Values in Educational Projects: A Path to Responsible Citizens

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Abstract

The schools declare in their institutional educational projects a series of values that guarantee the quality of pedagogical management. This qualitative, descriptive-interpretative documentary study, aimed to identify the values present and absent in the educational projects, considering a purposive sample in which public schools, private subsidized schools, and private paid schools participated. In the characterization of the citizen profile, social, intellectual, dynamic, moral, and religious values acquire greater significance to a large extent in denominational establishments, indicating the dimensions of openness and relationship with others and emotional intelligence. The results show a value profile of citizens committed to the search for the common good, the development of knowledge, and the construction of a life project that incorporates the idea of transcendence.

Keywords: *Axiology, Citizenship Profile, Educational Centres, Axiological Content Analysis, Institutional Educational Projects*

INTRODUCTION

Each society selects a specific set of values with which it identifies. This network of values assumed by the community is called global values (Inglehart, 2006). Human values are often identified as abstract ideals that guide the behavior of individuals or a social entity (Schwartz, 2014). They are a guide for interpreting the world, giving meaning to everyday circumstances and people's existence. Values link human beings to the society to which they belong and determine the type of education they access (Maslova et al., 2020). Through educational action, a model of person and society is established. Gervilla (2008) presents a conception of the human being, composed of four dimensions: the human being of animal nature with emotional intelligence, the human being as a singular being and free in his decisions, of an open or relational nature, and in space and time.

This conception of the human being has been used to analyze the axiological structure underlying institutional educational projects. This perspective of the study of values allows us to understand the profile of the person that each educational center aims to achieve (Smack et al., 2017). It is to focus on the person as an entity, described by profiles of values that make up the model of human beings that is intended to be achieved and how it approaches the expectations of society.

This research aims to contribute to the development of knowledge considering the following: what structure of values emerges from the educational projects of the educational establishments in the Maule region of Chile? To what extent do the values present and absent in the institutional educational projects, according to the axiological model of integral education, shape the profile of the person they aim to achieve in the educational establishments under study? The objective of the study is to determine the hierarchy of values established by the educational projects for the education of their school communities and to identify, from the values present and absent in the institutional educational projects, the profile of the person to be achieved. The theory of Gervilla's (2008) widely used axiological model of integral education (Colomo & Garbada, 2021; González-Gijón & Soriano, 2017), forms the basis of our study.

Axiological Model of Integral Education

Values form the foundation of education, therefore, there is no educational action without values. Values are principles that guide behavior toward personal fulfillment and social transformation. Education and values are

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reciprocally linked to human aspects since education is a good insofar as it provides an axiological structure that facilitates the integral development of the person. Gervilla (2000), points out that "value as a quality, or value as a reality, is inseparable from the human being, from society and, therefore, from education" (p.40). Thus, the definition of value also leads us to point out how the concept of person is understood, the "subject of integral education" (González-Gijón, et al., 2021, p. 121; Salman, 2023). Every educational process aims at a model of a person and society.

In this study we have chosen the definition of Gervilla (2008) for whom the person is an "animal of emotional intelligence, singular and free in its decisions, of an open or relational nature, in space and time" (p. 64). This concept of the value-generating person forms the basis of the axiological model of integral education that guides this study. The value-generating dimensions are shown below:

The human being: an animal of emotional or sentient intelligence. The human being for his biological development needs to solve a set of needs and values; this refers to bodily values. The development of the rational nature drives the human being in the search for knowledge, giving rise to intellectual values. The experience of emotionality, characterized by inclinations, desires, love, feelings, etc., gives rise to affective values.

Singular and free in their decisions. The human being, thanks to his individuality, possesses real existence, giving him a personal identity; these are the individual values. The will, is a significant component in the integral development of the person, as it enables him to make decisions and act consciously, in autonomy and freedom, from which the liberating values are derived. Aesthetic values arise from the ability to distinguish beauty in any of its manifestations in nature, people, or art. Ethical values are the responsibility of the individual in his or her deepest intimacy and dignity, and moral values are his or her personal and social sphere of action.

Open or relational in nature. This openness, in its different spheres of interaction that the individual has with society, personal and institutional relations, both in its content, procedure, or purpose, gives rise to social values. Ecological values originate in the relationship with knowledge, care, or enjoyment of the environment. And in the application of means that bring us benefits for the adaptation of the individual to the context and assist his development, instrumental values are distinguished. Action conceived as the exercise of the possibility of doing something, the ability to do something for a certain period of time, are instrumental values. Religious values refer to the ultimate meaning of life, beyond one's own immanent existentiality.

In space and time. Here and now are fundamental dimensions of the person, since his or her existence takes place in a specific place and space, conditioning his or her integral development as an individual. Spatial values and temporal values are derived from these categories.

Education and Values

To educate is to cultivate the potentialities of the human being so that he or she can reach his or her integral development. Through education, the person becomes aware of his or her existence and transforms it for his or her own well-being and for the preservation of society. This process of education involves the development of one's freedom and as such has value components linked to customs, ways of being and behaving in society. Values education can be addressed in different ways and approaches. The different forms and definitions for educating in values reflect the model of person and society that one wants to become. The axiological model assimilated by the culture of a given society influences the pedagogical model that the education system promotes. What education do we aspire to and what values it is based on?

Values and the role of school in students' moral, social, and cultural development have received renewed attention in recent years (Giménez & Tamajon, 2019; Alomaireeni, 2024). School education addresses the challenge of preparing students to deal with the complexities of life. In such circumstances, experts agree that the school curriculum is the most influential way of transferring values to younger generations along with the family and other surrounding social structures. Brizuela et al. (2021) indicate the importance of providing moral guidelines that organise coexistence in the different spheres of society. Educational activity in which "people incorporate ethical norms in their learning" through pedagogical activities (De Romero et al., 2021, p. 324; Khan et al., 2023).

Elton-Chalcraft & Cammack (2019) investigated the impact of Christian values in the secular, Hindu education system. They investigated teachers and students. Despite their common faith (Christianity), participants' decision-making and action is nuanced by geographical, cultural, post-colonial and school context. McDonnell (2023) points out that religion classes are the appropriate context for shaping the character of the student body.

Önal et al. (2023) present recommendations regarding improving the quality of physical education teacher training in the area of curriculum in terms of values education, explicitly incorporating expressions of values in learning outcomes and preparing didactic guides for teaching. Sahin (2019) indicates that values education in schools has the role of passing on values from one generation to the next. Values education refers to those educational actions that educators employ to create meaningful learning experiences for students and address issues associated with character formation and moral preparedness (Saravanakumar, 2017).

Research Questions and Objectives

The questions that guided our study: ¿What structure of values emerges from the educational projects of the educational establishments in the Maule region of Chile? To what extent do the values present and absent in the institutional educational projects, according to the axiological model of integral education, shape the profile of the person that the educational establishments under study aim to achieve? The objectives: To determine the hierarchy of values established by the educational projects for the education of their school communities and to identify, from the values present and absent in the institutional educational projects, the profile of the person that is intended to be achieved.

METHODOLOGY

The present study, of a descriptive-interpretative nature, aims to reveal the values that make up the profile of the person in the educational projects of the Maule region of Chile. (Bardin, 2002; Denzin & Lincoln, 2011) through qualitative content analysis (Polit & Beck 2019), specifically, axiological content analysis which is defined as: "a set of analysis techniques that, systematically and objectively, allows us in-depth knowledge of the values present in any universe, as well as their mode of presence" (Gervilla 2008, p. 59).

Sample

To carry out our study, we selected six educational projects from the Maule region, Chile. We have been insisting that for a school to achieve quality in its educational purposes, it is necessary to uphold the integral formation of its students (Anijovich et. Al., 2021). In this sense, the educational project is the document that declares the identity, purpose, principles and values that each school's educational community considers fundamental for students' education (Flessa et. al, 2018).

Once the texts were obtained, we proceeded to read them to establish the delimitation of the corpus to know, select, classify, and reproduce in an orderly manner the final document.

Registration and Context Units

In our study, the unit of analysis that we have decided to take into account is that which can be coded with the categories, whether of variable nature and extension: a word, a phrase, a theme that refers to a value. As Gervilla (2008) says, "it is the search for nuclei or units of meaning, whose presence or absence indicates a value" (p. 61). The register unit is an expression in a latent or implicit way, which refers to its context, and alludes to a category of value, allowing coding, its presence, and frequency counting.

As a unit of context, we have selected the following sections of the documents: a. institutional mission and vision; b. principles and values; and c. student profile. It is important to remember that the same term can be associated with more than one category depending on the context in which it is found.

Categorization and Coding

To find the values in the texts under study, a system of categories was used according to the axiological model of integral education (Gervilla 2008). The following table presents the categories and their respective codes:

Tabla 1. Axiologic model of integral education (Gervilla 2008).

Dimension Person	Value Categories
1. Emotional intelligence animal Body Reason Affection	Bodily (B)
	Intellectuals (I)
	Affective (A)
2. Singular and free in its decisions Singularity	Individuals (IND)
	Liberators (L)
	Aesthetics (E)
	Moral (M)
3. Open or relational Opening	Social (S)
	Ecologic (O)
	Instrumental (INS)
	Dyanamics (D)
	Religious(R)
4. In time and space	Spaciales (T)
	Temporales (ESP)
Globalizers (G)	

The instrument has been used in different research related to values (Colomo & Gabarda, 2021; González-Gijón & Soriano, 2017). With the purpose of not leaving values unclassified, the need was established for a new category with semantic breadth to classify concepts (values) so broad that it is not possible to include them in a single category as they are participants in attributes of more than one. We will call this category globalizing values.

Indicators Underlying the Interpretation

The analysis began with varied readings of the texts to become familiar with the data. Then the text was highlighted, coded, and transferred according to the description of meaning that points to a certain category. On the one hand, we looked for the presence of declared values from the point of view of the categories described in the axiological model presented. On the other hand, the absence of values that should be found in educational projects. This will be interpreted as indifference to these values. On the other hand, we focus on the frequency of occurrence of the value to know the importance given to a value, i.e., to highlight its axiological structure. The order of preference will allow us to identify the profile of the person to be reached in the selected centers.

Design Validity and Reliability

The validity of the category system of our research was established with the opinion of experts, five Ph.D. professors from different faculties (Sandin Esteban, 2000). The experts' agreement revealed that the instrument is adequate for conducting the content analysis; the category system is relevant and appropriate for measuring what it is intended to measure (Miles & Huberman, 1994).

RESULTS

On the one hand, we identified the values with which the schools establish the model of person underlying the institutional educational project, as well as its axiological structure. Descriptive statistics such as frequency, percentage, and ordinations were used. On the other hand, we present the values that appear most frequently in the dimensions of personhood offered by the axiological model. The interpretation of the content of the texts was carried out through the procedures of identification, coding, and classification of the values (Hsieh and Shannon, 2005) according to the system of categories described above. The analysis of the texts by the educational center is presented below.

Basic Level Public Education Center

The classification in the basic level public school presents as superior values the social categories (23.8%), followed by intellectual (17.3%) and dynamic (16.8%).

At an intermediate level are moral (8.9%), globalizing (7.9%), individual (7.4%) and (0,0%) aesthetic values.

At a lower level are temporal (4.0%), liberating (3.5%), affective (3.0%), instrumental (3.0%) and spatial (2.0%). Corporeal and ecological (1.0%) respectively. Below 1.0% are religious

The inferred person profile

The majority presence of social values in the dimension of openness and relationship with others is expressed in the text as follows: "...preparing him to actively participate...", "...in a society...", "...of his integration...", "...of a process of...", "...collective construction...", "continuing studies for a society" "in interaction with his teachers and the community".

On the other hand, the high presence of intellectual values that make up the animal dimension of emotional intelligence, declares the importance of academic training of excellence, and the development of critical thinking in the different circumstances in which they live, "...creative...", "...empowerment of their own capabilities...", "...transmission of knowledge...", "... based on knowledge...", "...develop their critical thinking...","...develop their thinking...", "...critical...", "...critical..." "... and reflective...". "Balanced in their thinking" "complexity of sciences" "cognitive skills" "own knowledge" "idea"; "knowledge, skills", "discover" "balanced in their thinking" "creative thinking" "academic experiences".

The moral values that make up the dimension of being singular and free in their decisions are the most advantaged, however, this category is of medium importance for the educational center. The text declares the educational intention of forming citizens with ethical valuation capacity, it is reflected in the axiological structure declared in the following units of meanings: "propitiates respect for the dignity of each person and responsibility", "form people [...] solidary and committed", "that allows a harmonization in the acquisition of [...] attitudes", "be responsible", "tolerant" "demonstrating respect for diversity", "Have the ability to discern".

As for, individual values appear in the text focused on identity development and in it are prioritized expressions: "lead to the achievement of excellence of self" "vocational orientation" "acting as a whole person" "of an own life project" "Showing respect for oneself". Spatial and temporal values appear with the lowest frequency.

Public Education Center Middle School

Social values appear as the highest values (17.4%), followed by moral (14.4%), intellectual (14.2%) and dynamic (13.6%).

The instrumental (8.4%), individual (7.5%), affective (6.1%) and globalizing (4.9%) values are placed at an intermediate level.

Among the lower values the study shows, the temporal, spatial, liberating, religious and bodily categories are between 3.5% and 1.4%. Only the aesthetic and ecological values are below 1%.

Inferred person profile

Social values, which shape the dimension of openness and relationship with others, reach the highest axiological load, are reflected in the text with the following terms: "a homeland and a democratic society", "shared work, in an organizational climate" "democratic" "responds to the requirements of society", "commitment to their community" "sharing and working with others", "Forming the citizen, "social equity", "democratic principles", "social change" "...a society...", "...intergenerational dialogue...", "...parents and guardians make up families...", "...democratic...". In contrast, ecological values are barely mentioned in the document: "without leaving aside [...]those of the environment"

In the uniqueness dimension, the presence of moral values expressed in the following terms is significant: "altruistic [...], and peaceful people" "responsibility" "a fairer society" "solidary", "peaceful", "solidarity", "justice", "equality and equity", "truthful" "respecting individual differences" "a climate of social equity", "give to each the right", "Loyalty", "Tolerance", "Practice honesty", "sincerity", "Assume a commitment".

Regarding individual values they point out the interest to educate in the development of one's own personal and social identity. This is reflected in the following expressions "...protagonists...", "...at the center of their own

learning...", "...individual...", "...seeking balance to achieve a personality...". Aesthetic values are not considered important for the integral development of the person.

The majority presence of intellectual values, in the dimension of emotional intelligence animal, are indicated with the terms: "To form the creative citizen", "researcher" "seeks alternatives to the solution of the problems presented", "creatively applies his knowledge, skills and abilities" "development of his thoughts", with interest in science and its procedures "research", "considered or analyzed", "science", "technology", "in all disciplines". "Following the principles of humanism [...]", narrate the intentionality of educating students in quality thinking. As for the affective values, they are reflected in the text as follows: "with a cheerful spirit", "optimistic", "with the capacity to love oneself", "hope", "sincerity", "being attentive, practicing friendship", "possessing a psychologically balanced personality with a cheerful spirit", "helping his fellows with a fraternal spirit". In this sense, interest in the humanization and affective relationships of the students is declared. Body values are expressed in the following terms: "is neat and tidy in his presentation", "takes care of his physical and mental health", "avoids any type of physical aggression".

As for the spatial values expressed: "has been around for twenty years", "permanent", "moment", "exclusive dedication", "schedule", "future", "world", "both in the classroom", "other instances", "improving the environment", "the education provided [...] local, regional and national", "a place inside" and outside the high school".

Subsidized Technical Professional Center

Social values with a high axiological load reveal the importance they confer in the establishment to social relations and problems (23.1%).

At an intermediate level the instrumental (15.8%), individual (11.9%), dynamic (11.5%), moral (10, 4%), globalizing (8.1%) and intellectual (7.3%).

At a lower level are placed, spatial (4.6%), affective (2.3%), temporal (2.3) liberating (1.5%) and religious (0.4%). Bodily and aesthetic values that are absent.

Inferred person profile

Social values, which are nested in the dimension of openness or relational nature, are expressed in the following terms: "To deliver citizens endowed with solid [...] social skills", "To form an integral person [...], who gathers social advances", "To form the student" for the "...coexistence...", "...democratic...", and civic spirit... "...is at the service...", "...is an educational community...", "...in which they participate...". "collaborative construction". "Personal construction is always relational" "with oneself" with others with nature, with transcendence", "A contribution to society". Instrumental values drive professional development and dynamic values reinforce this claim. The instrumental category is expressed in the following terms: "...to form a suitable professional", "to acquire competencies [...], productively" "capable of adapting...", "...reflecting in their actions...", "...according to permanent changes...", "...all their actions...", "Educate for work", "in jobs". On the other hand, the dynamic category reflects the following terms: "to perform positively", "necessary components that dynamize", "constitutes a challenge", "the organization", "professional management", "pedagogical and administrative management", "to perform", "able to excel", "able to adapt to changes".

Of concern is the low presence of ecological values expressed in terms such as: "contributing to improve, their environment"; "Personal construction [...] with nature". At present ecological education in school is an ethical imperative. Religious values go unnoticed, it is reflected in the following term "Personal construction[...] with transcendence".

As for the dimension as a singular being and free in his or her decisions, individual and moral values stand out above the others. The individual values declared aim at forming people responsible for their existence and in the development of identity construction, are reflected in the following terms: "To train the student in the discovery [...] of himself/herself" "...personal realization...", "...of mobility of the subject...", "...the active search for his/her realization...", "...aspire to his/her own realization...", "...that dynamize the growth of people...". For their part, moral values are a function of the role that the student will perform in the world of work. They

are expressed as follows: "...endowed with solid virtues...", "...responsibility...", "...such as honesty...", "...loyalty...".

Intellectual values are the most prominent in the dimension of emotional intelligence animal focus on the development of creativity and innovation, expressed in the following terms: "...creativity...", "...to train the student...", "...in the discovery...", "with academic capabilities", "To train the student in the discovery...", "an anthropological conception...", "To teach is to know"; "The teacher must understand", "He/she must know how to integrate all areas of knowledge".

Affective values are barely mentioned in the text and are reflected as follows: "compassion", "To educate is, [...] fundamental tendency to happiness", "School is the place, [...] to aspire happiness" "kindness and compassion".

Finally, spatial and temporal values are scarcely mentioned. The first category terms are reflected: "To be recognized as one ¨ [...] of the region and the country", "present in their environment", "valuing the environment in which they develop", "classrooms", "space-historical", "a place", as for the second category they are reflected in expressions such as: "Certainly, permanent education", "for a time", "the reduction of time".

Christian Religious Education Center. Basic - High School

Religious values (27.5%) are the most important in this educational center, followed by intellectual values (16.7%), moral values (10.2%).

In a second group stand out individual (8.5%), social (8.4%). globalizing (5.1%) dynamic (4.9%), corporal (4.1%).

Lastly, there are liberating (3.2%) and instrumental (3.2%) values. Ecological (2.4%), affective (2.0%) and aesthetic (1.4%).

Inferred person profile

Religious values appear most frequently, the center is Christian-oriented, in the dimension of an open or relational nature. The terms expressed are as follows: "The biblical-Christian worldview [...] originates from the Holy Scriptures", "Reality has a natural and supernatural dimension".

Social values have a high presence in the educational project. They are reflected in the use of terms such as: "Contribute to social upliftment" "...works of social assistance...", "...and society..." "...concerning communication...", "...civic responsibility...", "...and spirit of service...", "Revealed knowledge [...], breaks into the social order", "In the family order, marriage was established by God". The significant presence of dynamic values, the terms used in this category: "...should aim to develop...", "...so that they are capable...", "harmonious development" "patterns of development", "We conceive man as a being [...], in permanent change" "perfectible" "Education is a process [...], directed towards the union of what he is and what he can become".

The uniqueness of the person is marked by the majority presence of values, moral, and individual. The profile of the person that is sought in the moral aspect is determined by the religious heritage of the educational center, expressed in terms such as: "...absolute truth...", "Not only the natural law must be respected as a description [...]" "we recognize Jesus Christ [...] focal point of hope" "can distinguish between good and evil","...criterion of truth for teaching and doctrine", "...the sense of moral responsibility...", "...respect...", "...and rights were established...", "...duties... "responsibility", "respect". We are facing a category related to the development of moral personality, differentiating between right and wrong, and the configuration of identity. As for the individual values are reflected in the following terms: "people are supremely valued by their condition", "person", "We conceive man a personal Being", "peculiar character conforms the living person being a unique being" "Indivisible" "had a character that develop a sense of identity", "self-consciousness "self-concept", "control over oneself", "volition", "have attitude".

Intellectual values, in the educational project Centro educativo de religión cristiana, manifest a high percentage. Animal dimension of emotional intelligence. This category is expressed in terms such as: "know the

surrounding reality", "assume a critical position", "let us know that we think", "for the function of cognitive faculties", "and functionality of different types of knowledge", "epistemological methods", "reality has multiple dimensions that can be known" "insists on an explanation of thought or philosophical substrate", "Christian project is nourished by the biblical-Christian worldview and educational philosophy", "Redeemer [.... is infinitely wise", "We see God [...] who can be known", "the act of knowing".

In terms of corporal values are reflected in the following terms: "physical faculties", "physical conditions" "vigor and health", "living a healthy life in the physical aspects" healthy recreation", "living a healthy sexuality", "differentiating the roles of both sexes" "a balanced student is projected in the physical aspects hygiene and health" "promoting the development of the body physical appearance", "God created only two sexes: male and female", "Man has the privilege of being a co-participant of creation through his reproductive faculties physical faculties, vigor and health".

Affective values have a minor presence, they are expressed with the following terms: "benevolent", "affections" "felt happy" "love contact" "compassion", "sympathy", "sympathy", "trust", "appreciation" "joyful".

Catholic Religious Education Center. Elementary- Middle School

The first group is made up of religious values (18.3%), which are the most important in the educational project of this center. They are followed by social (15.9%), dynamic (10.8%), intellectual (10.2%).

A second group is organized around moral values (9.4%), individual (7.3%), instrumental (6.7%), globalizing (6.5%).

At a lower level are liberating (4.6%), spatial (3.5%), affective (3.5%) and bodily (2.2%).

Inferred person profile

In the dimension of openness and relationship with others, religious values appear significantly in the document, it is expressed in terms such as: "good Christians and honest citizens" "...style of educating and evangelizing...", "...heart of the Church...", "...in faith...", "...the sense of transcendence".

Social values appear as a function of the faith option, forming their students in this perspective. "...co-responsible...", "...the transformation of society...", "...promotion...". "... "...most in need...", "...fully at the service...". As for ecological values, they are reflected as follows in the student profile: "That they are committed to preserving the natural environment and its resources". This confirms that, despite the low manifestation of this category there is an incipient concern for the care of the environment. For their part, instrumental values are means to achieve ends. They are made known with the following terms: "We promote an education inspired by the preventive system", "rigorousness in work" "To help students acquire the technical and professional skills that make them competent and effective in action, especially at work". "To help learners acquire the technical and professional skills that will make them competent and effective in action, especially on the job."

The dimension Singular and free in their decisions, moral values contribute to prepare for the world of work, from the religious perspective is expressed in the following terms: "commitment", "responsible", "search for truth", "solidarity", "dignity" "be prepared for the exercise of responsible citizenship" "founded on the sense of justice, peace and solidarity", "ethical character" "who assumes [.... life in a context of respect", "to have conscience [...] and ethical discernment", "to respect laws, norms, customs", "to be actively involved in society by assuming one's own moral responsibilities", "to be open to equitable relationships. For their part, individual values are manifested with the terms: "will with oneself" "personal perspective" "the supreme meaning of one's own life", "two fundamental aspects of the person: "his reality as a human being and his vocation", "characterizes our style integral promotion of the person", "his own personality", "form the person" "form the person", "mature conscience", "We promote an education that seeks to strengthen [...] autonomy" "form attitudes", "stable structures in the personality" "humanization", "That he has critical awareness", "life project" "That he projects his future", "human growth of himself" "that he becomes a builder [...] with a meaningful lifestyle. To a lesser extent, liberating values are found in the following terms: "vocation, "the style of animation", "characterizes our style", "integral promotion of the person", "one's own personality...",

"...autonomy of the learner...". Aesthetic values hardly appear and are expressed in terms such as: "To value the territorial and cultural heritage".

The dynamic values are expressed in the following terms: "to develop an active attitude", "being capable", "with capacity", "transformation of reality", "process", "formulate", "construction", "to be actively inserted in society", "being a protagonist of transformation", "to become a builder of oneself", "fundamental in development".

The intellectual values, which are part of the Animal Dimension of emotional intelligence, are mentioned as follows: "reflection" "reading" "must know" "intelligence" "clarification" "criteria" "reason" "creative abilities" "knowledge" "intellectual skills" "synthesis" "academic environment" "offer knowledge", "contents", "meanings" "aware of the problems of the world", "constructively critical of the justifications and solutions that are projected", "able to build a vital conception of humanity", "form [.... towards a critical understanding of reality", "able to possess a humanistic, scientific and technical culture", "able to integrate into the world", "able to integrate the basic sciences and technologies necessary for their development", "critically aware", "capable of judgment", "able to develop their own qualities [...], intellectual-cognitive", "study of languages".

As for the affective values, they are manifested as follows: "feelings" "love", "welcomes", "sharing friendship and joy", "healthy affectivity", "affective", "May I live with joy", "attitude of trust", "hospitality", "generosity", "affective maturation" "a friendly relationship in a climate of joy". Body values are manifested with terms such as: "corporeality", hygiene habits, personal", "taking care of their personal presentation valuation of the physical body psychomotor sexual integrating their sexuality".

Private Secular-Oriented Center

The most important values in this center are intellectual (13.9%), individual (13.6%), dynamic (12.3%) and social (11.7%).

At an intermediate level are the moral (9.9%), globalizing (8.8%), instrumental (8.1%) and affective (7.3%) values.

At a lower level are aesthetic (3.3 %), temporal (2.9 %), liberating (2.6 %) spatial (2.2 %), ecological (1.2 %), bodily (0.7 %) and religious (0.4 %) values.

Inferred person profile

Certainly, the outstanding presence of intellectual values, nested in the animal dimension of emotional intelligence, are manifested in the following terms: "reflection", "reading reality", "criteria for", "must know", "have a critical sense", "interdisciplinary problem solving", "development of ideas", "development of their intellectual skills", "acquire and organize new knowledge ". Incorporate into their knowledge the concepts, principles, theories and/or laws of the field of science", "appreciation of universal culture, discovering the world".

Affective values are expressed with the following terms: "security", "stability", "fraternal", "harmonious", "love", "joyful", "pleasant", "cordial".

The dynamic values occupy the first place within the dimension of openness and relationship with others, determining the sense of integral formation that the center seeks to achieve, is reflected in the following terms: "essential actor", "updating as a process for growth" "development", "acquire and organize", "build capacity" "search process", "effectively managed", "becoming an active manager", "innovating", "continuous", "building learning", "considering the student as an essential actor", "capable of building learning", "updating their potential".

As for the social values, they are expressed in the following terms: "we emphasize, therefore, in experiential learning" "be a community", "lead their communities", "encounter", "collaboration", "democratic", "humanistic society", "of their family, school and society as a whole", "enable social development", "a being capable of interacting", "form people capable of assuming the tasks of the social environment", "members of the different institutions", "as leaders of these", "as managers of tasks leading to social responsibility", "as leaders of tasks

leading to social responsibility", "as leaders of social responsibility", "as leaders of social responsibility", "as managers of tasks leading to social responsibility", "as members of different institutions", "as leaders of social responsibility", "as leaders of social responsibility".

Instrumental values are embodied in the following expressions: "performs its work", "with a curriculum", "integrates various approaches", "Our work", "constitute tools", "Our curriculum", "educational role", "organize the means", "economic", "execution", "productive work", "working conditions of study", "of teaching-learning strategies", "appropriate guidance strategies", "contents are a means", "execution workshops". Instrumental values are means to achieve goals.

The ecological values are manifested with the following terms: "Promote and develop in the students, the love for nature", "defense of the environment", "Cultivate the love for nature" "the natural environment".

Regarding, to the dimension as a singular being and free in his decisions the individual and moral values appear in the analyzed text in a significant way. It is expressed with the following terms: "believe in the human being", "live authentically", "being oneself", "perspective of secular humanism", "their autonomy and growth", "development of attitudes", "personal growth and autonomy", "by themselves. ", "to form persons", "humanist and secular conception of education", "we promote a curriculum [...] to form one's own life project", "to develop the personality of the student" "secular formation process" "to be aware [...] to contribute the best of oneself", "to have an integral vision of man", "integral development of man", "to be essential".

Moral values aim at forming people intellectually capable of reflecting and deciding in the face of the complexities of everyday life. "Focused on a secular and humanistic conception of education, they prepare the new generations of students. "life is worth living [...], in solidarity" "Have a critical sense, altruistic spirit and adhere to the values of peace, justice and equality", "tolerance" "Appreciate [...], the dignity of persons", "Cultivate respect for others". "To be essentially supportive, tolerant, fair, truthful and respectful".

The scarce appearance of aesthetic and liberating values is striking. Aesthetic values are reflected in the following terms: "to develop in the student the love for the manifestations of art and to express either through plastic arts, music, dance, theater", "to appreciate art", "aesthetic creation", "to cherish the high values that awaken humanism [...], beauty". As for liberating values, they are expressed in the following terms: "our work is centered on the students to provide them with the means to [...], their liberation", "a free human being", "respond to the conditions", "value conflicts that arise", "in freedom", "lovers of freedom", "will not harbor racial prejudices".

Finally, the temporal and spatial values. The temporal values are reflected as follows: "school life", "in the future", "with time", "with his permanent future life", "levels". The spatial values are found in the text as follows: "in a world", "transforming the world", "we are a space", "country", "to have an integral vision of a man whose dimension has no borders", "to have an integral vision of a man whose dimension has no borders".

DISCUSIÓN

The educational projects of the centers under study consider one or other values that shape the profile of the person they seek to achieve.

1. Basic level public education center has the major presence of social values in the dimension of openness and relationship with others. The participation of the student body in the different social spaces is considered significant (Krumrei-Mancuso, 2017). This coincides with the research by Barni et al. (2017) and García et al. (2018). On the other hand, the high presence of intellectual values that make up the animal dimension of emotional intelligence declares the importance of academic training of excellence, and the development of critical thinking in the different circumstances in which they live, in line with the studies of Cívico-Ariza et al. (2019) and Colomo and Garbada (2021). The care of the body and mental health is not important for this educational community, this does not coincide with the study of González-Gijón et al., (2020). The moral values that make up the dimension of being singular and free in their decisions are the most advantaged, however, this category is of medium importance for the educational center, a fact that does not coincide with the result of other research (González-Gijón et al., 2020). The individual values appear in the text focused on identity

development (Cívico-Ariza et al., 2021; De la Torre-Sierra & Guichot-Reina, 2022). Spatial and temporal values appear with the lowest frequency. People shape their existence in time and space.

2. In Public education center middle schools, social values in the dimension of openness and relationship with others, reach the highest axiological load. The aim is to form citizens committed to the social work (Krumrei-Mancuso, 2017), coincides with Barton's study, (2023). In the uniqueness dimension, the preponderance presence of moral values, focuses to appreciate justice, solidarity, autonomy and responsibility, as part of a dignified moral life, which coincides with the studies González-Gijón and Soriano (2017) and González-Gijón et al. (2020). Regarding individual values they point out the interest to educate in the development of one's own personal and social identity. (De la Torre-Sierra & Guichot-Reina, 2022). The majority presence of intellectual values, in the human being of animal nature the dimension of emotional intelligence narrates the intentionality of educating students in quality thinking (Cívico-Ariza et al., 2019). As for the affective values, fundamental for the personal happiness of individuals (González - Gijón, 2021), coinciding with the research of Abella et al. (2017). Spatial and temporal values, these categories aim to situate, here and now, the search for models of a person who responds to the educational challenges of today.

3. Subsidized technical professional center: Social values that are nested in the dimension of openness or relational nature. These aim to form people who are integrated into civil society in pursuit of the common good, coinciding with the research of García et al. (2018). Instrumental values drive professional development and dynamic values reinforce this claim. An educational center highly interested in training competent young people for the world of work, in contradiction with the studies of Cívico-Ariza et al. (2021) and González-Gijón et al. (2020). The dynamic values highlight the importance of the exercise of autonomy in the actions of everyday life (González-Gijón & Soriano, 2017). As for the dimension as a singular being and free in his or her decisions, individual and moral values stand out above the others aiming at forming people responsible for their existence and in the development of identity construction and function of the role that the student will perform in the world of work (Hanel et al., 2018). Intellectual values are the most prominent in the dimension of emotional intelligence animal which focuses on the development of creativity and innovation, coincides with the study conducted by Tillman (2020). Affective values are scarcely mentioned in the text. a fact that does not coincide with the research carried out by González-Gijón et al. (2021) Body values are not mentioned, this fact is contradictory to the work of Cívico-Ariza et al. (2021). Finally, spatial and temporal values are scarcely mentioned. Temporality and spatiality are the framework in which people's existence takes place.

4. Christian Religious Education Center. Basic - High School. Religious values appear most frequently, the center is Christian-oriented, in the dimension of an open or relational nature. This positive perception of faith coincides with the study of Rymarz and Cleary (2018). Social values have a high presence in the educational project. They aim at forming a person committed to his social environment in the exercise of citizenship, in the context of a religious worldview (Fowler & Dell, 2004). The significant presence of dynamic values, characterized by the capacity of human beings to make decisions freely to improve their condition as human beings Jam et al., (2018). The uniqueness of the person is marked by the majority presence of values, moral and individual. A dimension related to the development of moral personality and the configuration of identity, coincides with the studies of Cívico-Ariza et al. (2021) and Hanel et al., (2018). Intellectual values manifest a high percentage in the dimension of emotional intelligence that considers human beings in animal nature. It reflects the formation of the functional potentialities of the human being, coincides with the study of Colomo and Garbada (2021). The corporal values reveal the importance they attach at the center to the body and health, coincides with the research of Cívico-Ariza, et, al., (2021).

5. Catholic Religious Education Center Elementary- Middle School**.** In the dimension of openness and relationship with others, religious values appear significantly, in line with the study by Rymarz and Cleary, (2018). Social values appear as a function of the faith option a category related to the development of social awareness in students (Colomo & Garbada, 2021). Instrumental values are means to achieve ends. Their importance lies in the fact that they provide students with cultural tools to achieve their life project (López-García-Torres and Saneleuterio, 2019). The dimension Singular and free in their decisions, moral values contribute to prepare for the world of work and the exercise of citizenship in solidarity with the most deprived

(Cívico-Ariza et al., 2021) The individual values favor an integral construction of personal identity for the construction of a life project from the believers' perspective (De la Torre-Sierra & Guichot-Reina, 2022). The dynamic values point to students as protagonists of their life project to collaborate positively in the social context of which they are a part. The intellectual values, of the dimension of emotional intelligence, communicate the educational pretension of developing the student body's capacities to understand and interpret the information of the world that surrounds them to humanize it, coinciding with the study of Krumrei-Mancuso (2017). The scarce appearance linked to the care of the body reveals the indifference to training in the care of the physical and mental health of the students. This fact contradicts the study of González-Gijón et al., (2020).

6. Private secular-oriented center. The outstanding presence of intellectual values, nested in the animal dimension of emotional intelligence, declares the interest in training students in autonomous, critical and interdisciplinary thinking. Inspired by secular humanism, science and technology, coincides with the research of Colomo and Garbada (2021). The educational center does not give importance to bodily values, in contradiction with the study by González-Gijón et al., (2020). The dynamic values occupy the first place within the dimension of openness and relationship with others. This category points to an educational center interested in training its students to exercise the will to achieve the proposed goals, also reflected in the study of Hanel et al. (2018). As for the social values, they aim to train in social responsibility, in the context of a secular humanist worldview, agreement with the research of Krumrei-Mancuso (2017) and Barni et al. (2017). Instrumental values their importance lies in the fact that they provide students with cultural tools to achieve their life project (López-García-Torres & Saneleuterio, 2019). The dimension as a singular being and free in his decisions the individual and moral values appear in the analyzed text in a significant way. The predominance of individual values over the rest coincides with the research conducted by De la Torre-Sierra & Guichot-Reina (2022) and moral values aim at forming people capable of reflecting and deciding in the face of the complexities of everyday life, coincides with the studies of Cívico-Ariza et al. (2021). The scarce appearance of aesthetic and liberating values is striking. These values are of little importance in the training given to students which does not coincide with the research of Barton (2023). Finally, the temporal and spatial values remind us that the person is built in the here and now, a claim of all humanism.

CONCLUSIONS

The high presence of social values in the texts analyzed declares the educational interest of the centers under study in forming citizens committed to the search for the common good. The high presence of intellectual values points to a formative process centered on the cognitive to acquire knowledge to analyze the environment and solve problems of daily life. The religious focus, present in two ideologies, presents the pretension of educating people in the Christian and Catholic faith as the foundation of individual and community existence. The development of a worthy moral life is a relevant concern in the formation of students, especially, in the exercise of ethical discernment in the individual and work environment. On the other hand, educational intentionality is manifest in the acquisition of competencies for the management of material and human resources in different daily tasks.

The development of personal identity is significant for the establishments under study. This educational action is carried out through the delivery of knowledge and skills that facilitate the construction of a life project. This process is socialized from a secular humanist approach and a religious perspective.

There is little concern for training in the bodily, affective, aesthetic, and ecological values of the different educational centers. These categories, which are fundamental in the configuration of personal identity and the relationship with others, are considered of little relevance. There is little interest in educating students in the development of autonomy to make decisions in the different scenarios of daily life. The care of the body as a place where human beings live is not relevant for educational centers. Providing elements of judgment to consider the importance of caring for the environment is a work in progress. At present, training to value our environment at school is an ethical imperative. The development of the sense of beauty is postponed to the last preferences.

The set of values present in the educational projects presents a hierarchy of values that configure the profile of the person they intend to form, this depends on the educational intentionality of each center, the possibilities of socializing with the educational community (training strategies in values) and the given cultural context.

LIMITATIONS

First of all, the sample was not chosen randomly nor is it representative of all educational projects in the Maule region, Chile (most of the establishments serve urban students). Future studies should incorporate more diversified samples in terms of origin specifically, educational establishments for rural culture. Secondly, the incorporation of interviews with the different actors of the educational community would provide greater depth in the meaning of the findings. Thirdly, establishing comparisons between educational centers would make it possible to know more clearly the training needs of the student body. This would make it possible to respond quickly and effectively in the implementation of values education programs according to the social context of the needs of the Maule region.

RECOMMENDATIONS

As for recommendations, we consider it relevant to incorporate in the study the application of the Adapted Values Test to the teachers of the different schools in which the institutional educational projects were analyzed. In addition, it is important to increase the number of schools involved in the study.

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