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Personalist Education For 21st Century Teens

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ABSTRACT

Personalism raises the possibility of reflecting on the urgent need to place the human being as the end of all action, to understand the fundamental dimensions of the person as a unique being and in relationship, as a possessor of transcendence, subjectivity, affectivity, animic corporeality, incarnated history, culture and intellect.

As a philosophical current, it originates around 1930 (20th century), in the period between wars, and arises as a reflection to face the crisis of the culture of modernity as well as the existential problems of man (planned in all times); influencing by its foundation, in the elaboration of the Declaration of Human Rights in 1948, as well as in the texts of the Second Vatican Council claiming the person as a "unique and unrepeatable" being.

Some of its essential characteristics refer to:

- The person as the center of philosophical reflection;
- It highlights, in man, the capacity to know a truth that at the same time transcends him, knowing, at the same time, that he is not capable of knowing "the whole" truth.
- Man as a free being with the capacity for self-determination, master of himself and with the potential to change the world.
- The person as a substantial reality, and not a mere succession of experiences without an ontological support (empiricism, positivism).
- The importance of affectivity, as an essential dimension of the person. It should be considered as part of philosophical reflection, as has been done with intelligence and will..
- The person essentially ordered to the interpersonal, family and social relationship that realizes itself in self-giving, dialogue and communion with others.

In order to achieve these characteristics, personalism incorporates, in teaching, human qualities such as the identity and unity of the educator and the learner. "These characteristics must be considered as a structural part of an educational project whose underlying essence is the emancipation of the person". (Cruz Herrera, Ana María).

Keyword:Personalism; Education; Educator; Adolescents; XXI Century

1. Introduction

1.1. Historical context of Personalism

As a philosophical current, it originates around 1930 (XX Century), in the period

between wars, and arises as a reflection to face the crisis of the culture of modernity as well as the existential problems of man (raised in all times); influencing by its foundation, in the elaboration of the Declaration of Human

Rights in 1948, as well as in the texts of the Second Vatican Council claiming the person as a "unique and unrepeatable" being.

Emmanuel Mounier (1905-1959) is the referent of this philosophical current, who, through his writings, gives voice and form to this trend of thought. His philosophical reflection brought together numerous intellectuals with whom he set in motion what eventually became the "personalist philosophical current".

Among them, Borden Parker Bowne (1847-1910), American, who called himself the first personalist, stands out. In France, Jacques Maritain, Gabriel Marcel and Maurice Nédoncelle stand out. In German we find the group of realist phenomenologists - with Scheler, von Hildebrand, Edith Stein, etc. -, Romano Guardini and the philosophy of dialogue or dialogical personalism, linked to Judaism and represented mainly by Buber, Ebner, Roszenweig and Lévinas. In Poland, the figure of Karol Wojtyła, leader of the Lublin School, together with Bartnik and others, was decisive. In Spain, Zubiri, Julián Marías and J. M. Burgos; in Italy, Luigi Stefanini and Luigi Pareyson, etc. (Introduction to Personalism. Burgos, J.M.).

Some of its essential characteristics refer to:

- The person as the center of philosophical reflection;
- The notion of person, in personalism, is a synthesis of classical and modern elements because, although personalists understand that modern philosophy has led to relevant errors, such as idealism, they consider that it has contributed undeniable anthropological novelties

such as subjectivity, the consciousness of the self or the vindication of freedom.

- It highlights, in man, the capacity to know a truth that at the same time transcends him, knowing, at the same time, that he is not capable of knowing "the whole" truth.

- Man as a free being with the capacity for self-determination, master of himself and with the potential to change the world.

- The person as a substantial reality, and not as a mere succession of experiences without an ontological support (empiricism, positivism).

- The importance of affectivity, as an essential dimension of the person. It should be considered as part of philosophical reflection, as has been done with intelligence and will.

- The highest quality of the person is not intelligence but will and heart, which implies a primacy of action and allows us to give philosophical relevance to love.

- The person is essentially ordered to interpersonal, family and social relationships that are self-realized in self-giving, dialogue and communion with others.

2. Development

2.1. Fundamentals of personalism

Personalism states that the person is the center of all educational activity with attributes that differentiate him/her from the rest of living beings and are fundamental for the educational process:

- Singularity: the person is a unitary being, undivided in itself, unique and unrepeatable.
- Autonomy: it is, not in an absolute way, the principle of its own actions.
- Openness: by its nature it is open to things,

to other people and to transcendence.

In order to achieve these characteristics, personalism incorporates, in teaching, human qualities such as the identity and unity of the educator and the learner. "These characteristics must be considered as a structural part of an educational project whose underlying essence is the emancipation of the person". (Cruz Herrera, Ana María).

Personalism raises the possibility of reflecting on the urgent need to place the human being as the end of all action, to understand the fundamental dimensions of the person as a unique being in relationship, as a possessor of transcendence, subjectivity, affectivity, soul corporeality, incarnated history, culture and intellect.

Teaching and learning, as a process, implies that students achieve self-knowledge and independence, as well as the research and development purposes that society needs.

In order to improve the quality of education, it is necessary to propose, from the educational institutions, a guiding thought that has as its guide and north, the person, proposed by the personalist pedagogy, the pedagogy of love and the pedagogy of encounter.

The constant dynamism of technological innovations together with accelerated social and economic changes require new ways of thinking in order to be part of the "global village".

The 21st century is characterized by great technological and scientific advances, but poverty, hunger, lack of communication and ignorance continue to exist as unsolved problems.

We are witnessing, sometimes without

being able to provide solutions, situations of extreme inequity in the face of schools that do not have the necessary means to offer their students the basic conditions for learning and even more, far from any technological reality that accompanies their education.

2.2. Personalism in Teaching Practices

From this reality, as Teaching Professionals, we have the commitment, not only to guide the students' learning, but also, and more importantly, to favor the development of their personal being.

Teaching from a personalistic point of view means attending to the learners' own abilities and skills, helping them to discover them in the daily process of connecting with their own being and with the contents.

The educational activity must tend to an authentic task of personalization, knowing that the person is the foundation of education.

Accompanying them in this process implies a full commitment of the teacher who recognizes that the person (the learner) is the fundamental principle of the educational action, pointing out the uniqueness, autonomy and openness to all transcendence that will facilitate the educability to build their own knowledge. Understanding that the person is positioned in the center of such educational action, it is unavoidable to develop a process of personalization, from which the student (person), is accompanied to realize and self-realize in a unique, original and singular way; alluding to the fact that the purpose of education lies in the harmonious development of the whole person.

Rethinking education in the new century, we are challenged by a teaching proposal that

necessarily includes the use of technologies as part of society and of education 5.0 crossed by the use of these technological devices.

2.3. Contributions of personalism in everyday teaching

Therefore, the contribution of personalism from this new educational paradigm should be focused on:

- Encourage the search for truth, based on meaningful learning. The student is a person with a will for truth.

- To value effort, since learning implies "work";

- Discovering, revealing and finding, starting from the link between the learner and the content. To learn is to place the heart and the intelligence before the unknowns of the world, throwing oneself into the encounter with the truth.

- To accompany in the process of invention and creation that sustains meaningful learning.

- To learn to recognize the truth of what is delivered as the elaboration of human beings, thinkers of history and the truth that is found in each one that constitutes part of their being.

- To grow in autonomy, because when we learn, we do it from our own truth and will.

- Knowing how to teach, because we only know well what we can transmit and share (I LEARN TO SHARE, NOT TO COMPETE, a phrase of my own).

I firmly believe that the proposal of personalist pedagogy is plausible to apply in our daily practices in classrooms inhabited by children, adolescents and young people of the XXI century, who despite having a different perception of the world and reality than those

born in the last century, enrich and embellish the feed back or permanent encounter with the teacher, in daily coexistence and learning.

2.4. Personalistic Education in the face of the challenges of Technology

Education 5.0 unites digital and technological knowledge with human, soft, cognitive and socio-emotional skills for well-being, seeking to promote minimum environmental impact, with more health and safety.

The institution that takes this current in its pedagogical proposal and in its management processes is able to develop, in addition to technical knowledge, skills such as:

Group work

Improved interpersonal relations, empathy and tolerance of diversity

Creativity

Conflict management

More fluidity in communication

All these real skills are essential to live in today's Society 5.0.

The aforementioned skills, as well as those related to soft, socioemotional, cognitive and technical skills, are essential for a deep learning and connection with the contents by our students at any educational level.

We cannot fail to point out that we are educating and teaching children, adolescents and young people who belong to Generations Z and Alpha, respectively, and who, consequently, present characteristics such as:

Faced with a fully digital environment, experts are beginning to consider the idea of designating those born after 2010 as the first digital native generation, a generation for whom

technology is their way of knowing the world. They are nuanced because its members can be quite solitary and live through smartphones and computers. They will most likely live glued to social networks, youtubers and influencers.

By age group, the Alpha Generation are the children of the Millennials, who already inhabit a digitized world; however, no previous generation will be comparable digitally with the Alphas, who, on the other hand, will be the first to whom many aspects of the analog world will seem alien to them.

2.5. Characteristics of Generation Alpha

Although Generation Alpha shares certain traits with previous generations, especially Generation Z, it is very different. We point out some of its characteristics:

Hyperconnected: Alpha children are permanently connected. Such is the attention they pay to new technologies that it becomes their lifestyle.

Independent: they are independent in making their own decisions and managing their digital identities, and expect individual preferences to be taken into account.

Visual: video will be their preferred format. In addition, video games will boost their visual skills, improving their ability to switch tasks easily.

Technological: being hyperconnected, they become experts in the use of new technologies, which facilitates their digital learning and opens up a wide range of possibilities.

Diverse: in this case, diversity refers not only to demographics, such as ethnicity and gender, but also to tastes, lifestyles and points of view.

3. Conclusion

To conclude the proposal of personalist education for adolescent students of the 21st century, I consider that the teacher assumes a fundamental role in this process that necessarily involves him/her with the subject of education, which is the student, person, assuming the task of guiding, accompanying, guiding the linking of these, with the contents that will be apprehended by them, who through creativity, imagination and critical thinking, will transform them to contribute to form an authentically human, productive, transformative, emancipated society, knowing that the demand of society in this digital era is creativity, autonomy, autonomy, autonomy and emancipation, imagination and critical thinking, will transform them to contribute to form an authentically human, productive, transforming, emancipated society, knowing that the demand of society in this digital era is creativity, autonomy, self-management, co-management, self-knowledge, innovation, among others, and Personalist Pedagogy is essential for the graduate to be able to successfully insert himself/herself in this changing society.

The Teacher must be willing to "humanize" humanity with Education and, in particular, with Education in bioethics, for which I allow myself to share, as a Teacher specialized in Bioethics Education-Teaching for Middle Level (Adolescents), in Argentina, the following reflection from a personalist point of view: "Bioethics is a bridge that unites knowledge and dimensions for the benefit of humanity; as a "bridge", it was the beginning of integrative thinking, as "global" it was mora- lity manifested

in all actions of human and environmental beings, bioethics makes possible the interaction between human health and environmental health that make up a reality of life" (Alida Chaparro Barreda. 2018).

In Potter's words: "Humanity urgently needs a new wisdom that will provide it with the knowledge of how to use knowledge for man's survival and improvement in the quality of life".

The proposal of this paper is to continue educating in this new century, from a Personalist Pedagogy that places the student as a person at the center of the educational process, establishing as a principle and end the recognition and valuation of the unconditional dignity of each person, bearer of values.

A unique being, with an infinite, inexhaustible and transcendent inner world. A being in relationship with himself, with others, with society, with the world and with the Absolute.

With a reflective capacity, with conscience and free action, who performs his actions based on his own will, on his self-determination and capable of transforming the society in which he lives.

In the educativity of the teacher and the educability of the student, the personalized educational activity will be observed, aiming to build the self-realization of the adolescents of the 21st century.

4. Proposal and/or Recommendation

As the last paragraph of the Conclusion refers, the Proposal and Recommendation that I make is in order to legitimize the teaching of personalist bioethics to adolescent students (in

my country, Middle School Level) as part of the integral formation of the apprentices of said Level.

It is essential that this discipline be part of the Curricular Designs of the different Middle Level Establishments, so that adolescents learn to develop a critical bioethical thinking through which they can make value judgments and put into crisis, the different situations that the world lives in today's world.

Referring to Article 23 of the Universal Declaration on Bioethics and Human Rights (UNESCO 2005),

"Bioethics education, training and information":

1. In order to promote the principles set forth in this Declaration and to better understand the ethical challenges posed by advances in science and technology, particularly for young people, States should endeavor not only to promote bioethics education and training at all levels, but also to encourage information and knowledge dissemination programs on bioethics.

2. States should encourage international and regional intergovernmental organizations, as well as international, regional and national non-governmental organizations, to participate in this task.

From the proposal of the aforementioned article, it is clear that there is an urgent need for bioethics training, not only for adolescent high school students, but also at all levels and in society as a whole.

I have had the opportunity to be in charge, in an innovative, disruptive and creative way, of the Education-Teaching of Bioethics for students in the last year of High School with a

wonderful response from the trainees who were always predisposed, with much enthusiasm, to investigate and learn about personalist bioethics and its field of action.

The methodological resources used for the development of the topics are: debates, reading and analysis of bioethical dilemmas with a personalistic view; relation of bioethical topics with the approach of contents of other subjects, such as: Biology, Philosophy, Ecology, Mathematics, Physics, History, Geography, Technology, Physical Education, Language and Literature, English, among others: Biology, Philosophy; Ecology; Mathematics, Physics, History, Geography; Technology; Physical Education, Language and Literature, English, among others (this transdisciplinary approach is proposed in my second book: "Educación Bioética, Transformadora de Pensamientos", in which I develop a complete chapter giving guidelines to teachers, in order to be able to work the topics from their curricular space).

Taking into account the contributions of neuroscience and the knowledge of how the child and adolescent brain learns, as a specialist in neurolearning, I use neurodidactic strategies to ensure that the student is linked to the content and can put it into practice.

As you can see, I consider it vitally important that educational institutions review their curricular designs to include the teaching of bioethics from a personalist, personalizing and personalizing perspective as a necessity in a society that strengthens more the cognitive aspect in the education of students.

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