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Pedagogies of solidarity: service-learning model for social transformation. A view from the university

Pedagogías de la solidaridad: modelo de aprendizaje servicio para la transformación social. Una visión desde la universidad

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(Received on: 08/08/2022; Accepted on: 29/08/2022; Final version received on: 09/01/2023)

Suggested citation: Perdomo, C., Pirela, A. y Rodríguez, B. (2023). Pedagogies of solidarity: service-learning model for social transformation. A view from the university. *Revista Cátedra*, 6(1), 87-103.

Abstract

The accelerated changes currently experienced by societies in general have significantly affected the educational field, causing the expiration of conventional educational paradigms, conceiving the rethinking of their theoretical and practical nature as an



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imperative need in the educational system. Therefore, and as an alternative to face these new learning needs, the objective of this research was to analyze the usefulness of solidarity pedagogies from the perspective of the university as a model of service learning for social transformation. In order to respond to the stated objective, a qualitative type of research was used, with descriptive scope and documentary type design, based on primary documentary sources, the technique of review and analysis of the information collected was used to support the theoretical bases of this research. Among the most important findings, it can be mentioned that those pedagogies that are applied from the principle of solidarity contribute to form people more committed to make significant contributions to the society in which they develop. Finally, it was concluded that solidarity pedagogies are innovative forms of learning oriented to the service of society, originated from the need to achieve an alternative that promotes social growth and development; they are models of intervention that not only promote social progress, but also improve the quality of education and the formation of values and principles in those involved.

Keywords

Service learning, solidarity pedagogies, social transformation, Universidad Surcolombiana, Universidad Surcolombiana.

Resumen

Los acelerados cambios que en la actualidad viven las sociedades en general han afectado significativamente el ámbito educativo originando la caducidad de los paradigmas educativos convencionales, concibiendo el replantearlos en su naturaleza teórica y práctica como una necesidad imperante en el sistema educativo. Por lo anterior y como una alternativa para hacer frente a estas nuevas necesidades de aprendizaje se planteó como objetivo de esta investigación: analizar la utilidad de las pedagogías solidarias desde la perspectiva de la universidad como un modelo de aprendizaje del servicio para la transformación social. Para dar respuesta al objetivo planteado se empleó una investigación de tipo cualitativo, con alcance descriptivo y con diseño de tipo documental, basado en fuentes documentales primarias, se utilizó la técnica de revisión y análisis de la información recolectada para sustentar las bases teóricas de esta investigación. Entre los hallazgos más importantes se puede mencionar que aquellas pedagogías que son aplicadas desde el principio de la solidaridad contribuyen a formar personas más comprometidas en realizar aportes significativos a la sociedad en la que se desenvuelven. Para finalizar se concluyó que las pedagogías solidarias son formas innovadoras de aprendizaje orientadas al servicio de la sociedad, originadas de la necesidad de alcanzar una alternativa que promueva el crecimiento y desarrollo social, son modelos de intervención, que no solo promueven el avance social, sino que también, mejoran la calidad de la educación, formación de valores y principios en los implicados.

Palabras clave

Aprendizaje del servicio, pedagogías solidarias, transformación social, universidad Surcolombiana.

1. Introduction

In the last two decades there have been many changes at a general level that human beings have experienced in a globalized world where the emergence of new technologies makes these changes more and more accelerated and often without the opportunity to adapt to them, due to the speed with which they occur. In this sense, Montes et al. affirm that



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education is an aspect that has been very important within these vertiginous events, the need to achieve quality education and better knowledge management forces the actors of the educational system to generate a teaching-learning environment, eloquently different (Montes et al., 2005, p. 1).

In this order of ideas it is stated that these "accelerated events originate the expiration of conventional educational paradigms, conceiving the rethinking of their theoretical and practical nature as an imperative need" (Abal de Hevia, 2016, p. 3). This is why it is considered preponderant to outline new ways and forms of teaching, thus attracting the listening and attention of students, and at the same time becoming "educators open to educational change and enablers of spaces that are not limited to the classroom" (Betancor and Cabrera 2006, p. 59). For his part, Cotán suggests that another important aspect to consider in the educational environment is the incorporation of resilience, since all change generates mechanisms and skills to overcome an adverse situation that arises, which also forces to establish innovation and vanguard in the processes (Cotán, 2019, p. 8).

Undoubtedly, generating processes of change in the forms of teaching-learning is a task of the educational system, however, they should be directed not only towards the population involved in the educational process, but also, as a contribution to the transformation and development of society, which in the words of Páez-Granja et al. (2019) "demands emerging and constant changes in education" (p. 87). For this reason, it is important to mention the opinion of Fernández and Martínez who highlight the importance of building an education for social development, which functions as a fundamental mechanism in the foundation of a citizenship that adopts these educational models by way of global culture (Fernández and Martínez, 2016, p. 1).

Thus, talking about the construction of an education for social transformation, leads to reflect and listen to the clamor of that society regarding its needs; that knowing how to listen, is what Flores (2014) calls the "principle of coexistence and solidarity" (p. 67), being solidarity a circumstance that according to Diaz (2020) "links the recognition of situations of injustice, with the active promotion and struggles for social justice" (p. 168), and that in turn opens a space to rethink that social justice from education.

The above, invites the use of pedagogies framed within this social justice and that are currently emerging very quickly and positioning themselves in the educational systems very successfully, and are called solidarity pedagogies, also called service learning. From the point of view of Imen (2021), solidarity pedagogies are built to achieve a benefit and development of changes in education, "contributing to the construction of a more just, egalitarian and diverse society" (p. 159). According to Tapia, it is important to make it clear that the pedagogies of solidarity do not seek to turn educational institutions into welfare centers, but rather to promote solidarity as a form of teaching that contributes to improving education (Tapia, 2006).

Gezuraga and Herrero (2017) argue that solidarity pedagogies are reaching great diffusion, boom and development in the field of higher education internationally, highlighting the high level of "institutionalization that this proposal is reaching, as well as the challenges that lie ahead" (p. 4). The authors also emphasize that the implementation of these pedagogies involves the protagonism of several actors, such as teachers, students and authorities, making present an articulation between them, aimed at generating university social responsibility, achieving sustainable human development.



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However, in this regard, Guzmán et al. (2020) state that the protagonism in the teaching-learning process is and will be occupied by the student population, as:

Manager of the construction of their knowledge, autonomous and responsible for satisfying their training needs, motivated to land their life project as a happy individual in constant improvement to transform their environment in harmonious environments that allow them to achieve their goals and personal and collective well-being (p. 133).

Despite the divergence of these two opinions, what is a fact is that solidarity pedagogies or service learning are undoubtedly booming, it is "a proposal that is not only very current, but also expanding" (Zarzuela and García, 2020, p. 1). Therefore, the Universidad Surcolombiana, an institution that as a result of the health emergency caused by covid-19, became present and implemented the use of solidarity pedagogies as an alternative to face so many vicissitudes that this pandemic brought with it, promoting solidarity in its community. So, are solidarity pedagogies necessary as a learning model for social transformation? The aforementioned allows us to establish as the objective of this research: to analyze the usefulness of solidarity pedagogies from the perspective of the university, as a model of service learning for social transformation.

This work is divided into five sections; in the first, the approach to solidarity pedagogies from the university perspective is addressed; then, the variables are theoretically based on previous studies by other researchers; in the third section, the materials and methods used are detailed; then the most important findings are presented, discussing the aspects and factors involved in the service-learning process; and finally, the corresponding conclusions are presented.

2. Literature review

2.1 Solidarity pedagogies (service learning)

2.1.1. Pedagogy and solidarity

To speak or establish a specific concept of pedagogy would be to do it out of reality, since, according to Zambrano (2022) it must be approached according to the critical and social moment in which it is written, perhaps it would be more convenient, according to the author "to speak of pedagogical thought, since pedagogy is not the same in all times. It develops at critical moments in the history of society" (p. 7).

On the other hand, pedagogy is located as a space in which two fundamental currents converge: "anti-pedagogues versus hyper-pedagogues". The first, harbors limiting thoughts, where conventional forms of teaching-learning predominate, and the second, welcomes thoughts of freedom; new currents and paradigms are accepted and put into practice. Thus, the author puts forward his perspective by expressing that pedagogy should be far away from:

The immobile and unilateral approaches of scientism that forgets the difference between the truth of knowledge and the truth of human actions. Human actions are subject to a value orientation that comes from the ends, not only from science. A pedagogy exclusively focused on technology or on the future development of neurosciences contributes decisively to pedagogical amnesia (Meirieu, 2022, pp. 73-74).



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Thus, the author concludes by saying that pedagogy is always the union of these three elements: purposes, knowledge and instruments. With regard to solidarity, it can be said, in the words of Haker (2014):

It is the practice of accepting those who have been shamed, the inclusion of those who are socially excluded, and the political and legal defense of those who lack advocates. Justice requires these practices of solidarity to identify practices in which diversity is supported by injustice; the expression injustice, through the victim narrative, is a necessary part of the process of negotiation between different interests, but solidarity also requires the standpoint of justice, to transcend the necessarily partial standpoint of identity politics on which solidarity is often based (p. 25).

The above seems to affirm that there is a close relationship between the principle of justice and solidarity, which coincides with the opinion of Diaz (2020) who proposes to analyze this relationship as "dimensions that are present and form the normative core of liberating education" (p. 176) in turn, the author comments that this linkage emerges as an indication to rethink pedagogies from a vision that allows achieving social transformation.

In this sense of the search for social transformation, solidarity pedagogies emerge in the panorama, catalogued by Fernandez as pedagogies of difference, and this refers to sowing in the culture of students the idea of conceiving education as an instrument of collaboration and contribution to the improvement and development of the society in which they live and leaving behind the ways of thinking education only as a method of acquiring knowledge to obtain a professional degree, to later join the labor markets (Fernandez, 2005, p. 33). For Tapia and Perigalli, these pedagogies are an instrument that allows to say present in times of need (Tapia and Perigalli, 2020, p. 59).

2.1.2. Solidarity pedagogies for social transformation

Solidarity pedagogies, seen as learning oriented to the service of society, arise from the need to achieve an alternative that promotes social growth and development through the commitment of citizens to collaborate and contribute to this process. In this way, Tapia and Perigalli point out that these pedagogies test educational systems, governments, institutions and organizations, their capacity to learn and continue innovating in times of deep crisis (Tapia and Perigalli, 2020, p. 53), especially because societies are currently going through complex processes in constant change.

This argument of service and solidarity learning ratifies what Abal de Hevia points out, which states that these forms of learning constitute an educational innovation, supported by the principle of solidarity whose application originates the rescue or reinforcement of the social sense in people, ensuring the transformation and progress of society, and in turn, would be creating more equitable and just educational and social environments (Abal de Hevia, 2016, p. 5). The author also states that these pedagogies are intervention models, which not only promote social progress, but also improve the quality of education, as well as the formation of values as universal ethical principles in those involved in the application of these pedagogies. In this sense, Tapia (2000) proposes three important aspects to ensure success in the application of solidarity service learning:



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a) designed to meet real and felt needs of the community in a limited and effective way; b) actively led by the students from planning to evaluation; c) intentionally articulated with the learning contents, that is, involving curricular contents, reflection on practice, development of competencies for citizenship and work, and research linked to solidarity practice (pp. 26-27).

On the other hand, Flores adds that the actors involved in solidarity learning must understand that this learning involves taking a position in terms of responsibility, commitment and awareness of the society they wish to build (Flores, 2014, p. 73). In turn, authors such as Rojas, propose the idea of carrying out a diagnosis to determine the needs of the communities and thus, plan and link the programmatic contents with these needs and achieve more and better results (Lamas, 2016, p. 66). Parallel to the above, Tapia (2012) distinguishes that:

This solidarity action in real contexts allows them to learn new knowledge and develop skills for life, work and citizen participation. This type of experience makes it possible to make a concrete and measurable contribution to the life of a community, and also to improve the quality and inclusion of formal and non-formal educational offerings (p. 24).

2.2. Solidarity teaching intervention

In this regard, Fernández (2005) maintains that "the principle of pedagogy is the ability of teachers to make teaching possible, through their participation or intervention" (pp. 33-34). Thus, he proposes to define supportive teaching intervention as the ability to place oneself in the place of the other, in this case the student, in the same way the author indicates that "teaching implies taking an active place in the learning of the other and assuming this responsibility" (Fernández, 2005, pp. 33-34), it is to offer the support required in any situation that arises in the process of educating; it is to make the other's need one's own and apply the most convenient strategies of action. Teaching intervention "operates as a discursive practice, that is, a set of rules that establish how to act, what to say and what not to say" (Fernández, 2005, pp. 33-34), in specific situations, aimed at finding a new meaning to teaching practice.

The educational accompaniment as so catalogued by García and Mendía (2015) should be a way to achieve not only academic learning, but also become "a fundamental dimension in the processes of growth and development" (p. 42), of the learners. The authors argue "is to educate through the care of relationships, climate and educational style, the attitude of the accompanying person makes it possible to grant the pedagogical protagonism of each experience to the learner. Moreover, this leadership cannot occur without the participation of all the agents involved" (García and Mendía, 2015, p. 42). Opinions such as that of Rodríguez, exposes that teachers have the task, in addition to teaching the contents that refer to a specific subject; to fight to defend and apply pedagogies based on solidarity by and for society, stimulating the student body to mobilization and leave aside stillness, and incite them to "be part of a full citizenship" and instill the participation of a continuous struggle in favor of society (Rodríguez, 2019, p. 124).

For his part, Rodriguez (2019) believes that the teaching intervention implies accepting that this type of learning cannot be pigeonholed in old pedagogies limited to a classroom "marked by a numerical order from one to ten, nor by an a, b, c, much less by introductions



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and conclusions" (p. 125), on the contrary, they must be instilled as teachings that allow acquiring a wisdom that lasts over time, becoming part of the being and for the benefit of the society they make up. Finally, Tapia (2012) proposes:

A mode of pedagogical linkage in which educator and learner learn together from reality and engage together in its transformation. It implies active and meaningful learning, centered on the learner, and a conception of knowledge as a social good. It involves a look at the very identity of educational institutions. In a traditional educational institution, learning takes place only in classrooms and laboratories. The pedagogy of service learning recognizes that one can also learn from the community and in the community (p. 28).

2.3. Solidarity pedagogies from a university perspective

Universities, like any other educational institution, have the task of training people, with the difference that this population goes directly to occupy a position in the labor market, therefore, they are more committed to making contributions to society. Therefore, universities are currently institutionalizing those pedagogies that allow them not only to train and graduate professionals, but to do so from a more social perspective, where greater contributions and benefits to society are achieved. According to Arratia (2008), this was born as a "response to the permanent demands for innovation in higher education, in order to integrate educational strategies to promote problem solving" (p. 61) by and for society.

In this sense, in recent decades, higher education institutions have been working to enhance University Social Responsibility, understood as the role played by these institutions in the generation of positive impacts on society, through the articulation of several factors that consolidate the formation of ethical, personal, and social principles, typical of the different professional fields. Fuentes et al. consider it a valuable contribution if viewed from the point of view of the substantive mission of each university, since it links the principles of equity, inclusion, and social justice (Fuentes et al., 2018, p. 16).

Finally, and in addition to the above, Gezuraga and Herrero (2017) state that the insertion of solidarity learning in universities "has led to the emergence of more and more meeting points in the Latin American context where to talk about university solidarity pedagogies and their institutionalization" (p. 10) as a method to optimize teaching practices in favor of training professionals more committed to a society in constant evolution (p. 10).

3. Methods and materials

In order to respond to the stated objective, a qualitative type of research was used, with descriptive scope and documentary type design, with a purposive probability sampling, based on primary documentary sources consisting of scientific articles, books, official sources, technical reports, among others.

To address the study variables, a total of 98 documents were chosen, which were collected in high impact indexed databases such as Scopus, Elsevier, Dialnet, Google Scholar. Subsequently, we proceeded to analyze all the documents in order to take an intentional sample of 57 refereed articles, especially those investigations that best fit the objective proposed in this study, finally, we used the technique of review and analysis of the



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information collected to support the theoretical basis of this research and proceeded to establish the relevant results and conclusions.

4. Results and discussion

4.1. Solidarity pedagogies (service learning)

The accelerated changes that have taken place worldwide in the last century have caused transformations in the ways of observing the world and life, these changes determined the prescription of traditional educational paradigms, which generated the need to rethink them, both theoretically and practically.

This is why, according to Abal de Hevia, service learning is currently emerging, offering a multiplicity of options that aim to help remedy the reality of current educational environments, improving educational offerings at all levels and using the knowledge acquired to meet the needs of the community (Abal de Hevia, 2016, p. 3), building a more humane, united and equitable society in solidarity with the countless vicissitudes they present. Abal de Hevia, points out that solidarity service learning is an educational innovation that, based on the ethics of solidarity, breaks with the current individualistic models, promoting more and better educational and social conditions for all those involved; as well as rescuing and strengthening the social sense, establishing itself as a promising tool both for training and for the cultural and social transformation demanded by a society in constant change (Abal de Hevia, 2016, p. 5). Figure 1 below shows the main characteristics of solidarity learning as an educational innovation.

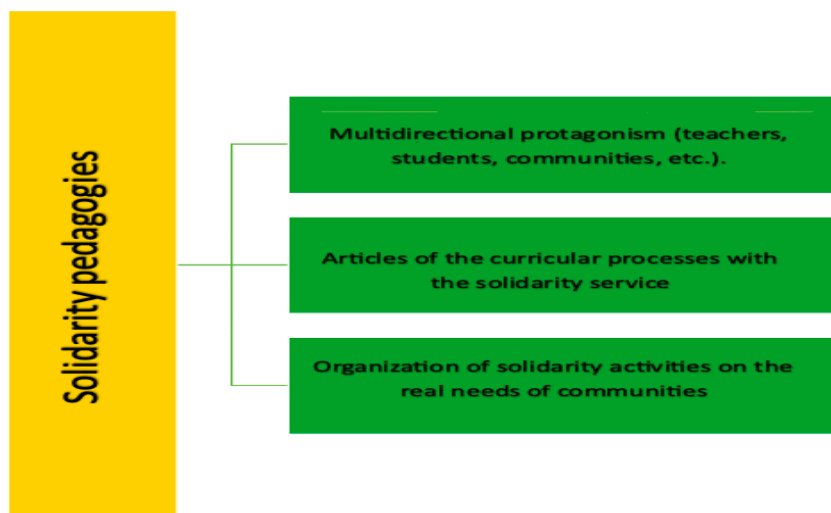


Figure 1. Main characteristics of solidarity learning as an educational innovation. Adapted from Abal de Hevia, 2016

In this context, Tapia (2010) expresses that service-learning understood as pedagogy involves important aspects that propose articulations within the educational environment, where it is possible for teachers and students to learn together from reality, while creating a commitment for its transformation, which "implies active and meaningful learning, centered on the learner, and a conception of knowledge as a social benefit" (p. 29). The author argues that educational systems must understand that society does not need a traditional education that takes place only in classrooms and laboratories but requires new educational forms in which it is also possible to "learn from the community and in the community".



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Thus, solidarity pedagogies are derived from that pedagogy that seeks to educate from freedom and for freedom, in order to achieve socio-cultural transformations in humanity, leaving behind the mechanicity of the educational process, and orienting it rather towards the unlearning of what is already outdated and does not provide significant contributions to society. The above, argue the authors, must be orchestrated from reflexivity and in the "perspective of making each person a better person, who gives the best of himself, for his own good and that of others" Arboleda and Lopera (2011, p. 57) since, solidarity pedagogies educate for that purpose, as an integrated universe.

In this sense of approaching education from the perspective of solidarity pedagogies, Table 1 presents a set of knowledge and assets that could be put into practice to ensure that the actors participating in this form of teaching-learning can coexist and survive in an equitable and harmonious manner for all; this would be:

	Knowledge and assets
Educación desde la solidaridad	<ul style="list-style-type: none"> • To focus teaching and educational action on the particularities of this type of organizations, in the development of social, community, solidarity and participatory thinking that is oriented to social practices of transformation. • To build contextual reflections from today's education and pedagogy, which relate the old educational contents with the new ones, in which the subjects are considered as self-managers of a culture of solidarity. • To generate, from critical reflective processes, a pedagogy of solidarity that means recovering the memory of the values and principles of cooperation and solidarity, reciprocity, mutual aid and the common good. • To recognize dialogue as a pedagogical act that can become liberating and transforming based on the recognition of others. • To promote pedagogical acts of recognition of freedom, in which autonomy, self-management, solidarity and cooperation are expressed as manifestations of the being in its constant eagerness to improve its human expression, always in dialogue with others; • To live values close to the construction of humanity, but also to carry out educational and pedagogical acts with approaches and intentions that mean the incorporation of solidarity in the pedagogical practice; • To conceive a praxis of solidarity economy, working on a pedagogical proposal that allows reflection from the educator and the educated subject, mediated by a community educational practice that enables the reunion between beings.

Table 1. Knowledge and assets of education from solidarity pedagogies. Arboleda and Lopera (2011, pp. 60-61)

In addition to the above, it can be added that these pedagogies, given that their dynamics transform knowledge by allowing a new perception of the world, generate a mixture of knowledge and, in turn, a better understanding of collective processes from their diverse realities. Service learning is based on social construction, "a collective praxis capable of engendering actions and results acceptable to all individuals" Albuquerque (2019, p. 50) which will allow the establishment of a current of interaction within the economic, socio-



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political, and cultural spaces of societies from a broader perspective; it is what the author has called as "multiproportionality" is a way to ensure balance and respect for each actor in the process.

Similarly, and with equal importance, the studies of Buxurrais (1998), who "starting from the premise that solidarity is an attitude and a learned disposition" (p. 2), are incorporated into this discussion. 2), allowing individuals to place themselves in the other's place and show unity, also generates empathy, thus leading to a greater understanding of the reasons, feelings, attitudes, and values of other people, which contributes to an increase in the level of disposition with respect to their participation in the consolidation of a united society to achieve ends that are common to all those involved.

For their part, Blandon and Niño emphasize that it is necessary for pedagogy to be implemented in all areas that make up the community, in order to generate practices that consolidate an experiential current of supportive, critical, creative and entrepreneurial thinking, as a means to achieve development and harmony within the community. There, praxis becomes the foundation that sustains solidarity and finds its basis in teamwork, which is a collective effort, in which everyone contributes their personal knowledge, skills and ideals, thus favoring a successful work where all members know their strengths and weaknesses and those of their peers (Blandon and Niño, 2009, p. 85).

To conclude, Abal de Hevia (2016) states that whatever the educational level, where education "based on the ethics of solidarity" is practiced, they emerge as responses to the different challenges that are posed by society and demonstrate how service learning can be applied, originating the commitment of the actors and showing its formative and transformative potential, managing to overcome both curricular and social barriers, which can be evidenced in the results achieved. From the formative point of view, it is much more enriching to participate in activities that contribute to the support of the communities, than to prepare for an exam that in most cases blocks the student, while preventing him/her from giving the best of him/herself, besides for the benefited communities, the services not only repair inequalities, but also contribute to empowerment which stimulates the transformation of the included communities (Abal de Hevia, 2016, p. 5).

4.2. Solidarity teaching intervention

Human beings acquire most of their learning through relationships with others, whether in the family or social environment, but it is in educational spaces where this learning takes on greater relevance and it is the teachers who are responsible for ensuring that this acquisition of knowledge is not exclusively a curricular task, but fundamentally one of human development. Countless investigations have determined the "classroom as an environment of vertical relationships between a teacher who decides what activities should be carried out and students who, in the ideal case, conform to these indications" (Morales et al., 2022 p. 47). It is for this reason that the actions and performance of the teacher's intervention become more relevant, taking into consideration the need to direct the teaching activity towards a social and cultural transformation of the student, which can be catalogued as supportive teaching intervention.

Thus, solidarity teaching intervention is what Fernández calls "the pedagogy of difference", which is based on abandoning prejudices and obsolete practices and understanding the role of the teacher from a perspective far removed from the role of a unilateral transmitter of knowledge; on the contrary, it is necessary to conceive the participation of students from a



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reality that is constantly changing and that demands different learning conditions. To support this assertion, Figure 2 shows that the teaching intervention, seen from solidarity pedagogies, includes multidirectional and cyclical learning (Fernández, 2005, p. 39).

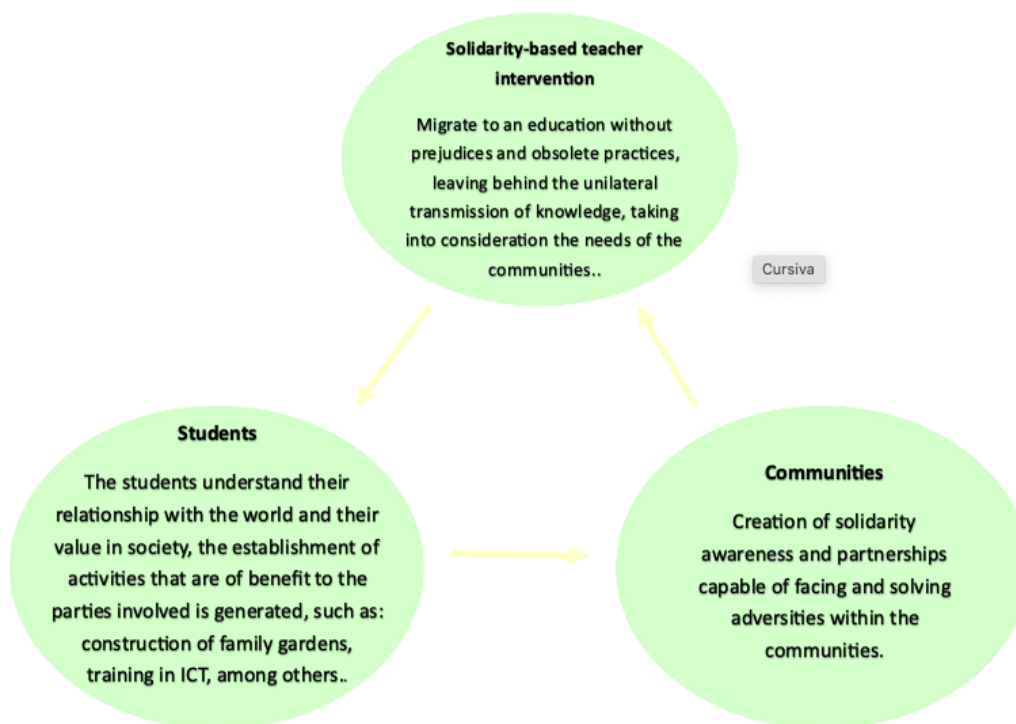


Figure 2. Teaching intervention based on solidarity pedagogies

Considering the results in research such as those of Ramos and Centurión (2018) which determined that among the students surveyed there is "a weak social awareness to apply their pre-professional learning in the social field" (p. 66), it calls for reflection again on the very important role that teachers play in the establishment of forms of learning that contribute to increase that level of awareness. In this sense, Amariles proposes that teacher participation based on the principle of solidarity must allow the objective of strengthening and consolidating the educational environment through the teacher-student-community articulation, taking into consideration the social movements under the indisputable position of a transformation of society (Amariles, 2015, p. 79).

From the point of view of Magill and Rodriguez (2021) "teachers could begin by adopting and embodying a critical ontological pedagogical stance to articulate transformational forms of learning" (p. 1), and in turn, recognizing that solidarity is not a series of practices, but an approach to the reality in which today's societies live. Undoubtedly, teachers have a very complex but not impossible task, contemplating the evolution of a totally different society today, assuming as a responsibility the obligation to fulfill the training of people both at the curricular level to achieve an academic degree, as well as in the formation of more sensitive and committed individuals to make significant contributions to the community in which they operate.

4.3 Solidarity pedagogies from a university perspective



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A large percentage of universities worldwide are choosing to implement the application of pedagogies that promote social development as part of the University Social Responsibility (USR) promulgated and executed by these educational institutions. In this regard, the United Nations Educational, Scientific and Cultural Organization (UNESCO) states that the main role of universities in this area, should be "socially transformative and projected in the community through the participation of teachers, students and the university space in general" (UNESCO, 2018 s. p), i.e., a joint work should be carried out between all the actors that make life in universities to ensure success in the proposed objectives.

Such is the case of the Universidad Surcolombiana, which has institutionalized solidarity pedagogies, internalizing them from its vision and mission, since as an educational center they have to their credit the integral human formation, through academic, social and political transforming processes, committed to the construction of a democratic, deliberative, participatory and peaceful nation, supported by human, social, sustainable and sustainable development in the region. Thus, in order to be coherent and committed to the above, the Universidad Surcolombiana brings together all teachers and students of all faculties, developing different themes at each meeting, making approaches such as the development of a diploma in solidarity pedagogies, to demonstrate how solidarity and equity can be a key element for institutional development. The implementation of these pedagogies as a result of what happened with the arrival of the covid-19 pandemic, which forced, evolved and changed some elements of pedagogical training involving the word solidarity, as a way to contribute to the implications that this health emergency caused at a general level throughout the world.

Although these pedagogies seem to have come to stay, not everything is positive in their application, in this regard Ramos and Centurión (2018), highlight in their research that there is a "predominant tendency not to interact within the spirit of solidarity with the problems of the community" (p. 66) arguing, then, that it is the responsibility of the university itself, to reorient its policies, in a more aggressive way, to the implementation of educational programs of solidarity service, seen in another way, the authors, make it clear that the active participation of its authorities as a leading and thinking head is fundamental in this sense.

In this order of ideas, Lugo and De-Juanas (2020) obtained similar experiences in their study, since a large part of the population studied was more inclined to participate in social action initiatives, suggesting the authors that universities should "foster a participatory culture and expand training for the development of competencies in line with sustainability, entrepreneurship, autonomy and professional initiative"(p. 75) in order to achieve greater social and solidarity commitment. Thus, higher education institutions (HEIs) need to understand that they should not only assume and fulfill the role of knowledge production, but also include social and solidarity issues as something permanent within the university community (Pastore, 2017). For his part, Urdapilleta (2019) argues that HEIs should review the type of orientation they provide to their social programs and policies, as one of the most important aspects of their social responsibility.

For Gallardo (2019) universities should be creators of positive impacts to achieve social change, promoting in their community and for the collectivity "ethical values, adaptability in new environments, creativity and leadership" (p. 23) as part of their social responsibility. According to Gezuraga and Herrero (2017), including "solidarity learning in higher education in Latin America has led to more meeting points in which to discuss the benefits of putting solidarity pedagogies into practice in the teaching-learning process in



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universities and making them part of their curricular structure, with the aim of training professionals who understand from the inside the changes to which societies are subjected" (p. 10). However, Ramos and Centurión warn, that these processes of institutionalization of service-learning may take a long time, it may take years of consistent institutional policies to appreciate significant results (Ramos and Centurión, 2018, p. 69).

Finally, Gavrilá proposes that HEIs establish the existence of a harmony between the objectives of higher education and the main needs of society, as a mutual necessity to achieve the development and transformation of individuals and, therefore, of society in general (Gavrilá, 2018, p. 3).

5. Conclusions

Solidarity pedagogies are necessary as a learning model for social transformation, since they are innovative forms of learning oriented to the service of society, originated from the need to achieve an alternative that promotes growth and social development, they are models of intervention, which not only promote social progress, but also improve the quality of education, formation of values and principles in those involved.

This research agrees with the investigations of other researchers such as: Ramos and Centurión (2018); De-Juanas (2020); Pastore (2017); Gallardo (2019); Guezuraga and Herrero (2017); Gavrilá (2018); UNESCO (2018) among others, who affirm that the implementation of these pedagogies implies the protagonism of several actors, such as teachers, students, governments and society in general, making present an articulation between them, oriented to generate social responsibility to achieve sustainable human development. At the same time, these actors must understand that this learning in solidarity involves assuming a position in terms of commitment to the society they wish to build.

From the perspective of the Universidad Surcolombiana, it is visualized that the practices that link learning and solidarity service allow students to apply what they have learned in the classroom to the service of the community, and simultaneously help them acquire new knowledge and put into play competencies in real contexts, developing valuable practices both for the formation of an active and participatory citizenship and for the insertion in the labor market.

Finally, it is suggested the creation of new lines of research supported from the solidarity perspective that will help the development of communities in health, economy, education, trying to solve the problems of the communities in order to achieve a society more committed to its environment.

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