An Approach to Values in High School Students in a Rural Community of Yucatan

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Communities are social systems that create and multiply behaviors; in this area, education provides competencies that shape the thinking of the adolescent, a budding citizen. The objective of this study is to describe the importance that high school students in a rural area of the Yucatan State give to the axiological principles of education and the relationship with their expectations for the future. The study is quantitative with a non-experimental, cross-sectional design; 441 students were included. Among the results, the differences in the axiological principles of education according to sex and school grade, as well as a positive correlation between these variables, stand out. It is concluded that the axiological principles of education provide high school students with fundamental elements to build their expectations. The proposals for change based on education should take into consideration the effect of the experiences faced by the adolescent during his or her life trajectory and the current global context.

INTRODUCTION

The role of education in the comprehensive training of future citizens is essential, especially in adolescence, a stage of human development defined as a period of transition in which changes occur at an accelerated pace and in which the individual prepares for adulthood towards social and economic independence, the development of identity, the acquisition of the necessary skills to establish adult relationships, assume adult functions and the capacity for abstract reasoning. Adolescents are in a stage of crisis or search for meaning in life where the task of assuming life in its complexity and diversity creates tension in their relationships with themselves and with others; the transition through the educational system from basic education to high school should ensure that both children and adolescents reach the stage of youth with their multiple potentialities developed and with the tools to face life and meet their expectations at a personal level.

Education as a process includes, on the one hand, taking into account cultural elements that are influenced by the trend towards globalization and, on the other hand, considering this process as a space of interrelations where values are essential for the harmonious coexistence among subjects and for the development of future expectations of adolescents. It is assumed that the State is responsible for the formal education system and that its mission is to direct education and satisfy the purposes of society's educational project; one of the ideals and purposes of education is order, discipline, and personal development. In the context of globalization, the role and purpose of education should be inclined towards devising, carefully examining the possibilities, and planning to build more just, peaceful, tolerant and inclusive societies (Global Citizenship Education (UNESCO, 2016, p. 5).

On the other hand, Mexico's national education system is based on Article 3 of the Political Constitution of the United Mexican States, which establishes that education is a right of all Mexicans, and that education must be based on unrestricted respect for the dignity of individuals within a framework of equality. The educational model adopted by the Mexican Public Education Secretary (SEP) in 2016, states that "The purposes of education are established in the constitutional Article 3rd and refer to the harmonious development of all the faculties of the human being" (Educational Model SEP 2016, p.14.) so it proposes to prepare Mexicans for a full participation in the tasks that society demands (United Nations, 2018, pp. 23 and 27).

Education is a human activity, a production of human beings and culture whose result is discovered through the purposes that are designed; the agents and institutions responsible for the education of adolescents are several, among them, the State, the family and the school are the ones that have most naturally assumed the educational role in society (León, 2012). The nuclear family is a space for the development of life skills for adolescents, as well as the foundation of personal values; Giddens (2007) argues that the debate on family values that exists in many countries seems far removed from globalizing influences, but in reality it is not. Traditional family systems are being transformed in many areas of our planet; this transformation constitutes a global revolution in daily life, the consequences of which are felt in areas ranging from work to politics and even in education.

Education provided by the State, the family and society as a whole, is necessary for the transmission of new values and should be conceived as a training process that provides instruments for full participation in civic life; a process that includes the entire life cycle of human beings and, should be focused on the formation of citizens who are increasingly aware of their insertion in a society and who, therefore, are part of its construction and protection (Labarca, 2016).

At the international level Antolin, L., Oliva, A., Pertegal, M. and Lopez, A., (2011) from the University of Seville, Spain validated an instrument with a scale to assess some values considered important in the framework of the promotion of Positive Adolescent Development (PAD). Worked with high school students from 12 to 17 years old. The results allowed us to endorse both the appropriateness of the psychometric properties of the items and the validity and reliability of the scale of values for positive adolescent development.

Morales Rodríguez (2013) in Malaga, Spain, provided a questionnaire (VASOL) to assess social values in university students, with emphasis on solidarity and social justice against violence. The author concludes that it is important to evaluate variables related to solidarity and social justice in order to offer a more harmonious and functional coexistence in university students, especially because nowadays the promotion of social and citizenship competencies in university students is emphasized, while aggressive and competitive models prevail in society.

In 2017, González and Guzón from the Pontifical University of Salamanca, Spain, in their analysis of education in values, state that "Educational axiology considers values as guidelines that guide human behavior towards personal fulfillment and social transformation; pedagogy seeks the way to operationalize values, that is, to educate in values", but they assert that this type of education must respond to the social and educational needs of children, adolescents and young people.

At the local level, Seijo (2009) in Mérida, Venezuela reviews the qualities of values from the perspective of existing axiological theories; the author states that the perspective is subjectivist, given that it is the human being who gives value to things and concludes that "Values are nothing more than ethical principles... therefore they are used as a reference to judge behaviors" and that values "are inspirations of judgments, perspectives, visions, object of intuition, embodied through attitudes."

The study conducted by Cornejo (2015), in La Paz, Bolivia, integrates values with the life project; he developed a program that interrelates cognitive, affective and behavioral aspects, with the objective of achieving that high school students find a new meaning to values and know the basic elements to elaborate their life project based on these human qualities. He concluded that students are able to plan, organize, receive information, acquire knowledge, with the management of different strategies of participation and reflection of their reality to elaborate their life project, they are able to question their environment in a responsible way recognizing where and how they acquire their values.

Rodríguez, Resett, Grinóvero and Moreno (2015), in Paraná, Entre Ríos province, Argentina, conducted a study regarding Friendship (Resett et al, 2013, Spanish version of a 1994 friendship qualities scale) and concluded that the instrument has good properties for the measurement of friendship quality, given the factorial structure similar to that postulated by the author of the instrument, acceptable internal consistencies for the different sub-scales and convergent validity of the same and establish that the scale used is a valid and reliable instrument to measure the quality of friendship in Argentina.

Ventura and Caycho (2016) studied the psychometric properties of Sternberg's (1986) triangular love scale (ETAS) in university students in Lima, Peru, with the purpose of increasing scientific information in the study of love and providing a reliable and valid measurement instrument for its use. It was concluded that the ETAS has adequate psychometric properties, which allow it to be considered as a valid and reliable measure that can be used in future research as an instrument for assessing love, taking into consideration three factors that make up this construct.

At the national level, Chapa and Martínez (2015), in Monterrey, Mexico, designed and evaluated a questionnaire that addresses the level of knowledge and the degree of importance that university students have about the values promoted by the Autonomous University of Nuevo León (UANL), to transform their comprehensive and professional training. The results showed that values in university students are

important for their academic and comprehensive training, which results in a better personal and professional development.

Anaya and Ocampo (2016) examine the processes of formation of civic competencies and development of values in a document from the educational sector of the State of Chihuahua from two inquiries conducted in 2007 and 2012. According to the authors, the choice between promoting value scales or encouraging the moral development of students is based on the idea that "the exercise of moral reasoning is a cognitive process that allows us to reflect on our values and order them in a logical hierarchy that provides us with the ability to make a well-founded assessment of correct or just conduct in conflict situations"; they conclude that it is suitable to stimulate moral development over the simple promotion of value scales.

The existence of a value in a human being is the result of the interpretation of the value that an object has for him/her; the presence of values is a fundamental aspect that influences people's actions. In adolescence, education in values has a fundamental role in the formation of young people with the capacity to face the challenges that life imposes on them; therefore, it is appropriate that research and educational programs generate the opportunity to create an axiological structure in accordance with the prevailing social values in the context of study. Hence, the objective of this study is to explore the importance that high school students in a rural area of the State of Yucatan give to the axiological principles of education and the relationship with their expectations for the future.

DESCRIPTION OF THE METHOD

This is an observational, cross-sectional study conducted with high school students from a rural community in the state of Yucatan, Mexico in the 2019-2020 school year. The sampling was non-probabilistic and included students whose parents signed the informed consent form and were present on the day the instrument was applied. The questionnaire collected information on personal data such as gender, age, school grade, whether they understand Mayan, whether their parents and grandparents understand Mayan, and their parents' schooling. It also contained a section of 20 questions about educational values such as: Friendship, Love, Beauty, Honesty, Justice, Respect, Responsibility, Solidarity and Tolerance. And a section on Future Expectations was divided into five dimensions: Personal, Academic, Economic-Labor, Family and Social Future Expectations made up in total of 28 items.

A scale from 0 to 10 was used, where zero is the minimum possible value and 10 is the maximum value that best reflects your way of thinking about the importance you give to each of the values; regarding your Future Expectations you were asked to think about your future and imagine yourself in some time and using the scale you answer according to the number that best reflects your vision about the future. Descriptive statistics, the Kruskal-Wallis test and Spearman's correlation were used for the analysis of the results.

RESULTS

The questionnaire was answered by 441 students. 44% (194) were men and 56% (247) were women. The mean age was 12.96 with a minimum value of 12, a maximum value of 16 and an SD of 0.833; with respect to school grade, 36.5% (161) were from the first grade, 38.5% (170) corresponded to the second grade and 24.9% (110) to the third grade.

From the reading of the data, the following stand out: a) 80% (352) of the students said they do not understand Mayan, compared to 20% (89) who said they do; b) 75% of their parents and 95% of their grandparents do understand and speak the Mayan language; and c) 42.2% of the fathers and 46% of the mothers have completed secondary school. These data show a different context in which students are currently immersed compared to their parents, especially in a rural area where a large majority of the population is bilingual; however, access to information technologies has increased in recent years; internet access has led to the incorporation of the population into modern life; in 2015, 30% of homes had access to networks (Intercensal Survey Yucatan, 2015).

Table 1 presents the mean scores of the items to explore the importance that students give to values. It can be noted that ten of them present values above 8.0, which indicates that they consider important: a)

respect, directed towards others, towards themselves and towards the environment; b) solidarity, characterized by the importance they attribute to giving help if they are asked for it; c) responsibility, by valuing the feelings of others, making responsible decisions and listening to others without interrupting them; d) justice, measured as the appreciation of giving to each one what is due to him/her; e) tolerance, manifested by the acceptance of opinions different from his/her own; and f) reciprocal friendship.

TABLE 1
DISTRIBUTION OF THE VALUES ITEMS MEANS

Values	N	Mean	Standard deviation
Friendship in which you receive as much as you give.	441	8.08	2.450
Love as the search for the ideal romantic partner.	441	6.20	3.398
Love based on physical attraction.	441	3.79	3.489
Love based on sexual activity.	441	1.72	2.854
Love in which jealousy prevails.	441	3.65	3.479
Beauty based on the physical attractiveness of people.	441	4.23	3.422
Beauty based on personality.	441	7.40	3.270
Your personal beauty.	441	7.90	2.612
Honesty in your behavior.	441	7.65	2.630
Give to each one what is due.	441	8.30	2.533
Environment.	441	8.83	2.241
To be worthy of respect from others	441	8.84	1.997
Respect for others.	441	9.01	1.717
Listen to others without interrupting them.	441	8.32	2.308
Making responsible decisions	441	8.37	2.041
Other people's feelings.	441	8.37	2.379
Sharing my things with others.	441	7.53	2.869
Give help if I am asked for it.	441	8.74	2.138
Accept opinions other than your own.	441	8.12	2.547
Forgive the offenses of others.	441	7.88	2.843

Similarly, in terms of gender, significant differences were found; women gave greater importance to honesty, respect, responsibility, solidarity, justice and tolerance, as well as personal beauty and friendship.

By school grade, significant differences were found between the first year and third year groups, which indicates that the transit through school favors a process of values appropriation; as González and Guzón (2017) state in their analysis on values education, it is important to highlight the role of the school as a meaningful learning space based on the teaching of the four pillars of education: learning to know, which includes learning to learn; learning to do; learning to live together; and, learning to be, as proposed by Delors since 1996.

Although these results about values were obtained in a population of high school students, they reveal the importance that a student population gives to values; data similar to the studies of Morales Rodríguez (2013) and Chapa and Martínez (2015) which, although in different populations, show the relevance of fostering environments of reflection about values from an early age that, together with spaces for discussion about the self, lead to a process of maturity for the development of viable future expectations that strengthen, over time, the self-esteem of students.

In the particular case of this research, it can be observed that young people are in a transition process that keeps them in a stage of valuing the local, but they also take into consideration the modern, which causes expectations to begin to be different from those legitimized in traditional contexts; on the one hand,

the desire to remain in their place of origin, giving low values on the scale used regarding the idea of living and working in another place; and on the other hand, the contemplation of not having children. The globalization phenomenon combined with access to school makes young people at the secondary and high school level face a world where tensions are generated in their way of conceiving their life expectations; firstly, they are educated using terms that are not referents, that is, terms that do not exist in their sociocultural context; secondly, they face a competitive environment in which new challenges are posed.

In the correlational analysis it was found that there is a relational tendency between the values of Solidarity, Responsibility, Tolerance and Respect with future expectations related mainly to family and social expectations; likewise, the value of beauty permeates the future vision in terms of greater self-confidence and knowing oneself increasingly better. The information is presented in Table 2.

TABLE 2
DISTRIBUTION OF CORRELATIONS BETWEEN VALUES AND FUTURE EXPECTATIONS

Reactive	I will feel self-confident	I will get to know myself increasingly better	I will control my fears	I will promote the integration of my family into society.	I will foster a pleasant environment in my family	I will have health insurance for my family	I will support the preservation of my community's traditions.	I will be vigilant about my community's safety	I will defend my community's rights	I will fight the vices existing in my community.
Your personal beauty.	.353	.325								
Give to each one what is due.			.312						.304	
To be worthy of respect from others							.380	.343*	.346	.302
Respect for others.			.308			.315	.307		.318	
Listen to others without interrupting them.					.306	.306			.308	
Making responsible decisions			.319				.300		.318	.313
Other people's feelings.		.347	.375	.372	.346	.311	.337	.304	.378	.339
Sharing my things with others.		.314	.319							
Give help if I am asked for it.	.413	.365	.346	.404	.346	.335	.369	.377	.455	.384
Accept opinions other than your own.	.338	.355	.370	.411	.359	.359	.405	.341	.425	.390
Forgive the offenses of others.		.335					.346			

The correlation is significant at the 0.01 level.

CONCLUSIONS

The efforts of organizations such as UNESCO to rethink the role of education with a humanistic and holistic approach in order to contribute to achieve a new model of sustainable human development have led to the implementation of research for measuring the performance of education, with instruments that, at the time and in specific contexts, have proven their usefulness. This has been shown by different authors who have analyzed the educational axiology in different human populations, from elementary and high school children to university students, where values, although they serve as references for an ideal human behavior in a society that currently, whether we like it or not, is moving towards a consumer society, it is also clear that competition through current educational models leads to an uncertain future where the human development capabilities are little explored, especially the human needs of youth groups in rural areas.

In this study, the most important values for the students were respect, solidarity, responsibility, justice, tolerance and reciprocal friendship.

Although education provides students with the tools for their development as human beings and, therefore, for their training as future citizens, it is also true that in this global era, the role of formal and informal education influences the development of the individual with a projected image of themselves in the future, as well as the establishment of family and social relationships with a family and social life project where the values of community life are present, which speaks of a society in transition between rurality and modernity.

Education is a fundamental human right and, based on this perspective, the axiological principles have fundamental roles worthy of being taken into consideration in the projection of the educational goals of an inclusive society; Inclusion refers to the process of identifying and responding to the diversity of needs of all students through their greater participation in learning, culture and community, with a conception of man as an individual different from others, with a unique and free "I", in continuous training, who builds, deconstructs and reconstructs his/her future, based on his/her experiences and expectations, which allow him/her to make continuous decisions in order to achieve his/her self-realization. The school experience reinforces the values and expectations for the future. This could be confirmed by the differences according to school grade and the relationship of values with future expectations in this group of students.

FINAL REMARKS

Most of the research articles analyzed attempt to establish scales for measuring the presence of values in university populations, although some also consider the elementary and high school levels. It can be affirmed that studies regarding the identification, acquisition and structures for the measurement of these human qualities are quite advanced in the study of adolescence and values; however, it is also observed that, in a high percentage of them, attention is concentrated on groups of students in urban areas and only occasionally refer to the rural area and, rarely are they directed to specific ethnic groups.

The analysis of Anaya and Ocampo (2016) stands out, because they open the way to think about a different education, based on the stimulation of the moral development process of students that involves optimal decision making, based on their personal circumstances so that conducting research from this perspective will result in better proposals to achieve the human development of this student population.

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