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## *La escuela y la familia en la formación axiológica de los estudiantes: retos en la Educación Preuniversitaria*

### *The school and the family in the axiological formation of students: challenges in Pre-university Education*

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**Resumen:** Los resultados obtenidos con la aplicación de cuestionarios, el análisis de diferentes documentos y la observación de actividades docentes evidenció la necesidad de desarrollar acciones que desde la relación escuela-familia en la práctica pedagógica contribuyan a la consolidación de la formación axiológica de los estudiantes de la enseñanza preuniversitaria. Atendiendo a ello se elaboró y puso en práctica una estrategia pedagógica para la formación axiológica de estos estudiantes desde una dinámica basada en la interacción pedagógica escuela-familia.

**Palabras clave:** Formación axiológica; Relación escuela-familia; Enseñanza preuniversitaria; Formación de valores

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**Abstract:** The results obtained with the application of questionnaires, the analysis of different documents and the observation of teaching activities evidenced the need to develop actions that from the school-family relationship in pedagogical practice contribute to consolidate the axiological training of the students of pre-university education. Based on the previously stated, a pedagogical strategy for the axiological training of these students was designed and put into practice based on the pedagogical school-family dynamic interaction.

**Keywords:** Axiological training; School-family relationship; Pre-university education; Education of values

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### **Introduction**

In the Cuban context, pre-university education has the responsibility and the social duty to train young people in correspondence with the values of the Revolution. In this work of the school, the coherent, systematic and integrated action of the family is necessary.

The values are located in the affective motivational sphere, and affect, configure and organize the ideas of man. They condition feelings, attitudes, and qualities. The latter are understood as stable features that allow identifying the particularities of a specific

personality. Values are educated in the framework of the development of the personality, in the different stages of life, through the processes of activity and communication.

The education of values, according to García (1997) is "an essentially educational, complex, dynamic and multifactorial process in which the different elements of the system of educational influences must be taken into account in the process of personality formation and development" (p. 4).

Fabelo (2003) offers a multidimensional analysis of values (objective dimension, subjective dimension and institutional dimension), which constitutes a new quality that surpasses the fragmented views that throughout history have prevailed in the process of axiological formation.

From this conception is based the necessary interrelation between one and the other dimension. From here it is justified in values education the desire to achieve that the subjective image of the value tends to coincide with the real objective value. From this relationship, the third level is provided: that of the values instituted and officially recognized, by stating that society always tends to organize and operate within the orbit of a value system (Fabelo, 2003).

We coincide with Chacón (2017) to support the need for teacher preparation for the axiological training of young people taking into account the ethical, axiological and humanistic approach applied to pedagogy, which results in a more integrative vision on the place and the role that morality, values and human being have in their educability as transversal elements of the formative process.

Mendoza (2011) provides a dialectical-materialist approach that addresses the process of axiological education in its integrality and multifaceted character. It suggests that this process is part of another more complex and comprehensive: education and personality education and that is likely to be thought, designed and projected from the school as a system of inter-influences, and especially from the work of the teacher.

Other authors have contributed to demonstrate the importance and complexity of family guidance as an effective way to strengthen the school-family relationship, including Castro (2017), Arés (2002), Perera (2007).

The new pre-university model proposes the goal of education to achieve the integral formation of young people in their way of feeling, thinking and acting responsibly in school-family contexts, from the development of a comprehensive general culture based on the José Martí work principle, which guarantees the protagonist and unconditional participation in the construction and defense of the Cuban socialist project, and in the conscious choice of the continuity of superior studies in territorially prioritized careers (Jardinot, 2005).

At present time, pre-university education establishes the general bases for the new improvement of the national education system, where essential aspects related to axiological training are based on the relationship between school and family:

- Contains an important axis of work directed to the family
- It aims to improve the role of the school as an institution to learn par excellence, as a way to involve from the specific contexts of the family and society in the management and educational and instructional needs of students.
- Democratize relationships between school and family, and between teachers, school leaders and parents. This new type of relationship is materialized in their participation in school governance, in decision-making about the education of children or adolescents.
- Promote educators and family members an enriching communication and a work climate that favors the transformation of the educational community.
- Increase the preparation of parents for the fulfillment of their educational role within the family, contributing to the coordination of educational influences between both institutions.
- Develop attention to families that present difficulties in their educational functioning with their children and that require specific guidance (MINED, 2016, p 23).

By systematizing the scope of the theoretical references addressed, it is considered that the possibilities offered by the school-family relationship in a developmental approach to the process of axiological formation of pre-university students to achieve a humanistic education have not been sufficiently substantiated.

Pre-university education is in continuous improvement and has introduced important changes in its conception to contribute to this training. Among the actions carried out is the appointment of a guide teacher who teaches classes in his group and conducts the integral education of his students, from the interrelation of the actions of the teaching group, the family and the community.

However, the results of the surveys of students and professors, the observations of teaching and political activities, as well as the discussion groups with the participation of parents, confirm that despite the efforts that have been devoted to this training in the current context of the pre-university, continue to be presented:

- Breaches of formal education standards.
- Breaches of school regulations.
- Failure to comply with teaching and social duties.
- Difficulties in interpersonal relationships with the group and the family.
- Social indiscipline.
- Disrespect to symbols and attributes of the country.

This justifies the problem situation referred to limitations in the axiological formation of students of pre-university education. This problem is the carrier of an initial epistemic contradiction between the formative orientation of pre-university education and the limitations evidenced in the axiological training of its students.

Taking these aspects into account, the importance of the systematization of the school-family relationship in the axiological training of pre-university students is valued, so the research objective is the elaboration of a pedagogical strategy for axiological training of students of pre-university education from the school-family relationship.

## **Development**

The axiological training of students of pre-university education since the Cuban triumph of the Revolution has gone through the establishment of indications that make explicit the need for the training processes at this level of education to be developed in close relation with the socio-cultural context, up to the point out general bases for axiological training from the

school-family relationship as a way to prepare and involve from the specific contexts to the family in the management and educational needs of students from the specificities of each of them, although changes are still needed and transformations that enable the consolidation of these training processes.

When addressing the process of axiological training of pre-university students in Cuba, Caballero (2009) refers that it is not spontaneous, all those involved intervene in the projection of goals based on a characterization of the group and each of its members, the diagnosis of the causes of deficiencies detected in its education, as well as the prognosis of the desired state.

The present research assumes the axiological formation of pre-university students from the systematization of the school-family relationship as the component of the formation process that synthesizes the interrelation between the formative projection of the school and the family from a participatory intentionality and dialogical, which purpose is to develop in students the ability to respond and act responsibly to the phenomena of social and material reality, in accordance with the ethical, aesthetic and moral values and principles of the society to which they belong, starting from fulfillment of the commitment contracted with itself, the family, the collective and society.

The systematization of the school-family relationship in this process must take into account the need to achieve the transformation of the student in aspects such as: compliance with the teaching tasks and motivation for the study; responsible and committed participation in the development of projects and activities convened; respect for rules of conduct, formal education, coexistence, courtesy, human solidarity, dignity and tolerance; compliance with school regulations; socio-educational climate of communication and respect between teachers and students.

It is possible to summarize this foundation by acknowledging the contributions that have outlined the general bases for axiological training from the school-family relationship, as a way to prepare and involve the family from specific contexts in the management and educational needs of students taking into account the specificities of each of them.

For the corroboration of the research problem and the characterization of the current state of the systematization of the school-family relationship in the process of axiological training in pre-university education, indicators were established that made it possible to elaborate diagnostic instruments that, after validation, were applied in the Pedro Valdivia Paz Preuniversity Institute of the Ciego de Ávila province:

In the students:

- Degree of compliance with formal education standards.
- Degree of compliance with school regulations.
- Degree of compliance with teaching and social duties.
- Level of interpersonal relationships with the group and the family.
- Level of expressions of social indiscipline.
- Respect for symbols and attributes.

In the school-family relationship:

- Correspondence of axiological training with contextual needs.
- Approach assumed for the attention to the individual differences in the axiological formation of the student.
- Relationship established between the training needs and the specific family context.
- Attention to the school-family relationship as the fundamental cell of the axiological training process.

For this characterization, surveys were prepared and applied to teachers and students, and interviews with family members, the observation of teaching and political activities was carried out, and the analysis of programmatic documents was carried out. As a population to carry out the research, 250 students were selected, corresponding to the total number of students enrolled in the tenth grade at the Urban Pre-University Institute "Pedro Valdivia Paz", in the 2016-2017 academic year. Based on the above, 125 students from groups one, two and three, who represent 50%, were selected as a sample, intentionally non-probabilistic. This selection was due to organizational conditions that facilitated the research process. The 13 teachers who work during the year and 20 parents of the students with greater difficulties in their behavior were included in the sample.

From the integration of the results of the application of these instruments it was possible to determine the existence of potentialities and limitations to be taken into account if the aim is to consolidate the axiological training process in pre-university education:

Among the potentialities are:

- Recognition by all those involved of the importance of the school-family relationship in the consolidation of axiological training of students.
- Existence of educational policies aimed at improving pre-university education with emphasis on the educational component.

Within the limitations are:

- Not all the formative possibilities that emanate from an adequate school-family relationship are used for the axiological training of the students.
- Actions to attend to the educational needs of students from the school-family integration are insufficient.
- There are shortcomings in the process of axiological training of students, evidenced by limitations in the student's citizenship behavior, non-compliance with formal education standards, school regulations and teaching and social duties.
- Impacts on interpersonal relationships with the group and the family, social discipline and respect for national symbols and attributes were observed.
- Lack of correspondence of axiological training with contextual needs.
- The assumed pedagogical approach does not propitiate the attention to the individual differences in the axiological formation of the student.
- The relationship established between training needs and the specific family context and attention to the school-family relationship does not tax the process of axiological training of pre-university students.

From these results it was revealed the need to develop actions that from the school-family relationship in pedagogical practice contribute to the consolidation of the axiological education of the students of pre-university education, in accordance with the demands of the Cuban social project. To this end, the pedagogical strategy for the axiological training of the

pre-university student was elaborated and implemented from a dynamic based on the pedagogical interaction between school and family.

It assumes the concept of pedagogical strategy offered by Valle (2007), which defines it as a set of sequential and interrelated actions, which starting from an initial state and considering the proposed objectives, allows to direct and organize consciously and intentionally (schooled or no) the integral education of the new generations.

In it, essential aspects that are constituted in steps and actions for its instrumentation in the pedagogical practice are required. It is conceived not as a rigid system, but flexible and susceptible to be modified and constantly redesigned from the changes operated in the historical, contextual and individual areas.

It is argued that this strategy constitutes an open system, subject to multiple educational influences that offer a dynamic and complex character, from which it must enhance the active character of all the subjects co-participants of the axiological training process in pre-university education.

The strategy has a problematizing character, which must be meaningful, according to the specific conditions of the training context, emphasizing the contradictory nature of any process developed from the practice, its dynamism, flexibility and cooperation between the subjects involved.

The collaborative and participatory nature of this process is determined by the need to materialize the premises and requirements for its implementation, and to activate interactive processes between the family and the school in its development.

To construct this strategy, aspects such as methodological guidelines for the instrumentation, stages with their corresponding objectives, actions and evaluation system were delimited.

At first, it was considered essential to diagnose the educational needs of the family and the students; to establish actions for work with the family based on the determination of the objectives, contents, methods, forms of work, the elaboration of complementary materials; socialize the value education and the desired educational transformations, and the instrumentation of educational actions.



This strategy is designed so that at first the family reaches an axiological culture in correspondence with the needs of the context, but for this it is necessary that the teachers reach levels of preparation with respect to the subject matter of study because they are the vehicle through which the strategy is put into practice.

This facilitates the narrowing of the relationships that occur between the school and the family in terms of the influence they have on the education of young people. This relationship is understandable since it is established with respect to the functions to be met by each of the members of the school and extracurricular educational community. On the other hand, it is necessary to know the particularities of each of the forms of work with the family, and it is important that the realization of each of these forms allows the family and the teachers to achieve consensus regarding the objective, content and methods of their educational work.

The stages of the strategy were determined:

- Stage of preparation of the family for the development of its educational function in close relationship with the school.
- Stage of axiological training of the student from the school-family relationship.

### **Stage 1. Preparation of the family for the development of its educational function in close relationship with the school**

Objective: to establish actions directed to the preparation of the family so that in integration with the school it contributes to the axiological formation of the student in the preuniversity education from objectives, contents and consensual methods.

Among the most important actions to develop in this stage are:

- Establish interactive environments in the planned activities that facilitate school-family-community communication.
- Promote the active participation of all the subjects involved in the forms of work with the family that require it and other activities organized by the school for the formation of the axiological culture of the students.
- Structure parent meetings to exchange and guide on axiological issues, and contribute to the preparation of families for their educational work in the pre-university context.

- Use interactive procedures in parent meetings that promote interpretation processes based on the analysis of concrete practical cases or materials prepared by teachers.
- Include in the workshops and meetings of parents the use of techniques such as:
  - Experience records
  - Family life stories
  - Case studies

## **Stage 2. Axiological education of the student from the school-family relationship**

Specific objective: to establish educational actions that, through dialogue and participation, contribute to the axiological training of pre-university students, in accordance with the principles of the Cuban social project.

For this stage are planned actions such as:

- Linking the contents taught in the classroom with experiential experiences, known or emerging from exchanges with the family.
- Use of didactic resources agreed with the family such as: videos, visits to museums and historical places, which motivate the learning of new contents.
- Development of good practice socialization workshops based on the moral identification method.
- Preparation of records of family experiences that integrate considerations, contributions and results of the implementation of the strategy.
- Guidance from the educational and family context to strengthen the human relationships established with students, taking into account their habits, customs, patterns of intra and extraclass behavior, points of view and ways of thinking.

The organization of the workshops made possible to establish a coherent and systemic logic that went from the evaluation in the first workshop of the foundations of axiological training of students to the socialization of the best educational experiences from the systematization of the school-family relationship.

The themes developed in the workshops were:

- Fundamentals of the axiological formation of the students of the preuniversity education.
- Psychopedagogical characteristics of students of pre-university education.

- Intergenerational relations in the education of students of pre-university education.
- The school-family relationship in the development of citizen behaviors in accordance with the principles of the Cuban social project.
- Ways and methods for the consolidation of the axiological training process.
- Educational communication.
- Socialization of the best educational experiences from the systematization of the school-family relationship.

Socialization workshops on good citizen practices were developed based on the moral identification method. The method of moral identification, according to Chacón (2017), makes possible the identification or imitation where the individual acts in a very similar way to other close people in the affective-empathic, so that an influence is exerted in the cognitive and affective, it is say in the feelings and the will of the students, with the aim of forming positive qualities and contribute to an adequate citizen behavior.

As a closing of the developed actions, a discussion group was held with the participation of 20 parents. During the development of this activity, the family members' experiences were corroborated, which showed their satisfaction with the entire process and acknowledged the contribution of the strategy's actions to the improvement of student behavior, evidenced in:

- Greater interest in completing school tasks.
- Correct use of the uniform.
- Better climate of respect and communication.

When evaluating the results of the implementation of the strategy it was evidenced that as a contributing and distinctive element the structuring of workshops was achieved from a participative and collaborative dynamic that allowed the debate and the group work among all the participants: the school and the family.

The following evaluative findings were systematized:

- Recognition of the improvement of the school-family relationship in the axiological formation process of the students.

- Consensus on the increase of the preparation of the family for the consolidation of the axiological training of the pre-university students.
- Satisfaction for the improvement of the socio-educational climate of the institution.
- Incorporation of the family to the planned actions because they are attractive and motivating.
- Assessment of the relevance of parent meetings to enable the participation of families from a renewal conception.
- Appreciation of changes in communication and relationships within the family.

In summary, during the partial application of the pedagogical strategy for the axiological education of the pre-university student, changes and transformations were evidenced from the interrelation between the formative projection of the school and the family in a participative and dialogical intentionality in accordance with the principles of the Cuban social project.

## **Conclusions**

In the theoretical foundation of the process of axiological training in pre-university education, the importance of the school-family relationship was revealed to resolve the contradiction between the formative orientation of pre-university education and the limitations evidenced in that process.

The pedagogical strategy for the axiological training of students in pre-university education integrates actions aimed at diagnosing the educational needs of the family and the student; the establishment of actions for work with the family; as well as the socialized valorative construction of the desired educational transformations and the instrumentation of the educational actions in the process of axiological education of the students.

The evaluation of the results of the pedagogical strategy allowed verifying its contribution to the improvement of the axiological formation process of the students from the interrelation between the educational projection of the school and the family starting from its problematizing, participative and dialogical character.

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