

Dynamic formation of professional axiological culture in university students

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ABSTRACTS

The article "The dynamic formation of the professional axiological culture in university students", aims to develop theoretical and methodological considerations about the formation of the dynamic professional axiological culture of the university student, to achieve such purposes, theoretical and empirical methods such as interviews, surveys and scientific observation were used to collect information. As a result, methods and procedures of formative character that are used as a tool for the transformation of the university student are proposed, contributing to the formation of the new man with deep practical-scientific knowledge and adequate human values.

Keywords: Formative dynamics; Professional axiological culture; University context.

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Introduction

At present society is characterized by great crises and complex contradictions, which are evidenced in the crisis of human values with emphasis on the orientation of the conduct of human beings, expressed in the social conventions in which they debate on

the subject, to be able to correctly discern between good and evil, just and unjust, right and wrong.

These complex contradictions in human values that have a strong repercussion in the educational field, have diverse perspectives in their treatment from the culture's aspects, which from the interest of each science experiments proposals of approaches, conceptions, methods, tools, strategies and models for the solution of professional axiological problems, that lead to solve the complex contradictions in human values that have a strong repercussion in the educational field, have diverse perspectives in their treatment from the culture's aspects, which from the interest of each science experiments proposals of approaches, conceptions, methods, tools, strategies and models for the solution of professional axiological problems, that lead to solve the complex ethical contradictions, in the orientation of the conduct of individuals for better responsible and social practices.

In this case the educational sciences as part of the social sciences, offer a categorical system that favors the formation of the formative dynamics of the professional axiological culture of university students contributing to raise the professional performance of the same, enabling the formation of developmental conceptions of the world by the professional, which are based on the axiological-formative, philosophical, sociological, historical, economic, socio-political, ethical and aesthetic culture to understand and face the challenges of the future and in particular the solution to the professional problems of the new generations, around the development of technologies, which serve as a support for the achievement of social sovereignty.

The above-mentioned characteristics are manifested in the following problems revealed below:

It is insufficient in social sciences classes the use of motivational tools for the development of the formative dynamics of the professional axiological culture.

The majority of university students assume a reproductive level of knowledge of the sciences, which limits the development of skills that condition the learning of laws, principles and categories that govern the development of the formative dynamics of the professional axiological culture.

There are manifestations of social indiscipline, as an expression of the insufficient practical application of the formative contents in the university context.

These manifestations stated express inconsistencies in the teaching of social sciences to ensure the development of the formative dynamics of the professional axiological culture of university students.

In this sense, the objective of the article is aimed at offering theoretical and methodological tools that contribute to the development of the formative dynamics of the professional axiological culture in university students.

Development

In contemporary times, universities develop the training of students according to their professional profiles, which respond to the interests of state or private institutions that face complex ethical contradictions, conditioned by culture, values, behaviors and aspirations of individuals to contribute to solve the orientation of responsible and social behaviors of students.

Therefore, the relationship between professional axiological culture is based on the definition made by (Hart, 2001. p.207) "the initial essential core of culture is made up of three factors that constitute the most universal components of the cultural fact itself, among them are: language, including writing, ethical systems and systems of law".

According to the theorist, these constitute the first events of a cultural nature indispensable for human coexistence. This means that reason will triumph if it succeeds in developing in men the faculty of associating with others for purposes that respond to common material and spiritual interests, for which it is necessary to assume the dialectical relationship between social and individual wills.

The definition of culture provided by (Montoya, 2005) is assumed, in which he states that:

It is an integral and dynamic process of supranatural and intersubjective products, dialectically related, arising from the object and subject activities of man, expressed and extended as accumulated results, constant creations, projects and purposes, to satisfy the needs of the social subject, in a historically determined period of its contextual reality, which directly affect the process of preparation, formation and development of the personality in its socialization

and individualization and condition the advancement and progress of human activity.(p.13).

From this definition, the processes associated with culture have points of contact with the axiological ones as part of the valuative interpretation of the subject before such processes, from whose relationship a new quality emerges, the axiological culture based on conceptions worked from the naturalist, objectivist, subjectivist and sociologist problematic. These allow us to understand other complex and diverse perspectives of axiological culture as a scientific phenomenon.

As part of Montoya's research, (2020) axiological culture is analyzed in terms of the training of teachers, physicians and historians for professional development, where the relationships between social being and social conscience prevail. Which, from the perspective of cultural and educational ethics becomes a tool to promote the formation of certain moral and professional values through the university process.

On the other hand, Chacón (2017), gives treatment to the axiological culture of professionals, taking into account the ethical, axiological approach, which provides a more integrative vision on the place and role of morals and values in human beings in their training, as transversal elements of the training processes; however, it does not specify the political, legal and civic-citizen approach necessary in their preparation to develop their professional practice.

Other authors such as Pardo, Izquierdo, Silva, (2017) as the subject of their respective researches address the problem of axiological culture but from the perspective of axiological formation in the use of computerization and communication technologies, an issue that we take into account in the research when elaborating the conception of axiological culture, recognizing its dynamics in the role of computer media in the formation of the same.

The formation of the professional axiological culture, is a systematic process of reflection and research of the axiological foundations necessary for the interpretation of valuation standards and relations with the world, which determines the integral formation of professionals, both professional and social, with a political, axiological, legal, ethical, civic-citizen and humanistic approach, from the standards of conduct in given historical conditions, in correspondence with the social task and the mission of the professional (Pérez, 2021).

From these perspectives, the axiological culture develops at the same time in the process of development of culture itself, where the individual acquires the ability to

know himself and develop judgments, moral habits in the construction of personality. Thus, it is reflected that this phenomenon of professional axiological culture is complex, because from the scientific perspective it does not have its own definition that allows researchers to analyze and understand the influence it has on human behavior, which is possible on the basis of the development of the formative dynamics of the university process.

Taking into account the assumptions analyzed, the authors define the professional axiological culture as follows

The concrete social historical process that arises from the development of human activity that influences the formation of the personality in its socialization and individualization, where the intellectual resources of moral connotation, allow the argumentation and criticism of behavior, feelings, social conscience, norms, principles and values that regulate and serve as a platform for the socio-professional acting, which has thought and modes of action capable of transforming social reality.(Castañeda,2022, p.148).

From this point of view, it is conceived that the formation of the axiological culture is a process that is present in the formation of the professional, constituting a necessary challenge for the formation of a philosophical conception of the world, which is possible on the basis of the understanding and assumption of the contents provided by the social sciences, which provides the necessary tools for the transformation of the processes associated with nature, society and thought as a constituent part of the dynamics of social and human development.

From the point of view of the researchers Fuentes and Montoya, (2011), the formative dynamics of the university professional is associated with the movements that take place in the interactions between subjects; it is the spaces of construction of meanings and senses where they put into play their personal resources dialectically and develop, the modes of action, personality traits, attitudes, behaviors and values that help them to establish professional and social relationships.

In this sense, the formative dynamics of the university professional favors the explicit link with the experience of the subjects involved, with their culture, with their life, with their future profession. However, it is necessary for its functionality the relations between culture and axiological culture, with high personal motivation towards this process, which can be enhanced in the contents of the social sciences in a contextualized and meaningful way for the subjects.

In this sense, the contents of the social sciences enable the student to characterize the objective reality, to solve the problems inherent to that object, on a theoretical level and to integrate in a system, knowledge, skills and values, which complement each other at a social level, taking into account the dynamic interaction of the contents that make up the social sciences.

As part of the vision developed in the studies conducted by Banz, (2015), it is taken into account that the formative dynamics is an organized, planned and systematic process, which occurs in the university social context in its link with society. From this vision, the social character of the dynamics is rewarded in the perspective of university extension, recognizing the dynamizing role of the university in the citizen formation of the professional.

According to Pardo, (2020) the dynamics of the university professional training process requires theoretical assumptions based on a system of knowledge, skills and values that allow establishing the relationships between the axiological culture and society to ensure the individual and integral development of the student, in interrelation with other processes that lead to the orientation of responsible and social behaviors of students. Criterion with which we agree for the development of the professional axiological culture.

The formative dynamics of the university professional, favors the explicit link with the experience of the subjects involved, with their culture, with their life, with their future profession. However, it is necessary for its functionality to have a high personal motivation towards this process, which can be enhanced in the contents of the social sciences in a contextualized and meaningful way for the subjects.

The formation of the formative dynamics of the professional axiological culture in the university context enhances the student's ability to develop moral judgments and habits. Those that constitute paradigms of personality, where the complex character of social sciences and their validity for the analysis of social processes is recognized, particularly those related to ethics and professionalism to influence contemporary social development from the aspiration of collective action, the coherence between motives, interests and individual needs developed in the university context.

The university context is one of the most recurrent categories in educational research, different authors analyze it from different conceptions which tells us that it is a complex and diverse phenomenon, where the role of natural or environmental conditions for the

adequate development of the student's scientific and practical training in the different scenarios where it is developed is taken into account.

Authors such as Peñalvar and Leyva, (2019) approach this problematic of the university context in relation to the interculturality of professionals, where the cultural elements of each individual in the initial training process are taken into account, where the context plays a transcendent role in the development of professional capacities of students, definitions that focus the problematic of the context in a partialized way since they do not reveal other aspects of generalizing character where it includes all the components that are part of it.

In this sense, the university context is defined as one of the generalizing mass media that the university has, where the teaching, scientific and community processes are materialized taking into account the peculiarities of psychological, philosophical and sociological character in which the students develop their professional training and contribute to the formation of the formative dynamics of the axiological professional culture of university students.

Results

The methodological theoretical tools from the conceptual point of view are defined as steps to be followed to direct the development of a scientific, educational or labor process, which can be energized by methods and procedures of different nature that help to improve the objective reality where it is applied (Granados, 2020, p.504).

In this sense, the method according to (Parada, 2007,) is conceptualized as

The path, the way, the systematic actions and the gradual proceeding or a series of steps or actions that are logically structured; this can be selected to execute different actions in the achievement of an objective". In addition, it makes it possible to organize and dynamize the content; it gives movement and dynamics to the formative process that summarizes the relationship between the scientific, affective-cognitive and social aspects of the subjects involved in this process (p.75).

From this logic, it is considered to propose a system of formative methods that help the development of the formative dynamics of the professional axiological culture, which are based on the scientific assumptions provided by the philosophical, sociological, psychological, ethical-axiological and educational sciences.

In this sense, the formative method of inquiry updating constitutes one of the ways to achieve the formative dynamics of the professional axiological culture. Through the

search for scientific information that can be useful for the cognitive formative development of the professional, it allows the design of strategies that favor the student's awareness of habits that contribute to the formation of educational potentialities, as an articulating element of professional development.

This is developed through two specific functions that constitute an inseparable part of it. One of them is the socio-axiological understanding, which consists of the activity of valuation of the role developed by the students through the roles assumed in the different professional contexts where they develop. Another function is the socio-axiological reflexive, which consists in the capacity of the future professional to reflect on his performance in the context where he has a position of power. The one that contributes from the reflexive to the practical theoretical development of the formative social processes of which he is part and transforms as a professional.

Another of the formative methods proposed is the inquiry intervention, which constitutes a practical tool, which from the skills of logical thinking, such as: defining, characterizing, comparing and analyzing, promotes actions for individual and group transformation of the subject. It allows acting on the problems that develop in the professional context where university students are trained, which presupposes depth in the processes associated with the development of the formative dynamics of the professional axiological culture from the new educational and professional scenarios.

The referred method favors offering alternative answers to the problems offered in the context in which the professionals are inserted, which presupposes depth in the processes associated with the formative dynamics of the professional axiological culture from the new educational and professional scenarios that the student will face in the exercise of his work, which must be revealed as a process of transformation in correspondence with the socio-labor level to which the students will be linked; with an active participation from a creative perspective, in the processes of which the professional is part of.

The formative methods of inquiry updating and inquiry intervention constitute a dialectical pair, which are nourished by the philosophical, sociological, economic and socio-political knowledge provided by the social sciences, whose usefulness lies in the theoretical study and practical application of scientific knowledge by the future professional, which contribute to the development of the formative dynamics of the professional axiological culture. These methods are supported for their development in

procedures of formative character that dynamize the professional formation in the university context.

Among the procedures we find the socio-historical dialogue, the socio-labor dialogue, experiential labor and axiological reflective as part of the aforementioned methods, these procedures in a general sense allow the development of scientific logic in the analysis made by professionals as part of the formative dynamics of the professional axiological culture in the university context (Castañeda, 2022, p.39).

The socio-historical dialogue as a procedure of the inquiry updating method through individual and collective reflection uses reasoning, argumentation, criticism and polemic. It promotes discussion as a tool for the development of the formative dynamics of the axiological culture acquired by the professional, which will allow him to transform the scientific knowledge learned during his training, taking into account the contributions of the social sciences, where the guidelines for the understanding and transformation of contemporary social-historical development are established.

The socio-labor dialogue procedure as an articulating component of the inquiry intervention method helps the functions that a future professional must develop, where he/she develops creative activities for the search of novel solutions and the use of personal criteria in situations of dilemmas and moral conflicts related to the formative dynamics of the professional axiological culture.

On the other hand, the socio-labor dialogue procedure as an articulating component of the inquiry intervention method, helps the functions that a future professional should develop, where he/she develops creative activities for the search of novel solutions and the use of personal criteria in situations of dilemmas and moral conflicts related to the professional axiological culture and its formative dynamics.

Other articulating procedures of the methods are the work experience and axiological reflective, whose purpose is aimed at promoting self-knowledge and self-education aimed at favoring the self-training of students from the work experiences acquired in their professional performance, in order to reflect on the usefulness of the experiences for the volitional reflective formation of their personality as professionals.

These methods and procedures approached above were developed from methodological procedures, which in their interior are dynamized by a system of recommendations of the same nature, which will allow us to understand from the practical point of view how the formative dynamics of the student's professional axiological culture develops in the formative context.

Methodological procedures are defined as a tool for the study of an object, which implies that it is linked to the process for the elaboration of scientific knowledge, it is considered as a philosophical study of methods for the application of the principles of the conception of the world to the process of knowledge in function of the transformation of reality (Bermudez and Rodriguez, 1996, p.32-33).

They are developed from three essential moments, diagnosis and planning, execution and evaluation, which are developed from a system of workshops that are aimed at the development of the student's professional performance in the formative contexts where he/she is trained, becoming a theoretical and practical tool for the development of formative potentialities that contribute to the development of the formative dynamics of the professional axiological culture in its different configurations.

From this theoretical and methodological vision of the implementation of such procedures, the authors consider it pertinent to make recommendations derived from the results of the formative workshops for the development of the formative dynamics of the students' professional axiological culture:

Allow students to express their personal and professional experiences related to work situations or something that they consider unfair that they do not know how to solve, the discussion of problems that propitiate to give solution to the professional needs existing in the contexts where the student develops his professional axiological culture should be stimulated.

To promote in an objective way that students participate in the elaboration of institutional projects and in the elaboration of rules of coexistence in order to make them participate in the need for practical transformation of the institutions where they are inserted as professionals and develop their professional axiological culture through the tools provided by the social sciences.

To achieve these purposes, empirical methods and techniques were used. The population was 160 students, 30 graduates in exercise and 40 teachers. A sample of 70 students from the 1st to 3rd years of the careers Bachelor in Biology, Bachelor in Chemistry, Bachelor in Pharmaceutical Sciences and Bachelor in Psychology and 12 graduates in exercise, in addition to 13 teachers who teach different subjects such as philosophy, political economy and political theory at the University of Oriente, Santiago de Cuba, Cuba.

From the above, the usefulness of methods such as the analysis-synthesis for the identification of the problematic situation and in the bibliographic review, as well as in

the processing of the data collected when applying the empirical methods, can be deduced. The historical-logical and ascent from the abstract to the concrete are used throughout the research process, essentially in the development of the formative dynamics of the axiological professional culture of university students.

Induction and deduction were used in the processing of the instruments applied or to infer particular aspects of general situations. The dialectical hermeneutic applied as part of the whole theoretical-practical argumentation.

The descriptive percentage method for the quantitative processing of the data obtained in the evaluative, the analysis of these and the elaboration of illustrative graphs.

The instruments applied made it possible to obtain the necessary elements in terms of the rationale. The application of the observation guide (scientific) to 20 teaching activities made it possible to record the level of motivation in the Social Sciences classes (Philosophy and Political Theory subjects). This is insufficient due to the approach of the contents to the reality of the professional profile; there is little interest in topics related to power and its dimensions, political system, State and Civil Society, socialization - political culture.

On the other hand, in the interviews applied, university students (Bachelor's Degree in Biology, Chemistry, Pharmaceutical Sciences and Psychology) only refer in an isolated way to values and the fulfillment of what is established in the exercise of their professions. The understanding and application of social science conceptions of morality as a complex social phenomenon is unknown together with the impact it has on the formative dynamics of their professional axiological culture.

The results of the survey emphasize that students of 1st and 3rd years (Bachelor's Degree in Biology, Chemistry, Pharmaceutical Sciences and Psychology) consider that the level of knowledge of social sciences in the subject (Philosophy and Political Theory) is far from the social object of their profession, since they are not able to see the usefulness of this for their development as future professionals and as a constituent part of their formative dynamics of the professional axiological culture.

The opinions of the university students selected as sample coming from the first three years of the careers (Bachelor's Degree in Biology, Chemistry, Pharmaceutical Sciences and Psychology), recognize the complex character of the Social Sciences, they refer not to understand it, so they are not able to see the tools provided by it for the enrichment of the formative dynamics of the professional axiological culture for their professions.

Conclusions

The analysis made of the theoretical references means the need for a resizing of the professional axiological culture and its formative dynamics in the university context in function of the improvement of the student's performance during the process of formation as a professional.

The formation of the formative dynamics constitutes a theoretical problem in any of the subsystems of education since it requires a system of systematized educational influences, organized and directed to this end, a professionalized staff to carry out the process as well as a set of actions and specific methods.

The professional axiological culture is a necessity for all students, which is realized in the context of the training of the professional, it is concretized from methods and procedures of formative character that help to improve the training of the student, which is of great importance for the development of the professional axiological culture.