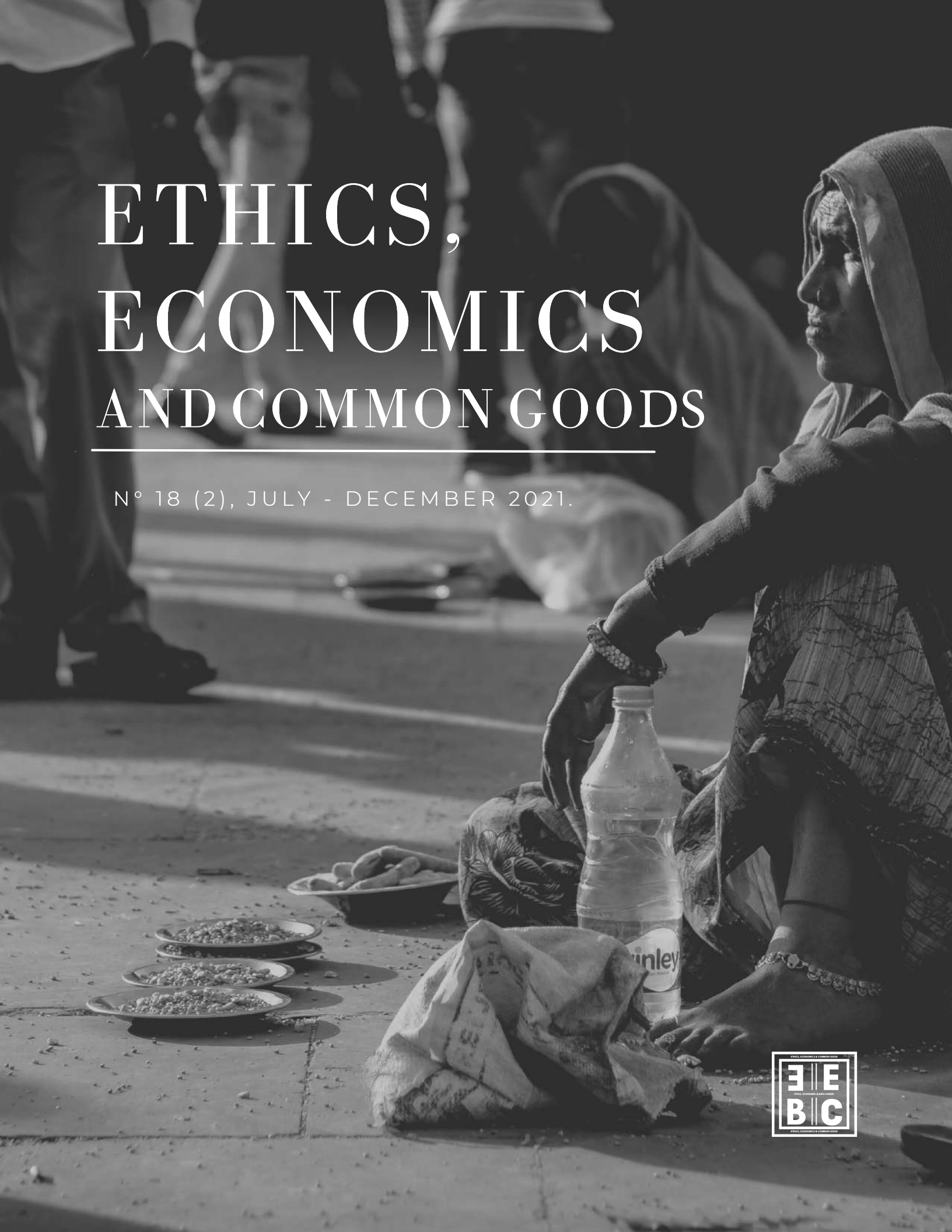

ETHICS, ECONOMICS AND COMMON GOODS

N° 18 (2), JULY - DECEMBER 2021.

Ethics, Economics and Common Goods, n. 18, Jul-Dec 2021, is a peer-reviewed, open access, scientific research journal, edited and published in electronic format, semi-annually. Website: ethics-and-economics.com. E-mail: alejandro.gutierrez@uteq.edu.mx. Reservation of rights to the exclusive use of the name: in process. ISSN: in process. Responsible editor: Manuel Alejandro Gutiérrez González. Co-editor: Miguel Cruz Vásquez. Date of last modification: 26-02-2022. The concept of the published article is the responsibility of each autor and does not necessarily represent the position of the editor of the publication.

ISSN: in process

ETHICS, ECONOMICS AND COMMON GOODS

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July - December 2021

GENERAL INFORMATION

Ethics, Economics and Common Goods Journal aims to be a space for debate and discussion on issues of social and economic ethics. Topics and issues range from theory to practical ethical questions affecting our contemporary societies. The journal is especially, but not exclusively, concerned with the relationship between ethics, economics and the different aspects of the common good perspective in social ethics.

Social and economic ethics is a rapidly changing field. The systems of thought and ideologies inherited from the 20th century seem to be exhausted and prove incapable of responding to the challenges posed by, among others, artificial intelligence, the transformation of labor and capital, the financialization of the economy, the stagnation of middle-class wages, and the growing ideological polarization of our societies.

The journal Ethics, Economics and the Common Goods promotes contributions to scientific debates that combine high academic rigor with originality of thought. In the face of the return of ideologies and the rise of moral neopharisaisms in the Anglo-Saxon world, the journal aims to be a space for rational, free, serious and open dialogue. All articles in the journal undergo a process of double anonymous peer review. In addition, it guarantees authors a rapid review of the articles submitted to it. It is an electronic journal that publishes its articles under a creative commons license and is therefore open access.

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Further details regarding this paragraph are given in the Editorial Notes.

ESENTIAL IDENTIFICATION

Title: Ethics, Economics and Common Goods
Frequency: Semi-annual
Dissemination: International
ISSN online: in process
Place of edition: Mexico
Year founded: 2003

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LEADERSHIP FOR THE COMMON GOOD ON ECONOMIC AND ADMINISTRATIVE STUDENTS

IN THE STATE OF QUERETARO, MEXICO. A STUDY ON THE TECHNOLOGICAL UNIVERSITY OF QUERETARO

Received: November 2021 I Accepted: February 2022

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ABSTRACT

The Technological University of Querétaro (UTEQ) is one of the most important schools in the state of Querétaro in technological innovation training, educating the future leaders who will lead the development of the state. In this sense, it is crucial to note the necessity to improve the social development that guides leaders towards common good actions. This research started by studying leadership characteristics for the common good, resulting in 132 items clustered into an ideal state that indicates what the person considers themselves to be and then the real state, in which a criterion associated with concrete actions is established. Leadership for the common good is based on eleven dimensions: Solidarity, Logic of the Gift, Self-Control, Collaboration, Sustainability, Responsibility, Flourishing, Congruence, Resilience, Management, and Justice. A sample of 465 students was obtained from UTEQ. The results showed that there is a positive self-assessment in different dimensions of leadership for the common good; however, in a more detailed analysis, it is shown that there is a gap between the ideal and the real item scores, suggesting that positive self-assessment is not corresponding with concrete actions, so leadership lacks practicality. Accordingly, it is essential to do longitudinal research and establish a model to drive leadership for the common good at UTEQ.

Keywords: Leadership for the Common Good, Technological Universities, Economic and Administrative Students, actions for the common good.

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INTRODUCTION

Nowadays, the concept of the common good is used to justify certain political decisions and show politicians' concerns about their citizens. However, the Common Good definition is unclear; there is no understanding of what Mexican politicians mean concerning the common good. Also, some researchers and authors use the concept of the common good to support an argument, but they do not define it and make the concept intelligible; one example of this is the case of Bryson and Crosby in the topic of common good leadership (Riordan, 2008, 4).

The Instituto Promotor del Bien Común (IPBC) has been working on operationalizing the concept since 2017, resulting in a matrix based on five dimensions: agency, governance, justice, stability, and humanity. With this idea, a scale to measure the actions of individuals to achieve a common good (see Montaudon- Tomas et al. ii., Malcón-Cervera et al. ii on this issue) was developed. The philosophy of action shows that individuals act in two different ways, first, with a causal efficiency, and second, with the constellation of meaningful connections; this is an Aristotelian distinction. For the second idea, he uses the word προαίρεσις (proaíresis) to distinguish the notions of ὄρεξις (orexis, appetite, impulse, and rational desire) and δοξα (Doxa, opinion, and beliefs). Proaíresis means the constitutive capacity for the agency, the deliberate decisions, and the election of a kind of life; it is the result of rational deliberation, a connection of desire and belief (Vigo, 2010).

The main concern to develop this scale was to know how the formative or humanistic subjects taught at the university help the students understand which common goods might be outreached; that is, how students do not live in desires, opinions, and beliefs but with concrete actions to achieve them. The scale is clustered in ideal and real actions and in eleven dimensions considered the most critical capabilities that help humans achieve a common good (see Montaudon-Tomas et al. ii.).

This paper is divided into three sections. First, the conception of human development in the Technological Universities, which are the subjects, are discussed. The aim is to achieve the students' integral formation , so the kind of leadership that is taught was analyzed, along with the outcomes of this kind of leadership. In the second part, the application of the common good leadership scale in the students of the economic and administrative areas of the Technological University of Querétaro is presented. The third part is the discussion of the outcomes and some recommendations.

TECHNOLOGICAL UNIVERSITY OF QUERÉTARO

The Technological University of Querétaro (UTEQ, acronym in Spanish) is the first Technological University founded in Querétaro, Mexico. UTEQ is the second public

university with more students, and it has twenty-nine degrees: seventeen superior university technician (TSU, acronym in Spanish) and twelve Bachelor degrees; in 2019, UTEQ inaugurated its first Master degree –Intelligent Manufacturing Engineering–, and in 2020 the second Master degree –Circular Economy–. The Mexican Technological Universities were founded based on the French Instituts Universitaires de Technologie that are part of the traditional universities of this country. The time to finish a technical degree is between 1,800 and 2,000 hours and involves an equilibrium between theory and practice: one part of the formation of the students is studying at the university, and the other part requires work in the industry (Flores Crespo, 2010, 464-467).

THE ORIGIN OF THE TECHNOLOGICAL UNIVERSITIES IN MEXICO

The creation of the Technological Universities (TU) in Mexico was in 1991 with the Secretary of Public Education (SEP, acronym in Spanish). The rationale behind the introduction of the Technological Universities in Mexico was based on two main ideas: a functional-economic paradigm of education and democratizing studies at the university level (Flores, 2010, 455; Flores- Crespo and Rodríguez Arias, 2020, 18). In the second case, these universities are associated with middle-level positions in enterprises (Ruiz-Larraguivel, 2011, 44). Interestingly, in 2010, 64% of these were in municipalities with a very low degree of marginalization. Typically, one university is in a municipality with a very high level of marginalization (Flores, 2010, 455-56). Literature showed that, in these universities, nine out of ten students were the first generation in their families to attend a university, having a higher educational level than their parents (Rubio, 2006 cited on Flores-Crespo and Rodríguez-Arias, 2021, 43, 55)

The Technological Universities depend on the General Coordination of Technological and Polytechnic Universities (CGUTyP, acronym in Spanish), and the CGUTyP suggests that this educational model might have five characteristics: 1) relevance, 2) intensity, 3) continuity, 4) polyvalence, and 5) flexibility. The first is related to the functional and organizational response of the Technological Universities to the labor market and productive sectors to solve pressing social problems. The second is based on time optimization for teaching and learning since the programs are two years long and involve 3,000 hours of study in a quarterly plan. The third consists of the possibility of studying a bachelor degree in any university; the fourth relates to the fact that students cannot specialize in any topic or specific activity; and the last entails that the study plans might be revised and improved according to the needs of the municipality, working market, and productive sector (Flores, 2010, 451- 52).

Daniel Reséndiz, sub-Secretary of Higher Education in 1999, changed the rationale and the strategy of the Technological Universities to cover the job vacancies with technically qualified professionals with short careers as university technicians (Flores-Crespo, 2010,452) since graduate students with bachelor degrees or higher degrees do not tend to take professional technician jobs. This has a philosophical concern in an anthropological

and educational way; first, a person is considered a part of the whole that can be replaced with another with more competence; second, the university has not a transcendental philosophy. The university is a factory that makes technicians or professionals fit for the working market and productive sector. It is not where diversity of thought and pursuit of the truth is encountered.

SOCIOCULTURAL FORMATION

The TU has a course (socio-cultural formation) in their curricula to complete the education of their students through humanistic formation. Sergio Tobón proposed this subject to think about the formation of students in a complex and multidimensional epistemological manner (Tobón, 2005; Silvano, Tobón and Vázquez 2015). The reason behind this premise is that human beings are involved in social and contextual dynamics that affect the personal dynamic. The «socio-cultural formation implies that the society as a whole enables spaces, resources, strategies, supports, finalities, norms, needs, expectations and values to mediate the formation of its members, with the purpose to maintain and renovate constantly faced with the changes» (Tobón, 2005, 28).

For instance, the ideal of the socio-cultural formation is the formation of the human person, and the second is to construct, reconstruct and transform the social structure. Tobón suggests a more deterministic explanation in that the flourishing of the human person needs the contribution of the human person to improve the conditions of life in the community through a change in the social structures when these do not respond to the collective good. Another way he affirms this is that personal satisfaction is only possible by integrating the individual in a recursive tissue. He argues that the final purpose of the socio-cultural formation is to find actions so that the community can come aboard the education with «flexibility, ethics, dialogue, and pertinence as of projects that contribute satisfy the necessities of the personal and contextual growth» (Tobón, 2001, 2011 cited on Silvano, Tobón, and Vázquez, 2015, 107).

These affirmations also have a philosophical concern; this is the annihilation of the human person in the interest of the collective good. Jacques Maritain analyzed this with the paradox of social life; it cannot be said that the human person is exclusively part of the society; the society must recognize the primacy of the human person over the collective good (Maritain, 2000, 213-214). This approximation that offers Tobón is considered as a totalitarian idea, precisely, a kind of socialism: the human person is subsumed in the society, the talent of the human person is in service of the common good (Tobón et al., 2019, 25)

SOCIOCULTURAL FORMATION LEADERSHIP

Furthermore, Silvano, Tobón, and Vázquez (2015) studied leadership framed in the socio- formative subject. This type of leadership aims to promote the adaptation of

complex social contexts that require flexibility in the education of its members to develop and face the changes. Another objective is to ensure the quality of the education process through planning, execution, and evaluation of competencies to generate an integral formation, a high ethical compromise satisfaction, entrepreneurship, and suitability. The methodology that they applied was conceptual cartography made by Tobón (Tobón, 2004 cited in Silvano, Tobón and Vázquez, 2015).

The purpose of this leadership is to support knowledge management and has the basis of the ethical project of life; it is part of the management of human talent, meaning that all people could have full development of their potential; it is based on practices whose purpose is the socio-formative mediation; and it is a complex process that pursues integral education (Silvano, Tobón and Vázquez, 2015, 115).

The principal characteristics of socio-formative leadership are entrepreneurship, planning and executing projects with other people to find solutions and the development of the talents of others; collaborative work, sharing ideas, sources, and competencies to achieve a goal; knowledge management, problem-solving using knowledge; metacognition, applying continuous improvement and reflection; pursue the full personal realization and apply universal values (Silvano, Tobón and Vázquez, 2015, 115-116).

THE SOCIO-CULTURAL FORMATION SUBJECT AND LEADERSHIP AT UTEQ

The Technological University of Querétaro (UTEQ) was founded in 1994, in the second wave of the foundation of new Technological Universities in Mexico. It started with four university superior technician careers (UST) and nowadays has seventeen university superior technician careers (UST), twelve Bachelor's degrees, and two master degrees and has five academic divisions: Economic, Industrial, Technological, Environmental, and Languages. The educational model of the UTEQ has more elements than the proposed by the CGUTyP: 1) quality, 2) relevance, 3) intensity, 4) continuity, 5) polyvalence, 6) flexibility, 7) a bridging function, 8) study plans and programs with professional competencies, 9) sojourns in the productive sector, 10) academic personnel, 11) technological innovation and development, 12) integral program of mentoring, 13) integral formation, and 14) educative infrastructure (UTEQ 2021).

In terms of socio-cultural formation, there are four subjects that students have to take at UTEQ, and as of 2019, there have also been socio-formative workshops. These subjects are 30% theory and 70% practice, unlike the subjects in France with 50% theory and 50% practice. These subjects address: sustainable development, life and career plan, mechanics and dynamics of groups, leadership and decision making, negotiation and decision making, creative thinking, and project management by values.

A study at the Industrial Division in UTEQ evaluated the impact of socio-cultural formation subjects in management and self-management and how that helped identify

essential competencies: prospective and perspective, skills of internal and external linking, social skills for collaborative work, self-management of knowledge, construction of the ethic integrity, capacity for reassigning the quality's concept and effective communication. (Esparza, Magaña and Migdalia, 2020, 68). With these seven integral competencies, professors applied a survey with twenty-four questions to 100 students in the university superior technician level of the Industrial Division. The professors argue that outcomes show two integral competencies in a high level of student development, prospective and perspective and ethical integrity, and show a low level of effective communication. This evaluation has some problems; first, the seven essential competencies were elaborated without a revision of the literature; second, they did not do a qualitative-statistical evaluation of their scale; third, they tried to evaluate the subjects of the transversal intervention program, as socio-cultural formation, oral and written expression, and integrator program, but did not show the results of the scale with these subjects; fourth, only students of the integrator program answered the survey; fifth, they did not run the study according to an RCT protocol, they only sent the link of the survey in a Whatsapp group and only received 100 answers.

COMMON GOOD LEADERSHIP IN THE ECONOMIC DIVISION AT UTEQ.

COMMON GOOD LEADERSHIP

One model to measure leadership is through socio-formative leadership; this is focused only on the educational program, even though Tobón claims it is focused on the collective good. The application of a survey in one division of UTEQ, inspired in the socio-cultural formation leadership, shows that two of the seven essential competencies have good rankings, and one is low ranked by 100 students. This chapter discusses a new model to measure leadership at UTEQ: common good leadership. Literature suggests that administrative and economic careers are the cradle of leadership in the social, economic, and political spheres (see Montaudon et al. ii. On this issue). This is why the survey was applied in the Economic and Administrative Division (DEA, acronym in Spanish) in UTEQ.

Methods

Study Population and Sample selection

A sample from UTEQ was selected, DEA was chosen since careers prepare future leaders in Economic or Management areas. However, this analysis shows preliminary data. There was a population of 1,081 at the university superior technician level (TSU), and 828 were undergraduate students. A stratified sampling method was used to ensure the representativeness in terms of gender and educational level; we needed 80 women and 41 men at the superior technician level and 63 women and 30 men at the undergraduate level in the DEA. This study was approved by the ethics committee of

UTEQ, who notified that no preventative evaluation was required for the present study since anonymous data were collected.

Instrument

Sociodemographic variables included gender (men and women), and age (categorized as 17, 18, 19, 20. 21, 22, 23, 24, ≥25 years). The level of education was categorized as TSU (business development, management, and logistics) or bachelor (in business innovation, design and management of logistics network, and management of human capital). Location origin (local and foreign), local students were considered such as those born in the state of study, Queretaro. There were also out of state students, High School Origin (Public, Private), Economic Level, based on the lights bulbs numbers at home, < 6 (E), 7-10 (D), 11-15 (C), 16-20 (B), >21 (A) and finally the quantity of Sociocultural Formation subjects taken (one, two, three and four subjects taken).

Leadership was assessed through the Common Good Leadership Scale, made up of 132 items on a Likert scale from 1 to 7. The lowest number, 1, is associated with"Totally Disagree" and 7, with "Totally Agree." Items were classified into two sections according to the theoretical construct, which for this study is called Ideal, based on the items that reflect what the person considers themselves to be, and the section of Real, which indicates what people do or how they act, that is, concrete actions. This grouping was not visible on the survey. In this way, each Ideal-type question is paired to another Real-type item since they both address a common subject, so there were 66 pairs of items to get a GAP analysis between Real and Ideal items. The details about this instrument are published in a paper within this same issue (Malcón-Cervera et alii, in this issue).

Procedure

The survey was delivered online using the Google Suite Forms application. All the answers were required to conclude the test; therefore, no responses with missing data were obtained. The scale was applied in December 2020. The students were assigned time to answer the survey during class, which took approximately 20 minutes to respond. The students' participation was voluntary, and their responses were anonymous, although the form automatically collects their emails, which is the students' account number. The information processing was carried out by a committee that kept the data confidential. The Economic and Administrative Division had a total population of 1909, from which only 463 (24.3%) answered the survey. In each classroom, a total of 7 women and 3 men were randomly invited to participate and received an email with the link. The total women population (N=1272, 66.6%) and men (N=637, 33.4%) are balanced according to the representative sample obtained. However, TSU (56.6%) and Bachelor's degree students (43.37 %) made up an unbalanced category, even when they were invited in the same manner.

Statistical analysis

The gap between *Real* and *Ideal* values (I) (R-I) was obtained. It indicates the differences between what a person does through actions (R) and what they consider to be in terms of the common good (I). The negative values reflect a greater tendency to be idealistic and the positive scores to be realistic. However, values equal to zero reflect the equivalence of the *Ideal* with the *Real* scores. Subtraction is obtained with the pairs of questions previously classified by subject; for example, the question "I love my neighbor" is paired with "I have performed acts of compassion and charity towards others," in this case, the first item is *Idea*l (I) and the second item is *Real*. In another example, "I like to support others" is *Ideal*, and "I participate in a group or lead a group that is dedicated to solving a problem in my community" is *Real*. In both examples, the R-I formula was applied to obtain the GAP.

Due to the characteristics of the dependent variable, considered ordinal, non-parametric tests were used, such as the Median Test for independent data. Bonferroni corrections were obtained for multiple comparisons, taking <0.05 as a significance level. Analyses were performed with IBM SPSS statistics, version 26.

Results

Sociodemographic characteristics are shown in table 1. Study conditions were not homogeneous for the variables related to Gender, Age, Educational level, Location Origin, High School Origin, Economic Level, and Sociocultural Formation subjects. Most of the students are female, and the mean participant age was 19.8 years (SD 1.6); most of them are TSU students. They are from 26 different states in Mexico. Most of the students are local (Querétaro, 78.3%), followed by the states of Guanajuato (7.7%), Mexico City (2.4%), State of Mexico (2.2%), Hidalgo (1.9%), and Guerrero (1.1%). Most of them come from public high schools, so it was expected that more than half live in small homes with 6-15 light bulbs, a criterion used to classify economic segments in the population.

Differences between Ideal and Real items of the Leadership Scores are presented (Fig.1). It was found that answers fall in the Likert scale range of 5-7 (81.2%), that is, complete agreement. This indicates that the self-assessments of the students are generally positive. This effect is also shown when the items are clustered by type Ideal/Real, but Ideal values are usually higher than Real scores (Median Test $x2$ (1) =497.2, p = 0.0.

Figure 1.
Leadership for the common good Scores for Ideal and Real type items. Mean ± SEM.

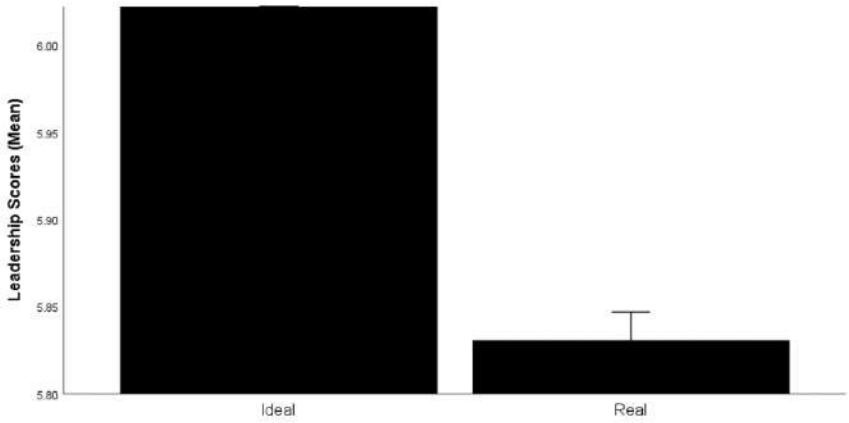


Table 1.
Demographic Characteristics and statistics summary from the median test for Real-Ideal Gaps.

Category	*Total population*	*Total respondents*	*GAP (Mean±SEM)*	*P values*
Gender Men Women	637 (33.4 %) 1272 (66.6%)	159 (34.2%) 304 (65.4%)	-0.35 (0.01) -0.26 (0.01)	0.000
Age 17 18 19 20 21 22 23 24 25		10 (2.2%) 72 (15.5%) 145 (31.2%) 99 (21.3%) 52 (11.2%) 43 (9.2%) 22 (4.7%) 5 (1.1%) 4 (0.9%)	-0.19 (0.06) -0.36 (0.02) -0.35 (0.01) -0.32 (0.02) -0.25 (0.03) -0.30 (0.03) -0.28 (0.04) -0.51 (0.10) -0.23 (.08)	0.000
Education level TSU Bachelor	1081 (56.62%) 1272 (43.37%)	429 (92.2%) 36 (0.07%)	-0.34 (0.01) -0.13 (0.29)	0.000
Location Origin Local Foreign		364 (78.2%) 101 (21.7%)	-0.33 (.01) -0.31 (.02)	0.481
High School Origin Public Private		397 (85.3%) 68 (14.6 %)	-0.34 (0.02) -0.31 (0.01)	0.168

Economical level				0.000
E		129 (27.7%)	-0.34 (0.02)	
D		224 (48.2%)	-0.33 (0.01)	
C		68 (14.6 %)	-0.30 (0.02)	
B		36 (7.7 %)	-0.29 (0.03)	
A		8 (1.7 %)	-0.11 (0.7)	
Socio-formative				0.001
One subject		185 (39.8%)	-0.36 (0.01)	
Two subjects		22 (4.7%)	-0.33 (0.04)	
Three subjects		55 (11.8%)	-0.21 (0.02)	
Four subjects		203 (43.7%)	-0.31 (0.01)	

To determine if there were significant differences in Gaps values given by the Gender, Age, Education Level, and Economic Level of the participants, a Medians Test was carried out, finding significant effects (Table 1, $p < 0.05$). It can be observed that men have fewer negative Gaps than women. There is no clear effect of age. However, those 17 years old have lower negative Gaps than others (Table 1). Regarding Education level, Bachelor students showed significantly less negative Gaps values, suggesting an effect related to education (Table 1). Finally, the Economic level showed significantly lower negative Gaps, but only on those students that have > 21 light bulbs at home (small houses) in comparison with those living in rooms or very small houses (Table 1). Finally, analysis about Sociocultural Formation subjects did not show an apparent effect since there are more negative scores when three subjects are taken compared to any other (Table 1). In a more detailed analysis (Table 2), the most frequent mode of the computed responses was six or seven (Totally agree), except for the question, "I have been involved or have organized verbal or physical fights (in the classroom, outside the university, at a party, club)," which was also the worst-ranked item (Item 40, Mo = 1, Mean, SEM= 3.8±0.12). The best score was the item "I am a trustworthy person" (Item 4, Mo=7, Mean= 6.67, SEM = 0.35) (Table. 2).

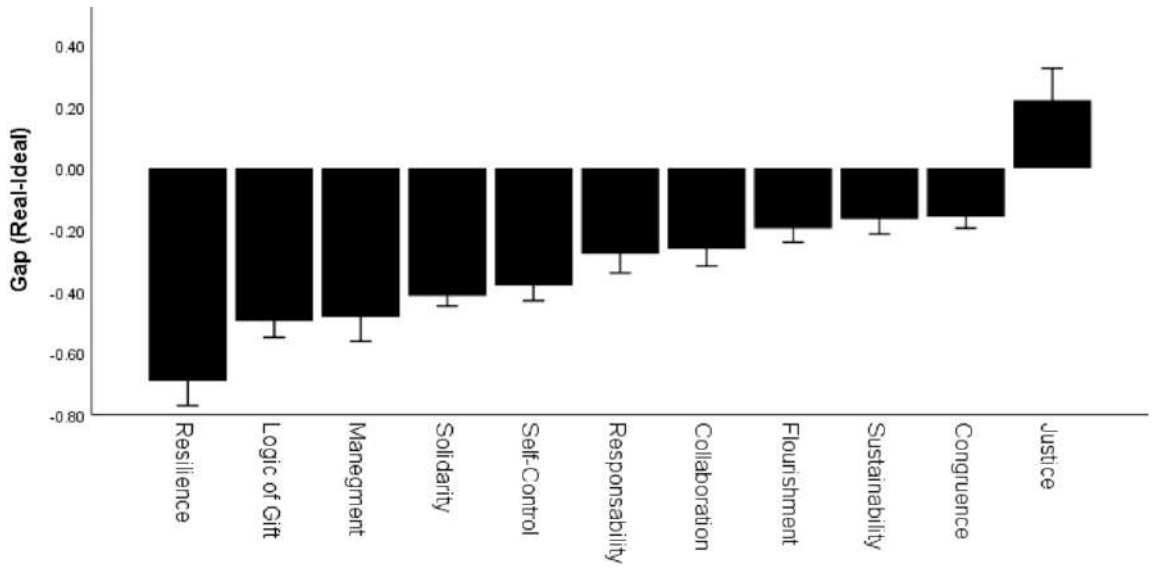
The GAP between them was analyzed to identify differences between *Real* and *Ideal* scores, and data were clustered according to theoretical dimensions (Fig. 2). All dimensions showed negative GAP values, except for Justice, indicating that higher values were obtained on the *Ideal* scores compared to *Real* type, but the difference is not higher than 0.8 in those cases. Dimensions from highest to lowest GAP negative values are Resilience, Logic of Gift, Management, Solidarity, Self-Control, Responsibility, Collaboration, Flourishing, Sustainability, and Congruence, obtaining a significant effect by Dimension (Median Test $x2$ (10) = 545.42, p = 0.0) (see Fig 3). So, on the ten negative dimensions, self-assessments are positive but idealistic since they are not fully related to concrete actions. Other GAP values are <0.4, Responsibility, Collaboration, Flourishment, Sustainability, and Congruence. The Justice dimension was the only one in

which a positive index was found, >0.0. In the multiple comparison tests, it was found that all the dimensions are different from each other with a significance < 0.05, except Logic of Gift, Collaboration, Management-Resilience, Management-Flourishing and Management-Responsibility, and Solidarity-Self-Control and Responsibility-Resilience, Responsibility-Flourishment, Flourishing-Sustainability, and Sustainability-Resilience on which analysis indicates that they are equal to each other.

Table 2.
Best and worst three answers for the items of Leadership for the Common Good.

Item	*Dimension*	*Mean (SD)*	*Mode*
Top #1			
I am a trustworthy person	*Self-Control*	*6.7 (0.77)*	*7*
Top #2	*Solidarity*	*6.64 (1.02)*	*7*
I wish a better future for all			
Top #3	*Solidarity*	*6.63 (1.6)*	*7*
I believe that all people have the same right to be respected			
Worst #1	*Solidarity*	*3.81 (3.1)*	*1*
I have not been involved or organized verbal or physical fights (in the classroom, outside the university, at a party, in the club)			
Worst #2	*Management*	*4.3 (2.9)*	*6*
I have the ability to lead the efforts of others			
Worst #3	*Logic of Gift*	*4.7 (2.1)*	*7*
I participate in a group or direct a group that is dedicated to responding to or solving a problem in my community			

Figure 3.
Gap between Real-Ideal items on Leadership for the Common Good. Mean ± SEM



DISCUSSION

The results indicate that regardless of the question, self-assessment leadership for the common good is positive since frequent answers are on the scale of 5- 7 (in agreement). In addition, the mode for each question is equal to 6 or 7, except on the question "I have been involved or have organized verbal or physical fights (in the classroom, outside the university, at a party, club), which again indicates that participants very frequently answer the items with the highest numbers on the scale. Psychological theories mention that most people have a positive image of themselves, even considering they are above average (Alicke, 1985; Zell et al., 2019). It has been argued that people seek to feel good about themselves (Dunning, 1993). Other authors consider that a positive self-concept is required to achieve goals and success in environmental challenges, since having skills makes it possible for them to perform tasks. This self-assessment may go beyond accurate and real information, and the answers obtained are not precise. However, for the person, it results in the perception of greater control over themselves, the perception that they are "normal," that they belong to a group, since their characteristics are homogeneous with others, promoting social functioning, in addition to providing them with a greater sense of affection towards themselves, confidence, less depression and better mental health (Alicke, 1985). This phenomenon is called overconfidence or positivity bias, and it has also been associated with the pursuit of life satisfaction and a sensation of pleasure (Concha et al., 2012; Ryan & Deci, 2001). Therefore, it is adaptive

for the person; this phenomenon has been found to be unconscious and can be controlled by defining criteria (Karpen, 2018).

For this reason, the scale integrated two types of questions, those in which the participants assessed characteristics of themselves, grouped under the concept of *Ideal* and those questions in which evaluation criteria were used, where the participants were questioned about specific actions around a subject, grouped into the *Real* type items. As expected, the present work results indicate that positive scores are attenuated in the *Real* type items. Therefore, it indicates less agreement regarding the students presenting concrete actions. However, actions are required to address global challenges, such as solving social problems such as climate change, humanitarian help in natural disasters, support for vulnerable social groups, those in extreme poverty, or conditions of insecurity and violence. Many of these actions occur in non-profit organizations and other social services, even in a non-institutionalized way in everyday life (Bakter, 2016). Other examples involve actions carried out in the circumstances such as management and solution of labor conflicts, academic performance, and even family life; young people carrying out voluntary actions systematically in the service of others, creating positive changes in their environment. This becomes important in adolescents since, at this stage, they are developing their identity, and actions will be guided accordingly (Twigger-Ross & Uzzell, 1996). It is known that factors such as time, skills, opportunities, and confidence can be barriers to carrying out social impact actions, creating habits and virtues (Taylor-Collins et al., 2019). The social actions of adolescents are shaped by peers, teachers, and parents; hence the social interaction they have is essential (Andolina et al., 2003).

It is thought that there are social and cultural inequalities, for example, in education, workplaces, and economic and political disparities by gender, meaning that social construct is mediating differences in leadership by men and women in the outcomes of this research.

On the other hand, the Real (R) type values were subtracted from those of the Ideal (I) type (R-I) to find the gap between both types of questions, showing negative scores in every dimension, except Justice, indicating higher values on the Ideal items compared with Real type, an effect that confirms previous results. However, it is specific since pairs of items associated by subject are subtracted.

Since it has been shown that there are fewer concrete actions related to the ten dimensions analyzed in this study, five of these will be discussed. For instance, Resilience was the dimension that showed more negative values. It is shaped by socio-cultural and environmental factors, thereby it is possible that the COVID-19 crisis, which started on March 2021, affects outcomes in this dimension, so these effects are possibly situational. Previous reports have shown that individuals most affected by the health

contingency are those with scarce access to healthcare, job security, and other essential community services (Ahmed, 2020), which is consistent with the economic crisis in Mexico, which was exacerbated during the pandemic. However, strategies such as keeping positive emotions, cognitive reappraisal, finding social support, and spirituality are associated factors that contribute to improving resilience in a practical manner (Kaye-Kauderer 2021; Ahmed 2020).

The logic of gift (the second dimension with more negative values) is essential to achieve the common good. If individuals do not have this dimension, the common good can appear blurred because people are interested in results, changing the reason for an unlimited domain of the external world and others. It is possible that, being at a Technological University, students have a vision more oriented towards technology, the manipulation of external things, and being part of a company's production process. When the logic of gift is not followed, generosity, helping others, sharing knowledge with others, magnanimity, creativity, and the creation of common spaces (where friendship is cultivated with social activities associated with community benefits) are compromised (Baviera et al., 2016). Related to the Logic of Gift is Solidarity, a virtuous action based on altruistic reasons. This is favored through communication and generates a feeling of greater closeness between people (Haaz, 2016). It is said that solidarity has been affected by the inability to organize collectively because labor relations become more individualized, which causes working conditions to be fragmented. In some cases, the economic system and activities with no proximity make collective and solidarity action difficult. On the contrary, face-to-face relationships promote collective ties and solidarity actions (Morgan & Pulignano, 2020).

Moreover, Management was also one of the worse dimensions based on the gap scores. This is quite interesting because management is closely related to leadership; it is how people can make plans, can lead the efforts of others, can delegate responsibilities, guide collective actions, and so on. It is possible that the students do not have the confidence to carry out these actions because they do not think they can be in essential spaces or directive positions in a company. It is important to highlight that the objective of the Technological Universities in Mexico is to fill the void of technicians in the companies, and these kinds of universities do not train in management/directive skills.

Self-control is the ability to put aside what generates immediate gratification, which means delayed gratification for what has real long-term value. This concept takes on a particular interest in adolescence, where risky and impulsive behaviors are exacerbated; an example of this is the use of addictive substances and maladaptive social behaviors. So far, the (real) item "I have been involved or have organized verbal or physical fights (in the classroom, outside the university, at a party, club)" shows a lack of inhibitory control over situations that can damage themselves or others, a marker of impulsivity, thus a lack of self-control. The maturation of regions such as the frontal lobe after the second decade of life is associated with higher cognitive functions such as self-control

and is essential to understand why adolescents tend to be impulsive at this stage (Best & Miller, 2010). High self-control capacity positively correlates with school permanence, high grades in tests, and good academic performance (see Duckworth et al., 2019). To promote self-control, strategies such as planning, the establishment of personal rules, and the forecast of results can be used (see Duckworth et al., 2019).

CONCLUSION

This article is aimed to identify common good leadership at the Technological University of Querétaro, in the light of the scale of common good leadership designed by the IPBC and CEDS teams. With this new scale, the purpose is to shed light on how it can help design or reform the humanistic/socio-cultural formation subjects. In the future, two questions will have to be resolved: 1) Do the socio-formative subjects fill the void of the needs for the common good leadership? Moreover, 2) does the educational model of the Technological Universities respond to the needs of a university's common good?

To solve these questions, the survey needs to be applied not only to the Economic-Administrative Division but the five divisions of the university to know how the socio-cultural formation subjects are functioning. It should be mentioned that each division has different programs and syllabus for these subjects, so maybe, different results can be found, not only for the divisions but each of the subjects. Other conclusions can be made with the other stratifications to analyze if being male or female, their age, or if the students from a public or private high school have more leadership. Also, it should be mentioned that there is an effort to unite and apply three research projects of the IPBC and CEDS: the common good pedagogy, the common good leadership, and the metric of the common goods dynamics in universities.

It can be concluded that, although self-assessment of leadership is positive in all dimensions, gaps between Real and Ideal items scores showed a need to promote leadership through a more active role. Practice is fundamental to exercise virtues, and it is associated with close social interaction and a mission that involves helping others generate changes in the community. Peer, teacher, and family influence guiding values to concrete actions is critical. The need to promote human development in technological institutions, which generates conditions for the leadership of the common good is evident; thereby, training and practical programs on social skills of an educational institution have to be implemented.

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