

## Valores éticos en la formación del estudiante de Psicología en la UAS

*Ethical values in the formation of psychology students at the Autonomous  
University of Sinaloa*

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### Resumen

La presente investigación es un estudio cualitativo, de carácter exploratorio y descriptivo. Los sujetos de estudio fueron estudiantes de todos los grados de la Facultad de Psicología de la Universidad Autónoma de Sinaloa (UAS). Los objetivos fueron: identificar los valores en su trayecto formativo, saber la importancia de los valores a partir de su aparición por el orden jerárquico, y descubrir los valores que deben formar parte del perfil axiológico y del código ético del psicólogo. Los datos se obtuvieron mediante la aplicación de cuestionarios y entrevistas, los cuales hicieron posible la descripción e interpretación de sus percepciones. Los resultados expresan limitaciones en la conceptualización de los valores, así como las dificultades para identificarlos en el aula durante el proceso de enseñanza y aprendizaje. Aun así, reconocen como necesarios para su perfil axiológico el respeto, la responsabilidad, la honestidad, la tolerancia y la solidaridad.

**Palabras clave:** valores, perfil axiológico, valores ético-profesionales, código ético.

## Abstract

This research is a qualitative study, exploratory and descriptive nature. The subject of study were students of every year of study at the Department of Psychology, Autonomous University of Sinaloa (UAS). The objectives were to: identify the values in its training course, know the importance of the values from its emergence in the hierarchical order, and discover the values which should form part of the axiological profile and the code of ethics of the psychologist. The data were obtained through the application of questionnaires and interviews, which made possible the description and interpretation of their perceptions. The results expressed limitations in the conceptualization of the values, as well as the difficulties to identify them in the classroom during the process of teaching and learning. Even so, recognize as necessary for their axiological profile respect, responsibility, honesty, tolerance and solidarity.

**Key words:** values, axiological profile, values ethical - professional, ethical code.

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## Introduction

Any profession should be based on a series of ethical values that drive social work. Vocational training also refer to a set of scientific - technical knowledge, procedural and methodical knowledge, must possess a series of elements attitudinal, affective - emotional and value allowing the development of skills, judgments and reasoning for a proper decision-making that contributes to solve the various problems posed by the complex social reality as a whole.

In this sense, the contents of the values are important because their theoretical knowledge allows you to guide and to identify behaviors and to differentiate the correct actions from those that are not, because they cause damage. In other words, insofar as professional dominate the philosophy of values (axiology), concepts of values, etc., will be better able to understand the behavior of others and his/her own. Your personal and professional behavior

will surely ethical-moral traits with more likely to be consistent between thinking, saying and doing, thus contributing to the development of a society in which members enjoy dignity of life.

In the case of psychology and values, these tend to humanize. The professional of this field seeks to understand the person, deepening the aspects that allow them to achieve a better life from those problems that affect individuals and groups that impede its cultural, economic and social development.

When psychology is correct in their efforts, produces good: avoid suffering, resolves conflicts, enhances the growth and happiness; when psychology errs, produces evil: increases the suffering, exacerbating conflicts, hinder the maturity and blocks the freedom and fullness human. All of this means that the ethical dimension must not be "entered" from outside, that the judgment of the goodness or badness of psychology is not extrinsic to its process or subsequent to its formation; the ethical dimension is already, as a constituent part of the psychological, and just need to give explicit reason for the presence (Martín-Baró, 2015, p. 62).

As you can be seen, it is difficult to believe in the separation between the values and the professions, no matter what are they; Moreover, they can be very different between yea (physician, economist, engineer, etc.), however, always they must have in common good practice, acting with attachment at the beginning of respect to each other and their dignity, in other words, ethical principles that reflect their practices and actions in such a way that decisions taken are the result of what is good or bad for those who require their services.

In this regard, we share the perspective of Ferrero, who argues:

Professional ethics is an inseparable part of the appropriate generation, transmission and application of knowledge in psychology. It is not possible to think of good professional practice if they do not respect the ethical guidelines intended to preserve the well-being of people and communities involved in the same (Ferrero, Andrea, 2014, p. 9).

Although there is an inseparable and intrinsic relationship between to values and discipline or scientific field of psychology, in the real world, whether academic, professional or practical aspects are still perceived as areas with little relation to the structuring the curriculum for vocational training, and the specific weight is assigned to either field is unparalleled, because content to values are very small compared with the contents of the discipline or field of psychology.

In Europe, for example, they have established discussions among experts and specialists in the field of the profession of psychology through various media (forums, conferences, meetings, etc.) and recognized the importance of ethical and moral values in training for the profession of psychologist. At this point, Nederlandt Pierre (2009) questioned when to educate and inform students on ethical aspects; without reaching agreements with others, prevailing view that should include issues of ethical contents and ethical code in the curriculum, that is, from their own training process and not after finishing the race when the psychologist is already professional practices (p. 208).

In 1998, it was held in Madrid the National Convention of the Association of Psychologists where the need for more training was highlighted in to values issues (ethical) in the undergraduate (bachelor's degree in psychology), why he urged the various faculties of Spain to implement a course on "Ethics and Professional Ethics" (Del Rio Sanchez, 2009, p. 212). In that sense, this author to refer to this issue in Spain is questioned:

Do we have the Spanish psychologists deficient knowledge about these topics and more specifically ?, Are psychology students receive the necessary training to deal with conflicts and ethical dilemmas they will face in their professional practice? Do you know the different ethical principles, code of ethics, practice standards developed ...? (p. 210).

The answer is no longer entirely positive. For this expert, training in the field of professional ethics not only during the training course as a college student, but throughout your practice, whether updating is required, attending courses, workshops, seminars, conferences, etc. . Many of them are organized by bar associations and psychologists.

In the distance, the author recognizes that although it is recommended that psychology students should have knowledge about the ethical and deontological principles, and integrate them appropriately to their profession, it is true that:

So far, in our country this objective has not been covered sufficiently and this is highlighted by the fact that none of the Curriculum leading to the award of the already extinct official title of "Bachelor of Psychology" implemented so far the contents of Ethics and professional Ethics have been part of the core subjects, with few in which are included as a compulsory subject (for example, the University of Barcelona) or in electives (Del Rio Sánchez, 2009, p. 211).

On the other hand, in South America there is also concern for giving moral and ethical training of professional psychology foundation. In the case of Argentina's National University of San Luis, where the same problem almost no content on ethics or values, codes of ethics also have little intention for undergraduate training because they only have a sense counselor mainly for professionals who perform services and professional practices. In that sense, it is proposed to strengthen ethics training including a Guide to Ethical Commitment for pre-professional practice in psychology, which:

... not only trying to overcome the inadequate enforcement of codes of ethics to direct regulation of such practices, but promotes reflection on moral principles and ethical values that animate each specific aspect of the conduct of students who perform pre- practices supervised professional (Ferrero A., 2014, p. 8).

In Mexico it happens something similar to that found in Europe and South America. A survey shows that about content related to values in general and the ethical and moral values in particular are poorly considered in curricula (plans and curricula).

Actually, it is strange that there are no subjects with explicit content on ethical and moral values and in the psychology of the UAS issues. This concern led us to investigate documented some curricula and programs of other universities in the country to see what the situation was with regard to the contents of the formation of values and ethical-moral.

What we find in these curricula contrast with the curricula (plans and programs of study) Faculty of Psychology of the UAS.

Ethics and values, principles and professional ethics code: for example, in the School of Psychology at the UNAM (2015), the subject of Ethics, located on the sixth semester, the content is expressed in four general topics as it appears Psychologist and ethical decision making among professional ethics conflicts with the overall objective of: "Developing own professional practice the psychologist based on ethical principles of human rights, social equity and respect for diversity" (p . 1). It also raises three specific objectives namely:

1. Understand and exercise the rights and obligations of psychology student in a framework of respect for the fundamental rights of individuals.
2. Analyze the ethical and legal principles that frame the professional practice of psychologists.
3. Make decisions based on a code of professional ethics to problem situations and dilemmas of practice psychologist considering personal and contextual aspects (UNAM, 2015, p. 1).

For its part, La Salle University (2014) Mexico City includes in its educational offer to the degree in Psychology and states that its aim is:

To produce graduates with the knowledge, skills, attitudes and values that enable them to assess, diagnose, intervene, prevent, planning and research related to mental, cognitive, emotional and social processes phenomena and their impact on the behavior and personality, in order to contribute to the welfare of individuals, groups, organizations and communities; from multidisciplinary work within a framework of ethical values conducive exercise social responsibility and critical attitude.  
[\(http://www.lasalle.mx/oferta-educativa/licenciaturas/facultad-humanidades/psicologia/\)](http://www.lasalle.mx/oferta-educativa/licenciaturas/facultad-humanidades/psicologia/)

This says that is not enough specialized in the field of psychological science, learning and development of methods, techniques and their practical application, but also must have a background in the field of values or axiology training. These three aspects (scientific

training of discipline, methodological training for practical application and values training) really constitute the integral formation of professional psychology.

In the present case, Liera War (2013), rector of the UAS in turn, aims to promote an educational model which in turn seeks to develop:

Critical thinking and active citizenship, thereby contributing to sustainable development and to fulfill human rights, equity, peace and welfare. It is therefore a question of forming responsible and competent citizens to assist in the social and scientific development based on the commitment to the preservation of the natural environment (p. 30).

But also it points out the main values that should guide the conduct of officers, directors, teachers, students of the UAS in their specific and substantive functions: honesty, fairness, freedom, solidarity, respect, integrity, professional ethics, justice, responsibility, cooperation and transparency (pp. 30-31).

This text emphasizes the cultivation of ethical and moral values, however, in the curriculum of the Bachelor of Psychology are not formal content or specific purposes to make explicit reference to the values required for the professional training of psychologists, is ie in the different courses and their respective contents of the psychology there is no subject or course that has to do with formal content about values, value theory, fundamentals, ethics, code of ethics of psychologists, etc. nor is it recognized by the students, the same treatment transversely, even though the School of Psychology has as part of its mission:

Train competent professionals to intervene in psychological and humanistic fields with high scientific sense capable of generating interdisciplinary teams to diagnose, prevent, intervene, solve and produce innovative knowledge, methods, strategies and techniques for improving human development and attention ethics to individual and collective problems in the areas of health and medical, education, socio-cultural organizations and processes of their communities (<http://psicologia.uas.edu.mx/index.php?p=3>).

Believe that good professional is one who has a background in the discipline of psychology, dominating the field and reasonably applied that knowledge is to some extent a mistake. While it is essential that training discipline-which input is a basic ethical principle to be well trained in the scientific field of the profession, so is training in ethical values. In other words:

For a psychologist is ethically good, you must first be a good psychologist. The inability or scientific incompetence is the most serious ethical impediment. It is clear that if a person goes to the doctor the good that he intends to receive depends on their scientific quality; the better the doctor can cure the more you know the better you know medicine and diagnosis and therapy of various diseases. The kindness of the medical staff does not replace your scientific knowledge, least ideological or political option. This appears so evident as in the case of the doctor, you can and should apply to the psychologist and psychology. Outside this scientific-technical dimension, psychology also has an essential ethical dimension. In general, the ethical dimension focuses on the horizon of humanity all the tasks that must be not enough to be (Martín-Baró, 2015, p. 66).

In the case of the curriculum of the psychology of the UAS, a propensity for scientific-technical professional psychologist, excluding training training in the field of axiology, as a field of theoretical training it is seen as space practical development.

When there is no theoretical content to teach and learn about values, it is difficult to think that the students know, analyze, discuss, reflect, re-signify and incorporate them into their conceptual schemes and therefore their daily lives and professional. Therefore, the harder it will be transferred or put into play in existential problem situations. There is little point being a professional psychologist, if axiológicos lacks knowledge to reflect on decisions, initiatives to resolve dilemmas, contradictions or simply to respect the dignity of others.

From the above the following questions arise:



What values are considered more important than psychology students of the UAS for training as future psychologist? What are the values that shape their professional profile according to your preference and seniority? What values are most practiced during the processes of teaching and learning in the classrooms of the Faculty of Psychology of the UAS? What values should be considered in shaping the ethical code of the psychologist?

### **State of affairs**

One of the works found on this subject is to Beltrán Guzman, et al (2005), who made a simple transactional descriptive and comparative study between two groups of college students in order to investigate the presence and values, particularly in relation to his life personal and professional. According to the authors, the results point to the need to strengthen related knowledge acquisition values.

Gonzalez Bernal et al. (2007) conducted a study of quantitative nature, which studied the skills of students in five faculties of Psychology in the City of Bogota Colombia, to do an assessment tool was developed and students are first compared and the last year of the career. The results showed that 80% of students are from poor and acceptable level of ethical skills, while 20% are at a satisfactory level. In the latter range are the senior students of psychology.

Meanwhile, Grimaldo and Merino (2009) studied the values in a group of psychology students of a private university in the city of Lima, Peru, in order to identify and compare the value system, by gender and cycle study. The sample consisted of 254 participants, men and women, students of the first, fifth and last cycle of study. They were used as instruments of Personal Data Questionnaire Questionnaire Securities and Schwartz. It was a statistical analysis which concluded in the hierarchy of values and tradition in relation to gender and study cycle. Regarding the value benevolence found moderate differences by gender. As hedonism also found differences by school year, where boys scored higher average, while the stimulation value placed women over men.

Winkler et al. (2012) conducted a study in Chile on the ethical dimension in practice, training and research in community psychology, using as sample various participants (users / ace, students and psychologists / as), using various techniques and qualitative data

collection strategies obtaining relevant result as the principle of respect for others and community participation in identifying and coping with ethical problems, and differences regarding the concept of community psychology and ethical duties in this field. Finally, we conclude on ethical guidelines for practice, training and research in community psychology.

Aguirre y Díaz-Barriga (s.f.) They conducted a work which aims to identify their knowledge on ethics and conflict situations with ethical values that had faced during the development of professional practices in a sample of 60 students; 30 Academy of Psychology UPN Ajusco and 30 of the School of Psychology at the UNAM in the last three semesters.

In general it was found that require a systematic guidance in the field of ethics, based on principles and rules set out in the code of ethics of psychologists, which unknown due to a lack of curricular spaces where these issues are addressed. Based on the above, the researchers found a low awareness on professional ethics in students, leading them to act and resolve dilemmas and conflicts with common sense and intuitive.

Elizabeth Ormart, et al. (2012) published a research breakthrough called Study on attitudes of students at the undergraduate degree in psychology to professional ethics, from a qualitative and quantitative perspective, which sought to deepen the understanding of the attitudes of students of the Faculty of Psychology at the University of Buenos Aires in terms of professional ethics. A scale of ethical attitudes designed by Dr. Ana Hirsch and validated in student populations of Spain was applied. Within results it found that students appreciate the first cognitive expertise and secondly the ethical responsibilities.

Aguilar et al. (2014) conducted a study on the perception of the students regarding the acquisition of ethical values in vocational education at the undergraduate level in racing Psychology and Medicine of the Faculty of Education Iztacala (FESI), Mexico. One based on the Likert questionnaire instrument used by Hirsch (2005) was applied. The researchers found minimal differences between students of both races with respect to the variables sex, race or semester. Furthermore, the values should be taught by their teachers and the institution itself. Finally, the authors recommend more research and curricular actions on values and particularly on professional ethics.

As you can see, the work described stress, regardless of methodological approaches and perspectives, lack of knowledge of the values in the curriculum areas and therefore vocational training; dominant spaces are highly specialized in the field of psychological discipline content, leading, in most of the work described here, to warn of the need to incorporate ethical content in the plans and curricula of different races psychology (professional ethics, ethical code psychologist, professional values, ethics), further suggesting that teachers responsible for academic and professional training of psychologists are incorporated into training and updating processes in the field of values and ethics . This we have been pointing Wilson and collaborators (2002):

Currently, it not too is known the scope and extent of the teaching of ethics in Mexico. An investigation into the education system would be a valuable addition to the ongoing discussion about the reform of the curricula of psychology in the country (Beltrán Guzmán et al., 2005, p. 399).

For that reason, our research aims as far as possible contribute to the knowledge of the values in the training of psychologists.

### **Conceptual Approach**

The securities, like any concept of social area, are polysemous, hence its construction there are different meanings and in some cases contradictory. In the case of securities referred to in this term to what it's worth, which is estimable, which is appreciable or preferable for a particular group or society.

One approach to this is found in Scheler and Hartmann, for whom values are: "an ideal identities that may take shape in things (good) and, on the other hand, demand and require sometimes the same people -they center of value-realization "(Pilar Vinuesa, 2002, p. 24).

Moreover, for Escámez values are "those qualities that humans have discovered or laboriously built on people, events, situations, institutions or things" (2007, p. 16). They are historical social constructions product of human creation, which are assumed to be endless real qualities are discovered, internalize, transmit and reconstruct the interaction of individuals and social groups and used to regulate or guide the behavior patterns in humans,

strengthening coexistence and social cohesion through respect for life and human dignity, seeking the common good of society.

Valero (2001) argues that the process of internalization of a perception of value; acceptance or assessment; organization and hierarchy of values and an adaptation value as a way of life. It also notes that in the educational process would values are first freely selected value, then their judgment or preference and, finally, its implementation to translate a degree of personal and social behavior.

The axiological profile for this case is conceived as a set of features or ethical-moral ideals or real qualities that shape and give meaning to certain skills needed in a person, allowing them to act out practical activities, adequate and efficient. In other words, is the set of values that make up a series of ethical competencies professional implements, which involves making decisions articulating the different dimensions of ethics, with other disciplinary knowledge and professional field where play-in Here the psychologist, with various activities (strategies, methods, techniques, activities, etc.), helping to resolve complex situations of the members of the communities that need it.

It is understood ethical code that enables the instrument to ensure the protection of users and psychological services provided by these professionals, as well as protection of the psychologists themselves. It should also explicitly link the rules prescribed by general principles and psychologist provide support to both decision-making and to educate others that ask for actions contrary to the principles governing their behavior, there's the confidence in Psychologist functions (SMP, 2014, p. 12).

### **Perspective and methodological process**

The work is part of a qualitative, exploratory, descriptive and interpretive perspective. To do this, he turned to official documents and specialized on the subject of literature values, and qualitative questionnaire technique was applied, with open questions. The questions were related to: what are the values and why are they important ?, what values you think are indispensable for their vocational training ?, What are the five ideal values for vocational training (in rank order) are ?, what values are most practiced in the classroom during the process of teaching and learning (training course)? The questionnaire was applied to a sample of 40 students of the Faculty of Psychology of the UAS 10 first, 10

second, 10 third and 10 fourth grade. Finally, interviews with semi-structured questions to students of different degrees of that university faculty. With the data obtained, three analytical axes or categorical that set the tone for the identification, description and interpretation of the results is constructed.

## **Main findings and results; some reflections**

### **1) The values and their significance from the perspective of students**

As discussed above, in the Faculty of Psychology of the UAS are no courses with content that explicitly address field values, not formal contents that refer to the axiological training or value-related field psychologist observed. Before the investigation was believed to have some courses with content related to values, more specifically to the professional ethics of psychologist or psychologist's ethical code, or something about the value-related profile of the psychologist, however, during the process of documentary research , the review of each of the programs that make up the degree in question are not explicit, formal and / or theoretical values on that career content.

Neither didactic or pedagogical intervention indications where substantiate a cross-curricular perspective of explicit learning of values, ethical values or ethics in the training of psychologists found. This comes about because during the analysis of the answers given by the students, they showed difficulties in defining what values are, what they mean by values or what they mean.

As mentioned above, students of psychology there is a diversity of approaches to the concept of values, the predominance of social and psychological. For example, the values associated with rules, social and personal standards, positive principles, positive attitudes and really important in behavior and development in the social environment where social groups interact as essential elements. Thus, from an empirical point of view, we can identify various perspectives of values. Some emphasize the sociological approach:

They are rules that we acquire from the society where you live, most are acquired in homes since childhood ... are principles that guide people in their actions and seek harmony in relationships with others ... the values are those that govern us our behavior is what we teach our parents and what makes us good or bad people ... are essential elements that are given a value, both for yourself and for society. They are bases for socialization...

Other psychological approach emphasizes "positive principles are governed by thoughts and / or attitudes," "values are those identifying attitudes we do daily between good and evil."

There are few definitions or conceptualizations that refer to cognitive or intellectual values, as in the case of the following fragment found in an interview that unlike previous outlook:

They are social conventions put in place since childhood that regulate the behavior and ideas, and not only regulate, but configured and built behaviors and ideologies. The danger, as Foucault said, is that as psychologists, we function as a simple moral orthopedics ... further argues that social constructs are related to each cultural historical context. I do not think there is higher than others, but in relation to culture values. They are fundamental to social order and in professional practice are essential for critical and analytical work, always knowing that are related to culture. So I find it impossible to give a universal definition of values...

The meanings given to values in different dimensions or fields indicate problems and difficulties to clarify them conceptually, reflecting a lack of conceptual and practical treatment during their training course.

Indeed, the family is the first socializing institution of values, attitudes and beliefs of its members; it is assumed that parents are the core force that transmit impose, inculcate and enhance, through its primary authority, communication and dialogue (socialization) relations. These relationships are printing the basis for the development of certain duties, obligations, behaviors and attitudes that are considered valuable for both the family group to which they belong, and the society in which they are involved as citizens. These

potential qualities, ideals and frames of reference are the values. Therefore, the family values education through social experience and practical knowledge.

However, this level of education is not enough as it does not provide conceptual and methodological tools to eventually develop an intellectual capacity that allows discern between a philosophical significance of a value or quality in its different semantic and polysemous variants. Values education in the family education is a pragmatic, practical action, intuitive, common sense, experience, not theoretical meanings are discussed in relation to the shares, with practices in daily tasks; the level of education in values is not interested, not its purpose, it is not at the household level to reach that formal education.

Then, the family values education, but this is not sufficient to achieve training in an intellectual dimension. This formation corresponds to other spaces of socialization, school for example.

*1) The essential values in shaping the future psychologist and his axiological hierarchy*

In this space are identified, described and analyzed values, according to the opinions expressed by the students of psychology, must be present in the axiological profile of the profession for which they are being trained in this university faculty.

In general and according to the number of words considered necessary and required values for vocational training, values, or to values about 83 items were recorded. Of these highlights several recurring. Thus we have the highest repetition was in values such as respect (16 times), responsibility (8 times), honesty (7 times), tolerance (6 times), solidarity (x4); honesty, friendliness, punctuality and ethics (3 times); commitment, perseverance, love, friendship, loyalty, equality, empathy and sincerity (2 times); as discretion, passion, affection, security, humility, confidence, discipline, justice, service, understanding, order and courage they displayed once each.

Now these values listed as general views of university students agree with the questioning around the main and essential values for their education and future professional, that is, the ratio of repeated values is maintained with respect to its order of importance and hierarchy.

In that sense, when they were questioned students about what values are most important to shaping their axiological profile and asked that they write down in order of importance from 1 to 5, with 1 for the most important and 5 to less importance, the result in this area was as follows: first, with respect to 16 times; secondly, responsibility to 10 times; thirdly, the honesty with 10 times; Fourth, tolerance with 8 times and, fifthly, solidarity with 5 times.

As can be seen, a consistent relationship between the results of the general approach of the most repeated values and the result of the importance of values appeared in hierarchical order is maintained.

From this perspective, we can say that, according to these results, there are at least five values that are the ideals of the scheme or the configuration profile axiológico psychologist. According to the above, the psychologist who graduates from UAS, is to be a mostly respectful, responsible, honest, tolerant and caring person.

With this orientation we approach the students to know their perceptions about knowledge of the ethical code of the psychologist. The responses obtained during interviews have much to do with these earlier perceptions, however, it is fair to say objectively that there were difficulties and confusion in the answers. In this regard, some students said they did not know what values should be part of the ethical code, others not mentioned either, had no answer, and there were even those who said: "I feel I am confused because in ethics we did read the ethics code, but since I'm not so sure whether it was the book because we were not given the literature".

Under the circumstances, are obvious difficulties presented by the students who are being trained as psychologists in the UAS, the causes and determining factors are different, but what is in these responses indicates that the content of professional ethics and codes ethical or ethics are not up to now- part of formal or theoretical content, let alone the schemes and mindsets of students, which means that before the lack of confusion, doubt and difficulty arises. Given this need for training of future psychologists, Nederlandt (2009) argues that:



Educate and inform students in the domain of ethics and ethics is an essential element of the training. Whatever our orientation, our nation, or our field of activity, ethics is what unites us. We must be aware of the professional requirements to follow to reinforce the image of psychology (p. 209).

To listen and gather the response of the values that should be part of the ethical code of the psychologist, we took on the task of grouping in descending the number of times of occurrence of values obtained from interviews, resulting in the following way: respect (five times), responsibility (three times), tolerance (three times), honesty (three times) and confidentiality (three times); in smaller amounts, humility (2), with an appearance: sensitivity, commitment, ethics, objectivity, empathy, wisdom and humanism. I mean that from the perspective of the student, the value-related content of the ethical code of the psychologist must be such that guides the development of a professional more respectful, responsible, tolerant, honest and reliable confidentiality psychology, but on the other hand, appeals a less humble and sensitive professional with less commitment and ethics, and with little empathy, wisdom and humanism.

The above results should worry the university authorities and teachers, for researchers is an opportunity to open lines of deep research on ethical values in shaping the future psychologist.

## ***2) The values practiced in the process of teaching and learning in the School of Psychology at the UAS***

Despite finding consistency between the responses of the overview and the order of hierarchical importance of values, it is interesting to see the responses of students about the values that, from their perspective, are practiced in the classrooms of the Faculty Psychology in the teaching and learning processes. The result is surprising, not because there are strong contradictions in terms of their consistency and coherence, but because in reviewing the responses issued is found that students had serious difficulties to write the

values practiced in the educational interactions in classrooms Psychology career. Here only they amounted to mention 40 values (many repeated), less than half of the values that wrote considered necessary and indispensable in training and therefore in their professional performance (recall that on that occasion mentioned 83 values, many repeated ). Also significantly it decreased the number of repetitions of the main values of your choice. Thus, the repeated values are: respect to 16 times; responsibility 4 times; 4 times honesty, tolerance 2 times; reliability and punctuality both with 2 times. See the general pattern of preference is maintained, not only solidarity appears, it is replaced by confidence and punctuality.

Even more surprising it is that when some had no answer questionnaires were reviewed left blank spaces where they should record the values that were practiced during the educational process; other students responded by writing a single value, either respect or empathy. Most answers were given with two values, for example, trust and respect; equality and respect; respect and honesty; respect and responsibility; patience and dogmatism (sic). Few answers were three values. Why do so many students questioned had difficulty answering this question? They did not identify the values in practice? They did not really live in practice? Is a theoretical-conceptual weakness in the absence of learning content in the courses of the curriculum? No doubt there is truth in it, opening the possibility of deepening with a wider and qualitative research.

## **Conclusions**

There is a conceptual diversity in students about what the values mean. Clearly Psychology students show limitations, shortcomings and confusion at the conceptual level, much of which has to do with the curriculum, the curriculum and the different program content that do not provide the values as important and indispensable in the professional training in psychology.

The lack of content on ethics and morality during their formative journey, highlighted difficulties in students to answer the questions about values. However, despite this the

values according to the results found in the professional profile within the scope of ethics and morality, are respect, responsibility, tolerance, honesty and solidarity.

In that sense, it can be inferred that these values are declarative terms or words with little conceptual meaning. So students who could not conceptually clarify and identify the values in educational practice in the classroom was found.

On the other hand, students have difficulty remembering addressing literature and literature on the ethical code of professional psychology, its principles and rules, what moves further away from this instrument guiding their professional practices and ethical sense moral.

All this sets the stage for inferring that students live training processes with little ethical reflection, resulting in a disadvantage to develop ethical and moral responsibilities and, therefore, to make judgments and reflect on issues and take appropriate decisions in pre-professional training of the various courses that make up the psychology.

According to the above, we suggest reforming the curriculum and incorporate content on the values (or axiology philosophy, theories, approaches or perspectives, methodological foundations in teaching and learning, and to analyze the ethical code) and implement strategies institutional as courses, seminars, workshops, courses, and even graduate programs, for teachers of the School of Psychology to form in this area. It is also recommended to develop further research, where populations and larger samples are used, as well as various methods and techniques most significant.

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