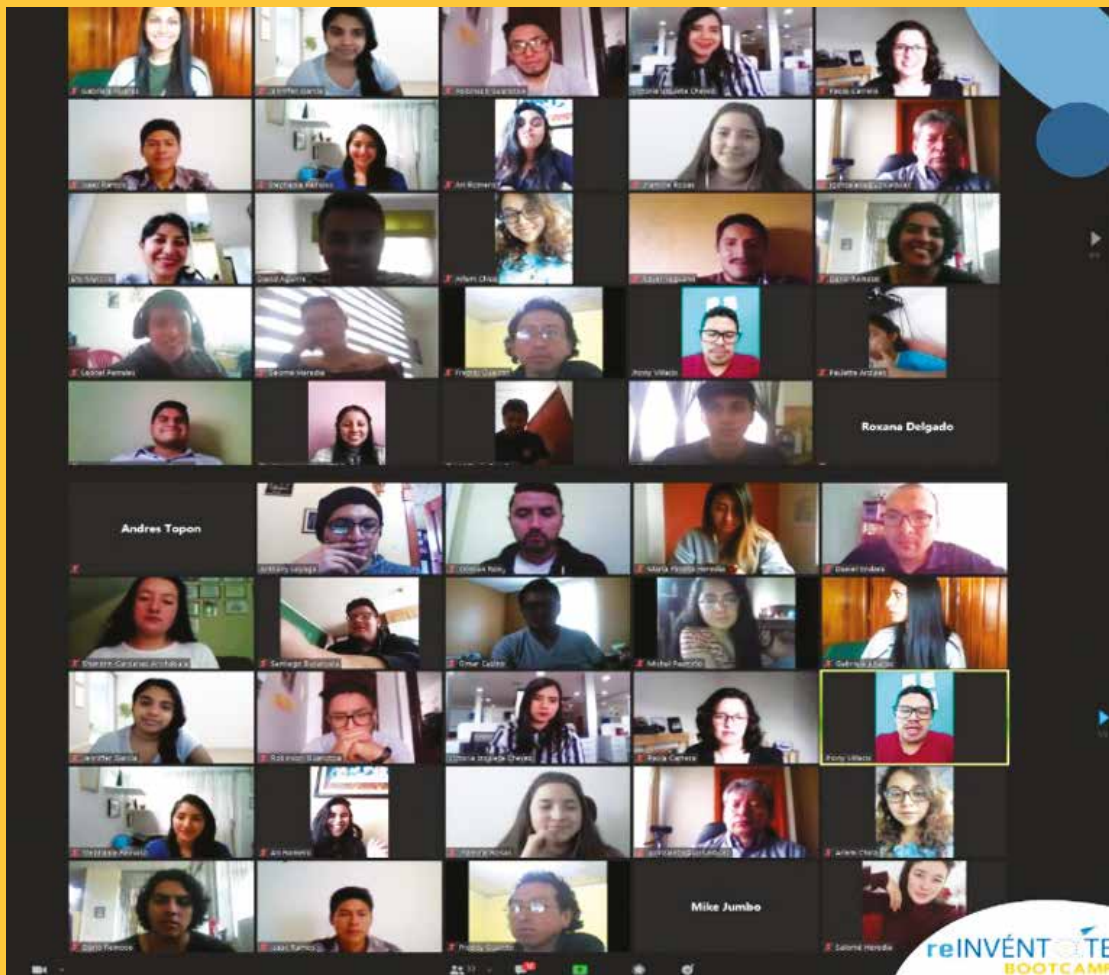


Figure 4. Bootcamp reINVÉNTATE, 2020

Box 1

What is a competence?

According to the Organization for Economic Cooperation and Development, a competence “is more than knowledge and skills. It involves the ability to cope with complex demands, drawing on and mobilizing psychosocial resources (including skills and attitudes) in a particular context” (OCDE, 2004, p. 3). On the other hand, the International Project Management Association (IPMA) defines an individual competence as “the use of knowledge, skills, and abilities to achieve desired results” (2018, p. 15) and determines competences in the following areas: people, practice, and perspective.

StartUPS is a proposal far from the academic (it does not consist of credits to pass) that proposes events, activities, and accompaniment through the Experiential Learning methodology. It generates a value cycle that allows students and teachers to develop competencies by learning and sharing knowledge simultaneously. Although the proposal focuses on the student and the development of his or her life project, the role of the teacher in the Entrepreneurship and Innovation ecosystem is fundamental, as he or she recognizes him or herself as a person in constant learning, stripping himself or herself of the role of authority and allowing the connection of horizontal relationships with his or her students. The role of the teacher is based on the certainty that knowledge is, more than ever, within the reach of young people, and that his/her function in the process is not to transmit information, but to accompany his/her students on the path of discovering, through experiences, knowledge.

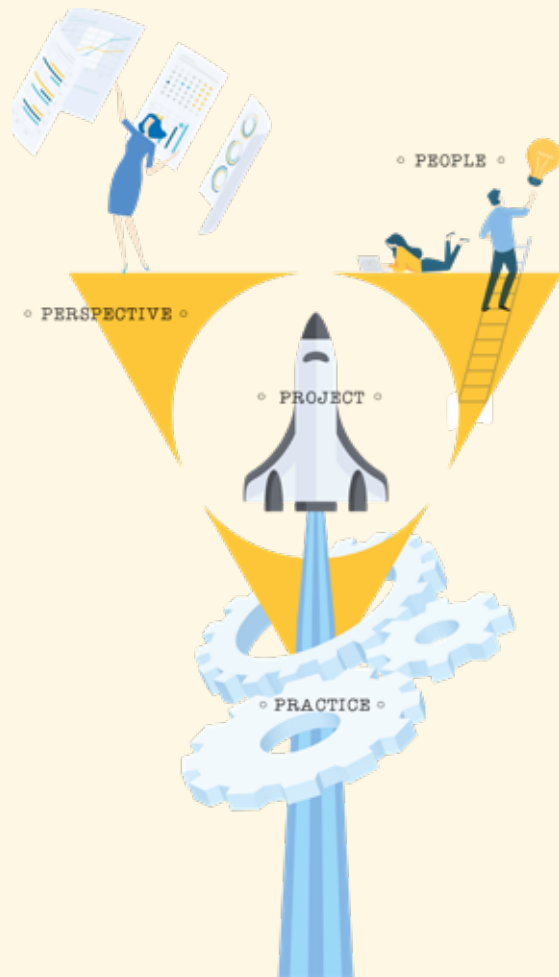


FIGURE 5.

Areas of competence

Source: Individual Competence Baseline (IPMA version 4.0)

The bootcamp with high school teachers of the 'Unidad Educativa Fiscomisional Don Bosco' of Macas

This experience was held off campus, based on the assumption that education in entrepreneurship from an early age generates conditions for children and young people to develop the “know-how” and “learning to learn” necessary to stimulate their potential for innovation, ability to socialize, and adaptability to change (Uribe Toril & De Pablo Valenciano, 2011, p. 54).

“The whole life is education and the whole cosmos that shelters us educates and teaches us how to live.” (Bellini en Ellerani & Patera, 2020, p. 13). The idea that learning and development of competences occurs outside campus is essential to propose contributions to the young people’s quality of life from the approach of promoting the well-being of the person (ability to cover basic needs), and the search for personal growth through achievement (happiness, self-fulfillment) (Nussbaum & Sen, 2009, pp. 30-36).

Testimony 1

The purpose of this double pedagogical session is to introduce a whole educational process, which goes hand in hand with the relocation of the school to a new sector, but our concern is not only how we the process will be in the new facility, but also how we are going to provide education.

At the end of these days, teachers are expected to learn and understand the need to be flexible in learning, so that students innovate according to their possibilities.(Fr. Luciano Bellini, sdb, director of the Salesian Community)



Figure 6.
Testimony of Fr.
Luciano Bellini, sdb,
director of the Uni-
dad Educativa Don
Bosco de Macas



Figure 7.
Extract of the inter-
view with teacher
Jennifer Chacón

Testimony 2

We are facing pedagogical and academic change. We seek to provide quality education, and to foster unity among teachers, co-workers, and parents in order to guide students to change. We have to motivate our students to awaken new ideas in them. We can only do this if we focus on their development as individuals and on their competences. (Jennifer Chacón, Chemistry teacher)

With these premises, StartUPS designs an entrepreneurship camp experience with elementary and middle school teachers to promote experiences that transform the educational system, according to the reality of the Salesian educational community of Macas.³ Considering the work done at UPS in the creation of the StartUPS ecosystem, a process from the bottom up perspective is proposed, identifying a first group of teachers and administrative staff to participate in an entrepreneurship bootcamp to share creativity tools and create a transdisciplinary community that promotes the development of concrete projects with students based on the challenges identified during the process.

The camp was held on Saturday, November 30 and Sunday, December 1, 2019, with 140 participants, including teachers and administrative staff, from the 'Unidad Educativa Fiscomisional Don Bosco' of Macas, Ecuador.

2. Camp objectives

- To accompany the process so that each teacher can rediscover his or her passion.
- To identify strategies to motivate students.
- To explain the need to strengthen the mentor role versus the teaching role in order to guide young people in their personal growth.
- To develop competencies in entrepreneurship.

³ This program was created from the synergies between the university proposals and the educational innovations carried out by Luciano Bellini, sdb, director of the educational-pastoral community of Macas.



Figure 8. Participants of Bootcamp Macas 2019





Figure 9. Day 1 of Bootcamp Macas, 2019



Figure 10. Presentation of proposals Bootcamp Macas, 2019



Figure 11. Day 2 of Bootcamp Macas, 2019



Figure 12. Workshop, Bootcamp Macas 2019

3. Camp activities

- Welcoming: to encourage and align the perspectives of the attendees with the objectives of the working session.
- Activities that generate an environment of familiarity and empathy among the participants.
- Educational Innovation Workshop: to define what innovation is and contextualize it in the educational field.
- Why innovate? To identify problems and needs.
- Team thinking: each group has to define a problem (there must be an explicit motivation)
- Group presentation.
- Activity to work on listening and empathy.
- Workshop: suggested steps to solve a problem (space for group work).
- *Pitch*⁴ workshop.
- *Pitch* preparation.
- Final presentation of proposals. The following is considered:
 - Feasibility (to be clear, it depends on each work team).
 - Innovation.
 - Relevance (how necessary it is)
- Retroalimentación y explicación de las siguientes fases para el seguimiento en la puesta en marcha.

4 The pitch refers to a concise oral presentation (no more than three minutes) of an idea or project with the aim of obtaining financing or some type of benefit that generates viability to the project or idea.

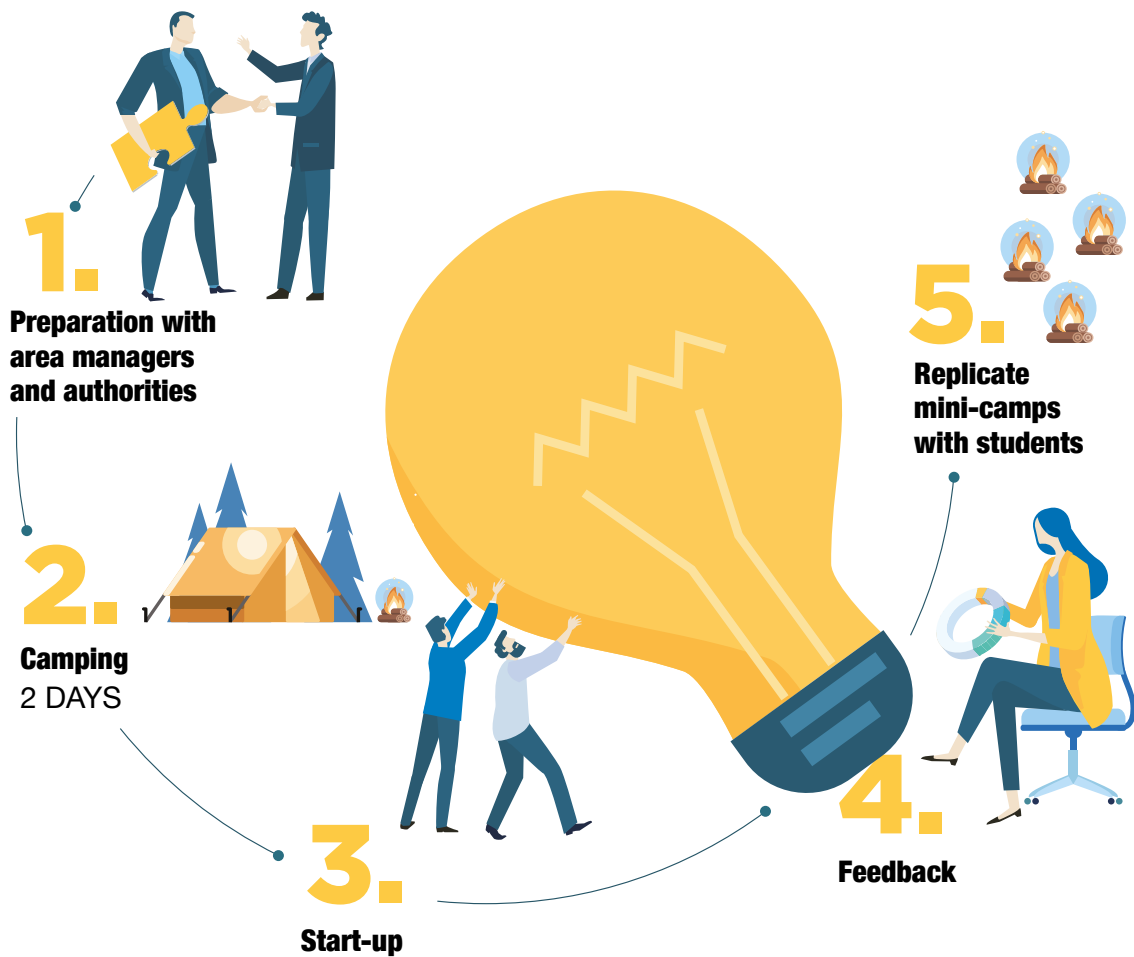


Figure 13. Process of developing competencies in teachers for the empowerment of an entrepreneurship ecosystem in elementary and middle schools

4. Results

One of the main results of the camp was participants found or re-encountered their passion. Motivation plays an important role in the ecosystem because disruption starts with small changes that arise from the needs and interests of teachers and students, it cannot be imposed. For this reason, recognizing teachers who have the right motivation, intrinsic (they find it fun, interesting) and extrinsic (doing so leads to a concrete result that generates a benefit) (Ryan & Deci, 2000) is pivotal for their voluntary permanence, as it prevents the ecosystem from being distorted and ensures its stability and evolution.

Another camp achievement was the identification of improvement areas in the educational system. The use of project design tools such as *Design Thinking*,⁵ allowed teachers and administrators to work transversally in

5 Design Thinking is a methodology designed to analyze a problem to find a solution focused on the user. It suggests five steps to develop innovated processes; these are: comprehend, define, devise, prototype, and evaluate.



Figure 14.
Extract from the interview with teacher Alejandra Jaramillo.

Testimony 3

This progress, this evolution is always necessary inside and outside the classroom. Reconnecting with what really inspires and interests us is fundamental. The main learning I got was to have an open mind that allows me to create new teaching spaces for students, who by experiencing something different from the traditional, can change their goals. (Alejandra Jaramillo, Social Studies teacher)

the design of student-centered strategies, through five steps: comprehend, define, devise, prototype, and evaluate. At this stage, one of the challenges was to make them empathize with the own role and responsibilities within the institution, so that all areas and participants contribute to the start-up of the proposed initiatives.

Testimony 4

Sharing with people is something enriching and even more so when they are nourished by the experiences of young people and children. We have to grow, improve and strengthen ourselves. I believe that teachers and staff working at the school have the same vision of improving and to do so, applying each of the proposed tools and methodologies can undoubtedly be a great step. (Saúl Jaramillo, computer science teacher)



Figure 15.
Extract from the interview with teacher Saúl Jaramillo.

Table 2. Participants' proposals
(Macas' Camp, November 2019)

GROUP NO.	PROJECT NAME	PROBLEM	PROPOSAL
1	Innovation in the classroom	Necessity of innovative techniques in the classroom.	<p>To apply different innovative methodologies in the T&L process.</p> <p>Continuous teacher training by area.</p> <p>To share the training.</p>
2	Training processes	Necessity of innovative methodologies.	Tutoring plan to improve the teacher's methodology in the classroom.
3	'Informa2'	Poor communication with the members of the Educative and Pastoral Community (CEP, for its acronym in Spanish).	To create groups for mentors and students in social networks to be communicated and provide guidance in various aspects of life.

GROUP NO.	PROJECT NAME	PROBLEM	PROPOSAL
4	CONVA (CONnected with VALues)	Necessity of new values.	<p>To generate experiences with students.</p> <p>To create a network of teacher animators and a communication plan for social networks.</p>
5	Different institutional proposals	Lack space for teachers to develop non-bureaucratic and/or administrative duties.	To create the planning department and a virtual platform to make the process feasible.
6	Deterioration of playgrounds	Necessity of ludic and recreational spaces.	<p>To fix deteriorating playground equipment and implement new play resources based on the different needs of children.</p> <p>To involve stakeholders in self-management.</p> <p>To raise awareness among the educational community regarding the maintenance and care of recreational spaces, i.e., to create a sense of belonging.</p>
7	First Me - Towards a new education	Student attitude influencing academic performance.	To create a school for parents with ludic activities.

GROUP NO.	PROJECT NAME	PROBLEM	PROPOSAL
8	Superheroes	Lack of confidence among members of the school community.	<p>To show video forums on honesty every month.</p> <p>Daily motivation with examples.</p> <p>To establish agreements for the groups to evolve.</p> <p>To form weekly rotating groups for care and prevention.</p>
9	Value rescue	Values plurality.	<p>School for parents.</p> <p>To plan and implement transversal activities.</p>
10	40-15 is more	Necessity for teacher training.	<p>Pedagogical recovery.</p> <p>Tutoring.</p> <p>Assistance to students and parents.</p> <p>Professional training.</p>
11	Together with 'Don Bosco'	Lack of Salesian values.	<p>Collaboration of the authorities, Parent Involvement Committee (PIC), and teachers.</p>

GROUP NO.	PROJECT NAME	PROBLEM	PROPOSAL
12	Create methodological strategies to facilitate the T&L process with 5th-grade students.	Challenges in the teaching process.	<p>To set flexible schedules for the four core subjects and English.</p> <p>Project Based Learning per educational unit.</p> <p>Collaborative work.</p> <p>PBL.</p> <p>To use virtual educational platforms.</p> <p>Dynamic activities.</p>
13	S.R.E	Lowly motivated students in Math.	Implementation of the educational Escape Room in 12th grade.
14	Application of innovative methodologies	Necessity to implement innovative methodologies.	Training processes of methodological techniques.
15	Shine bright	Necessity for spaces that favor the integration of ludic and learning spaces connected to the needs and interests of students.	Construction of various spaces with multiple activities (reading, writing, art, board games, etc.).

N° GRUPO	NOMBRE DEL PROYECTO	PROBLEMA	PROPUESTA
16	'Uni2 Somos +'	Student behaviors that affect their academic responsibilities.	<p>CEP (Unify criteria and empower).</p> <p>Workshops with families (Involve).</p> <p>Students (Know and experience).</p> <p>Teachers and Tutors (Assume and promote).</p>
17	Salesians FOREVER	Lack of motivation and interest of parents to participate in the educational process	<p>Integration of parents in the educational process.</p> <p>Training sessions and integration of recreational workshops.</p> <p>Classroom activities (storytelling, collages, plays).</p> <p>Scavenger hunts or Olympics.</p> <p>Engagement on holidays.</p> <p>Interactive groups.</p>
18	God is with us	Student attitudes and motivations.	To turn each member of the CEP into a role model, in order to spread a change of attitude through a motivational campaign.

The proposals are a first attempt to address the problems identified during the camp. Even though many of them do not propose disruptive changes in pedagogical issues, they do promote educational innovation since they can generate a change in their environment, defining innovation as “the introduction of something new that produces improvement” (Moreno-Bayardo, 1995).

Throughout the activities conducted during the two days camp, the development of the following competencies was observed: open attitude, teamwork, communication, creativity, and problem solving.

- *Open attitude*: “ability to encourage people to express themselves, so that others can benefit from their contributions, suggestions, doubts, and concerns” (AEIPRO & IPMA, 2009, p. 122).

Testimony 5

Human beings are constantly learning. This time, taking challenges that lead to changes in learning causes us to grow as successful people. For this huge project, the objective we have is to train ourselves as teachers and be a guide for our students. Knowing that each colleague has his or her own methodological strategy and sharing it among all of us makes us have an integral process and development. Thanks to this project, we have remembered that we are unity, that we are Salesians by heart, and that with the grace of God we will be able to form honest citizens. (Ivonne Aliaga)



Figure 16.
Extract from the interview with teacher Ivonne Aliaga.

- *Teamwork*: it comprises “management and leadership of team building, teamwork, and group dynamism. Teams are groups of people working together to achieve specific objectives” (2009, p. 76).
- *Communication*: it is “the effective exchange and understanding of information between the participants [...] transmitting correct, coherent, and accurate information” (2009, p. 99).
- *Creativity*: “the ability to think and act in an original and imaginative way” (2009, p. 125).
- *Problem solving*: ability to develop ideas and options to improve a situation, consulting and obtaining the approval of the people involved (AEIPRO & IPMA, 2009, p. 78).



OPEN ATTITUDE

Figure 17. Developed competences in the Teachers' Bootcamp, Macas, 2019

These competences have characteristics of a Salesian animator⁶ and can be classified into three main areas:

- Pedagogical Field: learning to teach and to share.
- Innovation and Entrepreneurship Field: learning tools to develop and promote ideas, accompanying incoming projects.
- Salesian Field: learning to perform in a community environment considering the human being as the core.

Testimony 6

To share with the rest of the staff is something enriching and even more when they are benefited from the experience of the youth and children. We have to grow, improve and strengthen ourselves. I think that the teachers and staff working at the school have the vision to improve (Roberto Enriquez, philosophy teacher).



Figure 18.
Extract from the interview with teacher Roberto Enriquez.

6 Salesian Animator: is a manager capable of favorable environments for the growth of young people, and who is always aware of the relationships being built.

5. Conclusions, lessons learned, and critical points of the experience

Although the educational system has not changed in its foundations, in recent decades it has begun to be concerned with training profiles capable of reacting to changes, creating solutions to latent problems and/or leading companies with social responsibility (Wright et al., 2007). This *bootcamp* on entrepreneurship presents the experience of teachers from Macas. Its objective was to generate disruptive environments where teachers accompany children and young people to produce knowledge and enhance their competences and skills through different initiatives.

At the beginning it could be observed that the majority of the participants showed a certain lack of interest, which could be attributed to past experiences or to the fact that the event was held on a weekend, so that the invitation, made by the highest authority of the institution, could be felt as obligatory. However, these spaces generate familiarity and collaboration. At the end of the two days, the participants were motivated and included in their proposals the rest of the stakeholders of the community in general (authorities, parents, teachers, service personnel, and others), demonstrating that in these intentional environments, collaborative learning is not limited to the pedagogical field (Driscoll & Vergara, 1997) and therefore, by impacting the lives of the people involved, it becomes a tool for social transformation.

Another lesson learned was that despite being a relatively small institution (135 collaborators) in a city of 19,176 inhabitants, there was not much interrelation among the institution's personnel, who were unaware of the work being done by the rest of their colleagues

and did not work together. This is a result of the system in which we live as a society, which rewards the fulfillment of daily tasks and leaves out initiatives for the common Good, which could be understood as disruptive by generating substantive changes (Herrán et al., 2019). Many people resist this process because it produces chaos and waste of resources.

In this regard, it is understood that these spaces are not perfect and that, by provoking people to step out of their comfort zone, they cause disruption and momentary chaos. These conflicts force the community to rethink itself, thus it is important that it is not an isolated event but a process that allows the ecosystem, in this case the 'Unidad Educativa Fiscomisional Don Bosco', to be constantly restructured, generating solid foundations of coexistence, student empowerment, and development of competences (Soriano-Cevallos, 2020).

Therefore, there is a great likelihood of disagreement among participants on certain points. For this reason, it is important that beyond the identification of problems, the event focuses on action, on

Testimony 7

The working session has left great ideas for change. After this we will seek to be better people and teachers. Human beings dreaming of learning more to teach our students in a better way. (Ana Pilliza)



Figure 19.
Extract from the interview with teacher
Ana Pilliza

the implementation of solutions, on collaborative work, and on spaces for the generation of empathy. This strengthens the interdisciplinary character and allows proposals to be found from motivation, research of needs and interests, and to consider a support network with the rest of the stakeholders involved.

Additionally, due to the characteristics of each level of education, experiences are created with different approaches depending on the content, motivation, objectives, age of the participants, among others. Although the experience varies, the background is the same: teachers experience similar problems and obstacles or doubts regarding innovation, both at the university level (as is the case at the Salesian Polytechnic University) and at the elementary and middle school level (as in the present case).

Based on the above, and on the experience at the UPS, it is possible to visualize the teachers' process with greater clarity. The system can be gamified⁷ so that its interests go along with the objective of transforming education by guiding children and young people in the construction of their life project. This turns teachers into mentors and pillars that the ecosystem of Macas requires for its stability and growth.

Finally, based on participatory action-research and theoretical references (Salgado-Guerrero, 2021), we seek to generate a virtuous cycle to make and continuously feedback the process, which allows updates along with global trends, with regional and local realities and, above all, with the interests of the people who constitute the community, because the intentions are:

- That these specific and provocative spaces become common and natural in the institution's daily life.
- That we move from an education that transmits information to one that enhances the ability to produce relevant and transformative knowledge that is validated with the environment.

- That change is not perceived as a rupture, but as one of the options to generate diverse opportunities.
- That we see that the capacity to learn goes beyond the formal education system. We learn in society, and it is necessary for the academy to welcome a world that recognizes the spaces of novelty, of irruption, and the emergence of the unknown and unexpected.
- That it is possible to move from the vertical relationships typical of an educational environment to others of a non-linear systemic nature.
- That cause-effect planning be transformed into flexible planning with permanent dynamism.
- That we realize and assume that the innovation ecosystem is the sum of all, and that being in an environment where decisions are free and are made for the common and individual interest, we generate chaos, which is not contradictory to a natural order but rather is inherent to any living organism.





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Lunch, Coliving Guayaquil 2018



Coliving: moving forward together and 'among peers'.

**University experience - guiding
students through crisis
and difficulties.**

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1. Introduction

Coordinates and referents

The experience we want to narrate is based on the *coliving* developed in the campuses of the Salesian Polytechnic University located in Cuenca, Quito, and Guayaquil. In this context, we define *coliving* ('living together') as a very special educational camp specific to the training cycle of the UPS research/innovation/entrepreneurship ecosystem, mainly designed for students going through various difficulties in the initial phase of their university studies. Whether students are experiencing learning difficulties, emotional crises, vocational doubts, etc., it is expected that *coliving* will offer them the opportunity to find, with and among peers, the motivation necessary to get back on track with their studies.

As the practice of *coliving* has strengthened, we need to reflect on it with the expectation that it is a relevant strategy for Salesian schools, particularly at the high school level. This reflection leads to the search for referents that contribute to imagining *coliving* in a richer and more innovative way each time. In the mapping of referents, we identified a first intuition that consists in starting from what students are and bring with them.

We have identified three referents expressing what we feel and how we act: a. The charismatic experience of the oratory that enlightens and sustains them; b. The 'among peers' pedagogy based on collaborative work and horizontal relationships involving all stakeholders. The result is knowledge collectively produced and considered as a common good; c. The ethics of care, which prioritizes the discovery of the person in his or her concrete situation over principles and moral norms. The following is a review of the first intuition and the three referents.

Starting from what students are and trusting in their capabilities

The first intuition consisted in providing guidance as a service to the students according to their specific situation, without manipulating the initiative for purposes other than their own. It is a matter of looking at people not from what they should be but from what they are, from what they have; as holders of a complex existential accumulation, loaded with experiences and capabilities. This starting point has significant implications, which are described below:

- Coliving is based on what students are able to contribute not only to overcome their own problems, but also to help others.
- The mentors and support team overcome the notion of approaching the person as a holder of lacks (*lack* of interest, *lack* of intelligence, *lack* of motivation, etc.) as a possible source of student crises. Crises and difficulties are assumed as normal events with specific features in the life cycle.
- The guiding attitude focuses on latent capabilities. This places the mentors and support team in the role of respecting, learning, discovering and guiding without succumbing to the impulse to think or do for the student.

The pedagogical legacy of the festive oratory

Since 1846, Don Bosco implemented the *festive oratories*, and although it is complex to define, we can say that they are non-school, open, optional, and ludic training environments (Salgado & Herrán, 2019). In the midst of play, music, and theater, young people found - at their own will - opportunities and environments for personal transformation that moved them to exercise their own *agency*, defining *agency* as a person's capacity to imagine and realize long-term projects. In the *festive oratory*, young people could find themselves, and in the midst of others, with their potential and creativity.

[...] the Oratory is every cultural environment in which the educational process takes place; it is the system of meeting, and academic and pedagogical reciprocity. Before structures and institutions, it is a way of being, of relating, of responding to life; they are deep attitudes of each person, fundamental choices of life projects. (2019, p. 16)

Coliving is based on what students are able to contribute not only to overcome their own problems, but also to help others.



Many of Don Bosco's pedagogical notions are rooted in the founding experience of the *festive oratories* to a greater extent than in the schooled educational system. It can be affirmed that the oratorian spirit was an energizing factor in Don Bosco's pedagogical proposal in school settings, generating spaces for action based on youth leadership, as in the case of the '*compañías*'.¹ The school and the high school became dynamic realities because they were largely influenced by the oratorian spirit in which youth leadership and agency were the greatest value. This is a crucial aspect of coliving already mentioned by some of the members of our research group regarding the university in general, the Salesian University Associationism, and the *coworking*² (Juncosa et al., 2019 a and b).

Pedagogy 'among peers' and the common Good

Mentioned by authors such as Howard Rheingold (2012), Joseph Corneli and Charles Drannoff (2012), the "among peers" pedagogy seeks to respond to the challenges of collaborative and peer-to-peer learning, and knowledge construction in the Internet environment. Based on the principle of *collective learning* (no one learns and solves problems

1 The companies were a form of youth partnerships promoted by Don Bosco and based on youth leadership. See the paper by Juncosa et al. (2019a). Salesian university education beyond the classroom: Salesian University Association groups (ASU, for its acronym in Spanish) and student entrepreneurship work as collaborative spaces for student citizenship at UPS (In Herrán-Gómez & Llanos-Erazo, 2019).

2 The coworking was founded from the agreement between workers from different companies to share a space or office, which allows cost savings using common infrastructures. This initiative supports the growth of companies in initial stages, independent contractors, independent scientists, etc. However, as time goes by, a series of collaborative and communitarian logics for work emerge, increasing its attractiveness in addition to the economic and logistical advantages already mentioned. In the case of the Salesian Polytechnic University, coworking represents an opportunity to redefine the Salesian oratory as a flexible environment, managed by youth partnership and encouraged by mentors.

alone), this learning philosophy intends to generate knowledge networks on the support of collaborative technologies.³

Without the intention to reduce our coliving experience to a concrete application or demonstration of ‘among peers’ pedagogy, we have translated it to the field of collaboratively solving problems and individual crises, including many students at academic risk and/or at risk of dropping out.

From this proposal, we are interested in emphasizing the five rights as a real and effective exercise of possibilities practiced from the interest of those who decide to accept the invitation to participate in the coliving:


- Exercise the right to speak.
- Exercise the right to be heard.
- Exercise the right to listen.
- Exercise the right to cooperate in the proliferation of opinions.
- Exercise the right to co-lead in the decision-making system.

Coliving offers the conditions to exercise speaking, listening, decision-making, and co-direction based on the interest of those who participate. These traces of the ‘among peers’ pedagogy adequately express what we try to do in coliving, considered a collective process, without hierarchies, and self-organized for the construction of alternatives and joint decision-making, including the search for solutions to individual crises.

3 It implies the use of technology in collaborative processes, understanding learning as a social practice that derives in the production of collective intelligence (Rheingold, 2012). The following page offers a brief and concise approximation of this pedagogical proposal: <https://bit.ly/3uDleW9>



Figure 1. Teacher and students during a coliving activity, Guayaquil, 2018



The ‘among peers’ educational philosophy is linked to other references in the research/innovation/entrepreneurship ecosystem, such as the ‘among peers’ economy. (Bauwens, Michel et al., 2019) since both are oriented towards the common Good and reflect the following characteristics (Ricaurte, 2013):

- Social and ethical dimension of learning, crisis resolution, and production processes.
- Building collective intelligence for the common good as well as for the commons.
- Defense of open knowledge and sharing.
- Importance of personal learning networks.
- Learning as a distributive and non-linear process.
- Selection of platforms, open resources and learning environments.
- Expansion of collective action and social dynamism.

The ethics of care: towards the discovery of the person in his or her context and concrete situation

The ethics of care is in the context of a citizenship increasingly aware of the necessary interdependence between people; of the certainty that others depend on us at as much as we depend on others (Comings, 2015, pp.159-178). The ethics of care has been understood by the coliving managers as an important referent to find and help people going through critical situations of various kinds; i.e., not to leave them alone in difficult moments.

The ethics of care was first stated by Carol Gilligan in 1982, in her book *In a Different Voice* based on women experiences in their role of caring other people. The distinctive features emerge in the comparison with the ethics of justice, based on a masculine sensibility that tends to prioritize the abstract norm and focuses on addressing situations from the general norm. Given this contrast, the features of the ethics of care are the following:

- **Relational:** the relationship with people is more important than the duty.
- **Situational:** responding to specific situations is more important than producing rules.
- **Emphetic:** reason is as important as feelings (cordial ethics).
- **Involved:** direct and personal commitment is highly important.
- **Particularized:** it is more important to deal with concrete and specific situations than to decide what is ethical and what is not.

The coliving, rethought and redesigned from a residential modality to a 'among peers' training strategy, has been the answer provided by the UPS research/innovation/business ecosystem to the Head's call.



Testimony 1

From my personal experience, I can say that coliving as a methodology is an educational space that allows the approach with the “other” and the participation of young people around a common topic, which I can call a “life review”. The main contribution of this experience of coexistence is helping young people to find themselves by listening to their peers. It helps to remember and be aware of the personal, family, and educational past, covering the different aspects of life. It helps to find the positive experiences or weaknesses that young people have had to go through and that have marked their lives. It is a space of hope, renewal, and appreciation of the talents, strengths, and internal capacities of each person. Awareness of one’s personal life leads to reconciliation with oneself, with the past. It also leads to review the present and to project oneself into the future, knowing that one is not alone, but has peers with similar problems, dreams, and struggles, but that together they can make their way and reach the goal (Father Jaime Chela, mentor of the Coliving, Quito campus).

2. The coliving in the UPS

The coliving is a sustainable strategy to solve the residency difficulties faced by young entrepreneurs who have generally opted for the advantages provided by a 'sharing house' in terms not only of costs but also of sharing experiences. In this regard, it is a matter of:

An extension or evolution of coworking in the housing market that provides spaces for residents who are generally professionals who, in addition to sharing a workplace, share a home where they can continue to work and share life experiences. (<https://bit.ly/2Q4ie7e>)

Therefore, coliving is a recognized modality of coexistence that goes beyond the economic advantages, because it obeys a trend that organizes differently not only the residence but also the priorities around work and the valuation of the goods produced by work. Indeed, it is no longer just a matter of sharing offices but of sharing a common home, and the coliving expresses the generational trend that places greater importance on sharing experiences than on accumulating goods.

How have we gone from the real estate phenomenon of young Silicon Valley entrepreneurs to the coliving at UPS? It all started in 2017, when the then Head of the UPS, Fr. Javier Herrán, encouraged all university authorities to imagine strategies and concrete actions to reduce the high rates of university dropouts. This concern was included in the 'Carta de Navegación' 2019-2023, which states that the student's life project is the driving force and the center of university education (UPS, 2019). Consequently, the successful transition of university students through each of the academic phases, from admission to graduation, must be assumed as an integral element of the student's life project.

The coliving, rethought and redesigned from a residential modality to a ‘among peers’ training strategy, has been the answer provided by the UPS research/innovation/business ecosystem to the Head’s call. In fact, coliving has been presented as a ‘among peers’ modality of student guidance beyond the classroom that enriches the offer of other possible guidance alternatives marked by student partnership,⁴ such as: peer tutoring, mentoring groups, groups of Salesian University Associationism (ASU), entrepreneurship groups (StartUPS⁵), pastoral initiatives, etc. Our response takes up some features of the coliving of young entrepreneurs such as horizontal coexistence, self-organization and the exchange of experiences while adding other features specific to the Salesian university context, emphasizing its character as a *training environment*.

University dropout is a global phenomenon expressed in different ways, especially in Latin American education. In Ecuador, the already high student desertion rate has increased by the pandemic to such an extent that, according to a recent study by UNESCO and SENES-CYT (2021), it has caused that almost 80,000 students in the Ecuadorian higher education system drop out.

Although the desertion rate at UPS is lower than the national average, it is still an alarming reality.⁶ For this reason, it was necessary to create new alternatives to deal with this phenomenon - which is not always related to educational or academic aspects - to guarantee as far as possible that students complete their studies and graduate.

4 It is necessary to distinguish between student partnership and student associationism. The first term has a sociological nature and refers to the diverse dynamism assumed by youth agencies. On the other hand, partnership refers closely to the particular and instituted forms of youth-student partnership in the context of the Salesian Polytechnic University

5 StartUPS is the Entrepreneurship Ecosystem of the Salesian Polytechnic University, focused on the person. It goes beyond any terminology regarding entrepreneurship or innovation. The university environment is suitable to bear mistakes and learn from them. For this reason, even the failure of a project is a learning process.

Within this context, coliving is created as an alternative for transformation and discovery to address the various crises that cause student desertion. It was created with the following objectives: to implement student participation and a practical and innovative approach to the Salesian oratory at the nearby university; to promote a community focused on the Common Good; to foster a purposeful environment for young people to collectively work on their crises and life projects; and to establish an ecosystem - among peers - that connect young people to each other so that they can assume the opportunity to learn through creativity and research.

Hence, the statistical indicators of students who abandon the university can show us what their evident and measurable problems are, but the coexistence allows us to understand much deeper existential reasons and how the difficulties of the environment are linked to the existence of each student. The coliving is like a house that welcomes people, a school that educates for life, a parish that evangelizes and a courtyard for meeting friends. It alludes, in many ways, to the oratory as “a global project of human and Christian growth with programs for the different ages and situations of young people” (Peraza, 2011).





Figure 2. Coliving, Cuenca, 2017

3. What did we learn from the experience?

Multiple experiences were carried out inside the three campuses of the UPS (Quito, Guayaquil and Cuenca), and outside any academic setting. The invitations to join the colivings were launched as a challenge for the students, so that they can discuss their life project among peers and in an environment that fosters the ethics of self-knowledge, the respect and mutual care, the cultivation of the word, the virtue of listening, and the collaborative decision making.

An atmosphere of joy and trust was created in the colivings to be able to face the present difficulties.

Testimony 2

It is a reflection event. It makes us think about many things. It makes us change the way we see life [...] Each one of the testimonies was harder than the other. Despite the difficulties the participants have, they all wanted to succeed, and they keep on moving forward. What gave me a good experience was the fact that everyone wants to help each other. They do not intend to harm anyone. (Juan Diego Gómez-Delgado, Electrical Engineering student at UPS, campus in Cuenca)



Figure 3. Students representing a life experience. Coliving, Guayaquil, 2018

4. Implementation of the coliving

- Along with the Department of Students Welfare of each campus, a list of students, mostly from the first cycles, at academic risk was drawn up. In addition, students with a very active profile within the institution (participation in extracurricular activities), potential leaders and referents of their peers were taken into account.
- Professors who acted as mentors were also invented. A mentor is a helper and a learner in the art of educating (Sáenz, 2017). It is a person whose task is to assist in the process of students' formation; not as the superior but as the one who guides, starting from what the student has and not from what "he/she lacks". It is not about demanding what the students "should be" but encouraging and guiding them in the process.
- Phone calls were made to invite them to a "personal development" camp. On some occasions there were face-to-face meetings with the students and their parents to discuss on the event details. As they were students in the first cycles, many of them needed authorization from their parents.
- There was participation from teachers and mentors from the three campuses who provided support through activities, talks, and guidance for the students.

The coliving experience in the campus of Cuenca

This camp was held on August 4th and 5th, 2017. It was attended by 40 participants, including students likely to drop out of university and students belonging to ASU Groups; ten members of the coworking; and eight mentors from the StartUPS Ecosystem as a support team.

Camp Objectives:

- To challenge the students to plan their own life projects.
- To establish an ethic of mutual care.
- To enlighten students the practice from the preventive system.



Figura 4. Dinámica durante Coliving Cuenca, 2017

Schedule:

Day 1

TIME	ACTIVITY	RESOURCE
09:00-09:30	Registration and location in the camp	List
09:30-10:00	Break	List
10:00-10:30	Welcoming	Sheets of newsprint (16), markers, projector, blackboard
10:30-13:00	Ontology	List
13:00-15:00	Lunch	Sheets of newsprint (16), markers
15:00-15:30	Dynamic activity	Projector, blackboard
15:30-18:30	Life Proyect	Flyers
18:30-19:00	Groups list	
19:00-20:30	Dinner	
20:30-23:00	Salesian Night (Talents)	Guitars, microphones, speakers, screen
23:00	Good night	

Day 2

TIME	ACTIVITY	RESOURCE
07:00-08:30	Getting ready	List
08:00-08:50	Breakfast	List
08:50-09:50	Ethics of care	
10:00-12:00	Creation of groups	
12:00-13:30	Lunch	
13:30	End of the program	

During the event we could observe a formative work centered on the person. Each participant worked on his/her life project, which we could go beyond personal aspirations. There is something common among the participants who attended: they all have problems and have lost many of the life essentials, like the participants of the Don Bosco oratory.



Figure 5. Paintings made by the participants of Coliving in Quito, 2018



Testimony 3

The attention to the person was from their reality, from their culture, from their training, from their context. All the actions were oriented to form, not to educate [...] regardless of the reasons that the institution has to group young people. In this case it is an experience of peers, of equals, and when we create the opportunity to open up, to reveal oneself, therapeutic spaces are created (Fausto Sáenz, professor at UPS, campus in Cuenca, mentor of the coliving camps).



Figure 6. Group activity. Coliving camp in Guayaquil, 2018



The Coliving experience in the campus of Guayaquil

The event used the Ethics of Accompaniment model. It took place in the community of Ballenita, two hours from Guayaquil, on July 13th, 14th, and 15th, 2018. Thirty-two students, eight coworking managers and ten mentors from the different campuses participated.

Camp specific objectives:

- To create youth learning communities (independent of the disciplinary areas to which they belong).
- To initiate a youth school of tutoring and guidance (Salesian leaders).
- To prevent students from failing the year.
- To involve young people in entrepreneurship and innovation processes (coworking, entrepreneurship camps, create *startups*, accelerate their personal, research, and entrepreneurship projects).

During the camp, there were several opportunities to share experiences. Throughout the three days, all participants and teacher-mentors described the most important and significant moments in their lives. These moments generated empathy among the participants, allowing them to learn and share about their partners' thoughts, experiences, problems, and fears in order to comment their worries in a respectful environment.

Camp activities during the three days:

- Welcoming.
- Norms of Coexistence - Río Amazonas
- Ontology.
- Dynamic activity.
- Motivational talk to live the experience.
- Life Line.
- Integration activity - Music bonfire.
- Introspective Talk – Objective.
- Workshop: Ethics of Accompaniment.
- Scavenger Hunt.
- Introduction to life project.
- Team Creation (Life Project - Work Groups).

At the end of the event, surveys were conducted on the experience lived at the camp. A total of 89.5% of those surveyed want to continue to be part of the community, so the possibility of creating a new ASU group for guidance purposes is being evaluated. One hundred percent of the participants affirmed that the experience was enriching and that it allowed them to create relationships with students from other careers.

Testimony 4

Coliving is a space where young people transmit a sense of life to others. It was extraordinary to see them carrying out a process of guidance, of course helped by mentors, but that characteristic of being “all one”, because people there are equal and live and share experiences together. Another characteristic that I highlight is that by living together one begins to know oneself, and not only the exterior, the image. You get to know what weighs you down, what hurts you, what you carry with you. To break that bondage with which many of the participants come is liberating. I think that would be the word, it is a space for liberation. (V́ctor Iza, professor at UPS, campus in Guayaquil, mentor of coliving camps)

Most of those surveyed concluded that the camp should have more days since, as it is a spiritual experience, more time for integration and coexistence is needed. It was suggested that there should be more incorporation of mentors, time control, and reflection activities.

The Coliving experience in the campus of Quito

The first event was held in Quito from June 3th to 5th, 2018, with the participation of 14 students, eight professors and three people from the *coworking* as the support team.

For the startup, mentors (volunteers) were invited to be part of the experience. Their support was through activities, talks and guidance to the young people from a horizontal approach. In addition, the Ethics of Accompaniment was presented as the main core of the event, allowing students, professors and animators to discover the importance of accepting the fears and the most difficult moments they have lived.

It was extraordinary to see them carrying out a process of guidance, of course helped by mentors, but that characteristic of being "all one", because people there are equal and live and share experiences together.





Figure 7. Participants of Coliving in Guayaquil, 2018

Schedule:

Day 1

TIME	ACTIVITY	RESOURCE
8:30 – 9:00	Bus departure	List
	Registration - Welcoming	List
10:30 – 11:00	Norms of coexistence	Flipchart
11:00 – 11:30	Snack	Sandwiches and soda
11:30– 11:45	Activity	Wool
11:45 – 13:45	Welcoming	Microphone
13:50 – 14:50	Lunch	
15:00 – 15:15	Activity	
15:20 – 16:30	Motivational talk	Flyer
16:30 – 18:45	Ontology	
18:45 – 19:00	Activity	
19:30 – 23:00	Hot chocolate - bonfire	Milk - cocoa powder
23:00	End of the activity	Guitar

It was a surprise when the participants approached for the Sacrament of Reconciliation. I was not expecting this to happen in the coliving setting, especially from university students who do not commonly practice it. I consider this space and meeting experience helped questioning the academic pastoral work which does not always focus on people, but on contents, methodologies, techniques, etc. Through the experience we shorten distances, we listen and dialogue with the participants since what matters the most in the teaching-learning process in the individual (Father Jaime Chela, coliving mentor, compus in Quito).

The coliving is an informal youth experience, like a playground where the person grows and begins to learn with joy. It is also a space for educators where everyone can share experiences, feelings, emotions. It is not a place exclusively for young people since everyone deserves education [...] It is amazing to see how young people, despite their past complex situations, have enjoyed this place (Enith Marcillo, professor at UPS, compus in Quito, coliving mentor).

**The Ethics
of Accompaniment
was presented as the
main core of the event,
allowing students,
professors and animators
to discover the
importance of accepting
the fears and the most
difficult moments they
have lived.**



It is highly important for us to show our support to young people, a significant support which serves as a reference for them since it is accessible, it sets a good example. The teacher is not only seen in the classroom but is a friend outside it. The one you know and share your problems (Ávila, 2014, p. 263).



Figure 8. Participants of Coliving in Quito, 2018

5. Results and conclusions

To date, six camps with the same characteristics have been organized with the participation of 177 young people from different careers and levels, and the support of 15 mentor (teachers and organizing team). The following statistics show what has been done:

- Sixty-four percent (64%) of the students interviewed have maintained contact with their partners who participated in the event.
- One hundred percent (100%) of the students interviewed consider the Coliving Project must continue.
- Ninety percent (90%) of the students interviewed indicate that they can continue participating, as opposed to the ten percent (10%) who indicate that they have graduated or have retired from the University.

De las estadísticas obtenidas del SNA, se observa que del total de estudiantes participaFrom the statistics obtained, 32 out of 53 participants of the Coliving in the campus of Cuenca have enrolled in the current academic period, achieving a retention rate of 86.49% because of this initiative. In the campus of Guayaquil, 34 of the participating students enrolled, reaching a retention rate of 94.44%. Finally, in the campus of Quito, 75% of the participating students enrolled.

It can be affirmed that the colivings are deeply linked to the Salesian pedagogical tradition, mainly because they are spaces where student agency, reflected in the exercise of their voice, listening and decision-making skills, is highly valued. It also appeals to peer-to-peer pedagogy and the ethics of care, whose referents express pedagogical, ethical and political attitudes as conceptual approaches open to the common good and to valuing the person

in his or her concrete situation. Similarly, the colivings require the co-responsibility of the educational community to provide guidance and implement solutions for those who are experiencing difficulties, respecting the nature and the scientific and academic tradition of the University in terms of quality and excellence.

Due to the crisis caused by the pandemic, students must be guided today more than ever in their academic and emotional difficulties, as well as those arising from social and economic deterioration such as: higher poverty rates, unequal access to connectivity and computer equipment required by the hybrid learning system, instability of the horizons that make possible the life project, among others.

The replication of coliving in middle and high school contexts may be relevant, since young people are also going through difficult moments in their life cycle. For example, deciding and choosing their vocational orientation.

Testimony 5

Coliving was a very creative space. We learned many things. At first it was something new for me since I almost never join groups at the university; however, in this group I learned how to develop a project, to think, and to socialize with partners from other careers. It was really nice to share life experiences and support each other with ideas and actions. I hope everything gets better so that I can be part of this event again (Rosa Coraizaca, coliving participant, Cuenca).

These difficulties, which are different from those experienced by university students, emerge at the same time as they raise other types of questions about their lives. These questions can be answered in the framework of an open, optional (not mandatory), 'among peers' environment, where teachers -who assume the role of mentors- and the support team contribute as equals, guaranteeing an environment of respect and mutual care.





Figure 9. Lunch, Coliving in Guayaquil 2018



Figure 10. Post Coliving meeting, campus in Guayaquil, 2018

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These articles refer to the topic that must be worked to generate changes and sustain them from educational institutions acting from the inside out and from the lowest point to the highest. It is expressed fully only when people conforming the educational community are identified around the governability of the common goods in relation to which they assume the dual role of appropriators and providers. That coincidence awakens vital compromises, boosts co-responsibility, and triggers transformations.

The production, developed by the "University and the Common Well-being" Research Group from the Salesian Polytechnic University (UPS) is a contribution to the exercise of being citizens in educational structures. The first part imagines the Educational Institute as a common good and unfolds its effects on the management of resources, collective decisions, the ethics of the commons, and its forms of knowledge and action. The second part proposes to contextualize and re-signify the experience of the UPS research/innovation/entrepreneurship ecosystem in the life of educational centers, according to the reality of middle and high school education.

