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## Values in the formative education of the upper basic

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**Abstract**---A strategy to structure the formation of values in human beings begins with a review of the concept of values, ethics, morals, rules of coexistence and the conditions in which it can be established as a consolidated process and directed at the behavior of people. An investigation was carried out on the analysis in the formation of values in the students of the Superior Basic of the Educational Unit "June 5", achieving a variety of interpretations of behavior, which must be adapted to the citizen's perspective, from its teaching and application in young people. An instrument was applied to the students of the Upper Basic, to know, predict and make decisions that favor the full educational development of the students, In addition, the inductive, deductive, analytical, synthetic and statistical methods, with a qualitative approach. The objective was to diagnose the proper use of values, obtaining as a result a diagnosis of the proper use of values where students, in some cases, apply the values that they have been taught from home and deepen them with their teachers.

**Keywords**---training values, training education, ethics, upper basic.

**Introduction**

The concern to improve teaching at all levels and in all fields of knowledge forces us to reflect on the transmission of values, examples and teachings that are learned at home. In this work, a series of reflections are presented regarding values, the family and its influence on the school environment that have allowed us to propose an investigation referring to the influence that values education within the family exerts on education. The family has a positive significance for society and in this sense, it is itself a value, an instituting factor of values, as a form of relatively autonomous and varied human organization, it is capable of

conforming certain norms that regulate the behavior of its members and that are based on values (Fabelo, 2003), this author specifies that values in one way or another, become dominant in its radius of action and is a mediator of the evaluative influences that are received in the early stages of a person's life. person, in this sense the family acts as a kind of intermediary in relation to the factors of an evaluative nature that transfer their influence to each member from the home, the community and other educational instances.

Searching for models, strategies and techniques focused on the education of values is relatively recent, this humanistic vision is being introduced, formally and systematically, in teaching to comprehensively train children and young people and turn education into values, rather than into a educational aspiration, in a reality based on significant practical theoretical approaches for students in the tenth year, of the Educational Unit "June 5", which according to (Cobo, 1993), has gone from considering the value as a predicate as the expressions: something has value, towards a use of value as a noun; this is a value for me. Values refer to the thoughts and ideas that move a person to act and relate to the environment in a certain way.

Consequently, with the objective of learning criteria for values, norms, and attitudes, they can be explained in accordance with the approaches of (Aldea, 2000), where he refers that learning a value means that the individual is capable of regulating his own behavior. in accordance with the normative principle that it stipulates; learning a norm means being able to behave according to it. Learning an attitude implies showing a consistent and persistent tendency to behave in a certain way before different kinds of situations, objects, events or people. This definition allows to formulate the objectives related to values, norms, attitudes and assess the results of learning.

Values exist in subjectivity not as simple reproductions of meanings (cognitive reflex), nor as isolated reasons for action (affective reflex) proposed by (Rives & Lozano, 2001); rather, they are made up of complicated cognitive-affective functional units through which the norm of action is produced. This means that for a value to regulate action, it is not enough for the subject to know the content of the value, but rather it is necessary for the subject to feel the need to act in correspondence with the value. Values are not formed the same in all people, the family is the most influential in this educational process, these are determined by their individual history, their interests, abilities, by the context in which they develop and by the historical moment that has touched live, among other factors, in many cases it is not possible to think that the children act the same as the parents or the grandparents; but they do influence the process of acquiring values at an early age.

It is necessary to understand the subjective complexity of value in its regulatory function, in this sense clear concepts related to the acquisition of values are proposed (Matos, Mato, Farfan & Priero, 2019), they state that values provoke emotions, stimulate identity, move affective fibers because this is established at the psychological level in two ways: the formal values that regulate the behavior of man in situations of pressure or external control, and the personalized values, legitimate and authentic expression of the subject that assumes them.

## **Method**

The applied methodology has a qualitative approach, it allows to investigate, analyze, and understand, from the disciplinary and didactic perspective of the knowledge of the concepts, the formation of values in the formative education of the students of the upper basic of educational unit "5 of June". What the qualitative approach models is an inductive process contextualized in a natural environment, this is since in the data collection a close relationship is established between the research participants, subtracting their experiences and ideologies to the detriment of the use of an instrument of default measurement. In this approach, the variables are not defined in order to be manipulated experimentally, this indicates that a subjective reality is analyzed with a qualitative approach that allows for a wide range of ideas and interpretations that enrich the purpose of the investigation. The final scope of the study is qualitative, which consists of understanding a complex social phenomenon, beyond measuring the variables involved, it seeks to understand it (Sampieri, 2006).

Some quantitative contributions related to the criteria of (Hueso & Cascant, 2012) were valued, based on the use of statistical techniques to know certain aspects of interest about the population that is being studied, such as the collection of information through surveys and the analysis of data. data, the study phenomenon was characterized, applying the heuristic method, to find and solve a problem; the inductive method, because in the course of information processing new concepts were introduced to perceive the results with a certain level of generality. As Tamayo (2001) indicates, the researcher sees the setting and the people from a holistic perspective, trying to understand them within their own frame of reference. The inductive, deductive, analytical, synthetic, and statistical method was used. The population under study are the students of the Upper Basic, which consists of 76 students, among them, 27 young people of tenth year of the Educational Unit "June 5" were selected as a random sample in which the investigation was carried out.

## **Discussion**

The results shown are the data obtained from the survey designed to know the prior knowledge of the values that tenth-year students of the Educational Unit "June 5" have. This information made it possible to obtain a perspective on how they perform in the formation of values, where it defines the type of student that is expected to be formed during their schooling and is expressed in terms of individual traits. According to (Pascual, 1988) he states that the clarification of values is a conscious and systematic action of the counselor or teacher that aims to stimulate the assessment process in students so that they come to realize what their values really are. and can appreciate and be responsible and committed to themselves. Its purpose is to provoke in the student a reflection in the search for what they consider and want in the field of values.

## **Formation of Values**

The process of formation of values consists of three moments in figure 1, these can be observed according to the vision of (Sinchi, 2018).

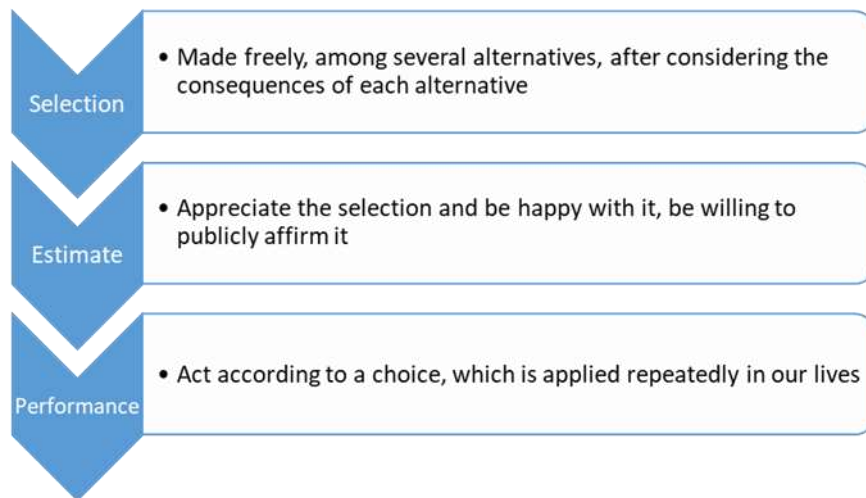


Figure 1. Three moments of value formation  
Source: (Sinchi, 2018)

These factors allow students to make a free selection of the people around them, which allows them to be happy based on the estimation of the selected people and that can act according to the selection you have made, impacting your daily behavior. Value is a quality perceived in an object —called a value depository— but it is not a primary quality or its own, but conceptually arises on the condition that the object is presented to a subject who perceives it (Fronzizi, 2004). The presence of these two elements, the subject, and the object, in situations of manifestation of some value has given rise to two radically different visions regarding the solutions to the problem of defining value, such are the subjectivist and objectivist axiological theories.

For Benning, (1992, p. 87), the methods of education in values are summarized in three groups. These three methods seek the development of the three basic components of the attitude, defined by Paniago, (1999, p.33): cognitive, affective, and behavioral, Thecognitive, consisting of giving explanations, presenting ideas, discovering relationships, showing impact; the affective, communicating, and arousing feelings and the demonstrative or behavioral, setting an example, acting first.

According to Brezinka (1990, p.121) citing Quintana (1998, p. 234), education in values becomes a correction of liberal democracy in favor of certain essential civic virtues and fundamental duties that individuals have with the community. In this sense, "people need something (relatively) stable in the midst of all change: some transmitted cultural assets, tradition and, with it, also (relatively) permanent ways of interpreting the world and fixed rules of governing the life, in addition to social coercion and controls, so that individuals acquire and maintain self-control according to those norms". For this learning of values to be possible and effective, three main conditions are required: a relative unity and congruence in the values of the educational agents (family, school and state); the constancy of their customs, and the good example of the people with whom one lives effectively.

Llopis and Ballester (2001), offer us a vision of the relationship between values and their historicity that allows us to reconcile the objectivist theory, the historicist theory, and the subjectivist theory.

### **Formative education**

Pascual, A. (1988, p. 31), states that the clarification of values is a conscious and systematic action of the counselor or teacher that aims to stimulate the evaluation process in the students so that they reach realize what their values really are and thus be able to feel responsible and committed to them". Its purpose is to provoke in the student a reflection in the search for what they consider and want in the field of values.

By evaluation process, we understand the steps that the person must follow to capture and internalize the values, and that this process of evaluative development culminates and is transferred to the behavior of the individual, who makes the scale of values his own. In this way, Hernando (1997, p. 85) considers it necessary to "use a methodology that puts the person in contact with their own experience so that they are aware of their attitudes towards values and their options". Pascual, (1988) considers that the focus of assessment is on the person himself. Intelligence and affectivity are fundamental in his development, but the world of values helps him to develop and grow.

There has been an evolution in the use of the term value according to Cobo (1993, p. 170) We have gone from considering value as a predicate "something has value", towards a use of value as a noun "this is a value for me". Values refer to the thoughts and ideas that move a person to act and relate to the environment in a certain way. According to this, we can observe how values are the basis that will constitute the personality of the child, adolescent, adult, etc. These values will always be organized according to their priorities, needs, etc., and that is when we will talk about a hierarchy of values.

The teaching and learning process requires continuous evaluation, for which it is suggested to consider the purposes of formative evaluation, understood as an evaluation focused on effective and permanent feedback from the teacher, in which the teacher obtains information with the purpose of generate greater interest and motivation in students to learn. Formative assessment must be consistent with cognitive theories of learning and motivation, in which the active construction of meaning is used to improve learning (López, 2010). It was investigated through questions made through the survey to the tenth-year students of the Educational Unit "June 5". The first question was related to whether there is a dialogue between parents and children regarding school problems in table 1, the results obtained are shown.

Table 1. Existence of dialogue between parents and children regarding school problems due to lack of values.

Alternatives	Frequency	Percentage (%)
A. Always	12	44.44
B. Sometimes	10	37.04

As observed the students interviewed were aware that there is dialogue between parents and children in a higher percentage in answers A, B and C. The answer given evidence: that 44.44% who answered literal A, have a dialogue with their parents regarding the values, only 37.04% show that not in its entirety and 18.52% when they have time. The rules of coexistence were consulted, the proposed answers are shown in table 2.

Table 2. Rules of coexistence at home

Alternatives		Frequency	Percentage (%)
A.	Yes	19	70.37
B.	No	8	29.63

As can be seen, the students have answered the aspects related to the questions; the largest number of responses were related to whether they have rules of coexistence at home, demonstrating that they learn behavioral values in their training as a family. It is noted that 70.37% answered literal A, they have a correct concept about the rules of coexistence, 29.63% answered literal B, a small group that is not clear about these rules at home. It was inquired related to why rules should be established at home, the results of the answers given by the students can be seen in Figure 2.

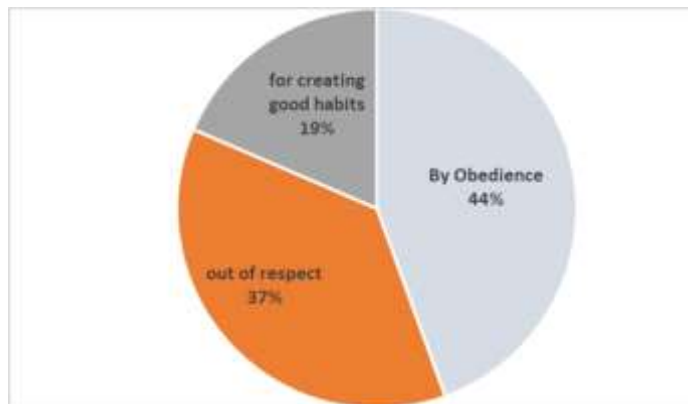


Figure 2. Habits of coexistence at home

As seen, the response given indicates that 44% I answer by obedience, demonstrating in this case that most of the group is clear about the concept of rules in the home, 37.04% consider that it is out of respect, and 18.52% consider that it is for creating good habits. Figure 3 shows the answers selected by the interviewed students related to the dependence on the teaching of values at home, if from parents, teachers, or friends

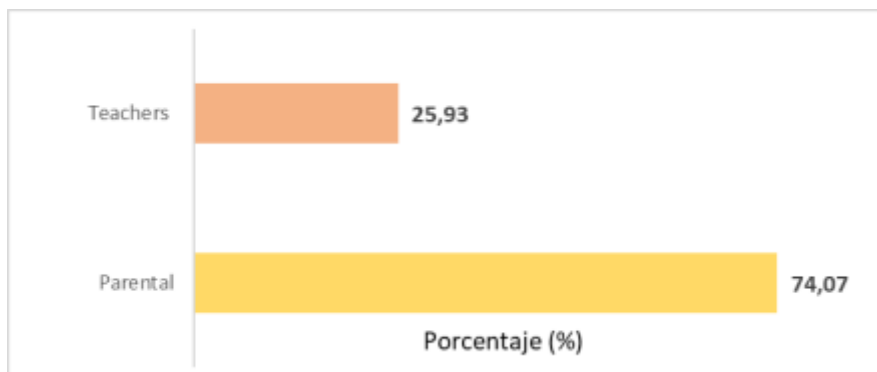


Figure 3. Dependency on the teaching of values in the home

As seen in the results obtained in the question related to the teaching of values, 74.07% of the students were clear that parents have the greatest responsibility for teaching values and teachers in second option, demonstrating that these values are promoted at school. values acquired at home. As a last example of knowledge obtained by the students, it was related to what are the values that are most practiced at home, showing the results in table 3.

Table 3. Values that are practiced more in the home

	Alternatives	Frequency	Percentage (%)
A.	Respect	18	66.67
B.	Solidarity	7	25.92
C.	Tolerance	2	7.41

As can be seen the response given regarding the values that are practiced in the home; is 66.67% leaned towards respect answered literal A, 25.92% answered literal B referring to the value of solidarity, and 7.41% practice another value different from the previous ones, this has shown that students know the concepts of values and that these in general are formed from home and that the school deepens on them. The interview was applied to the 27 students of the tenth year of the Educational Unit "June 5", it indicates that most of the students have knowledge of the values, the majority instilled by their parents.

It is essential to redesign and re-educate society, it starts from the children who are the fundamental pillar of the future, the subjects where social values are sown must be introduced in the first stages of education; reviving moral and ethical conduct. To have a positive conception of life, you have to start by respecting yourself, it is what is called self-respect, this is closely linked to self-esteem, to love and respect others, you must start by loving and respecting yourself likewise, as well as the environment must be respected.

For the individual to develop values, he must do so not because he knows that they are important to him, but because he feels the need to behave in that way and not because of external influences, in this way, when the values are reasons for the subject's action, they become true regulators of their conduct; then it can be said that they are correctly established, that they have been internalized

## Conclusion

It was possible to diagnose the proper use of values, obtaining that student in some cases apply the values that they have been taught from home and these values are deepened at school with their teachers. From the application of the survey applied to the students when making the comparisons and analysis on the concept of formation in values in the formative education of the tenth-year students of the Educational Unit "June 5" it is concluded that they are the ones that guide the human behavior in its various contexts, is defined by its daily action in its multiple activities. From the opinion of the students, it is inferred that values are being instilled through the example of their elders, they see them as role models in their daily interactions.

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