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## Axiological Study of Educational Projects in Schools

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**Abstract.** Institutional educational projects are based on principles and values that schools adopt and which are reflected in the various aspects of their planning and pedagogical performance. The main objective of this study was to discover the values in the texts of the educational projects of schools in the Maule region, Chile, and to classify these into categories, according to a proposed axiological model of integral education. Axiology is the philosophical study of values. It includes questions about the nature and classification of values. The methodological research approach for our study is documentary, based on content analysis. In this research, an axiological study was carried out in **six institutional educational projects** through content analysis that contains the following sections: introduction and/or presentation of each educational project and the philosophical-curricular framework: vision, identity-mission, and objectives; and the students' profile. The results indicate a dominance of social values, followed by intellectual, dynamic, and religious values and, finally, moral, individual, and instrumental values. The scarce presence of bodily and ecological values and the almost null appearance of aesthetic values is highly significant. The formation of values is an intentional and necessary educational activity for the training of the students of 21st century society.

**Keywords:** content analysis; educational axiology; educational projects; values; values education

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## 1. Introduction

The literature presents various definitions of value. Values are "guiding principles in life" (Schwartz, 2012, p. 17). They are conceived as models that guide human thought and action (Cívico-Ariza et al., 2021), and are usually defined as "objectives that we aim to achieve, in different situations, as individuals and/or society" (Gervilla, 1997, p. 72). They are preferences that we choose, or principles that govern our decision-making (Colomo & Gabarda, 2021; Arthur et al., 2017; Schwartz & Bardi, 2001).

The main theoretical perspectives on values allow us to collect the different value options of individuals within their culture (Rokeach, 1973; Schwartz, 1992; Inglehart, 1989; Gouveia, 1998; Gervilla, 2010; Expósito & Marsollier, 2021). Values education is an inalienable imperative (Lovat, 2021; García-Vidal et al., 2018) and it can refer to different ways and approaches, moral teaching, and character development socialization processes, among others. In understanding education as a process of integral development of the human being, school teaching has the challenge of preparing students to face the complexities of future life (Bilsky et al., 2020; Lovat et al., 2011). In this sense, the school curriculum is the most influential sphere in the transmission of values. In the implementation of school planning processes, it is necessary to keep in mind a series of questions about , such as: What? What for? and How? of value education (Cívico-Ariza, et al., 2021; Gervilla 1997).

The values that are communicated in the educational processes are directly related to the activities in the classroom and this is essentially different in each establishment, according to its educational project and particularly, according to the profile of the teacher who is entrusted with a group of students and subject matter. Given this multiplicity, and in the interest of finding the common values that are expected to permeate the educational practices of the establishments in the Maule region, we have decided to carry out an axiological study of the institutional educational projects, which is the legal text that guides the curricular developments of each centre and teaching team. Undoubtedly, each educational practice communicates the values it deems appropriate, but nevertheless what happens in the classroom must be connected to the official educational project.

Values occupy a prominent place in the itinerary of education researchers and so many other spheres since they impact behaviour, attitudes, personal structures, the configuration of human relationships, and the relationship with the environment (Lovat, 2021; González-Gijón et al., 2021; Sagiv et al., 2017; Tran & Marginson, 2018; Díez-Gutiérrez, 2020; Nava-Preciado & Ureña-Pajarito, 2017). This study seeks to contribute to the value of the educational proposal by identifying the values in the texts of the institutional educational projects of schools in the region of Maule, Chile, where the students of the XXI century are trained. Therefore, the following objectives were formulated:

- 1) To analyse the values present in the texts of the educational projects' of the schools in the Maule region, Chile, according to an axiological model of integral education;
- 2) to determine the hierarchy of values in each institutional educational project;

3) to identify the axiological hierarchy established in the educational projects of all the educational centres involved in this study.

In connection with the above-mentioned objectives, the research questions of this study were: 1) What types of values are intended to be taught by the educational centres of the Maule region through their institutional educational projects? and 2) What axiological hierarchy emerges from the analysis of the educational projects of these educational centres?

Educational changes, which are necessary to adapt educational processes to the new scenarios of society, must be started with the expert analysis of official institutional documents that should be permeated by values. Thus, this study on the strengths and weaknesses of institutional educational documents, conducted through an in-depth analysis of these documents, is intended as a starting point.

## **2. Literature Review**

### **2.1 Values**

Values are general principles for which people strive in life (Schwartz, 1992). In this sense, Schwartz and Bilsky (1987) define them as "beliefs about states, or desirable final behaviours that transcend specific situations that guide the selection or evaluation of behaviour and events and are ordered according to their relative importance" (p. 551). As cognitive schemas, they constitute criteria that guide people as if they were guidelines for valuing themselves, others, and nature (Schwartz, 2012; Rokeach, 1973; Van Krieken, 2019). While all individuals may appreciate the same values in some way, individuals differ in the way they hierarchize some values over others (Rokeach, 1973). These differences in value priorities establish the choices people make. The more people support a certain value, the more likely they are to think and act according to that value (Schwartz & Bilsky, 1987; Rodríguez et al., 2017; Marušić-Jablanović, 2018).

### **2.2. Classification of values**

Rokeach (1973) specifies the term *value* as those guiding principles that people have about fundamental states and behaviours that go beyond concrete situations by way of criteria that order people's selection, evaluation, and action. It is a model of instrumental and terminal values that are classified hierarchically as per the axiological dimensions: moral, personal, social, and competence.

Schwartz et al. (2001) indicate that values are ends that attract, channel, and lead people's existence. Values account for the essential issues that societies must face to render adequate human performance, and the basic problems are ordered in the following manner: nature of human relations in individual-group situations, responsible behaviour-preservation of society, and caring for the relationship between human kind-nature-social spheres.

Inglehart's (1989) theory of values points out that culture is an organized network of attitudes, values, and behaviours dialogued and agreed upon by society, and transmitted from one generation to another. Inglehart identified the order of value priorities of different societies through the World Values Survey, which has twelve goals, organized into three groups of four items each. They are designed

to determine the materialistic and post-materialistic priorities of the respondents, in areas such as family, work, health, and subjective well-being. Gamage et al. (2021, p. 1) indicate, “values are the fundamental beliefs, behaviours, and attitudes that have been approved and accepted as what is good by society for a long time” (p. 1). Finally, the axiological model of integral education of Gervilla (2008) conceives the person from the following dimensions: a) emotional intelligence animal; b) being singular and free in their decisions; c) openness or relational nature of humans; and d) the dimension in time and space. These dimensions generate fifteen categories of values that were used as a system of categories in the empirical work of the study:

1. Body values: These are the set of desired and/or desirable qualities related to the body or living matter of the person. In a general sense, they refer to physical, health, food, rest, sport, healthy life, and physical development. In the educational field, body values are considered to be those referring to content, process, or result.

2. Intellectual values: They refer to the rational nature of men such as knowing how to read, reflect, and criticize along with the optimization and development of qualities, aptitudes, and intellectual capacities.

3. Affective values are content that affects our psychic reactions of pleasure, that is to say, the states of emotion, feeling, or passion. They point out the affections and emotions of the person: love, affection, sensitivity, joy, simplicity, friendship, naturalness, trust, and feeling welcome. In the educational field, in general, they are affective values: a welcoming climate in the classroom, a friendly atmosphere, closeness, a simple atmosphere conducive to learning.

4. Individual values: They are the set of values that mainly refer to the singular, intimate, and unique aspects of the person, in terms of content and procedure. Individual values are conscience, intimacy, individuality, freedom, identity, and experience. In education, this translates to personalized teaching, individualized education, development of the originality of each student, welcoming diversity, and personal style.

5. Liberating values: They refer to the set of values related to the possibility of choice in the face of diversity without any external or internal subjection. In this category, we include autonomy, self-esteem, self-determination, self-regulation, freedom, and free choice.

6. Aesthetic values: A distinction is made between those that are desired or desirable because of their beauty in any of their manifestations in nature, people, or art: literature, music, painting, sculpture, and more. In this category, we include beauty, art, literature, music, painting, and sculpture.

7. Moral values: Moral values are considered to articulate the ethical estimation of the goodness or malice of human actions. In their educational facet, they are developed through moral education, ethics, and morality. In this category, we include justice, respect, responsibility, dignity, truth, tolerance, and honesty.

8. Social values. They are those that affect the interactions that the individual has with society, and in personal and institutional relationships, both in their content, procedure, or purpose. In this category, we include family, laws, society, party, human relations, politics, and friendship.

9. Ecological values. They are those that relate the human being with the knowledge, care, or enjoyment of the environment. In its educational facet, it

refers to order and cleanliness in the classroom, to activities in nature. In this category, we include mountains, beaches, rivers, nature, and gardens.

10. Instrumental values. Instrumental values are those that bring benefits such as medicines, cars, housing, clothing, computers, etc. In education, it refers to coexistence regulations, evaluation regulations, teaching evaluation guidelines, curricular projects, etc. In this category, we include housing, work, evaluation, and technology.

11. Dynamic values: These values refer to movement, action, exercise, directing, managing, functioning, influencing, improving, and organizing.

12. Religious values. They are those that allude directly to the ultimate meaning of life, beyond the immanent existential dimension itself, or to the institutions, actions, or persons related to the religious: God, faith, prayer, the church, pastoral activity, devotion, spirituality, the parish, the saints.

13. Spatial values are those that refer to the place as something positive and desirable for the better development of human life, such as physical space, environment, and classroom, and in this study, it refers to the seventh region, the province of Talca, and Chile.

14. Temporal values point to time as a value, that is, to duration (before, now, after) related to some good that pleases us: days, years, the now, the moment, the continuous, punctuality, age, time of dialogue between lovers, time to sleep, time to listen to a musical performance.

15. Globalizing values. Globalizing values are those concepts that are so broad that it is not possible to include them in a single category because they include attributes of more than one category.

### **2.3. Education in values**

Education is always associated with values as they are inseparable from any educational endeavour. Education is inescapably value-based (Lovat, 2021), since it is a good to the extent that it facilitates the development of the person. Educating is not something neutral, since it teaches how to live. In this process, knowledge, experiences, beliefs, and convictions are delivered. Education is that task that refers to the cultivation of the potentialities of human beings to achieve their integral development and driving values and guide the actions of people in this inexhaustible striving for excellence.

Educational institutions must manage their resources to favour the learning of certain values (Jiménez & Sanz, 2015) through methods, strategies, and techniques to create meaningful experiences for students in areas such as moral development, character formation, relationships with peers, and dimensions related to the environment (Lovat, 2017).

Values education is the need to include personal and social values in the school environment (Lovat, 2017). Arthur et al. (2017) point out that values education can be recognised in the modalities of values education, moral education, and character education. Peiró (2015) emphasizes that education in values implies fostering a critical spirit in students so that they develop actions according to solid criteria.

According to Páez (2016), axiological pedagogy needs a methodology to be carried out. In this sense, the literature exposes a traditional model in which the values recognized and communicated by the sociocultural environment are presented to students through specific content.

Values education promotes a pedagogy of good practices, which requires the creation of a positive environment by the members of the educational community for the achievement of academic, socio-emotional, and moral goals (Lovat, 2017) to positively impact the formative process.

#### **2.4. Educational project**

For a school to be effective in its educational purposes, it needs teachers trained for excellence in disciplinary and pedagogical knowledge (Reis Monteiro, 2015; Anijovich et al., 2021), together with an educational leadership that promotes dialogue, participation, and commitment to working collaboratively. In this sense, the Institutional Educational Project provides a corporate framework for the innovation of educational work, the implementation of quality learning, and the association of drives around shared purposes.

The Institutional Educational Project is defined as a plan for the administrative organization of the educational process, the management of teaching, and the achievement of the purposes proposed by the institution in relation to what is entrusted by the sociocultural context in which it is inserted. Villegas et al. (2017) describe it as a management tool for theoretical foundations and educational practice, and the relationship of the school with the community.

Thus, the institutional educational project is the document that declares the identity, purpose, principles, and values that the educational community of each school considers fundamental for the education of students (Flessa et al., 2018). The values that appear in the educational project underpin the formative task of the school (UNESCO, 2016), and their hierarchy gives us a glimpse of the axiological horizon in which it is intended to achieve a way of educating and a model of the human being. In this way, the educational community selects and implements a set of values to promote the integral formation of students in the personal and social sphere.

### **3. Methodology**

#### **3.1. Methodological approach and research design**

The methodological research approach for our study is documentary, based on content analysis (Bardin, 2002). This method has been used in different fields of knowledge providing information on varied aspects and phenomena of the social reality of educational research. Specifically, this study was developed using Gervilla's axiological content analysis (2008). The research procedure consisted of: Selection of schools, Reading the educational projects of these schools, Selection of the corpus including classification, and production of the final document in the sequence of Unit of analysis or meaning, Categorization, and codification, and Validation through expert judgment.

### 3.2. Sample: Description of the schools and contextualization

Six schools with their respective educational projects were selected. The selection was made intentionally to guarantee the conditions of the study (Creswell & Poth, 2016). In our case, the sample was heterogeneous, contemplating different educational levels, and training modalities located in various sociocultural contexts. The establishments are geographically located in the following urban sectors.

**Table 1: Composition of participating schools**

Location-neighbourhood	Educational Centre
Northcentral sector	Public primary education centre
Northcentral sector	Public secondary school
East sector -downtown	Subsidized technical-professional education centre
Southeast sector	Subsidized Christian religious education centre
Downtown	Subsidized centre of Catholic religious education
Southwest sector	Private, paid secular education centre

### 3.3. Data collection instrument

To determine the manifest values in the institutional educational projects, we used Gervilla's axiological content analysis (2008). This method is described as "a set of analysis techniques that systematically and objectively allows us to know in depth the values present in any universe, as well as their mode of presence" (Gervilla 2008, p. 59). The global conception of the human being, according to this model, revolves around four dimensions, which gave rise to fifteen categories. These are corporal, intellectual, affective, individual, liberating, moral, aesthetic, social, ecological, instrumental, dynamic, religious, spatial and temporal. In order to ensure that no significant value was left unclassified, a category was considered for the recording units with great semantic breadth, namely generalizing values.

### 3.4. Categorization y codification

This category system is a tool for quantifying and statistically analysing the values declared in the selected educational projects. The values had been recorded in each category using their appearance and repetition, thus making it possible to establish the axiological hierarchy of the documents. This process was carried out through the procedures of identification, coding, and classification of values. The instrument has been used in different studies related to values (Bedmar & Montero, 2012; Cívico-Ariza et al., 2021). In Table 2 we present the categories, as well as their respective codes.

**Table 2: Axiological model of integral education (Gervilla 2008)**

DIMENSIONS PERSON	CATEGORY VALUES
1. <i>Emotional Intelligence Animal</i>	
BODY	Corporal (C)
REASON	Intellectual (I)
AFFECTION	Affective (A)
2. <i>Singular &amp; free in their decisions</i>	
SINGULARITY	Individuals (IND)
	Liberating (L)

	Aesthetic (A)
	Moral (M)
<i>3. Open or relational in nature</i>	
OPEN	Social (S)
	Ecological (E)
	Instrumental (INS)
	Dynamic(D)
	Religious (R)
<i>4. In time and space</i>	
	Spatial (S)
	Temporal (T)
Generalizers (G)	

### 3.5. Delimitation of the corpus

In choosing the educational projects, delimitation of the corpus was carried out. The introduction and/or presentation of each educational project and the philosophical-curricular framework were selected. Educational projects that contained principles and values such as vision, identity mission, and objectives were considered. Other models included are distinguished by their principles, values, and beliefs. In addition, a description of the students' profiles was incorporated.

### 3.6. Unit of Analysis

The unit of analysis or meaning to be coded in the different categories comprised the phrases or words that alluded to or were related to a value, which according to Gervilla (2008), "is the search for nuclei or units of meaning, whose presence or absence indicates a value" (p. 61).

### 3.7. Validation of the category system.

The selected category system was validated through expert judgment to establish the adaptations required for our research. Five expert judges participated. The experts believed that the categories were applicable and satisfactory for measuring what they were intended to measure.

## 4. Results

Based on the information obtained, the data were analysed and presented through a descriptive analysis using statistical tools such as frequencies, percentages, and rankings. The classification and hierarchy of the different categories of values that appear in each educational project are presented.

### 4.1. Axiological analysis of each school's educational project

Table 3 shows the structure of the axiological foundations of the institutional educational projects, as well as the importance given to values.



**Table 3: Axiological load of the educational centres**

Values	Public primary education centre		Public secondary education		Subsidized technical-professional Education centre		Subsidized Christian religious Education centre		Subsidized centre of Catholic religious education		Private, paid secular education centre	
	F	%	F	%	F	%	F	%	F	%	F	%
<b>Body</b>	2	0.8%	5	1.2%	0	0.0%	26	4.1%	9	1.8%	2	0.7%
<b>Intellectual</b>	38	16.0%	53	12.7%	19	7.3%	100	15.8%	49	9.6%	38	13.9%
<b>Affective</b>	6	2.5%	23	5.5%	6	2.3%	13	2.1%	14	2.8%	20	7.3%
<b>Individuals</b>	18	7.6%	35	8.4%	31	11.9%	53	8.4%	46	9.1%	37	13.6%
<b>Liberating</b>	8	3.4%	10	2.4%	4	1.5%	19	3.0%	18	3.5%	7	2.6%
<b>Aesthetic</b>	0	0.0%	1	0.2%	0	0.0%	9	1.4%	1	0.2%	9	3.3%
<b>Moral</b>	18	7.6%	53	12.7%	27	10.4%	61	9.7%	36	7.1%	27	9.9%
<b>Social</b>	53	22.3%	72	17.2%	60	23.1%	59	9.3%	77	15.2%	32	11.7%
<b>Ecological</b>	2	0.8%	1	0.2%	2	0.8%	14	2.2%	3	0.6%	4	1.5%
<b>Instrumental</b>	15	6.3%	44	10.5%	41	15.8%	25	4.0%	46	9.1%	22	8.1%
<b>Dynamic</b>	45	18.9%	63	15.1%	30	11.5%	32	5.1%	61	12.0%	36	13.2%
<b>Religious</b>	1	0.4%	8	1.9%	1	0.4%	168	26.6%	99	19.5%	1	0.4%
<b>Spatial</b>	4	1.7%	13	3.1%	12	4.6%	9	1.4%	22	4.3%	6	2.2%
<b>Temporary</b>	10	4.2%	15	3.6%	6	2.3%	11	1.7%	1	0.2%	8	2.9%
<b>Generalizing</b>	18	7.6%	22	5.3%	21	8.1%	33	5.2%	26	5.1%	24	8.8%
<b>TOTAL</b>	238	100%	418	100%	260	100%	632	100%	508	100%	273	100%

Below, we present the axiological load of each educational centre.

1. Public primary education centre. According to the classification of values used, in the public primary education centre, in order of importance, social values stand out favourably (22.3%), followed by dynamic (18.9%) and intellectual (16.0%). At a lower level are individual, moral, and generalizing values (7.6%) respectively. These are followed by instrumental (6.3%), temporal (4.2%), liberating (3.4%), affective (2.5%), and spatial (1.7%) values. Below 1.0% are bodily, ecological, and religious values. Only aesthetic values are absent.

2. Public secondary school. The highest frequency in this ideology corresponds to social values (17%), followed by dynamic (15.1%), intellectual and moral values (12.7%), and instrumental values (10.5%). Individual (8.4%), affective (5.5%), and generalizing (5.3%) values were at an intermediate level. Temporal, spatial, religious, liberating and bodily values moved between 3.6% and 1.2%. Only aesthetic and ecological values were below 1%.

3. Subsidized technical-professional education centre. In this educational project, social values stood out as the most important (23.1%), followed by instrumental values (15.8%). At a second level were individual (11.9%), dynamic (11.5%), and moral (10.4%) values. At a lower level generalizers (8.1%) and intellectual (7.3%) values were found. The rest of the categories ranged from 4.6% to 0.4%, except for bodily and aesthetic, which were absent.

4. Subsidized Christian religious education centre. Religious (26.6%) and intellectual (15.8%) values were the most important in this educational project, followed by moral (9.7%), social (9.3%), and individual (8.4%) values. In the second group, generalizing (5.2%), dynamic (5.1%), corporal (4.1%), and instrumental (4.0%) values stood out. The rest of the categories ranged between 3.0% and 1.4%. Aesthetic and spatial values had the lowest frequencies respectively (1.4%).

5. Subsidized centre of Catholic religious education. Religious (19.5%), social (15.2%), and dynamic (12.0%) values were the most important for the educational project of this centre. These are followed by intellectual (9.6%), individual (9.1%), instrumental (9.1%), and moral (7.1%) values. At a lower level were generalizing (5.1%), spatial (4.3%), liberating (3.5%), affective (2.8%), and corporal (1.8%) values. Ecological, aesthetic, and temporal values were ranked below 1.0%.

6. Private, paid humanistic education centre. The most frequent values in this project were intellectual (13.9%), individual (13.6%), dynamic (12.3%), and social (11.7%) values. They were followed by moral (9.9%), generalizing (8.8%), instrumental (8.1%), and affective (7.3%) values. At another level the following ratings applied: aesthetic (3.3%), temporal (2.9%), liberating (2.6%), spatial (2.2%), and ecological (1.5%) values. The appearance of liberating (2.4%), spatial (2.1%), and ecological (1.2%) values is not significant. Bodily (0.7%) and religious (0.4%) values were ranked below 1.0%.

The hierarchy of values found in educational projects as a whole is presented below.

#### 4.2. Analysis of the axiological structure inserted in the educational projects as a whole

We know that values have value, but they are not all worth the same. There cannot be a universe of values that does not imply an axiological scale (Altarejos and Naval, 2011). The resulting axiological structure is as follows:

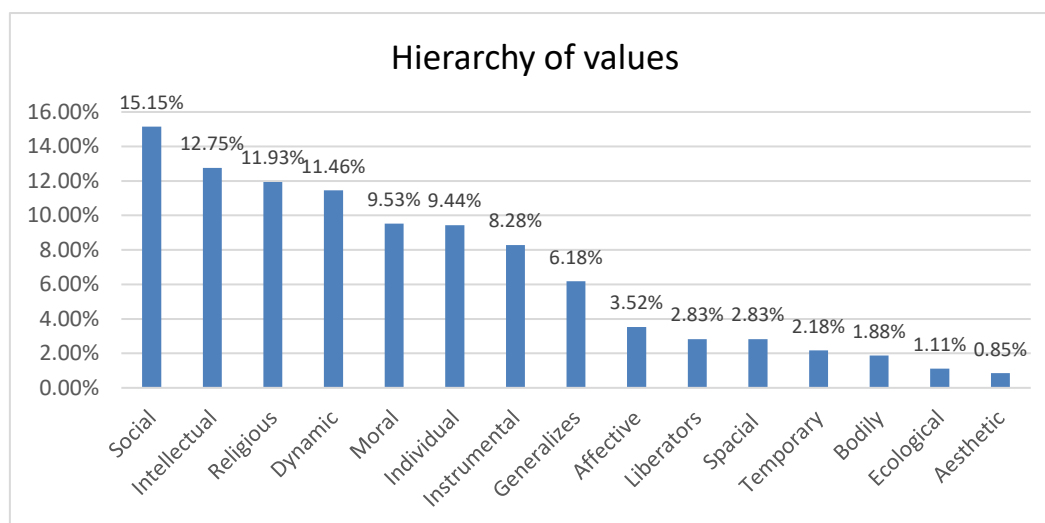


Figure 1. Hierarchy of values in the Educational Projects as a whole

The most important values are social values (15.15%), and their presence is significant. Intellectual values are less important (12.75%), followed by religious values (11.93%) and dynamic values (11.46%).

A second group for institutional educational projects is moral values (9.53%), individual (9.44%), instrumental (8.28%), and globalizing (6.18%), located in the central part of the graph.

As for the last group, our study shows that the most prominent are affective values (3.52%), followed by spatial and liberating values, respectively, with a lower presence (2.83%), followed by temporal values (2.18%). Finally, among the least considered are body values (1.88%) and ecological values (1.11%). Finally, aesthetic values represent the category with the lowest frequency (0.85%).

## 5. Discussion

In accordance with the results of our study, we have found that the approach of the institutional educational projects is embedded in the educational offer by one or the other values. Regarding public primary school, it has an axiological structure where the categories of social, dynamic, and intellectual values stand out. The preponderance of social values over the other categories concurred with the research conducted by Marušić-Jablanović (2018) and Ortega and Blanco (2017), constituting these values a fundamental component for citizen participation and the development of the common good (Schwartz, 2012). The absence of aesthetic values is in line with the study of Colomo and Garbada (2021), which draws attention to comprehensive education not being carried out in the student body, as mentioned by Lovat (2021). Education in aesthetic values is linked with the construction of a world centred on well-being. The category of bodily values contradicts the findings of Nava-Preciado and Ureña-Pajarito (2017), which point out the importance of physical and mental well-being. If we pay attention to the category of ecological values, it corresponds with the results of the study of Marušić-Jablanović (2018) where the preservation of the natural environment is not valued. Religious values are not part of the discourse of the educational community. In this sense, it is in line with the studies of Benedicto (2017) and López-Ruiz (2017), where religion is regarded as only a cultural category.

As for the public secondary school, the most prominent are social, dynamic, intellectual, and moral values. The importance of social values corresponds with the findings of Osler (2015), as they are central to developing an understanding of citizenship. The findings regarding dynamic values concur with the findings of Gervilla (1997), emphasizing the importance conferred on action and activity in the integral formation of the student body. The preference for intellectual values contrasts with the findings in the studies of González-Gijón et al. (2019) and Cívico et al. (2019). The importance of moral values coincides with findings of the studies of González-Gijón et al. (2019), Maaranen et al. (2019), and González-Anleo (2017). These values constitute essential elements for moral formation, social skills, and the care of human emotions - key aspects that schools must address at present. The scarce presence of bodily values in the educational ideology is worrying, since it is essential to educate the student body in the management of emotions and the search for psychological well-being. The reduced number of religious values declared in the educational project reflects the relative insignificance this centre attached to the formation of the religious as a human expression, an irreducible and original category in itself (Otto, 1936). This does not agree with the results of other research (Cívico-Ariza et al., 2020) in which religious values are deeply valued, constituting a fundamental for human development. In this regard values are representations of the culture in which they are expressed (García et al., 2018).

Focusing on the results obtained in the subsidized centre for professional technical education, we observed a clear preference for the category of social values. Here the focus was on the interactions that the individual has with society and personal and institutional relationships. The relevance of social values corresponds with the findings of Ortega and Blanco (2017), and Carrillo and Jurado (2017). For its part, the high occurrence of instrumental values stated in the institutional document highlights the interest in the benefits of economic goods. Drawing attention to the categories of values that are absent in the axiological hierarchy, we find the corporeal and the aesthetic. In relation to the category of aesthetic values, it is contradictory to the findings of the study by Allport et al. (1960), in which it is scored highest in the axiological hierarchy.

Due to the institutional characteristics of the subsidized centre of Christian religious education, it is necessary to highlight that the category of religious values is in the first position, with the highest frequency of appearance. This finding contradicts the finding of the study of Cívico-Ariza et al. (2020), in which religious values occupied the last position. For its part, the relevance of intellectual values expresses the importance attributed to the intellectual formation of students, which is congruent with the study of Krumrei-Mancuso (2017). Moral and affective values in this educational centre appeared somewhat underrated, which contradicts the findings of Alvarez and Rodriguez (2008). Likewise, the influence of the Christian educational model is embodied in the educational ideology to mould believers in the school environment - a fact that is in agreement with what was stated by Bowie and Revell (2018) who point out that what is experienced in the religious sphere radiates positively in the preference of values of the student body. Focusing on the value categories that have occupied the last positions in the axiological hierarchy, we find the aesthetic and the spatial. Regarding the category of aesthetic values, it is in contrast with the research of Gonzalez-Gijón et al. (2020) that maintains that in the aesthetic, development of activities linked to personal care, music, and films are fundamental for the integral development of the student body. Spatial values place us here, conferring the dimension of finitude to human existence.

As far as the subsidized Catholic religious education centre is concerned, it should be noted that religious values are in the first place in the axiological structure, identified in the institutional educational project. This finding does not agree with the results of other studies (Cívico-Ariza et al., 2020), in which religious values were not considered important. The approach to the religious sphere needs initial hopeful experiences. It is a process of personal and community reflection that allows each human being to choose from the realm of religious phenomena which is most meaningful to him or her (Otto, 1936; Benedicto, 2017; López-Ruiz, 2017). For their part, social values correspond with the findings of the study of Véliz et al. (2017), in terms of principles that illuminate the understanding and action of social reality. In terms of dynamic values, these coincide with the study of Marušij-Jablanović (2018) underlining the importance of autonomy to engage with people in their environment.

The importance assigned to intellectual, individual, instrumental, and moral values concurs with the research conducted by Gamage et al. (2021) and Lucena et al. (2011), after which it was concluded that educational policies on values, characterized by their moral, intellectual, social, emotional, individual and volitional dimensions, should be encouraged in schools to form reflective and critical citizens. In relation to globalizing, ecological, and aesthetic values in the ideology of this centre are scarce, contrasting with the findings of research by Marušić-Jablanović (2018), Beltrán et al. (2005) and Allport et al. (1960), which point out the need to train students in ecological awareness and in the sense of beauty.

Intellectual values occupy the first place of appearance in the educational project of the private educational centre. This is contradictory to the studies of Tran et al. (2018), González-Gijón et al. (2020), and Cívico-Ariza et al. (2019), in which intellectual values appeared to be indicated to a lesser degree and placed in the last positions of the hierarchy, even when knowledge is very important for life. Regarding the importance of individual values, the finding coincides with what was exposed in the study of Elexpuru et al. (2013), pointing out the option of fostering the process of building individual and personal identity. On the other hand, the scarce appearance of bodily values presents significant differences with the study of Nava-Preciado and Ureña-Pajarito (2017), since happiness and mental health are fundamental for the well-being of the person. The low importance assigned to bodily values reveals the neglect of the bodily dimension, even though one cannot exist without a body (López García-Torres, 2011).

The structure of the axiological hierarchy in the educational projects as a whole is presented as follows:

As we have seen in the presentation of the results, the analysed field gives a preferential place to social values in institutional educational projects. School education has the challenge of preparing students to face the profound and accelerated changes in everyday life; in socioeconomic structures and labour structures, family life, and the generality of social relations (Bandura, 1977; Véliz et al., 2017; Lovat et al., 2011). The enhancement of social values is in line with the findings in the study of Marušić-Jablanović (2018) which points out that schools are privileged settings for ethical practices that focus on the development of social values.

As for intellectual values, they are the second most frequently mentioned in the documents analysed. We note the priority declared by the centres given to the intellectual formation of the student body. This is similar to the result of the studies of González-Anleo (2017), Marušić-Jablanović (2018), and Rodríguez et al. (2019) that highlight the importance of knowledge in life - to cultivate one's ideas and creativity.

As the sample is composed of two centres with religious ideology, it should be noted that the category of religious values is placed third in the frequency. This contradicts the results of other research (López-Ruiz, 2017) in which religious values are not estimated. On the other hand, the other public and private

educational centres do not give importance to religious values, which is in line with the study of Álvarez (2007).

The dynamic values manifest a significant presence, similar to what was discovered in the study of Marušić-Jablanović (2018), which points out the relevance of autonomy in deciding on one's own actions (Schwartz & Bardi, 2001). The fundamental purpose of this type of value is independent action, choice, creation, and exploration (Bandura, 1977). Thus, the goal of quality education is to explore a wide range of training and school management strategies to address the multiple interests and capabilities of students and the different needs of society (Lovat et al., 2009; Véliz et al., 2017).

As for moral values, their appearance in all the texts analysed is significant. These values point to the desirability of forming good people and moral persons. The importance of leading a morally worthy existence makes sense (Miles & Vaisey, 2015). This is in agreement with the studies of González-Gijón et al. (2019), and Bilsky et al. (2020), signifying them with concepts such as duty, respect, responsibility, and attitude to follow rules.

Regarding the importance of individual values, we are facing a category related to identity and personality formation, a situation also analysed and coinciding with the study of Sagiv et al. (2017). Individual values are the values which an individual chooses and to which he/she commits him-/herself so that they influence his/her behaviour (Rokeach, 1973).

The category of instrumental values appears with a much lower rank of presence than the main categories (González-Gijón, 2020; Expósito & Marsollier 2021). This result does not correspond with the findings of the study by Álvarez and Rodríguez (2008) who place them in the first place since they are a group of values considered significantly by young people in their lives, as they harbour an interest in the practical and the economic spheres. It is worth mentioning instrumental values (Gervilla, 2000), which are related to resources, tools, or means that allow us to achieve other values. In the educational field, they are presented as resources for the development of teaching and learning processes, which is congruent with the findings of Carrillo and Jurado, (2017) and Cívico-Ariza et al. (2019).

The educational system should not neglect the fundamental role played by feelings and emotions in the development of individuals. However, the educational centres under study give little importance to affective values, a result that is similar to what the study found (López-García-Torres, 2011). Moreover, this value category in our study is contradictory to the findings found in the studies of Alvarez and Rodriguez (2008), who point out that affectivity is a uniquely human condition that brings happiness. This finding is significant since in the study of De Groot et al. (2023), it is noted that school environments that develop affective bonds achieve better learning. In the centres under study, it is a task to be achieved.

Liberating values show a low presence in educational ideologies, a situation similar to the findings of the study by Colomo and Gabarda (2021). Educating for autonomy means exercising the possibility of choice in the face of diversity without subjugation. These values are related to the possibility of choice in the face of diversity without subjugation (Gervilla, 2008). Educating for autonomy is to promote the edification of free human beings to decide for themselves and assume responsibility for the consequences of these choices (Núñez et al., 2015). In the establishments under study, this action is peripheral, which impoverishes the students' education.

About the corporal, the body is always linked to personal development. The body cannot be overlooked, since without it the existence of the human being is not possible (López-García-Torres, 2011).

The appearance of ecological values in the texts analysed is not significant. In the studies of Lacasse, (2016) and Uhl et al., (2016), people with caring attitudes toward the environment are noted prominently. The educational centres in our study do not train in ecological values. Nowadays educating about the care of nature and the environment is an ethical imperative.

The least indicated values were found concerning aesthetic values. This indicates a discrepancy with the study by Beltrán et al. (2005), which indicates that aesthetic values have the highest score, both in public and private centres. Since aesthetic values are not incorporated into educational projects, they limit the integral development of students (Gervilla 2010).

On the other hand, we found that spatial and temporal values appear in a lower proportion in all the centres participating in the research. The construction of the person takes place in time and space (Gervilla, 2008).

As for the globalizing values, they are also considered and are located in an intermediate section. In the texts, they are expressed through the use of terms such as quality of learning, quality training, and focused on values.

## **6. Conclusion**

The results show educational centres with an axiological structure that seek to educate in values linked to social relations, development of knowledge, humanization, religion, the transformation of reality, and, to a lesser extent, affective values, care for the environment and the human body in its physical and mental state, and are conditions favouring meaning of life and happiness. In addition, educational centres are characterized by promoting social coexistence concerning moral norms that promote the development of identity and the acquisition of knowledge. However, to a lesser extent, there is evidence of a lack of concern for bodily values, in the understanding that people depend on the body to carry out their daily activities, and be responsible for personal and affective well-being. On the other hand, the lack of concern for the development of the appreciation of beauty that gives meaning and joy to human life, that is to say, transcendence, indicates a mistake in the development of the integral education

of students. We cannot overlook the importance of religion in denominational educational centres and its null presence and lack of concern in public and private centres. The value structures of a group always determine the social activity of its members, as well as the educational systems adopted and implemented. The development of values has become the greatest challenge facing us in the field of education. Values education is now the subject of greater attention, as it ensures the preservation and continuity of societies.

### 6.1. Recommendations

In terms of recommendations based on this research, studies on values in institutional educational projects can be carried out using axiological content analysis to determine the educational centre's formative intentionality. Given the socio-economic and cultural diversity of the educational centres, added to the differences in their educational documents, an in-depth study on other relevant areas is recommended. This recommendation is based on the delivery of the value education leading not only to quality teaching but also allowing the integral development of the student body that will help strengthen the construction of a new society of the XXI century. To complement the study of the values, mixed-method research, which could provide the opinion of the participants of each educational community, is also recommended.

### 6.2. Limitations

One of the limitations of the study is that the sample consisted of a few educational centres, limiting the findings to a relative view of the values that are being delivered in the education of children. On the other hand, when selecting the research corpus, other areas of interest like Evaluation Regulations, Regulations for Order, Hygiene, and Safety, Coexistence at the School of the educational document have not been considered.

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### Conflict of Interest

The authors declare no conflict of interest.

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