

**EDUCATIONAL LEADER AND AXIOLOGICAL THINKING: CASE OF THE MUNICIPAL SCHOOL OF TALCA**

***LÍDER EDUCACIONAL E PENSAMENTO AXIOLÓGICO: CASO DA ESCOLA MUNICIPAL DE TALCA***

***LÍDER EDUCATIVO Y EL PENSAMIENTO AXIOLÓGICO: CASO ESCUELA MUNICIPAL DE TALCA***

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**ABSTRACT:** The work was framed in the evaluative thinking of the educational leader whose general purpose was to generate a theoretical corpus of the axiological thinking of the educational leader in teachers. Case of the Municipal School of Talca, Chile. It was framed in the qualitative interpretive paradigm; having a support in hermeneutics. Five (05) key informants were used: two (02) managers and three (03) teachers. The information gathering techniques were: the in-depth interview and participant observation; key informants were interacted with through informal and spontaneous conversation; within which interpretation were used: categorization, triangulation and theorization. It was concluded that educational leaders lack guidance based on the demands, requirements, needs and interests of the group, which do not lead to behavior with group attitudes. In addition, a sense of relevance in understanding is required to secure social belonging, being open to all changes in order to achieve comprehensive flexibility.

**KEYWORDS:** Axiological thinking. Educational leader. Social values.

**RESUMO:** O trabalho se enquadrado no pensamento avaliativo do líder educador cujo objetivo geral é gerar um corpus teórico do líder educador e do pensamento axiológico. Caso Escola Municipal de Talca, Chile. Foi enquadrado no paradigma interpretativo qualitativo; tendo um suporte na hermenêutica. Foram utilizados cinco (05) informantes-chave: dois (02) gestores e três (03) professores. As técnicas de coleta de informações foram: a entrevista em profundidade e a observação participante, os informantes-chave interagiram por meio de conversas informais e espontâneas; dentro da qual a interpretação foi usada: categorização, triangulação e teorização. Concluiu-se que os líderes educacionais carecem de orientação

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*com base nas demandas, demandas, necessidades e interesses do grupo, o que não leva a comportamentos com atitudes grupais. Além disso, um sentido de relevância na compreensão é necessário para garantir o pertencimento social, estando aberto a todas as mudanças a fim de alcançar uma flexibilidade abrangente.*

**PALAVRAS-CHAVE:** *Pensamento axiológico. Líder educacional. Valores sociais.*

**RESUMEN:** *El trabajo se enmarcó en el pensamiento valorativo del líder educativo cuyo propósito general generar un corpus teórico del líder educativo y el pensamiento axiológico. Caso Escuela Municipal de Talca, Chile. Se enmarcó en el paradigma cualitativo interpretativo; teniendo un apoyo en la hermenéutica. Se empleó cinco (05) informantes clave: dos (02) directivos y tres (03) docentes. Las técnicas de recolección de la información fueron: la entrevista en profundidad y la observación participante, se interactuó con los informantes clave mediante la conversación informal y espontánea; dentro que las de interpretación se utilizaron: la categorización, triangulación y la teorización. Se concluyó en que los líderes educativos carecen de la orientación en función de las demandas, exigencias, necesidades e intereses del colectivo, que no conducen al comportamiento con actitudes grupales. Además, se requiere sentido de pertinencia en comprensión para llegar a afianzar la pertenencia social, siendo abiertos a todo cambio con el propósito de alcanzar la flexibilidad integral.*

**PALABRAS CLAVE:** *Pensamiento axiológico. Líder educativo. Valores sociales.*

## Introduction

Currently in the world sphere, situations of shock and uncertainty, entail different globalizing trends, technological, scientific and information advances are part of the cultural transformation of society, in which beliefs, values, social habits and personal relationships have evolved, reaching a society that is not homogeneous in their ways of being and being with the world around them.

Human beings in their eagerness to surpass themselves, present the limits they face, to be able to climb beyond what they aspire to; reason for which, it confronts the thoughts related to the values, both ethical and moral. That is why, in educational levels and modalities, training must revolve around themselves, in the formation of the individuals that are required in society in order to perpetuate itself with the acceptance of the changes and transformations that it requires, therefore, teachers are responsible for ensuring the transcendence of their axiological thinking.

On the basis of these considerations, it is not surprising that the what and why of educational processes are questioned, by virtue of the fact that social reality shows an evident deficit in the modes of insertion of the new generations, as well as in the fundamental values

that provide viability and coherence to a cordial coexistence. Sánchez (2010) affirms that “values are rules of social origin from which each subject governs their existence, since they are an important part of the spiritual and ideological life and of the internal world of individuals” (p. 88, our translation). Consequently, social values are the production of consciousness, collective and individual, and exist in unity and difference with anti-values, these being present since the beginning of humanity.

It is precisely the social meaning attributed to values one of the factors that decisively influences the existence of the subject, in the self-definition of people and, occupies the first place in the scale of priorities, constituting the guide for decision-making that configures towards the very nature of being. Hence, reaffirming social values are a measure that educational organizations must take responsibly. It is important that the formation in values have the desired effects with the transfer of it, in the education of the moral character in each social individual. Therefore, we must promote an educational reform from paradigm changes with the theoretical construction of new points of view that strengthen the values of the relationships between individuals, deepening the vision of applying them in the development of content, in the various areas of the knowledge.

This situation implies a new way of rethinking the transfer of ethical values by the teacher, updating the teaching and performance models in the various roles during the teaching performance. The idea is to focus on the recovery of humanistic thought, resizing human existence to learn to live with pure feelings with oneself, to be able to do it later with others.

Consequently, to what has been raised, in the dissertation of the propositions that generated the reasoning, conceive the theoretical approaches related to the transcendence of the axiological thinking of educational leaders in the transdisciplinary redefinition of social values. This is achieved by identifying the existing epistemological, ontological and axiological structures linked to the axiological thinking of educational leaders in the redefinition of social values, in order to later characterize their new meanings and emerging meanings that lead to the design of the theoretical foundations from the Theoretical reflections on the effect of the axiological ideology of the pedagogical leaders in the rectification and consecration of social values, in the preparation for a superior quality of life.

## **Axiological thinking**

Axiology is characterized because it values the diversity of things, considering that individuality exists, it makes it different and this implies that each person has a different way of giving value to each thing. Axiology is permissive with priorities, based on needs and interests, with respect to the perspective of others, thus allowing the construction of the scale of values.

She starts from the principle of studying values, considering subjectivity, in the ideals of people, but built on rationalities proper to personal interests and the demand of a conglomerate of individuals that regulate action for the understanding and flow of the interpersonal relationships; which leads to consider a great diversity of approaches from their existence to their transfer, through the way of knowing them. Hence, as educational leaders, the values to be transferred must be established and social values can be redefined.

In addition to this, man's behavior, in this sense, has to do with human experiences as stated by González (2009), when he points out that “the human being is a living being whose behavior is in constant and continuous change, and it possesses the unique ability to be aware of its dynamic existence” (p. 1, our translation). Hence, the thesis is based on the humanist paradigm, which tends to see human behavior as a combination of higher and lower motivations, considering the will to decide what they want or not, considering their wishes and intentions.

In this sense, teachers exert influence on the behavior of the other, fully developing students, family and community, as well as the environment, responsible for leading lives to their own goal, leaving traces impregnated with efforts and courage to face the challenges. vicissitudes of life through social projects to strengthen the capacity for collective action (RAMOS, 2017, p. 20). What leads to values, allowing him to establish his axiological thinking, giving him the dynamism that characterizes him in his performance within realities and correspond with them in their relationships.

In this regard, Cartwright and Lippitt, cited by Huse and Bowditch (2016) point out that “groups exist, they are omnipresent and their forces exert extremely important effects on the individual” (p. 106, our translation). In other words, within social organizations the whole person is present in the growth and evolution of societies, as influence is exerted by others.

Hence, the educational leader must be committed to society, through the formation of students, reinforcing the process of evaluating them, serving as a model in daily practice. From the previous approach, it is inferred that educational institutions must be in the search

for paradigms that allow to take education towards new horizons, together with all other teachers, reinforcing the values lived by students, not only as transmitters of values, but rather as drivers towards the discovery, emergence and flowering of these, allowing them the development of an authentic and legitimate individuality that leads them to defend themselves from other factors throughout their lives.

Regarding the scope and scope of the theory of values, considering the thought of Grass (2015, p. 31), the basic nuclei are carriers of the content of the actions that in an integral way respond to the intention of the ideological education process. sociopolitical, and to integrate as part of the dimensions: (a) personal self-knowledge, favoring the development of self-worth, contributing to the conformation of life projects; (b) consider the dignity of the human being, the teacher is called to develop transcendental feelings of people, avoiding social immobilization, indicating the goals, norms and policies of change, from their practice; and (c) as a socializing, investigating and participatory agent, they must have or present a very high self-esteem to give their best, maintain humility to act freely and achieve commitments immersed in this educational mission.

From the configuration of the emerging meanings and senses that converge from the thought of educational leaders in contribution to the redefinition of social values, teachers must be professionals with a high humanistic, didactic and technological content, capable of promoting a change in vision pedagogical through the formation of critical, investigative and self-sufficient communities that can be efficient mediators of learning, promoting the autonomous attitude in the intellectual, as well as, in the moral, of our students and the context. From this worldview we will generate the transcendence of thought for action, allowing social values to turn out to be entities that are in the sense of being part of a condition of human nature.

### **Leader of pedagogical practice**

The leader represents the person who is capable of guiding the rest of the people who are related to their thinking, therefore, it symbolizes the direction of social groups with common purposes to achieve better quality of life conditions. That is why, whoever he is and in the conditions that he is, he must have special characteristics, such as generating enthusiasm, exerting influences to guide those who follow him, recognizing him as such.

The leader has the powers to ensure that the individuals in his charge act with his leadership, in the different actions that are programmed, in making important decisions,

generating transformations of any kind, organizing them from their perspective, keeping the men and animated women, turning their attention to interests that are useful to them, allowing them to solve their problems, responding to their needs; as well as the demands of the context in which they operate.

A leader in addition to encouraging, leading teams, motivating them to do what they demand, personally and in a group, in the same way will be a negotiator, managing the time to reach a solution, resolving conflicts, on the basis of uncertainty promoting the practical applications, in a strategic way, with leadership in related values for all. Juárez (2016) points out "... that the leader is a necessary factor to motivate, develop and strengthen the objectives and goals proposed within the institutions that make up society" (p. 35, our translation), therefore, it will generate the way to motorize the rest of the people so that they engage in the leading practice of participation to achieve the objectives and achieve the goals, being perceptive in their empathic humility.

The leader, therefore, has to be agile to project his leadership ideals with a profile based on common values of transformation, often moving on actions that agitate people, while fighting for equality among all, from the humanistic perspective. As Prieto (2006) puts it, when indicating that the leader must solve the problems that arise in their communities, but must "help them to do them, to promote their development, that is, their education" (p. 4, our translation). Therefore, leaders have to break schemes to achieve another scale of values that leads to social development on principles of unity, cooperation, performance, among others.

Authentic leaders, interpreting Vagnoni (2014), in breaking old patterns of relationships for the management of people have to integrate with the people in their daily work, remaining available, establishing procedures, where everyone collaborates for the collective benefit, with availability, disinterest, out of all false promises that are difficult to fulfill, making subordinates the leader an instrument for overcoming their ambitions, so demagoguery processes should be avoided to achieve only power.

The educational leader will be reborn for the humanization of the world through education to make us people with greater contact with others, modeling values from the transdisciplinary vision, guiding the values to be assumed in the best alternative for the development of a useful social life. In this regard, Juárez (ob.cit.) Points out that "... from a precise transmission of evaluations provided by education" (p. 42), we become aware of the realities that we face, causing us to be given specific guidelines to that we can return to the new characterization of social values, reconstructing the consciousness and contextual

identity, from the consolidation of ideas of the unification of knowledge and educational spaces, within the different areas of knowledge, developing the capacities for this purpose.

### **Social values**

Currently in the world the situations of shock and uncertainty, as a consequence of the different globalizing trends, technological, scientific and information advances are part of the rapid cultural transformation of society, in which our beliefs, values have evolved, social habits and personal relationships, until reaching a society that is not homogeneous in its ways of being and being with others. These uncertainties imply consequences that are inevitably reflected in people's thinking and morals.

Talking about values continues to be a complex subject, therefore its treatment must be based on the principles of complexity so that new ways of attending to it emerge from the classrooms from the transfer of ethical values in secondary education teachers. Because in addition, it focuses on the human being, who develops in a social life, where he develops to achieve his total integrity, in that way the feelings, emotions and attitudes will be recognized as part of the human compendium.

Education in ethical values will lead to satisfying the demand to be social to be integrated, appropriating the ethical principles that the teacher implants in their classrooms, considering cultural differences, so that progress is made towards individual well-being, therefore, by collective. In this regard, Ibarra (2007, p. 6, our translation) states that:

Education as discourse proposes ethical purposes as expressions of value and aspirations for human dignity. The teacher is summoned, through time, to develop in the vital process of people the conditions of their subjection to social purposes, through a process that has been called education or formation, which indicates the ethical-political limits to their own professional practice.

It is highlighted that the teaching function constantly faces configurations of "consciences" in its field, so it must assume a very important role, so that it is reinforced at home with its relatives, which is why we teachers must be prepared for the transfer of our ethical values, although it is a complex issue, so it is required to be treated as such, so that in educational practice we promote drastic changes that allow the resurgence of values with greater positive foundations, where the influence that teachers exert it is not restricted, but rather allows the forces to act on the members of the general public, without generating resistance to progress and evolution as human beings.

In *NCUADERNOS PARA LA REFORMA EDUCATIVA VENEZOLANA* (1994) it is mentioned that “[...] in relation to values, the man responsible for the truth of knowledge is also responsible for values. [...] The school must teach a new moral foundation as a solution to moral problems” (p. 26, our translation). In this sense, education must make use of the globalization of knowledge to promote the changes that lead to the formation of the human being.

## **Methodology**

The paradigms or research approaches of the discipline in which the chosen topic is located, as long as the researcher satisfactorily justifies the selected methodology. In general they are described; nature, design, methods, techniques, procedures. For the purposes of the theoretical construction, the nature, type, design, instrument were addressed, the hermeneutical validity and reliability and the structuring and theorizing processes were considered, including categorization, content analysis and triangulation.

The nature of the research included the approach that guided the theoretical construction. In this sense, it was based on the qualitative paradigm, because according to Martínez (2001) “it is not, therefore, the study of separate or separable qualities; It is, therefore, the study of an integrated whole that primarily forms or constitutes a unit of analysis and that makes something what it is [...]” (p. 66, our translation); that is, it is the study that was generated from the interrelationships that were derived from the nature of realities, in this case conceptual.

Regarding the nature of the research, the approach was applied for the systemic analysis of various texts, since it relied on content analysis, based on the hermeneutical and dialectical method. For Martínez (2001) of this “[...] it is to describe the importance that the spoken or written text has in the understanding of social life” (p. 130, our translation). Given that, the theoretical construction was outlined from the analysis of written documents, based on the interpretation of fragments, as indicated by the same author referred to.

The study units, consequently, were made up of books, mainly and any document or speech that is a source of information, such as doctoral theses that served as background. Fernández (2017), states that these refer to “[...] the being or entity possessing the characteristic event or quality [...] that one wishes to study, and through which a complete and not partial or derived answer can be given, to the research question” (p. 363, our



translation). For this, the printed sources were considered in any presentation that expressed what was related to the categories and subcategories of the topics that were discussed.

## Results

Regarding the relationship that is established between the subject and the object of the study, which underlies within an apparent reality, from the subjectivity of what it represents, necessary for the understanding of the vision of social values from the educational framework in the resizing of the axiological thinking of the teacher leader for its transdisciplinary redefinition. The perspective lies in the transformation of the development of individuals in the social order, through the construction of knowledge from my very particular perspective, based on the theoretical foundations outlined, seen in the transfer of such values.

The recognition and understanding of the practice of educational leaders and then collate them, establishing my doctoral thinking, which annuls the old educational praxis to give the "treatment" to the management, use, application and transposition of values, so that an alternative emerges as a theoretical structure that integrates axiological thinking, educational leaders and social values, through their transdisciplinary redefinition, in the unity of diversity. For this, I have followed the processes indicated by Yuni and Urbano (2011, p. 102) of codification, reduction of information, systematization and presentation of the knowledge produced.

It is to take all the information collected to order it by conceptual classes in the classification, with respect to the cited theorists, based on the criteria and their derivatives, for which I have used the ordered division of the various approaches with respect to the themes developed. In this sense, it was categorized in attention to axiological thinking, educational leader and social values.

**Frame 1 – Category: Axiological Thinking**  
Document: The Figure of the Teacher as a Political Subject

CATEGORY	SUBCATEGORIES
<b>Axiological thinking</b>	<ul style="list-style-type: none"> <li>* Rationality prevails in understanding</li> <li>* the human being is a living being</li> <li>* Behavior in constant and continuous change</li> <li>* Ability to be aware</li> <li>* Dynamic existence</li> <li>* Teachers are not developing transparent and consistent work behaviors</li> <li>* Lack of high standards of morality</li> </ul>
<b>DIALOGICAL REFLECTION (Content Analysis)</b>	
Based on the author's thinking, I point out that he bases the rationality of the acquisition of information	

from the logic where ethical understanding prevails, because it refers to the fact that people are human beings, that we have behaviors that vary according to our changes constant. I have to establish that the author considers that organizations had to be optimized to give themselves a better world, through changes in the members of the social contexts, with mental representations based on the general knowledge of values; However, I agree with the author, that teaching professionals do not consider values as a subject of application of behavioral action, but as content that is repeated without any meaning, which must be memorized but without leaving a reflection of behaviors based on them.

That is, educators are not aware of what it means to model behaviors in themselves and others. Therefore, education workers have to take care to consolidate our axiological thinking in order to transfer them, as leaders who guide the group of students to prepare them around the development of the best social coexistence for the production and evolution of the contexts where they live. Consequently, we are running the risk that we lose the recognition that we have towards positive social values, generating decadence within society. So, teachers have to be aware of the dynamic changes that occur in society so that we can serve by example, acquiring skills from new points of view, where we consider the group of people including themselves to be able to address the situation.

Source: Devised by the authors

**Frame 2 – Category: Axiological Thinking**  
 Document: Learning with Emerging New Thoughts

CATEGORY	SUBCATEGORIES
<p><b>Axiological thinking</b>                      Author:                      SALGADO                      (2009)</p>	<ul style="list-style-type: none"> <li>* The knowledge, management and application of values lies on rationalism</li> <li>* Direct social justice processes.</li> <li>* Commitment to the proper functioning of social justice</li> <li>* Reinforce values</li> <li>* Deterioration of values and chaos of superficiality</li> <li>* Emptiness of human relationships</li> <li>* Dehumanization</li> <li>* Consolidation in teachers is not enough to ensure the necessary values in roles related to performance</li> <li>* Promotion of goodwill and its disposition</li> <li>* Man is a social, political being</li> <li>* Sense of participation of the own destiny</li> </ul>

**DIALOGICAL REFLECTION (Content Analysis)**

For this author, nations adhere to conceiving a perfect and just society, where everything runs without conflict and in harmony, where equality exists, which is why they consider education in values to be of total relevance, for which we teachers must possess a very clear axiological thinking, not in terms of meanings, but with respect, first to what this implies in itself as a subject living within a social context, secondly the maturity that must be acquired as a human being in order to transfer them and thirdly take responsibility for their actions, in such a way that we can consolidate ourselves within our will and disposition, because for the author, with whom I agree, social values have been replaced by others that are not so positive, or as some say they have “gone deteriorating”.

Educators, in this sense, have to take care not to continue being superficial in the transfer of social values with the implementation of themselves, modeling between the interactions that occur in personal relationships so that they are meaningful, established with humanity. For that, the education in values directed towards “doing the right thing” must prevail, based on the moralistic principles that lead to act and judge respecting the truth, in balance so that each human being has what corresponds to us by right, thus in this way equality will reign.

We pedagogues lead based on such principles because good treatment is achieved in interpersonal relationships, in that sense our action should not be limited solely and exclusively to the teaching of programmatic content, but must relate everything that teaches to inculcation values, so that the idea of social values is eagerly sown in people, without losing it, on the contrary,

Source: Devised by the authors

**Frame 3 – Category: Educational Leader**  
 Document: Pablo de Tarso's Values for New Leaders

CATEGORY	SUBCATEGORIES
<p><b>Educational Leader</b>  <b>Author: VAGNONI</b>  <b>(2004)</b></p>	<ul style="list-style-type: none"> <li>* Breaks of old relationship patterns</li> <li>* Integrative management</li> <li>* Availability for integration</li> <li>* Establishment of procedures</li> <li>* Collaboration for the collective benefit</li> <li>* Availability</li> <li>* Disinterest</li> <li>* Avoid false promises that are difficult to keep</li> <li>* Overcoming</li> <li>* Avoid demagogic processes that only lead to power</li> </ul>
<p><b>DIALOGICAL REFLECTION (Content Analysis)</b></p>	
<p>Vagnoni raises among his ideas that it is necessary to put an end to old schemes of interpersonal relationships to undertake another path towards the consolidation of social values, so that we integrate all the components that interact with each other in a system of strongly connected interrelations, to generate actions or procedures based on said interactions with a focus on the unity of things and people so that solution processes can be channeled. The intention must be that there is total availability to access the transformations that our thinking has to go through, especially the axiological one, so that indolence and disinterest are suppressed to avoid the faults in the attitudes that do not lead to achieving our wishes. and hopes. It is that we become less demagogue so as not to achieve our own ends in a “selfish” way.</p> <p>It is to seek internal and external improvement to the essence of what we are, acquiring another thought in a systemic way, less divisive, cooperative, compliant, in search of superior improvement where we all get involved towards common development purposes, for the best conditions and quality of life in community.</p>	

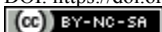
Source: Devised by the authors

**Frame 4 – Category: Social Values**  
 Document: The Teacher's Function: Between Ethical Commitments and Social Valuation

CATEGORY	SUBCATEGORIES
<p><b>Social values</b>  <b>AUTHOR: IBARRA</b>  <b>(2007).</b></p>	<ul style="list-style-type: none"> <li>* Ethical purposes as an expression of value</li> <li>* Human dignification</li> <li>* Manage vital processes in people</li> <li>* Social purposes</li> </ul>
<p><b>DIALOGICAL REFLECTION (Content Analysis)</b></p>	
<p>The author allows us to perceive that our development has to be directed towards the moral from our ethics to assert ourselves as people, being above all very human, acting with sincerity, respect, but above all with responsibility for our actions, towards ourselves and towards others.</p> <p>The performance of leadership in the teaching exercise has to be channeled through vital processes for individuals that help them understand the reason for social values, so that their redefinition is not ephemeral, so as not to fall into the retroactivity of processes that they have not led to the consolidation of said values; on the contrary, it is necessary to delve into the construction of complex thinking to face once and for all the indifference to reductionist social situations.</p>	

Source: Devised by the authors

The various points of view are visualized, from different perspectives, in order to approach the meaningful study in an epistemological way, contrasting my conclusions, in this regard in a reflective dialectical hermeneutical analysis, with an integration of knowledge enrichment in the main highlighted categories. This was carried out through triangulation,



which according to Martínez (2001, p. 221) is a procedure aimed at contrasting, which for the same author cited above can be done “from different data sources, from different theoretical perspectives, from different observers and researchers of different methodological procedures etc.” (p. 290, our translation); For the case that merits me, it was done with respect to different information issued by various researchers, taking into account my experience and knowledge.

The procedure was carried out with the construction of a matrix containing the main analysis categories and their respective subcategories, accompanied by their respective authors, based on their own ideas and which was contrasted through hermeneutical-dialectical analysis, from my point of view, grouped in the components axiological thinking, educational leaders and social values. All this is grouped in the following successive tables that are presented after these methodological contributions.

Considering the descriptive levels, I observed that the authors consider that educational processes must start from the rationality of each individual, so that understanding occurs between the people who interact, and thus give it a scientific character. From their points of view, they consider the redirection of education towards the direction of social justice, reflecting on the re-dimensioning of the essence of the human being as the unique property and particularity of the human being, for our dignity. It is sought that we learn to be truly people, therefore, it is vital that we consider our awakening of the spiritual and ideological life in the internal worlds, for the enhancement of the affective and evaluative aspects.

Consequently, the way is opened to devaluation due to the lack of preparation in teachers in the face of the indifference of the management of knowledge of morality, given that the leadership we exercise is not open to change, with closed mental structures, which hinder processes, dividing the collective unit, a product of disinterest, lack of motivation, to which is added the absence of actions that configure humanity, because integration with participation, cooperation, intervention and equality is not evidenced. This means that ethical values are not relevant today, as they do not promote reconstruction for life, because dedication is to be a simple transmitter of definitions and theoretical characterizations of values, because they do not have the ingrained sense of valuation, which he demonstrates with his attitudes at work, excluding his followers.

What we teachers do is impose the theoretical study of values, leading to ignorance of oneself, limitations in the development of sensitivity, showing little handling of emotions, as well as partial ignorance of the laws and policies of education, manifesting the abandonment towards social elegance. This leads to disorientation to achieve human development, which

shows the disappearance of the high moral standard, by minimizing the decaying social relations that mutilate said social justice. Consequently, there is not a good communication of what has to be done to assume attitudes that lead to the praxis of social values, increasing intolerance.

The transfer of axiological thinking by the teacher leader in the redefinition of social values requires their understanding by giving foundations to meanings, because in promoting the improvement of society, education in values is essential to live in community with: respect for life, the dignity of the person, honesty with oneself and with others, for universally recognized values. In that sense, to speak of transcending is to establish that what is thought or done is exceeded, without anything or anyone constraining it to be given without restrictions and go beyond what is expected.

Teachers must act considering the axiological thinking must be conceived in a different, more humane way, consistent with considering the importance of consolidating quality in individuals, due to the significance that values must have once they have been transmitted, considering that It has to be greater than might be expected. From the philosophy of values it will go beyond the personality, both of the teacher and of the students.

## **Considerations**

Within the philosophical elements that make up the axiological thinking of educational leaders, the linking of thought towards a pedagogical culture in the acquisition and manifestation of social values, with humanistic and transformative content.

Regarding the scope and scope of the theory of values, the basic nuclei are carriers of the content of the actions that in an integral way respond to the intention of the ideosociopolitical education process, and to integrate as part of the dimensions: (a) personal self-knowledge, favoring the development of self-worth, contributing to the creation of life projects; (b) consider the dignity of the human being, the teacher is called to develop transcendental feelings of people, avoid social immobilization, indicating the goals, norms and policies of change, from their practice; and (c) as a socializing, investigating and participatory agent, they must have or present a very high self-esteem to give their best, maintain humility, acting with freedom and power, achieving the great commitments of this educational mission.

From the configuration of the emerging meanings and senses, which converge in our thinking, as educational leaders we contribute to the reaffirmation of social values, while I

consider that the teacher must be a professional with a high humanistic, didactic and technological content, capable of promoting changes in the pedagogical vision through the formation of critical, investigative and self-sufficient communities that can be efficient mediators of learning and promote an autonomous attitude in the intellectual and moral aspects of their students and the context.

Thus, the teacher, dialectically allows the creation of creative thinking, so that we think about what others have not thought to give solutions to problems from the scientific deconstruction of the ways of transcending towards those who learn. It means stimulating education, in and with values, in the construction of learning impregnated with an ethical axiology, challenging the processes of knowledge reproduction, opening the doors to the teaching of learning based on existential ethical values, which do not adhere to the curricular contents, but to group and individual needs and interests.

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