

TRANSFORMATIONAL LEADERSHIP

FROM THE PERSPECTIVE OF HUMANIST PEDAGOGY

El liderazgo transformacional desde la perspectiva de la pedagogía humanista

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Abstract

The purpose of the research was to generate a theoretical construction of transformational leadership from the perspective of humanist pedagogy. The methodology was based on the qualitative paradigm and the phenomenological-hermeneutical method was used. The selection of the five (5) key informants will be carried out under the criteria of being a teacher of higher education, with a long career in the pedagogical exercise and that were in accordance with humanist pedagogy. In order to gather the information, the in-depth interview was used, from which five categories emerged: leading university teacher, humanist pedagogy, leadership, student, higher education and in turn, fifty-nine (59) subcategories extracted from the versionists' discourse. Subsequently, the interpretation of these experiences, knowledge, educational anecdotes was carried out with the theoretical support of transformational leadership and humanistic pedagogy. From the axiological, ontological and teleological perspective, the common factor that lies in the excellence of the leading humanist teachers is their passion for the success of all their students. Finally, the theoretical approach of transformational leadership from the perspective of humanist pedagogy, provides an alternative to higher education in the search for new ways to train an integral, ethical, conscious and committed citizen with their social reality, emphasizing that leadership Transformational actively promotes progress to achieve change purposes leading to personal, organizational well-being.

Keywords

University teaching, transformational leadership, humanizing education, and humanistic pedagogy.

Resumen

La investigación tuvo como propósito, generar una construcción teórica del liderazgo transformacional desde la perspectiva de la pedagogía humanista. La metodología se fundamentó en el paradigma cualitativo y se utilizó el método fenomenológico-hermenéutico. La selección de los cinco (5) informantes clave se realizará bajo el criterio de ser docente de educación superior, con una larga trayectoria en el ejercicio pedagógico y que estuvieran en concordancia con la pedagogía humanista. Para recabar la información se usó la entrevista a profundidad, de donde emergieron cinco categorías: docente universitario líder, pedagogía humanista, liderazgo, estudiante, educación superior y a su vez, cincuenta y nueve (59) subcategorías extraídas del discurso de los versionistas. Posteriormente, se realizó la interpretación de estas vivencias, saberes, anécdotas educativas con el soporte teórico del liderazgo transformacional y la pedagogía humanista. Desde la perspectiva axiológica, ontológica y teleológica, el factor común que radica en la excelencia de los docentes líderes humanistas es su apasionamiento al éxito de todos sus estudiantes. Finalmente, la aproximación teórica del liderazgo transformacional desde la perspectiva de la pedagogía humanista, brinda una alternativa a la educación superior en la búsqueda de nuevas maneras de formar a un ciudadano integral, ético, consciente y comprometido con su realidad social, enfatizando que el liderazgo transformacional promueve activamente el progreso para alcanzar propósitos de cambios conduciendo al bienestar personal, organizacional.

Palabras clave

Docencia universitaria, liderazgo transformacional, educación humanizadora, Pedagogía humanista.



Introduction

In recent years, leadership has been defined as a relationship of influence in which both leaders and collaborators play a relevant role. This approach focuses on the relationship that the leader is able to create with his followers. Several modern models can be framed within the relational paradigm, among them, the best known is the transformative leadership model.

The purpose of the research was to generate a theoretical approach to transformational leadership from the perspective of humanist pedagogy, where leadership becomes a continuous evolution where the leader induces the constant development of those who actively participate to achieve goals and objectives of changes that lead to improving the organization and therefore, the staff that works there. However, many leaders act driven by personal interests, without considering the social welfare and development of their followers. In turn, it is a process that allows leaders to modify structures and where followers can develop the vision and mission presented by the leader. Similarly, from different approaches, styles, and types of leadership, like charismatic, situational and within an increasingly high moral to transform the organization.

Conceptually, the transformational leaders according to Munch (2011) are: “charismatic, entrepreneurs providing a vision and sense of mission, creating pride, gaining respect, trust” (p. 43), so they are inspiring because they induce to realize changes in the perceptions of their followers in order to positively influence them to achieve the objectives within an organization. It should be noted that this research also went through the university context of humanist pedagogy. As noted, Frabboni (2011):

Pedagogy together with psychology, biology, sociology, anthropology, and didactics of education sciences occupies, by its historical and scientific background the most relevant position. The objective of pedagogy is to reflect educational theory and practice to promote concrete transformation actions and achieve a congruent model that responds, both in theory and in practice, to the intentions and the university context (p. 89).

The pedagogue is a student of the educational problem that continuously reflects and reviews his teaching and learning process adapted to the realities of this era of knowledge. For this reason, at the university level, it is necessary to induce the educational process centered on the student, demanding the reforms and policies that lead to increasing educational processes from the contents, methods, practices, and means of carrying out the educational praxis, based on new perspectives where the authors of the educational event interact in a bidirectional way.





In Latin America, there has been a series of educational reforms since the 1980s. According to Martinic (2010) who exalts: “the first one and which prevailed in the 80s are institutional reforms aimed at reorganizing the management, financing, and access to the system” (p. 90). By the 90s, these changes are reaffirmed in education through processes and results consistent with reality, by 2000 the State and the communities establish new ways of relating due to changes in thinking, organization, and procedures that are applied in the educational task.

This is especially important at the university level. Knowing their work and generating evidence that allows correlating their performance with the students’ is a valuable contribution so that the school system can move forward in terms of learning quality. In the search for this, Sánchez and Jara (2018) consider that: “the teacher is constantly busy learning more about himself and his way of working, developing a certain understanding of teaching” (p. 251).

Hence, understanding is framed as part of the divorce generated by articulating scientific and technological knowledge, in turn, it is sought that the teaching performance is contextualized, achieving the discussion takes place and therefore, allowing to link it together with daily practice, in this way the Human capital is the dynamic and changing within an organization, because it is emerging towards growth and development. Seen in this way, the human being as an essential element within the organizational instances, especially in the educational environment must be focused on the pursuit of educational quality.

As stated by the World Declaration on Higher Education in the 21st century of the United Nations Educational, Scientific and Cultural Organization UNESCO (1998), it is reflected in article 10: “An essential element for higher education institutions is an energetic staff training policy.” Precise guidelines must be specified in reference to the professors of the university level, in order to build spaces in the discussion room, increasing processes for ceasing to be only recipients of scientific knowledge that can be generated in the classroom.

Bennis and Namus (2014) argue that:

... Teacher training is characterized by being an activity where communication tends to suffer severe interference due to the lack of communicative development evidenced by teachers, manifested in the low oral and written production, in the same way, the poor development of cognitive processes is observed repeatedly, low levels of reflection and deficiency to consolidate creative thinking and little attention from institutions to teacher training, preferring to invest in didactics (p. 154).

In other words, there is no constant teacher training, where the educational process loses the horizon and becomes a routine act, knowledge does not occur, research is not essential for the formation of the professional future; these shortcomings presented by the teacher, coupled with this lack of leadership because his activity is only limited to impart knowledge and not as a guide through which attitudes and behaviors are modeled.

In this way, the university teacher must be a leader; as Robbins (2014) puts it as: "The ability to influence a group to achieve their goals". (p. 347). This indicates that the teacher is a decisive element in the educational task because he urges students to learn and think in terms of solving problems of daily life.

On the other hand, the article is based on the qualitative paradigm, the phenomenological-hermeneutical method. With the selection of the (5) key informants of higher education. Information was collected through the in-depth interview, emerging categories such as: leader university teacher, humanist pedagogy, leadership, student, higher education and fifty-nine (59) subcategories. Finally, the article was structured in four moments: the introduction, a theoretical section, the methodology, and the findings.



Epistemological vision of transformational leadership and humanist pedagogy

The importance of leadership in the direction of human affairs is universally accepted. There is no possibility that an organization or society will survive long without leaders. The leader is the one who influences other people, a leader is an individual who guides others towards a common goal so that everyone feels involved in the whole process. A leader is the one who moves forward to meet the goals of a given project. For its part, leadership is any capacity that a person has to influence a group of people in order to obtain commons.

Talking about leadership has been a source of interest for several authors, which is why they have raised a series of concepts, authorities such as Bennis and Namus (2014) consider that leadership "is one of the most observed phenomena on Earth and one of the least understood" (p. 4). To the extent that time has passed, the heroic conception of leadership has been challenged, by the social dynamism in which the human being develops due to the prevailing challenges or in organizations as in societies.

In this way, talking about leadership is a relationship where leaders and those who follow them, urge to make transformations that will affect real changes that are reflected in the purposes to follow. According to Daft (2011) leadership:

... implies influence, occurs among people, they intend to make important changes and these reflect the purposes shared by leaders and their followers. Influence means that the relationship between people is not passive. However, this definition also implies the concept that influence can follow many paths and that it is not coercive (p. 89).

In addition, it is a person-to-person activity and is not like administrative paperwork or activity planning. Leadership occurs between people; that is, it is not something that one party does to another. Since leadership concerns people, there must necessarily be followers. Daft (2011) argues that: “good leaders know how to continue and, thus, they are an example to others” (p. 67). The question of intention or will means that people, both the leader and his followers actively participate in the pursuit of change that will lead to the desired future. Each person assumes his personal responsibility to reach that desired future. People assume their personal responsibility to achieve the objectives. It should be noted that leadership is a reality where the leader and his followers share responsibilities in order to achieve their objectives.

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Transformational leadership

The book *Leadership* by James McGregor Burns began the approach of transformational leadership, where he explained that the leader takes care of small details until values and meanings are formed. In this way, the transactional leader, as a great explorer, whose purpose is to transcend to new approaches that urge people to achieve their goals.

On the other hand, Burns (2013) explains:

Leadership is exercised when human beings who have certain motives and purposes are mobilized, in competitions or in struggles with others, institutional, political, psychological and other resources, to awaken, compromise and satisfy the motivations of the followers (p. 213).

Likewise, he affirms that leadership is distinguished from power, where needs and objectives are interwoven with each other. This political scientist maintains that transformational leadership occurs when people

relate to the point that they commit themselves to be motivated by exalting the morality of each one who intervenes.

On the other hand, the types of leadership allow establishing different characteristics such as: exalter, lifter, exhorter, among others. However, this leadership has a moralistic tendency when those who participate have ethical aspirations of the one who directs and is directed, which has an impact on themselves.

In this way, Lussier and Achua (2011), express that: “transformational leadership serves to change the state of things by articulating with the followers the problems in the current system and an attractive vision of what the organization could become” (p. 165). Bass and Abolio (2012), proposed that transformational leadership is composed of four dimensions of behavior and referred to them as the four “I”: idealized influence, inspirational motivation, individual consideration, and intellectual stimulation. The four I have been used in other disciplines and cultures to explain the transformational relationship between leader and follower.

The transformational leaders, according to Lussier and Achua (2011), understand that: “... In order to make followers contribute fully to the transformation process, you have to strengthen decision making and offer support to do things” (p. 132). In this way, creativity is encouraged, challenging followers to think and rethinking how activities are carried out, encouraging motivation, reinforcement, and behavior of those involved.

Likewise, transformational leaders have a perspective to follow, consolidated with respect and horizontal communication promoting intelligence, the rationality that leads to individually respond to prevailing situations. Bass and Abolio (2012) define the transformational term as: “the leadership that leads to the modification of the organization, company or university” (p. 12). However, Kouses and Posner (2014) suggest that transformational leaders urge others to improve in the various fields, stimulating ways of thinking, inducing the proposed goals.

Humanist pedagogy

Pedagogy as science and art has become a complex reality, in this regard, Luzuriaga (2015) states that:

Pedagogy is an art, a technique, a science and even a philosophy. On the other hand, sometimes it has been given a descriptive character, limiting it to the study of the phenomenon of education, of educational reality, and others have been assigned a normative value, having to determine, not what education is, but what must be (p. 132).



Each one of these considerations permeates and opens the range of new perspectives to the educational task from different axes. Therefore, pedagogy according to Whitehead (1965) cited by Touriñán (2019):

... A naturalistic vision in which, from the incipient freedom of the student, a self-perfecting discipline would arise that would lead to moral freedom, the freedom-education relationship realistically demands rhythmic demands of freedom and discipline, demands a peculiar rhythm that forces the educator to dose their influence on the incipient freedom of the student, according to the degree of development of the provisions of the student (p. 251).

Taking into consideration the above, it extends into a movement that collects interrupted and rejected stories and cosmogonies, while adventuring horizons friendly to human life. Looking at the oppression, it names the colonial marks and strips a specific, precise and close way of power in history. On the other hand, in the critical pedagogy of Ramallo (2019):

As we mean in this enunciative act, it shares the vocation for epistemic-political agency from the exposure of the conditions of oppression and the complicity of social institutions in the perpetuation of coloniality and normalization (p. 222).

What happens is that although education is a unique, unmistakable and permanent reality of human life, it is conditioned by diverse factors: historical situation, philosophical conceptions, vision of life and the world, scientific progress, social, political and social activities. Here arise the various interpretations of pedagogy.

Following the approach of Luzurriaga (2015) and affirming that: “pedagogy is an art, a technique, a theory, and a philosophy, in summary, essentially pedagogy is the science of education” (p. 67). Pedagogy studies education in its various social and individual aspects, therefore, it proposes certain norms or purposes, in this way, it is profiled in determining: how should education be? Thus, education is a normative science in which rules and laws are applied. In conclusion, pedagogy is an historical science.

Methodological references

Research has traveled a long way in the search for the human essence, it was developed under the qualitative paradigm whose goal is the description of the phenomenon and where a part of reality can be understood. In the educational field, teaching is currently conceived as a



research activity and is in turn as a reflective process carried out by the teacher in order to improve the educational practice. La Torre (2013) expresses that teaching ceases to be a natural phenomenon to become a social and cultural phenomenon, as well as a complex social practice and interpreted by teachers.

Regarding the research method, this work was framed in the phenomenological method of the qualitative paradigm. Phenomenology arises in contemporary philosophy under the influence of existentialist thinking. Expresses Barragán (2014), phenomenology as: “method aims to reach an intellectual vision of the object through intuition. Intuition always makes preference to what is immediately given, to things” (p. 90). Phenomenology starts from the total fact of human knowledge. Its interest is to make a description of the phenomena or facts of knowledge as can be seen in the immediate experience.

The phenomenological method studies the experiences that are often difficult to observe and communicate, where the methodological process involves determining similar cases by discovering them and developing a representative organization of those experiences (Martínez, 1989).

Following this line of the qualitative paradigm and with a phenomenological method, the research was carried out in the interpretive-hermeneutical approach. Hermeneutics develops in postmodernism, understood as a philosophical current with a skeptical cultural version, is presented as a reaction to the postulates of modern epistemology, giving an interpretation of cultural symbolism that present social reality.

In the phenomenological-interpretative approach two aspects are integrated: the interpretation and study of phenomena (phenomenology), as they are experienced and lived by man and studied as they are, with a certain intuition of correspondence or not a reality. Regarding the educational process, Alfaro (2015) explains that the interpretative approach has originated a series of methodological orientations linked by a common epistemological approach to education whose objective is to understand the teaching and learning processes from the perspective of the participants, in such a way that the identification of the factors that support teaching and communicative activity to influence it is achieved. From the methodological point of view, it is developed in the observation of the participants, the in-depth interview and triangulation, as well as the case study and the content analysis.

This study was classified within the field research, the data was extracted directly from the object of study, to later unveil, interpret and discover its reality. In the field research, the natural object is the human



being and his actions, therefore, is to study the phenomena in their own context, because that is where reality occurs. According to Hernández, Fernández and Baptista (2010) it is based on the field research modality that is defined as: “the systematic analysis of problems in reality” (p. 37), in order to describe, interpret, understand why the phenomenon occurs, determining the causes and consequences. Based on the above, the present study compiled the data directly from reality, which was represented by teachers.

In this process of subjective interaction where the researcher does not assume the position of an external investigator who is limited to seeing the manifestations of such acts but interprets what the research subjects mean by their actions. Through this intersubjective understanding process, the social actors selected from this research correspond to five teachers of the Master’s Degree in Quality Management in the Distance Education Program of the Miguel de Cervantes University.

In turn, the process of categorization, analysis, and interpretation that emerged from the context itself, leading to the formulation, theoretical reconstruction that, according to the author, represents an arduous work of theorization, consisting of discovering, confronting, differentiating, adding, ordering, establishing links, unveiling categories and relating them to each other. As Taylor and Bogdan (1994) point out, most of the qualitative studies are geared towards the development of a sociological theory whose purpose is to understand or explain features of social life that goes beyond the studied people and scenarios, since the researchers actively point out those elements, actors, and conditions.

Interpretation of knowledge

The reality is interpreted in the research scenario and it is convenient to recognize the unprecedented of these interviews from the daily life of the teaching wisdom, manifesting experiences, memories, anecdotes transmitted by these key informants. It is necessary to highlight the disposition of the informants and show their role as leaders and humanitarian educators for several decades in this university world.

As for the in-depth interview, a script was prepared and applied on a daily basis, to avoid any bias of the key informants, once the information was obtained, we proceeded to weigh and categorize according to the objectives of the investigation. The categories of interpretation were unveiled as a structure of significance. Among them: leading university



professor, Humanist Pedagogy, Leadership, Student, Higher Education. Regarding the interpretation of the researcher, regarding the categories, a philosophical position was assumed that unraveled the imaginary configuration of the experience lived by the social actors linked to the academy in the teaching knowledge.

The first category: Leader university teacher from which the following subcategories emerge: The teacher-leader is the one who assumes being responsible, integrates, guides and represents the needs and interests of those who make up the group to attain the established goals. There are many teachers who have all the skills and abilities to be authorities in the university, department heads, and deans.

Researcher: the teacher merits to be a researcher to handle updated content and improve performance in the academic area. One of the obstacles that has arisen in teaching is that teachers are anchored in outdated content and in a tradition. As stated by Tapia (2010), all professions with a certain intellectual weight there is research. In teaching, this habit is not yet sufficiently rooted. The teacher has to deal with the creation and application of innovations aimed at renewing processes and results.

Talent training: a quality of the teacher-leader is the training of talents that graduate from the university campus. He substantially contributes to the development of the country, and strengthens the mission of the university by training students in his area of study, as well as incorporating the integral training component.

Humility: for a teacher-leader one of the greatest virtues is humility. Since this academic career has to go through studies of IV and V level, the more you understand the vocation to serve and giving oneself for the student greater spiritual prosperity one will get as a human being. Today the teacher is a complement of competitiveness, theoretical domain, forgetting that when a teacher becomes a simple person many students end up admiring this quality.

Teaching vocation: a teacher without vocation is similar to the thought of the liberator Simón Bolívar "A being without study is an incomplete being", it is the deontological and axiological path in teaching, it is a call to serve in the classroom with devotion, achieving the personal transformation of students. As expressed by Pérez, (2005) teaching is a continuous activity of stimulation or impulse of attitudes, orientations, and ideas that allow students to progress as human beings, grow, in their attitude and range of abilities.

Master: this word has a discursive representation of respect, such denomination in the teaching activity is represented by a title where the



student admires the figure, and distinguishes it similar to that of a parent. Tiba (2010) argues that being a teacher is a consecrated function in the classroom: it consists in being the source of information and responsible for the establishment of order in the group. The teacher exercises that function without using his position or his power, has recognized authority in his apprentices. Teachers have students who are there by obligation; the masters, on the other hand, have disciples, who follow them because they want to be their apprentices.

Masters are needed, says Pérez (2005), there are many professionals in the area of education, but few induce the process of ethical training, exalting lifestyles and ways of understanding human life, permeating the rupture of persistent situations that entail making life a routine cycle.

Empathy: is the ability to connect teachers and students in the same direction, favoring the educational process. That is, the needs and feelings of the student conglomerate are identified and given assertive answers. Pérez (2005) explains the empathy that implies emotional intelligence, where the position of others is assumed, as well as the feeling and thoughts.

Cognitive domain: it is a characteristic of the teacher-leaders that represents the mastery of the content taught and strengthened during the student's learning process. In relation to this, Zabalza (2012) states the following: "Formation is not a punctual process that takes place during the years of the study, but a progressive itinerary that goes through different phases and continues, as the name implies, throughout life" (p.13).

Charisma: the term comes from the Greek word charisma which means a gift of divine inspiration. The sociologist Max Weber cited by Lussier and Achua (2011) considered the word charism based not on authority, but rather on perceptions of the followers, that a leader is endowed with the gift of divine inspiration or supernatural qualities. Transferring this reality to the educational field, one can ask the following questions: What memory does an excellent teacher leave? What are the essential characteristics of the teacher? Why do they leave an indelible mark on the student's psyche? The traits that were linked to the personality of these excellent teacher-leaders, and not because of the discipline they imparted, but because of their personality in the educational environment, they frame a charismatic gift with their students that allows them to listen, admire and be emotional.

Diversity and plurality of teaching: a teacher has to educate from a pluralistic and ecumenical perspective not under a religious dogma or a political ideology. The university, as its name says, is a universe and is not



a parcel or sectarian world. The teacher must respect the creed and political and economic affinity of his students and not impose ideology, much less his beliefs in the classroom. For his part, Casares (2011), expresses that the university has a cultural contribution that transmits, explicitly and implicitly, social values and messages to its students about issues with government authorities, academic performance, peer relationships.

Professional ethics: another characteristic of the teacher-leader in his role as a promoter in the human values of his students. He demonstrates the personalization of virtues and presents impeccable behavior in his pedagogical actions. No profession is understandable from the lack of ethics but in education our responsibility is twofold: it affects us educators and those who forge an autonomous self-consciousness. How to educate on the value of justice if we do not have the same assessment criteria with all our students?

Integrity: a teacher-leader educates students not only with master classes but by living what he teaches. He is a person who balances his personal profile with the professional. From the point of view offered, it is to be consistent between what it is said and what we do, between what we say is going to be demanded and what is really evaluated.

The category: Pedagogy as an art based on the theoretical, technological and axiological elements allows the interpretation of educational praxis as a process of formation of the human being, during all his life, man has been immersed in the educational work.

Personal value: Humanist pedagogy has as its essence the rescue of the humanization of the educational process over technological, cybernetic and other changes. The student becomes the axis of departure to transform the university. In this way, the talents and other potentials of the human being are exalted, managing to communicate creatively.

The wellbeing of the human being: Humanistic pedagogy as a goal seeks to enhance the experiential process of the human being, achieving all its potential from a holistic vision. Pérez (2005) argues that “education implies a task of liberation, of the formation of free, solidary and communitarian people” (p. 65). Consequently, the human being is formed from his various perspectives.

Strengthening of human relationships: Education is a process in which students are taught to lead excellent interpersonal relationships. Classrooms are called to be spaces of harmony and fraternity to achieve an empathic civilization. On university campuses, one of the advantages of humanist pedagogy is human relations. The student identifies with the



teacher who shows positive citizen values and attitudes in an environment of respect.

Human values: Education as a formative process from initial to higher education focuses on the formation of human values presented in the curricula from the transversality of the subjects. In the face of a world with a mechanistic-robotic tendency (artificial intelligence) it is necessary to turn the human being with its complexities and successes. Day (2012) expresses that human values, such as justice, honesty, affection and practical wisdom, are a necessary condition of teaching.

Formation of citizens: In a country with a framework of democracy is indispensable to train citizens who are aware of the basic issues impacting their country. Decades ago, there was a subject in seventh grade called moral and civic training until it disappeared from the education system.

Spirituality: to understand that humanistic pedagogy is among the sciences of the spirit (as the Socrates, Plato, and Aristotle claimed) and not as a factual science, nowadays it is inevitable to turn towards a more human world and not look exclusively at the material.

Comprehensive curriculum: are the academic guidelines that guide the formation of the human being as the result of all educational work, highlighting the integrality of the student. The word curriculum exalts the process to develop in the human being its potentialities and abilities.

Transversality of content: the university curriculum from the humanist pedagogy is developed in the UNESCO proposal of Jacques Delors (1996) of the domains: learn to know, learn to do, learn to live together, learn to be, within with the transversal axes of academic programs. These changes allow to harmoniously achieve the integral personality of people in the context in which they are imbued.

Personal development versus professional development: in the university centers the myth of the division and the belief that the professional development component is superior to that of personal development has to be broken. In the end, the student has to go to the labor market with citizen values, in full self-development, with effective communication, with leadership exercise and a critical and constructive vision of the country.

Integral orientation: this constitutes the cornerstone of humanistic pedagogy in which the student is formed in personal growth and development with all their strengths and weaknesses. Also, discovering the elements that form his personality (beliefs, paradigms, values, attitudes, temperament, skills, talents).



Self-development: the educational curriculum must strengthen in the student his growth in his personal profile emphasizing the recreational, sports, artistic, cultural and above all the humanitarian. Pérez (2005), says: "... it is not enough to educate all people but you have to educate the whole person" (p. 45). Traditional education involves the memorization and repetition of the contents that the teacher poses every day in educational encounters.

Emotional intelligence: from modernity education was subject to the paradigm of rationality systematically forming the cognitive man (rational, logical), but since 1990 an emerging theory called emotional intelligence emerges. Pedagogy as a process of transformation of the human being does not escape from training the student in his emotional dimension. Day (2012) defines emotional intelligence as: "the ability to remain motivated and persist in the face of frustrations; to control the impulses and delay gratification, to regulate humor and prevent negative stress from stifling the ability to think; of empathizing and maintaining hope" (p. 78).

Conflict management and resolution: in a polarized and asphyxiating Venezuelan society regarding the political climate, universities must become mediators of both sides. At all levels of education and primarily at the higher level, strategies should be drawn up to train university students in conflict management and resolution. Pérez (2005), explains that physical or verbal abuse leads to demystifying social coexistence.

Study techniques: they are methodical processes of how to adapt and learn to study in the first semesters, however, this subject has disappeared from many curricula, under the criterion that it is not important for the areas that form engineering. One of the realities that are evidenced in the institutes of higher education is that the new students, in the first semesters do not have study habits or an effective methodology to pass their evaluations.

Community service: is the direct link between the university and the community, with work coordinated by assignments where the student provides expertise to neighborhood organizations in a sector of the city. Education has become a compendium to fulfill the task of humanizing and leaving the university campus in search of the knowledge of the communities.

Roll of the teacher: it is the transforming agent of humanist pedagogy, that is, it is who directs the melody in the classroom with the baton. It is important to emphasize that the teacher-student relationship has to have a harmonious balance, with the teacher displaying the sta-



bility of the educational process and focusing the student on personal transformation.

Student motivation: a humanist pedagogue never fails to motivate, stimulate proactivity and encourage the student to learn and feel valued in each subject. Motivation is the foothold for actions. This does not mean that without motivation nothing can be done, nor that it is enough to want to be able to do. Usually, with motivation you go further. Motivation leads to overcome the various situations that afflict the human being in order to allow the achievement of the goals proposed by the respective instances.

Individualized consideration of the student: each person has their own personality and each student has strengths, weaknesses, talents, and difficulties in which they deserve to receive particular guidance to improve their academic performance.

Academic quality: it is the process of academic excellence that is developing in favor of improvements and strengthening proactivity in teachers and university authorities. From the perspective of teachers' educational performance (academic quality) and the achievement of their professional objectives. Not all students are equal and the success of the educational action is not that everyone reaches a certain level of academic and ethical-social excellence, but that each one fully exploits their innate potentialities.

University transformation: It is the process of continuous improvement in universities, breaking the status quo and traditional policies to open up to innovation, technological growth, research and especially the humanistic. López (2010) states that "innovation should not be considered as a process of aesthetic, external change, but also as an internal transformation of all the agents involved in the teaching and learning process" (p. 23).

The leadership category shows the following subcategories.

Every leader must watch over and guard his followers, that is, without followers, there are no leaders, many times the leaders forget this titanic mission to protect their companions.

Responsibility for their followers: Luissier and Achua (2011) argue that "effective leaders influence followers to think not only of their own interests but also of the organization through a shared vision" (p. 56).

The achievement of the objectives: the process of inducing others to achieve a common goal becomes the essence of leadership, a leader without objectives or vision has an expiration date, the leader must meet



his goals covered in the strategic thinking (vision, mission, organizational objectives, values) of the organization.

People Management: directing people is not an easy task since each human being has a personality full of many interests and complexities. The mission of the leader is to look for each follower to accomplish his task and obtain results, otherwise, he would be wasting resources and time in the organizational production process.

Resource management: every leader must manage both tangible and intangible resources where he manifests, in his exercise of leading, his effectiveness, efficiency, and effectivity through the traditional processes of scientific administration (planning, organization, direction, control). Munch (2011) states: "... it is of no use to an organization to have a large amount of material and technological resources if managers do not have the capacity to coordinate and guide the efforts of staff to obtain quality and productivity in the achievement of objectives" (p. 35).

Knowledge: the leader has proven competences in his work area (focused on the task) and his complement is the excellent management of interpersonal relationships (focused on the people in the organization), this union is the perfect combination to carry out the action of leading.

Professional commitment: one of the key values in the exercise of leadership is commitment, if a leader does not get involved in his function and does not assume it with professionalism, the action of leading is heading towards failure. The leader is who directs the company, the classroom, the educational institution; is essential that their actions derive from their responsibilities with the changes and achievements of the organization.

Leader in a diversity of contexts: the leader has to be linked in various facets of life, not only in the organizational ones but also has to involve family relationships within his work context. A leader has to perform his duties both at work and at home and in this lies the success and growth of his personal fulfillment. Leaders need to be balanced since their harmony will give rise to the driving force that helps others.

Maestro (2009), defines that the most important role is the personal (physical, intellectual, social, spiritual, emotional) since it is necessary to take care of oneself to be well, to the extent that we are well with ourselves we can offer it to others and other roles. Identifying and being aware of the roles is a great step, this means that quality time needs to be dedicated to developing and enhancing each of the roles with which we are committed.





Stimulus to success (motivation): to fully fulfill the role of the leader, it is necessary to have the motivation to succeed imprinted in the soul, the difference that marks between a leader and another person is the push to achieve success, that is to say, are people who do not rest or surrender in order to achieve the objectives. Precisely, Munch (2011), makes the distinction between a leader and a manager, implies that the leader is followed because he leads to becoming thoughtful, socializing, committed, confident, while the manager, only drives the workers. In simple sentences by Nietzsche “He who has a reason to live can bear almost any means of living”.

Effective communication: the leader must be a great communicator framed in the achievement of the objectives; it is of no use if the leader has a great vision but is incapable of transmitting it correctly to his followers. The leader has to develop empathy with his disciples by providing assertive communication.

The persuasion of the leader: it is the process where the leader instead of using authority, is assertively seeking that his followers buy-in his ideas.

Consensus decision making: the leader must focus on making democratic decisions, where everyone involved participates to make the best decision of the group. Decisions should not be led by a leader in an authoritarian and vertical manner but should emphasize the horizontality of ideas to take it to action.

The student category, raises the following subcategories:

The student is the nerve center of educational work, where everyone is equal and seeks the achievement of meaningful learning. Managers, teachers, administrators and workers, programs, distribution of schedules, times and spaces, activities, all must be at the service of students.

Center of education: the university curriculum and all the educational policies that develop this sector must have as a center the “student”, if the educational orientation is directed to another front of the university community, the duty of higher education would be lost. The vitality and the air that enriches the university centers is the presence of the students (raw material of the educational system), without them the presence of the teachers would not be necessary for the teaching function.

The educational quality requirement of teachers: teachers have the mission of educating, training, teaching, instructing, orienting, among other pedagogical activities, however, the quality of the teacher is what deserves to be developed to achieve the transformation of their students. In recent years, there is evidence of the approach of professionals who

seek to enter teaching, without having pedagogical knowledge or experiences in the classroom.

Constant learning: the student during his undergraduate and postgraduate career never stops learning due to the dynamism of the information. Being in a classroom goes through different subjects and pedagogical models of each teacher, learning becomes something dynamic and constant where the student is preparing for their professional field.

Commitments to goals: when a university student begins to have a good academic performance, he becomes more committed to his goal of graduating and becoming a great professional. Pérez (2005) explains that: “success demands effort, perseverance, courage. The teacher must help students achieve the goals they want, overcoming the difficulties that arise.

Personal growth: it is the evolutionary process in which the human being grows as a person from a holistic and experiential perspective. Upon entering university life, the student dedicates a five-year period of his life to it, and at the end of the career, the student’s growth and development are evidenced.

Formation of maturity: university education accelerates the process of maturity in the students, leaving behind, during the first semesters, the residues of adolescence (immaturity) and beginning to configure their personality with a nuance of greater balance and aspirations of his life.

Happiness: it is the moment of exaltation of the human being to feel fulfilled with himself and with others. The student life presents moments of joy, vivacity full of enthusiasm for his university daily life.

Dreams, transformations, enthusiasm: when students enter university, they are full of utopias, long-term visions of the progress of their university career generating transformations and accumulating knowledge that enthusiastically leads them to be great professionals. Pérez (2005) explains that the word enthusiasm etymologically means “to have a god inside.”

Progress of the country: at the rate as higher education is progressing, the country develops, as a product of improving the national productive apparatus and, with research, innovation and technological and cyber changes that make the country an international reference.

Educational status: due to the clustered nature of education and the vertiginous increase in studies (doctorates, postdoctoral degrees, masters, and specializations), teachers have acquired status within civil society, serving as researchers (innovation) and agents of the economic,



social and political changes that countries deserve. La Torre (2013) comments that man has different needs and through education, he manages to meet them.

Teaching pedagogical growth: the pedagogical action carried out for more than one or two decades has taken a turn in the professionals (engineering, social sciences, legal sciences) graduated from university and polytechnics who have joined teaching as a second exciting career, exercising a didactics that transforms students from the theoretical and practical perspective of knowledge acquired through their personal and professional experience.

Preparation for the labor market: the real function of the university is to convert graduates into high-quality professionals for a globalized world, where academic preparation and their personal profile prevail over other demands of labor activity. López (2010) explains that “universities must go beyond the purely instrumental vision that higher education traditionally has had, considered as the obligatory way to achieve certain goals (titles, economic advantages, acquisition of status)” (p. 78).

Self-improvement and development of the human being: higher education seeks for the student to achieve his goals and personal fulfillment, not only to obtain a professional license but to become the sustenance to form a family. Tiba (2010) express that thanks to higher education, the full development of the capabilities of man is achieved, which otherwise would not be easy to achieve. While, at the same time, the integration of each human being is intended.

After having processed and analyzed all the information that emerged from this heuristic process, the next stage is represented by the theoretical construction, since it constitutes the substantive contribution made by the qualitative researcher.

For its part, a conceptual resignification explains that the university teacher, through transformational leadership, creates a positive synergy and the enabling environment for the work of teaching and learning to reach their highest levels. It has the obligation to look for the different paths that each type of intelligence follows to construct knowledge; therefore, the teacher assumes an active posture and does not routinely repeat the same ideas, nor follow the same mental processes, but explores until he finds each person's way of learning. The teacher-leader is committed to his work having favorable expectations of the dispositions and attitudes of his students. He never fails to demand what the student can achieve by his own means, but facilitates the channel to reach the most suitable path. From the axiological, ontological and teleological perspec-

tive, the common factor that lies in the excellence of humanist teachers is their passion for the success of all their students.

A deep theoretical account regarding leadership was made. Kouses and Posner (2014) developed a theory called leadership and followers, which belongs to the transformational approach. According to these authors, the leader is the person who can change and transform the institutions.

Therefore, the author, from everyday life, conceptualized leadership, as the exercise that manifests the ability of the leader to take responsibility for his followers, seeking the achievement of objectives through the management of people and resources, through the use of knowledge and persuasion. Demonstrating a professional commitment to the diversity of contexts, through effective communication, stimulating the success of his followers and making consensual decisions.

In harmony with everything stated in these lines, I theoretically build the conceptualization of the student as the center of education and the meaning of all pedagogical actions, which demands the educational quality of teachers in order to develop constant learning. They are committed to the goals obtaining personal growth that consolidates their formation as a product of their maturity. Which is synonymous with the happiness of *eudaimonia*, which Aristotle called the academic journey that fulfills dreams and transformations, full of enthusiasm.

Likewise, universities have been guarantors for centuries of the traditional functions associated with progress, the construction of knowledge and the transmission of knowledge, endorsing concepts such as research, innovation, teaching, training, continuous education.

Starting from the reality described above, we seek to reform the training proposal since it is still rigid, expired, out of date, and in it, the teaching units are static, while the curricula are very specialized and the training appears in a fragmented form. All these circumstances have led to the case studies being at a crossroads of the distrust that they inspire within society. However, it depends on actions that such a negative image can be changed to a much more positive one, in which other types of structures, methodologies, projects, regain confidence in higher-level educational institutions are established.



Final considerations

The teacher-leader from a humanistic approach must be seen with exceptional attributes and qualities to achieve a process of transformation in teaching, based on his personality and rescuing the figure of the master, represented in professional ethics. As an integral part of the educational system, the leader must open the horizon, dare to challenge the traditional status quo that blind educational progress.

For the development of a humanistic pedagogy, the formation of education for the human being is necessary, where an integral curriculum is involved promoting theoretical, practical knowledge, dialogicity, self-knowledge. In turn, the continuous improvement of the teaching role, allowing a more horizontal academic vision and minimizing the authoritarian verticality imposed by many educators. To teach is not enough just to know, there must be a compromise between the teacher and the student so that the latter apprehends what is taught in the classroom.

Leadership is made, constructed through personal excellence. In these postmodern times, the construction of leadership becomes an arduous and tenacious task, but education needs many leaders in the study centers to be able to transform the outdated, expired reality and adapt it to the new challenges of society.

Finally, the theoretical approach of transformational leadership from the perspective of humanist pedagogy provides an alternative to higher education in the search for new ways to train an integral, ethical, conscious and citizen committed with their social reality.

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