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Training for Peace, Justice and Values Education of Students of the Faculty of Law: A Challenge for the University?

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Abstract

The immediate background of this paper is a research, conducted at the law schools of the Anahuac, Euro Hispano, Xalapa and Veracruz universities, every in the city of Xalapa, Veracruz, Mexico. With the aim of "Analyzing the axiological universe of the subjects of teaching-learning process, to understand the difficulties and shortcomings in order to help establish conditions that enable them to learn, acquire and prioritize their own values". We have conducted a research design, quasi-experimental mixed descriptive quantitative and qualitative tools to enrich the collection of information; the qualitative part was collected through review of official documents provided by the universities, quantitative by process by Casares (1995) with its Test Exchange. Some features, resulting from the analysis of data obtained as answers for the valuation process that students exert at different stages of their comprehensive training as persons can be described as highly satisfactory results being the categories in each of its factors reported values above 50 percentage points in the degrees of positive satisfaction, which results in a highly significant evaluative process. Reason why we conclude that both education processes implemented by universities studied and the values assumed by students, are significantly to the role of the educational project raised by the institutions in the curriculum, in its mission and vision and the values assumed for them as distinctive notes of their training plan.

Keywords

1. Introduction

Besides the internal motivations, we have to write about topics that can be included either in the sciences such as

ethics, education, sociology, psychology, among others, are more obvious external incentives, which appear daily on whole in the media, but it is also often very close to our own social circles or in their spaces; we refer to the crisis, which seems to grow before our eyes and leaves us almost unable to respond promptly. To name a few aspects of this problem, mention the case of violence in all its aspects, corruption, manipulation, drug abuse, illiteracy, the burden of poverty, all aspects have been putting the greatest challenges for society our time.

To be more specific, in the months from January to May, the National Information Center of the Executive Secretariat of the National System of Public Security, Mexico [1] reports a total of 618.993 criminal incidents for ordinary crimes (theft, injuries, homicides, property, deprivation of liberty and sexual) recorded in previous investigations, reported this entity, by federal Attorneys of Justice and General Prosecutors of the 32 states that make up the whole national territory. It is clear that this is just what has been reported and has opened a legal process.

Against this background, which seems like every day we are getting used, we have a constant clamor of ethical discourse, but not only in its traditional forms, as well as pointing Paris [2] arise from a kind of moral perversion, which bursts into our social, economic and political organization. Already for some time, for example much of the world economy, operating under the influence of dividends that produces the drug, prostitution and weapons, only the latter according to the Stockholm International Institute for Peace Research [3] estimated world military expenditure in 2013 amounted to the amount of 1.747 billion dollars, accounting for 2.4% of global GDP, or $248 per person in the world.

According to this scenario outlined above, a reflection of the relations that engage each other, the Person, University, Education, Ethics and Values, in which a trajectory is exhibited in time is necessary, being the generator principle and at the same time, the subject is enriched, is constructed, is educated and transcends the same person, at her converge each of these factors and at the same time it is she who creates sorts them and used for their development, training and development, which is the purpose of the whole educational process that looks at the whole person, and inclusive [4].

1.1. Person an Education

It is necessary to approach the concept of the person and try to describe the representative attributes that allow us to glimpse the richness of it and the accumulation of relationships that is because it is a simple concept in his expression, however its meaning is very wide, multidimensional and multiencompassing. It is approached by a number of important sciences, but for the purposes of our work this time the approach we take from the Philosophical Anthropology [5] by the usefulness from it we can get to the problems posed by the crisis mentioned.

Arguably the most deep crisis that human identity has been registered in the entire history of thought, where it gets questioned or some of the structural elements that conform the human being [6] or even more serious is marginalized, the proposal that analyzes Brague [7] whom realizes that what belongs to man by nature, is threatened, are missing arguments to promote the true value of the man and what is rightfully human.

But when we say person, what understands the philosophical anthropology? What are the attributes or characteristics that make it up?, to try to answer, we approached some of the concepts of representative exponents of our time:

Notario [8] states that the person is primarily a subject; they can frame at the crossroads of four contexts namely family, cultural, social and relational context that will influence all its dimensions. The author claims to that the person is made, is formed and gets its richness from these perspectives, it humanizes.

Guardini [9] the description refers to three blocks; conformation, purpose and originality. Therefore the person is a shaped, internalized, spiritual, creator from being itself and its reality, which makes him an end in itself, unique and unrepeatable person. This description evokes the inner dynamism of the human being, which makes seeing an essentially relational being.

Aranguren [10] attributes certain terms to the person who can see the combination as a dynamic reality, an event, a possibility being, sense openness, movement and reality, elements of the essential structure of the human being integral. The proposal for Aranguren makes us enter into the conception of a being eminently moving and constant improvement. We provide two elements that include and complete a thus our task of approaching a comprehensive view of the person.

On the one hand, the person that takes place in dimensions of the Being [11] [12]; which can be summarized in seven: spiritual, moral, historical, social, individual, interpersonal and corporeal.

And another [13] notes that define where the first note of the person's definition of freedom, followed by corporeality, having, relationality, incommunicability, rationality, is subsistent, self-conscious, self-determining, and autonomous.

Having resolved the problem of the person and following to Romano Guardini [14] in his work, considers the figures of value of life, action and creation where it reserves a special place for education, as one of those value figures, for the reason that this man when it comes to life, comes in a helpless situation, immature and unfinished [15] and in its surroundings the possibility of an educational process, from the first moment of its existence, for education or better yet, for the construction of permanent humanity, through a continuous process. Also Lopez Jurado [16] to refer the above, it leads to the conclusion that the educated person actually is basing his being and his work in the world, which guides you to achieve improvement and maturity, while recognizing that it is a process which does not end along life.

The two elements addressed until now; the person and education, two realities that are related, complement and enrich, through a process of constant optimization, whose purpose is the full realization of the human being, hosting the highest point in their dignity and in a vision of integration looking at all dimensions for full individual development and socially, since it is a subject relative, but it is also one subject that is in a process of lifelong learning and self-realization where we find the ultimate goal of the entire educational process and makes it be increasingly autonomous [17] Therefore, the vision of man cannot be anything but rather a comprehensive vision that also seeks a formation of the same quality, that is equally comprehensive and quality, which is planned as crowning of this education the assimilation of a universe of values [18].

1.2. The Universe of Values

The values to be assumed by the person become part of it and yet are whom transform it, they make sense [19] meaning and direction to life and to the extent that they are understood and assimilated inside pass to be the basis of ideological ideals of personal conduct from which emerge our limits, rules and norms of everyday life, trying to perfect it and in that capacity in the social relational set trying to build a better society together, giving an effective response to renovation challenges posed by the problems that increasingly emphasize more [20].

1.3. Postmodernism and Neuroethics

Against this background an effective response, proposals to develop a comprehensive claimed. Science continues to create these responses, alternatives and proposals for improvement, public policies that allow the progress or at least giving immediate response to media approaches. We will approach two of them that somehow are the most recent: Postmodernism and Neuroethics, scientific currents that permeate the current historical process.

In the XXI century Postmodernism, emerges as a response to everything that is modern and has its roots in the thought of Nietzsche [21] which announced the death of God and the Superman pose and beside him comes Heidegger, who overland pull the fundamentals and take for granted the transmutation of values.

These ideas about man and fundamental values, the master Gervilla [22] after its analysis of the different descriptions of the postmodern environment in which we find ourselves, synthesizes the proposals in eight pillars on which the new temple sits Postmodernism:

1) Denies the idea of progress to break with modernity.
2) Values the small idols or creates and moves away from the old beliefs.
3) Evaluates only the immediate present.
4) Technology to science is preferred, contradicting itself.
5) The foundation of human life is relativism and plurality.
6) Disappear idealism and subjectivism becomes ingrained.
7) Personal ambition and the value of effort is lost.
8) Only valuing oneself intended.

All elements that reflect the changing structures and values that lead to the transformation of social life and is increasingly posing a new society as suggested Lipovetsky [23] if you live a quest for quality of life to caring for the health maximum and at all costs, personality and passion for pampering, including a special focus on narcissism, ecological sensitivity where the person often has to take second place, abandonment of large systems of meaning, value, rehabilitation of local, to regional, to certain traditional beliefs and practices, etc. In short, the postmodern culture is decentered and heterogeneous, materialistic, discreet, refreshing, consumer and environ-

mentalist, sophisticated, spontaneous, creative and spectacular.

In the Neuroethics, moreover, it is intended to find that brain space in which the person decides do good under specific circumstances, regardless of time, culture or place, is like looking for a map in the brain that I allows know and be able even adjust my behavior [24].

The definition of Neuroethics is provided by Gazzaniga (2006:14), who begins with an imperative, which lets us know the requirement of the proposal: "The Neuroethics be defined as the analysis of how we tackle social aspects of the disease, normality, morality, lifestyle and philosophy of life, from our understanding of the underlying brain mechanisms." This is not to seek any kind of therapy or cure for any disease or mental imbalance, the proposal it is rather the other way, because it is an attempt to propose a philosophy of life resorting to information and elements per if they exist in the human brain, so his analysis is necessary.

This is a whole gear which seeks to explain how the brain works, to know its structure and by the technical tools available, deeper analysis of their functions, but as expressed Cortina [25] have to be careful, because of the Neuroimaging techniques do not provide color photographs of the brain, where we can see its elements, and then come the difficulties that have to make the exercise of interpretation, of what happens when experiments occur and that these reactions are caused, hence we must be careful, and proposes what she considers the future tasks of the Neuroethics at three levels:

- Tectonic level of ideas (freedom, will).
- Geographical level (Forms of knowledge of the environment around us).
- Local Level (Treatment and improvement of the brain).

2. Methodology

We carried out a design mixed quasi-experimental research, of a descriptive nature with a quantitative and qualitative to enrich information gathering instruments, in this article, we only offer the quantitative part because within qualitative covered several official documents perform the process that will not be reported here.

Since them it comes to verify some data that have to do with human behavior and following Taylor and Bogdan [26] we approach the research from the qualitative perspective since being inductive, the researcher has the opportunity to go on stage and people in a holistic perspective.

Furthermore it based on the most common aspects consistent Colas and Buendia [27] on the quantitative methodology is intended to the address the different groups that are studying law, that the events to study, they are not beyond our reach, for a conception of reality that young people live.

2.1. Instruments of the Research

In his work, Fox [28] mentions that there are three ways social science data collection are observation, measurement and survey. And this includes the research methodology. Paying attention to this proposal has been taken as data collection instrument the Test Values has developed Pilar Casares [29] which by its nature allows the collection of data efficiently.

For the study of reliability of the questionnaire used in the investigation, we followed the same model that Casares (1997) used in publication as we can see in **Table 1**, in order that scientific guarantees that she gives the

Table 1. Analysis of reliability by categories.

Categories	Theta de Carmines
Bodily	0.883
Affective	0.931
Intellectuals	0.935
Aesthetic	0.941
Individuals	0.952
Social	0.953
Instrumentals	0.931
Morals	0.958
Ecological	0.966
Religious	0.975

Note: Own creation.

instrument them look also validated here and format shirt. In this way the study process for reliability for value categories, threw the numbers that are shown in **Table 1**.

Once again, the high reliability of the instrument study dimensions or categories of value are affirmed since the valuation of these varies within the limits of the range (0.883 to 0.975), thrown reliability margins shown in all tests realized that there is a very high margin of confidence to carry out the descriptive analysis and tests to be carried forward.

2.2. Population and Sample

Table 2 lists the number and percentage of the population to which the questionnaire was applied, taking into account the group, which corresponds to semester the students are enrolled in a law degree and universities in the city of Xalapa, Veracruz where the study was conducted.

3. Results

The results obtained we present them with a summary table with statistical averages of each of the proposed categories, in order to contemplate high to low results in the hierarchy of categories and provide a better perspective the reader about what are the most valued by students, in **Table 3**.

Table 2. University population groups: percentages.

	UNIVERSIDADES DE XALAPA				
	ANAHUAC	EURO-HISPANOAMERICANA	VERACRUZANA	XALAPA	Total
Group 200	22	27	64	52	165
	3.5%	4.3%	10.2%	8.3%	26.3%
Group 400	25	15	96	75	211
	4.0%	2.4%	15.3%	12.0%	33.7%
Group 600	14	12	55	76	157
	2.2%	1.9%	8.8%	12.1%	25.0%
Group 800	0	0	32	62	94
	0.0%	0.0%	5.1%	9.9%	15.0%
Total	61	54	247	265	627
	9.7%	8.6%	39.4%	42.3%	100.0%

Note: Own creation.

Table 3. Statistical summary of the categories of value.

	N	Mínimum	Máximum	Average	Estándar deviation
Affective	25	4.08	4.75	4.5764	0.17019
Morals	25	4.18	4.66	4.5144	0.14045
Individuals	25	4.10	4.65	4.4204	0.13713
Social	25	4.08	4.65	4.4056	0.15202
Ecological	25	3.76	4.65	4.3408	0.17490
Bodily	25	3.59	4.78	4.3240	0.31719
Intellectuals	25	3.78	4.60	4.2760	0.24762
Aesthetic	25	3.60	4.54	4.1276	0.27933
Instrumentals	25	3.59	4.54	4.1112	0.27719
Religious	25	3.44	4.48	4.0604	0.24645

Note: Own creation.

The cumulative percentages allow us, in the analysis of the process of assessment of students the career of law at universities that participated in the investigation of the city of Xalapa, submit the following order of hierarchization. Where it is evident that the students assume their universe of values, the order of the tallied, the results are completely thrown in the middle statistics presented earlier.

1) Category Affective values with 10.60%.
2) Category moral values with 10.46%.
3) Category of Individual Securities 10.24%.
4) Category Social Values with 10.21%.
5) Category of ecological values with 10.06%.
6) Category Corporal Securities 10.02%.
7) Category intellectual values with 9.91%
8) Aesthetic Category Securities 9.56%
9) Category instrumental values with 9.53%.
10) Category Religious values with 9.41%.

Already within the analysis of the factors of the categories of values, the most significant data that occurs in the valuation exercise a singular phenomenon are:

Within the category of emotional values, both of which by its high rating among the surveyed students, the results are highly significant item: the friendship factor is voted by students with 96.1% in degrees of pleasant satisfaction and satisfaction very pleasant, and 3.8% in the sum of unpleasant and indifferent degrees and with this vote very unpleasant degree vanishes.

The same applies to the Smiling factor, which also removes the unpleasant degree of satisfaction, obtaining the sum of the two grades of 95.4% positive satisfaction.

Both factors are the emotional values that give students greater value in its valuation exercise in their universe of assumed values.

4. Discussion

The data obtained allow us to establish a hierarchy of categories of the values that were offered to students in the maximum vote is for the category of emotional values, corresponding to some of the criteria that were mentioned in the Postmodernism.

For their part the least valued, corresponding to the category of framed within religious, and Postmodernism is on track to the annulment of the factors corresponding to the field of religion.

However, the valuation exercise conducted by students reporting a high score in each of the categories, therefore we believe that there is still sufficient influence of postmodernism in these young people, because the rates of assessment are on the 9.41%, on the less valued, which may be caused by the educational work carried out by universities and other factors that influence the overall education of the students surveyed.

5. Conclusions

We propose as future lines of research and improvement in the formative work in universities:

- Review and strengthen the axiological foundation of the training process to optimize and improve.
- Consolidate and analyze the universe of values in the areas covered by the college: managers, teachers, administrators and students.
- Establish and reinforce, through the criteria of Quality Education, a project to provide the feasibility of obtaining results in a universe more extensive and consisting of values.

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