

Development of moral values in young people for the strengthening of indigenous peoples.

Dr. Martha Marcela Rodríguez Alanis.¹

Abstract

Bioethics education of young people within multiculturalism and globalization requires the application of moral competencies that let them strengthening values from the differences of indigenous peoples to identify the identity and historical component as part of auto-recognizing. The spirituality, philosophy and environmental protection the ethnic peoples have contributed to the sustainability and preservation of cultural roots.

The purpose was the recognize the elements that build relationships in young people, from the differences framed in theories of human needs described by Doyal and Gough, providing universalisable objectives, the political theory of Hannah Arendt introducing from private space to public space young people and the theory of Maslow's social needs which leads to recognize two important points for moral development, self-realization as the source of the right to difference and acceptance social as ethnic awareness, empathy and tolerance for the differences. It was concluded that through the recognition of social needs and socialization of formal and informal bioethics education, built within the differences, provide valuable elements in the construction of the moral experience of the young with values that strengthen to the indigenous peoples.

Key words: moral values , young, indigenous.

Resumen

La educación bioética de los jóvenes dentro de la interculturalidad y globalización requiere la aplicación de competencias morales que le permitan dentro de las diferencias el fortalecimiento de valores de los pueblos indígenas al identificar la identidad y el componente histórico como parte del, auto-reconociendo de la espiritualidad, la filosofía y protección al medio ambiente que los pueblos étnicos han aportado a la sustentabilidad y preservación de las raíces culturales.

El propósito es reconocer los elementos que construyen relaciones desde las diferencias en los jóvenes, enmarcados en las teorías: de las necesidades humanas descritas por Doyal y Gough, aportando objetivos universalizables, La teoría política de Hannah Arendt introduce al joven desde el espacio privado al

¹Rodriguez A.M. General Director, Institute for Investigation of Bioethics, Monterrey, Mexico; Visiting Professor in Bioethics and Dermatology, AUSN). Ninth International Youth Peace Ambassador Training Workshop (YPA9) 2014.

espacio público y la teoría de las necesidades sociales de Maslow la cual lleva a reconocer dos puntos importantes para el desarrollo moral, la autoafirmación como origen del derecho a la diferencia y la aceptación social como la conciencia étnica, la empatía y la tolerancia a la diferencia.

Se concluye que a través del reconocimiento de las necesidades sociales y de la socialización de la educación bioética formal e informal, construida dentro de las diferencias, se aportan elementos valiosos en la construcción de la experiencia moral del joven con valores que van a fortalecer a los pueblos indígenas.

Palabras claves: valores morales, jóvenes, indígenas.

Introduction

This challenge entails the events that occurred in Mexico and the world ranging from natural disasters, poverty, social protests, insecurity, epidemics and environmental crises; on the other hand including the advances and manipulations of the science in the last century. It remains surprising scientific growth with gains, and the different way of teaching required by young people. This makes even more important the work of the education of bioethics in the development and application of values for the confrontation that will have to seek the protection of living beings, the environment and the restitution of damage within the human rights and national and international statements.

Kant points out that: "*man is educated only by other human beings which, in turn, have also been educated*". To Kant is "*wonderful to imagine that human nature is going to develop more and better through education*", and that "*it is possible to comply in accordance with what is human*". That is why education must be planned according to a "cosmopolitan" orientation, and has to be applied for "the good of the world"²

Promote the recognition of the values, will take them to identify the historical component of indigenous values, as a starting point in the construction and sustainability of the future in relation to spirituality, conservation of water and the environment; In addition the various ethnic groups constitute the roots, identity and philosophy of the culture of each people, today consisting in vulnerable groups its minority and inability to claim the rights that are theirs.

Given the history as the cognitive-evolutive theory of moral development described by Jean Piaget, who present two aspects of moral reasoning to formulate his theory "respect for the rules and the idea of Justice of children" ; the attributes of influence on the youth moral judgment goes parallel with logical thinking and the

² 2001. Perspectives: quarterly review of comparative education (Paris. UNESCO: International Bureau of education), vol. XXIII, no. 3/4, 1993, pp. 837-854

ability to consider the socio-moral others perspective (Kohlberg). The moral reasoning seems to evolve and progressively more complicated throughout the teenage years and into adulthood. Moral judgment is based on principles that will constitute the personality, the adoption of roles and the judgment.³

The existence of differences in vulnerable groups such as immigrants, ethnic, gender, children, older adults or other members of the community, lead the young people to adopt social values of inclusion, respect for personal identity, equality, inclusion and tolerance needed to achieve their multiculturalism within the micro-morality and macro-morality described by Rest, where the micro-morality refers to the face to face relationship between individuals in everyday life and the macro-morality as the shape and structure of the society, institutions and laws⁴

In the social needs that identifies the young, become important risk conditions which bring into play the principles of subsidiarity, justice, equity, non-maleficence and responsibility. Losing them would enlarge the social needs of the same. The definition of risk from the sociological point of view, refers to the role of threats to livelihoods and social structures that people conceive as a feeling of danger, may be related to the socio-cultural identity and moral values, socio-economic relations or associated with the misuse of technology (genetic discrimination, eugenics, etc.), or the negative impact on health or the environment.

The use of digital media put the youngsters - either as native and digital immigrant⁵ to confront new moral debates transformed by technological innovation and the interconnection of technology with society, opening dialogues on the rational use of them by the iniquity generated in ethnic groups or not ethnic who have access to the basic rights such as light, water and food.

The concept of native digital refers to those young people who were born after the 90's, and the digital immigrant that by necessity we have adopted digital media,⁵ which opens a gap between teacher and student today. This phenomenon has generated *social inbreeding* constituted by the attitude of rejection of the incorporation of non-members the group of networks social or institutional being a factor of discrimination and iniquity.

³ Bonilla A. (2005). *Comparative analysis of five theories of moral development*. Javeriana University, Faculty of Psychology. p.93

Pérez - Delgado e. (1991), *the psychology of moral development*, Siglo veintiuno Editores, S.A. García-Ros Spain, e. Pérez-Delgado. *The cognitive psychology of moral development: Jean Piaget to Kohlberg Lawrence* Cap.4, pag.64

⁴ Rest J. 1999. *DIT2: Devising and Testing a Revised Instrument of Moral Judgment*. *Journal of Educational Psychology*, Vol.91.No.4, 644-659. University Minnesota

⁵ M. Prensky (2001) *Digital natives, digital immigrants*. *On the Horizon* (MCB University Press, Vol. 9 No. 5, October 2001) ©

Tealdi proposes that the association between bioethics and human rights corresponds to a new order moral⁶.

In the pyramid described by Maslow, the needs are hierarchical and staggered so that when an order needs are covered, it is when they begin to feel the needs of the higher-order.



In the theory of needs human Doyal and Gough, says that needs are conceived as *universalizable*, not as motivations and impulses objectives; whereas ethical, economic, ecological and political on practical measurement of the satisfaction and the policies that should be developed to achieve this⁷. Values education should start from the concept of globalization as it was described by Doyal with regard to social needs and ethics of minima and maxima -as described Adela Cortina- constituting itself into a citizen ethic⁸.

Political theory of Hannah Arendt defends the concept of pluralism, freedom and political equality among people. The idea of theorizing is based on the idea of being expanded (*enlarged self*)⁹, the person must be able to understand what it feels or thinks another citizen, opening the concept of construction of the public space in the education of young people.

⁶ Tealdi, j. (2004) Latin American bioethics and the new moral order. *Bioethics strategy of domination for Latin America?* edited by Pfeiffer.ed.suarez.mar ML of silver, Argentina: 86-98

⁷ Doyal, I. and Gough, i. (1994). Theory of human needs. Icaria-FUHEM. Madrid. translation of José Antonio Moyano and Alejandro Colás - 1 {487} ed. Barcelona: ICARIA: FUHEM, D.L. 406 p.

⁸ Cortina A. (2000) *Ética. Valores minimum of civic ethics*. Edit.Santillana.Madrid.

⁹ Roiz J. (2002) Theory of Hannah Arendt. No. WP. 208, Institut de Ciències Polítiques i Socials. Barcelona

To develop values in young people that strengthen indigenous peoples and multiculturalism, it is necessary to build a relationship from the differences based on the following:

- **The social needs**

- 1- Self-realization: requires interaction with others. Is related to education and employment to provide benefits for a better way of life that leads young people to have **justice with personal identity**. This righteousness has two vertientes: purely personal, selfish, indifferent to others (especially) and another that is ethical and in which we identify with other (national or universal). Erikson (1946) describes the term identity. Includes psychological, sociological and establishes what we call as autonomy¹⁰ and self-identification, achieve equity as a **right to be different**.
- 2- Social acceptance: reference to ethnic consciousness (ethnic and non-ethnic), empathy, and the tolerance to the difference.
- 3- The need for self-esteem of the self-recognition: respect for the dignity recognized by oneself and the other, leading to the inclusion and the recognition of personal, social relevance and sense of group identity.
- 4- Security needs and protection: involves both conservation and human offspring.
- 5- Physiological needs: require resolving the basics (as air, water, food and reproduction), to maintain survival.

- **Socialization of the formal education, as well as informal.**

The second point which includes the development of social relations within the differences, corresponds to education both in the formal domain with all features within a mandatory, unplanned, informal education and education system in open systems, volunteers objectives unique, transmitted by parents, siblings, peers and media. The relation of both moral powers shown in the following table:

¹⁰Tugendhat E. (1993) Identity; personal, national. Justice and Human Rights. Acts College Collection. Publications. Univ.Barcelona pag.37-38

Socialization of education	Formal: Mandatory, voluntary, Educational system	Informal: open, volunteer, unplanned, unique goal. Parents, siblings, peers, media.
Competencies	Principles and values	Principles and values
Social and emotional	Promoting justice, common good, environmental protection Empathy: self rationality of emotions	Justice, common good, rationality of emotions, empathy, protection to environment.
Knowledge of good: values and character education, citizenship	Beneficence, non-maleficence Democratic values: identity, justice, solidarity, responsibility.	Beneficence, non-maleficence Democratic values: justice, solidarity, Responsibility
Critical Thinking socio-moral (knowledge, disposition, will)	Moral decisions and actions, respect for identity, cultural and diversity of opinions, wisdom, autonomy, private space to public space	Active citizen participation, media, voting, bills (laws)

Table: How the moral competencies are related . Rodríguez M (2014)
Berkowitz M.(2012).Navigating the Semantic Minefield of Promoting Moral Development.

The moral transformation of the young in education requires addressing moral skills in different areas:

- a- Social and emotional learning: young people lead the most times with moral sentiments ranging from rational to irrational emotions, the moral support to confront experiences within this context requires self-control of emotions motivate through rational reflection of moral sentiments.

Darwin in 1871 mentions the evolution of morality (moral sense) speaks of social instincts and ethical feelings, and agrees with Shaftesbury and Hume, mentioning that moral sense is an innate force linked to the sympathy that leads each person to act in favor of the other. It is necessary for the young to achieve a stable emotional relationship with at least one parent or a person closely. It must be accepted as a person, but at this stage it is not accepted in his personality.¹¹

- b- The competencies that generate the knowledge of good and evil, are based on values, character education and the formation of democratic values.

¹¹Casados M. (2009) On the dignity and principles, analysis of the Universal Declaration on Bioethics and y Humans Rights, UNESCO,Civitas,Thomson Reuters, Cap.3,pág 119-120

Diego Gracia tells us that the language of ethics are the values, based on facts, duties and the realization of them¹² and when he talks about interpersonal love described by Max Scheler as a value, where values are not loved, the subject of values is loved, and to be true there must be co-execution. Lain regarding the above, which adds coexecution always and necessarily takes the form of benevolence - will the good of another-and beneficence - doing good to another. By this pairing, the highest form of love which is the real important friendship in relationships arises, if preceded by justice and equity form this link citizenship¹³.

- c- The formation of the socio-moral critical thinking (requires: knowledge, readiness and willingness). Taking moral decisions and actions on respect for cultural identity and diversity of opinions; prudence, autonomy, going from the private to the public space. Thus, the young achieve active citizen participation in media, voting and bills (laws).

An alternative action in formal and informal education, would be the application of the theory of shared value in educational institutions and in the community, with the approach introduced Mark R. Kramer - first mentioned in the Harvard Business Review-in an article called "Strategy and Society: shows the link between competitive advantage and corporate social responsibility" in late 2010. This concept is taken up and justified in 2011 in an article by Michael E. Porter, entitled "Creating Value shared; redefining capitalism and the role of the organization in society"¹⁴

Another way could be the application of techniques: participatory methodology, media (social networks), working strategies and managing emotions in groups, relevance and self-management scenarios.

We can conclude that through the recognition of social needs and socialization of formal and informal education in bioethics, built within the differences; the moral experience of the young people is built, with values that strengthen indigenous peoples.

Youngsters display their important background, for the sustainability in its near future. The need for openness to the application of new approaches to facilitate the understanding of multiculturalism is denoted. Similarly, the youngsters must be encouraged in discovering the meaning of life, by giving a "because", to lead them to the "how". (Kant).

The experience acquired in the development of values focused on strengthening the inclusion of indigenous groups, will help youngsters -ethnic and non-ethnic- in

¹² Gracia D. Procedures ethical decisions Collection Medical Humanities, No.22.Ed.Tricastela, 2007 p.3

¹³ Grace D. (2011) The shadow of Pygmalion is elongated, Bulletin No. 08.Madrid.pag.6 Complutense Bioethics

¹⁴ Kramer M. (2010), "Strategy and Society: shows the link between competitive advantage and corporate social responsibility," Harvard Business Review .Porter E, (2011) "Creating Shared Value; redefining capitalism and the role of the organization in society. "

the use of moral judgment and tools that allow them to compete in a globalized and plural world.

Bibliography

- 1.-Perspectives (2001) Quarterly review of comparative education (Paris, UNESCO:International Bureau of Education), vol. XXIII, No. 3/4, 1993, p. 837-854
- 2.-Bonilla A. (2005) Comparison .Analysis five theories of moral development. Javeriana University School of Psicología.Pág.93
- 3.-Perez-Delgado E. (1991) The psychology of moral development, twenty-Century Spain Editores, SA García-Ros, E. Pérez-Delgado Cognitive psychology of moral development: Jean Piaget to Lawrence Kohlberg Chapter 4, p.64
- 4.-Rest J. (1999) .DIT2: Devising and Testing a Revised Instrument of Moral Judgment. Journal of Educational Psychology, Vol.91.No.4,644-659. University Minnesota.
- 5.-Premsky M. (2001) Digital natives, Digital Immigrants. On the Horizon (MCB University Press, Vol. 9 No. 5, October.
- 6.-Tealdi, J. (2004) The Latin American bioethics and the new moral order. Bioethics, strategy of domination for Latin America? edited by ML Pfeiffer. Ed Suárez. Mar de Plata, Argentina. 86-9
- 7.-Doyal and Gough L. I. (1994). Theory of human needs. Icaria-FUHEM. Madrid. Translation José Antonio Moyano and Alejandro Colas - 1 {487} Ed Barcelona. ICARIA: FUHEM, DL 406 p.
- 8.-Cortina A. (2000) Ethics, Minimum values of civic ethics. Edit. Santillana. Madrid.
- 9.-Roiz J. (2002) Theory of Hannah Arendt. No. WP. 208, Institut de Ciències Politiques Socials. Barcelona. p.
- 10.-Tugendhat E. (1993) Identity; personal, national. Justice and Human Rights. Acts College Collection. Publications. Univ. Barcelona pag.37-38
- 11.-Casados M. (2009) The dignity and principles, analysis of the Universal Declaration on Bioethics and Human Rights, UNESCO, Civitas, Thomson Reuters.Cap.3, pp 119-120
- 12.-Gracia D. (2007) Procedures for ethical decisions, Collection Medical Humanities, No.22.Ed.Tricastela, p.3
- 13.-Gracia D. (2011) The shadow of Pygmalion is elongated, Bulletin No. 08.Madrid Complutense Bioethics. p.6
- 14.-Kramer M. (2010), Strategies and society shows the link between competitive advantage and corporate social responsibility empresarial. Harvard . Porter Business Review E, (2011) Creating Shared Value; redefining capitalism and the role of the organization in the society.