

## The Formation in Values: Antecedent of Information of Sexual Content

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### Abstract

For the present investigation, an instrument was designed that contains 160 variables in which a population of 2360 students of the upper level was contemplated. The sample chosen probabilistically by strata in a random format consists of 360 students. We looked for ways to correlate the incidence of values training with young people aged 15-20 years and the information of sexual content that influences their behaviors, what values influence relationships to have consequences of unwanted pregnancies was investigated if, the Influence of the media with subliminal messages, influences sexual behavior. The work shows the interpretation of research results, with respect (a value of greater relevance that is encouraged at home). The correlation hypothesis indicates that H 1 to greater respect less number of pregnancies, H 3 to greater decency there is a decrease in pregnancies, likewise the hypothesis of religion was analyzed, and it is observed that the Mormon and Christian religion conjugate to the value of humility.

**Keywords:** Values, Sexuality, Religion, Culture.

### Introduction

The values:

GENERAL OBJECTIVE : Know, if the training received in the home, before the information of sexual content, is related to the sexuality behavior of the young people of 16 -20 years.

Specific Objectives :

- 1.- To know if the programming of the mass media, would be cause of incidence in the behavior that the young people of 16 -20 years assume in their sexual life, as well as in other scopes.
- 2.- Know if the education is a factor of influence in the comport of the young people of 16 -20 years.
- 3.- Look for the relationship that exists between values and culture as a factor that affects the sexual behavior of young people from 16 to 20 years old.
- 4.- Detecting if the way in which sexual information is received is a reason for subsequent behavior by young people aged 16 to 20 years.
- 5.- To identify the causes of pregnancies in young people from 16 to 20 years old, as well as to know what it means to be parents.

The issue of values involves and concerns all sectors of the population, since they are considered to be those that people express in their behavior. Today, due to the violence that is detected worldwide, value programs are implemented in the education plan at the national level, likewise, advertising campaigns are carried out by various means of information on the same, although it is a very complex issue due to that what for some people is a value for others is not, and this is due to the type of culture that each person lives according to their modus vivendi.

If we consider that the values are fostered in the family and that it suffers a social decomposition which sometimes is reflected in attitudes and behaviors that are considered negative since in this the norms and rules are governed by which a society is governed.

Within the Integral Reform for basic education (RIEB) that was implemented in 2011 in the country (Mexico) , the student is expected to achieve 4 knowledge that are: knowing how to BE, knowing how to know, knowing how to do and knowing how to live, which it also refers to 20 competences that the student must develop (apprehend) to learn and it is interesting to consider if the values are learned or taught and if, due to the lack thereof, it is a reason that leads the youngsters to manifest behaviors " irresponsible "in their sexual activity.

The research work that is presented below contains aspects regarding the background, objectives, justification, goal, goals, questions and questions in search of answers : Based on the formation of values as a background of information of sexual content. Under the following approach.

How is the formation in values of young people aged 16-20 years old in Nuevo Casas Grandes, Chihuahua related to the way they receive sexual content information and its influence on behavior " ?

This introductory part of the research deals with several chapters that have to do with the search for the values that influence the sexual behavior expressed by young people according to the religion they profess and if this affects their behavior.

In this sense, the research that is carried out helps to find factors of analysis on the state that keeps the formation in values versus the information that young people receive through different sources, and thus find answers to the

questions raised that are problems that concern not only to the education sector but to the population in general.

In this sense the research work carried out is oriented two fields care one that is training in values and other information of a sexual nature which exposed the subject investigated these being factor is manifested in behavior.

In a basic way, sexual appetite in women is as powerful as in men. But men and women can respond to different types of psychological and functional stimuli, and respond to the same stimuli differently. Women have been conditioned for generations to inhibit their sexuality or to deny it, and thus suffocate their normal response to sexual stimuli. These inhibitions imposed by culture explain, without a doubt, the popular misconception that women have less erotic response than men. Stimulation usually begins with verbalization and indirect gestures.

### Some Aspects of Love and Sex

Men who have never learned to express affection, or who are afraid to do so, will often bypass the woman with whom they are sexually involved, or make disparaging comments. These men want to demonstrate their commitment, but they do not know how to use positive emotions, so they use only the expressions with which they are familiar, that is, the negative ones.

Cultural conditioning often makes it very difficult for many people, especially men, to enter into any relationship. Intimate, which includes the sexual aspect, with similar ones. According to Leslie, James and Stephen P. McCary (1987). Children are often taught that if they are loving and tender they show "effeminate" characteristics, girls are warned that it is "reaching more" to have emotional responses. Developing in an environment that restricts positive emotional response makes it likely that the individual will learn to express only their negative feelings, such as anger and hostility. However, these people reach adulthood with the abstract knowledge that some emotional exchanges are vital and are to be expected in fruitful sexual interaction.

Maintenance of Love Leslie James and Stephen P. McCary *et al.*, (1996) mentions that n "For love to endure, individuality must be preserved. Although nourished by the heat and the acceptance of the other, each spouse must keep their independence and stimulate it with the partner, so that the potential of each one can develop. The professional ambitions of a woman should not be diminished by domestic work as the only realization. A man should not be suffocated by a woman, who instead of developing her own identity, adheres to him as if it were the window of the world " (p.134).

The question of whether or not sex education corresponds to school is no longer a controversial issue as it once was. Now the question seems to be how can our schools offer sex education programs that are not just information courses. How can we humanize sexual education?

Within a sex education program the discussion about feelings is important. We must go towards a sexual humanization by deciding what is to be done. Sex education should not simply consist of imparting physiological data on

reproduction or sexually transmitted diseases, it is not just information on birth control, nor a unit of intensive courses, sexual education should consist of a process of communication, based on honesty, and mutual respect. This is based on the theory of Arlene, S. Uslander and Caroline Weiss (1997).

One of the contributions on Seduction Pleasure and pregnancy, the author Alex Comfort, Susan Quilliam (2009) mentions the importance of giving prominence to women in the sexual act, since through their sensitivity can give more love delivery and this facilitates the sexual relationship.

How to approach the themes of love and sexuality with children, since all the information and emotions inside and outside the body are stored in the brain; this is where the advice of the parents to whom recourse is made through memories is archived, and decisions are made based on moral and ethical values.

If the adult does not understand the meaning of sex, how young people will understand it, especially how they will be responsible for their sexual behavior or how to exercise sexuality without prior training.

It is very difficult to be responsible when it comes to sex, but if they support in these decisions the values that the person has in their memories. Michelle, Harrison (2001).

Early sexual relations, Sexuality, homosexuality gender. Information about sexuality should be received mainly in the home but not as information but as part of the education that parents must provide their children (I call it values education) the School only complements what is received in the home, focusing on programs that transmit content information. José Reyes, Oliva (2007).

Man and woman have their own characteristics that must be accepted, because they come from their human nature. The internal struggle that boys and girls have regarding their sexual identity must be handled by the parents with sensitive intelligence, patience but above all with a lot of love.

"It is necessary to clarify that in the sexual act the human being seeks pleasure in a primordial way and only in an exceptional way does it with the purpose of reproducing a new being, which is so infrequent that it can not be taken into account as a determinant of the behavior." Aniceto, Aramon (1985).

At present this is confusing, because if pleasure is sought the consequence is unwanted pregnancies (not planned) in most cases.

Gender, as individual expression. It is frequently a vehicle or means of expression of various aspects of individual temperament, character and human personality. Which can be an end, or a means to obtain various satisfactions, to exercise various actions. For example. Show power, submit, and / or destroy.

If the value is a quality this is acquired in the process of spiritual growth. The medium influences the acquisition of values, and affects the action of qualities of each being. There

are several typifications regarding the values among which are:

Risieri, Frondizi ( 1994 ) he asks what are values? And he mentions that these are implicit in the culture and according to this there is a great complexity, therefore the values to be created by man are according to the culture and the culture is modifiable only by the same.

" What kind of man does society require in order to function, in spite of increased production and comfort, man loses more and more the sense of himself, man must acquire a feeling of himself he must be capable of loving and of turning your work into a concrete and meaningful activity, you must reach a level where the values of true love and justice really become something of essential importance " . Erick, Fromm (1992). For Antonia , Pascal ( 1982)

An education centered on values is an education centered on man, so that these have significance, it is important that the individual participates in the collective construction of proposals from a perspective that contemplates values in the search for a autonomous subject for the conquest of freedom, we need a synthesis of all the elements that make up the process of formation of the person. The freedom without direction is empty, the values not chosen personally do not get to internalize and therefore do not get to have meaning or effectiveness in life, there are no values but it is in relation to and for man.

Studies in cultural anthropology have shown that many of the behaviors of the person have their origin in subconscious systems that the individual has been forming throughout his life, and whose components are value and attitude.

" The art of moral education: The role of the teacher. To promote the moral development of students is fundamental, the teacher's work in the field of values and their pedagogical intervention in this area is necessary, reflecting first on their moral beliefs and their value system, since they have a dimension moral that is projected in and with the students " . Richard, Hersh H. (1988).

Stop the development of a moral education the teacher must consider that a moral problem will be different according to the moral development of each student, each one constructs according to its possibilities certain moral judgments depending on the cognitive stage through which it transits, the teacher must create the conditions for students to build moral reasoning judgments superior to those presented at the time, to promote this cognitive leap, it is important that the teacher generates in the student or in the group the moral cognitive conflict, through interrogation strategies, from social interaction are created the conditions for the construction of superior moral judgments, and therefore the taking of social perspective and the development of moral conscience. Richard, Hersh et al. (1988).

The curriculum that deals with moral development in the school will have to be based on moral dimensions of life, from two sources of information the formal aspect where the subjects would be contemplated and from the hidden curriculum, that is, from the interactions that occur between

the teacher, the group and the school institution, being the fundamental aspect to be taken into account the treatment of moral problems of the life of the students. ( pp.153-173).

Speaking of sexuality this has been imbued with a set of aspirations and political, legal and social regulations that inhibit many forms of sexual expression while stigmatizing certain desires and acts. It is a priority to differentiate between sexuality and the symbolic contents that people attribute to them. Those who exercise symbolic power from shamans to priests establish the boundaries between the normal and the abnormal, dictating what practices are good or bad, natural or unnatural, decent or indecent.

For Marta Lamas (1997) Every society generates customs and norms, practices and beliefs that regulate sexual expression: when to have sexual relations, with whom to have them, how many times, in what way, with what objective and, above all, what kind of relations. Despite the impressive cultural plurality, our awareness of human sexual diversity is very limited: we ignore the sexual practices and customs of other cultures. With respect to ours, we take for "natural" the heterosexist ideology in which we have been educated and without the slightest shame we describe as unnatural what we do not know or that seems strange to us.

The anthropological evidence shows us how moralist discourses constructed from a supposed "natural" order are filtered by ethnocentric values (centered on a culture), whose definition of sexuality hides, discards or denies other practices, beliefs and desires.

Current sexual mores would be the product of bourgeois capitalist society and would tend to perpetuate power and injustice: class division, oppression of man over woman, false narcissism in terms of dominance and power.

There would be no universal and absolute ethics, and any norm, even in the sexual field, would be relative. (Moral relativism).

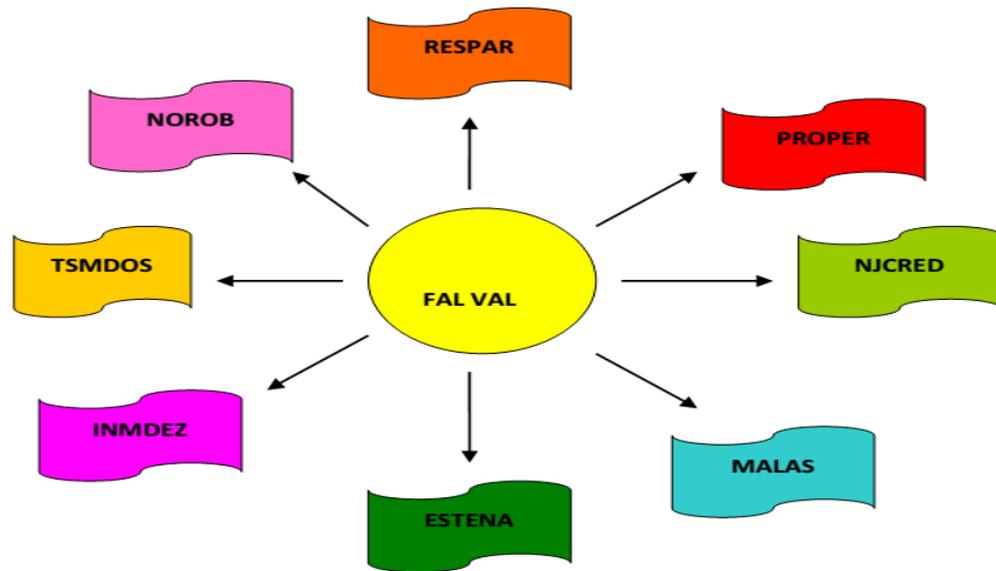
Treatment is usually given to sex education, and the fact that sexuality has been surrounded by taboos are some of the reasons why everything related to sexual matters has a forbidden language.

Sex education has its own language and insists that the development of a scientific vocabulary is one of the important objectives of sex education. It would be convenient to specify a scientific vocabulary.

In our country since the Integral Reform for Basic Education (RIEB) that was implemented in 1992 sex education was part of Curricul or school despite d and it is still a taboo in schools and even in most homes this theme.

Taboos are imposed in each society, and are usually an obstacle to cultural progress, or progress, depending on how one lives in each.

Based on the theorists who tell us about values, the research carried out shows the lack of values in figure 1.



All Possible Regression Report

Figure 1. Regression Model Show Lack Securities

The Figure 1 shows that the variable: Lack of values is manifested by not respecting the couple , (RESPAR) in not having the confidence to tell personal problems to parents . (PROPER) in judging religious creeds and not accepting the diversity of beliefs, (NJCRED) by showing immaturity in the

exercise of sexual relations, (IMMEDIATELY) by giving in to give the "proof of love" for being in love (ESTENA) having sex without love (BAD) values must be transmitted at home to be able to live (TSMDOS) a learned value is shown not to commit theft (NOROB).

Table 1. Religion / Values

Correlations (estadisticaoficialcamilo2.sta)							
Marked correlations are significant at p <.05000							
N = 199 (Casewise deletion of missing data)							
VARIAB	LOVE	AMIST	RELSEX	RELIGI	PORNOG	PROSTI	ABORTION
VALCAS	0.048	0.045	0.066	0.029	-0.026	-0.052	0.049
VALESC	0.109	0.115	0.140	-0.039	0.010	0.119	-0.048
VALIGL	-0.138	-0.203	0.052	0.199	-0.011	-0.031	0.064

Table 1 shows the correlation of variables: ( Love, Friendship, Sexual Relations , Religion, Pornography, Prostitution and Abortion) values at home (VALCAS) are manifested in the sexual relationships that young people at NCG put into practice.

The values in the school (VALESC) have to do with friendship, which is generated in the classrooms through socialization. The values in the church (VALIGL) are shown according to the religion practiced. ( Mormon, Christian or Catholic).

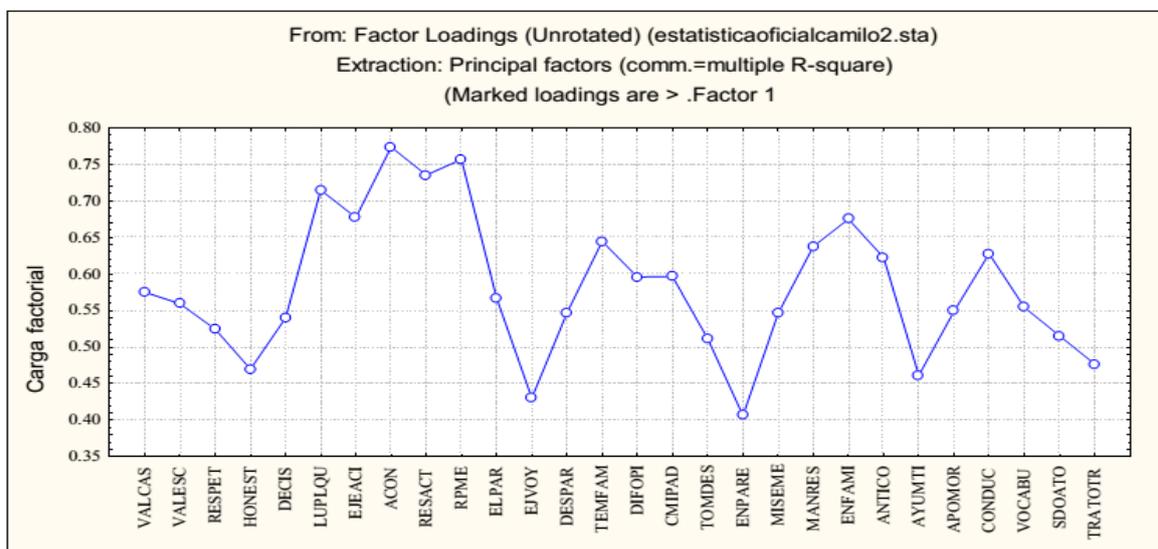


Figure 2. Factor 1 "Values at Home "

In figure 2. we can see that the factors of high significance are:

Fight for what I want (LUPLQU)

Exercise an action (EJEACI)

Being responsible for my actions (RESACT)

By acting with conscience (ACON)

Respecting myself (RPME)

The values are manifested according to the culture lived in each society, the various media that exist contribute to the adoption of culture as a way of life since the advertising promotes habits and customs regularly unrelated to the person making them make their own and change their way of life and even their personality, erotic advertising is one of the most frequent and mostly used that manages to capture attention for its subliminal content, where most of the messages employs eroticism in sexuality as a form that the viewer is a passive observer to what he observes.

The formation of values is acquired mainly in the home, since that is where the socialization of the human being begins. The school encourages, strengthens and contributes in different ways according to the own values of each teacher based on their own formation, The environment / context where one lives contributes so that these values are applied in a certain situation or modified; Man, speaking of the human race is the only one capable of changing their culture and therefore their values, as a social being.

Young people from 16 to 20 years in Nuevo Casas Grandes, Chih., Manifest cultural aspects in their language, dress and attitudes that are not their own but tend to imitate mainly what is transmitted by the media.

The model that best explains the paradigm of this research is Regression Model, corresponding to the dependent variable "lack of values", based on the proposal the formation of values as a background of information of sexual content being the evidence factor; the values at home, which corresponds to a complex variable, and that according to the results of Figure 2, the factors of high significance are observed and that the incidence of these is reflected in the struggle for what is wanted, when exercising an action , being responsible for their actions, acting conscience and respecting themselves.

When analyzing some of the obtained results we can observe that the variable complex values, with the simple variables taking decisions and being responsible for my actions acquires relevance this indicates that the values at home reverberate when he or the young woman makes some decision and being responsible in acting, values at home are therefore important as they affect the aspects already mentioned. Statistically it is proved that the formation of values ??at home influences aspects of important decision making in the lives of young people aged 16-20 years.

The Christian religion professed by the young man is coadjutant with the value of humility, however, according to table 3 of the comparatives, the Catholic and Mormon

religions that predominate in Nuevo Casas Grandes do not show any significance, this is to call the attention given that according to my personal experiences when entering the Mormon culture these give a preponderant place to the family, and on Sundays they are destined to the family coexistence in the events that they carry out in their temples.

By way of conclusion I can say that despite the programs / projects based on values that the Government of Chihuahua, implemented in conjunction with the State Educational Services, have not given satisfactory results, according to the analysis that in this part of the investigation it shows. And I agree that the values are not taught; they are learned at home.

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