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Historical and modern aspects of civic-ethical education in technical middle school: Mexican context

Historyczne i współczesne aspekty edukacji obywatelsko-etycznej w szkole średniej technicznej: kontekst meksykański

Introduction

The current war initiated aggressively and unreasonably stressful by the Russian Federation against Ukraine (that are resenting indirectly all

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European and other countries) mobilized, on the one hand, society, united the Ukrainian and many other nations against the enemy and, on the other, incited insecurity, vulnerability, hopelessness, restlessness, stress and anxiety that people experience and that, unfortunately, is not comparable to that of the great economic and health crises that the world has suffered throughout our recent history. In response to the need to acquire the knowledge, skills, attitudes and values necessary for the students to adapt to an increasingly complex and changing world, to form civic-minded individuals, strengthen their community-oriented instruction, it is necessary to introduce in middle school, high school and higher education the topic of civic and ethical training. In this sense, it is important to know the experience of other countries, in particular, Mexico, which is suffering similar processes due to the war against organized crime and drug cartels, a crisis that involves social decomposition and is one of the most critical and dramatic in its history.

The civic-ethical education in Mexico is a fundamental part of the community-oriented axis which problems were studied by: Almond and Verba, 1963; Apud, 2007; Blanco, 2008; Conde, 2005; Chávez-Romo, 2011; Fierro and Carbajal, 2003; García-Salord and Vanella, 1992; Hart, 1993; Kazuhiro-Kobayashi, 1973, 1992; Sánchez-Regalado, 2012; Segovia, 1977; Staples, 2010; Tanck-de-Estrada, 1985, 2005; Vázquez-de-Knauth, 2012; Verdeja, 2012; and Yurén, 2004, 2022 among others.

According to the Mexican authors, in Mexican technical middle schools, in general, civic-ethical education and the developing of community-oriented skills in students, includes the understanding of certain contents related to law, government, rights, democracy and the administration of justice, but it is especially important to consider that the formation of democratic subjects has a strong link with the improvement of morality.

The objective of this work was to present the historical and modern aspects of civic-ethical education in Mexican technical middle schools through a documentary-bibliographic study.

Historical development of the civic-ethical education: colonial and post-colonial period

The foundations of civic and ethical training in Mexico were laid by the ideologies implanted by Catholic missionaries (the 16th-18th centuries), who

governed the educational advances, in the sense of teaching topics related to behaviour in colonial society. Education in the colonial era was a faithful reflection of the New Spain society where there was great control of the rulers (the lords) over the governed (the servants), and where individuals were linked by the authority of the one and the obedience of the other (Kazuhiro-Kobayashi, 1973, pp. 437–464).

In schools, a division of the students was made to differentiate the sons of the lords and, in this way, to give them the privileges that the common students did not have. However, it must be made clear that it was never intended to replace the lifestyle of the Indigenous community with one of the Spanish, but rather it was intended to preserve it in its entirety, with all its hierarchy of traditional authorities. The missionaries proposed to the Indigenous chieftains to leave the order of their social and political organization as it existed in pre-Hispanic civilizations, except for religion, which was replaced by Christianity. The aim was to “redeem the Indian republic with the faith of Christ”.

At the time of implementing their pedagogical model, the Franciscans developed four branches: education for the children of the minority; catechetical teaching in the courtyard; practical teaching with a view to professional training; and the education of Indian girls. From this moment on, the inclination of the educators to implement a model of individual with certain moral, ethical and civic principles, based on the Catholic faith, a doctrine that determined the conduct of the New Spaniards, is identified.

Education during the time of New Spain was a crucial instrument for the consolidation of Spanish rule in the American continent. It can be identified the inclination of educators to implement a model of individuality with certain moral, ethical and civic principles, based on the Catholic faith, a doctrine that determined the conduct of the New Spaniards. With the arrival of the conquistadors and the subsequent establishment of viceroyalty, the educational system not only focused on transmitting knowledge, but also on instilling religious and cultural values (civic education) that aligned the population with the interests of the Crown and the Church.

So that the education in New Spain was deeply influenced by the Catholic religion and by the political interests of the Spanish monarchy. From the beginning, the conquistadors and missionaries understood that to educate was to evangelize. Therefore, the educational system was designed to: 1. Evangelize the indigenous people, ensuring their conversion to Christianity; 2. Consolidate

the power of the Spanish Crown, transmitting values that legitimized its rule; 3. To form Creole and Mestizo elites who could occupy administrative, religious or intellectual positions.

The study conducted showed that education was deeply influenced by the Catholic religion and European traditions. These were the main contents: 1. Christian Doctrine: the catechism was the fundamental pillar of education; prayers and the ten commandments and the sacraments were taught; 2. Reading and Writing: learning to read and write was mainly aimed at understanding religious texts; in most cases, students memorized entire passages from the Bible; 3. The Liberal Arts. The colonial educational system was authoritarian and based on memorization. European texts adapted to the American context were used, such as Father Ripalda's Catechism. Discipline was strict, and corporal punishment was common.

In the first years of the conquest, reading and writing, as well as singing, the making of musical instruments and Christian doctrine, were taught only to the children of the chieftains, but from 1513 onwards, laws were established so that education would be extended to all Indigenous people. Thus, they were taught "[...] to get up at midnight to pray the matins of Our Lady and, at dawn, her Hours. They were even taught to discipline themselves with flogging at night and to pray mentally, everything aimed at the formation of the Indigenous clergy" (Kazuhiro-Kobayashi, 1973, pp. 437–464).

The main idea was to disassociate the relationship they had with the religious part of their ancestors, to distance them from the pre-Hispanic religion: next to the church they had a school where the singers met, the song was taught to those who did not know it, and to those who play the musical instruments, and the children of the main people learned to read and write, after they had learned the Christian doctrine (Vázquez-de-Knauth, 2012).

The antecedents of formal civic and ethical education in Mexico date back to 1812, when the Political Constitution of the Spanish Monarchy was proclaimed in the Cortes of Cadiz (Andalusia, Spain), in article 366 of which the obligation of the State to open in all the towns of the monarchy the schools of first letters, in which children were taught to read, write and count, the catechism of the Catholic religion and which also included a brief exposition of civil obligations (Tanck-de-Estrada, 1985).

This great achievement of the Political Constitution of the Spanish Monarchy in educational matters is largely due to the activity of the

enlightened people of New Spain (Alzate-y-Ramírez, Bartolache, Eguíara-y-Eguren, Campoy, Clavijero, Díaz-de-Gamarra, Hidalgo, Mociño, Sigüenza-y-Góngora, among others), who believed it was necessary to convert the State into the primary instrument to achieve progress and the reign of reason. Until the ignorance and superstition of the masses were eliminated through education, political leaders would have to promote civil economic and social advances. Thus, civics is integrated into the educational curriculum to study the values that citizens must apply in a democratic world; it was necessary to extend elementary education to a greater number of students and include, in addition to religious education, technical and civic subjects (Tanck-de-Estrada, 2005, pp. 6–9).

Thanks to the work of the Novohispanic Enlightenment's bearers, a long process of economic, political, and social transformation began in the colony. The ideological and philosophical foundations were created to construct the legal framework with a democratic structure based on education, seen as the most appropriate instrument to transform men and women without making distinctions or discrimination based on religion, race, or economic, political, and social status.

At first, religious and civic education were imparted together in order to form citizens with a moral sense, committed to their environment and to manage the State's resources in the best way, becoming better children and parents: "[...] civic education was the basis of good government because it was a source of virtue" (Tanck-de-Estrada, 2005, p. 13). It was believed that integrating civic education into academic training would alleviate economic, moral, and religious problems.

Therefore, the traditional religious evangelization that had been practiced since the time of the conquest was joined by the social "catechism" of the liberals. Later, this new social "catechism" of the liberals acquired reinforced meaning at the beginning of the 19th century with the construction of the new independent and democratic Mexican state, of a new nation, the organization of a federative republic and the demand for the education of conscious citizens who knew how to express their vote democratically. Teaching all the people to read and write, forming free, conscious, and responsible citizens for their new republican homeland, aware that they are part of the new nation, responsible for their new republican homeland, was the objective of national education established in article 50, paragraph 1 of the first Political Constitution of

Independent Mexico (1824). This document determined the obligation of the State to promote the establishment of educational institutions where natural and political sciences, mathematics, arts, and languages would be taught (Staples, 2010).

Later, in the new Constitution of 1857 (article 3), the right of all citizens to education was proclaimed, as well as State control over schools, their status outside the influence of the Church, and freedom of education. In 1874, in articles 1 and 4 of the *Decree of President Lerdo-de-Tejada*, the secular character of the educational system and its independence from the Church were established.

Civic-ethical education at the end of the 19th century – 20th century

At the end of the 19th century, thanks to the liberal educational ideas of Joaquín Baranda and Gabino Barreda, the Law (1867) that established compulsory and free primary education was promulgated; it eliminated religious education in exchange for the teaching of morality, obligations and rights of citizens and a compendium of the history and geography of the country. In 1889, secondary education was included in the national educational system as the link between primary and preparatory education; in 1891, the Regulatory Law on Education was passed, which established education as secular, free and compulsory, and as well established the so-called *Parents' Vigilance Committees* (Bazant, 1993). It should be noted that these same principles were passed on to the Political Constitution of the United Mexican States of 1917 and continue to govern the national education system to this day.

Based on the study carried out, we can affirm that civic education in the 19th century – early 20th century in Mexico sought the legitimate monopoly of physical coercion for the maintenance of social order and the establishment of a rigorous administrative order; it sought to establish the theoretical difference between the “citizen” (whose compliance with the law was the condition for achieving social peace) and the “man” (who could freely follow the light of his conscience, as long as it did not interfere with his public duty to the law). This led to the existence of a citizen divided between his individual and political rights, as well as giving rise to the coexistence of two behaviours: that which corresponded to the government of the State, through reason as

a critical exercise, and that related to personal perfection of oneself in front of others, through a set of techniques related to self-control. Consequently, the main purpose of the Mexican civic education in this period was to provide and foster the knowledge necessary for individuals to behave as “self-possessed” (rational) creatures in the public and private spheres. This led to the social administration of individual freedom (“government of the soul”), modifying previous human sensibilities and behaviours and leading to the strengthening of freedom as an individual and collective practice of political participation.

In short, it can be said that in the task of building the national education system at the end of the 19th century – beginning of the 20th century, liberal, positivist and scientist ideas triumphed: primary education was made free, compulsory and secular; secondary education was institutionalized; a great boost to the teaching of civics was given. Based on the analysis of documents from this period, it can be stated that the implementation of civic and ethical education in Mexican secondary schools was satisfactory. It was in keeping with the political objectives of the country’s development at that time: to form citizens who were aware and who would participate in democratic processes. It can be said that the liberal “catechism” of the beginning of the 19th century was replaced by the political “catechism”, with the same need to teach the population to read and write so that they would know how to at least write their names when voting in electoral processes. This situation lasted until the 30s-40s of the 20th century.

In the 1930s, the development of rural schools was promoted. In general, in 1930, there were 19,356 students enrolled in the technical education system; in addition, this system was organized in three levels: pre-apprenticeship (pre-vocational, or teaching of small industries, including those of a home type), vocational (training of qualified workers) and higher technical education. Between 1934 and 1940, during the mandate of President Lázaro Cárdenas, the actions directed towards the dissemination of rural education were expanded, covering not only the poor peasants and workers, but also the Indigenous people. In 1934, the third article of the Constitution was modified, establishing socialist education, excluding all religious doctrine with the purpose of creating in youth a rational and exact concept of the universe and social life (Zhizhko, 2015).

So that the institutions, curricula and textbooks developed during the Cardenista period sought to get young people to organize themselves to

improve the lives of their communities, to make effective the rights of workers and peasants, to defend themselves from the abuses of the authorities and to protect national resources and interests. This priority was an essential part of a project of great magnitude and ambitious in terms of its ultimate goal: to transform the knowledge and practices of the peasant masses.

In the second half of the 20th century, after the Second World War and with the change from a leftist government to a centrist one, civic education acquired new nuances and significant promotion. Thus, in 1959 the Secretariat of Public Works was created (which in 1992 changed its name to the Secretariat of Social Development) having among its objectives educational, sports, cultural and civic promotion. In the sixties of the 20th century, with the rapid growth of the population, the new objectives of the educational system appeared: teaching citizens to live and plan in a developing country (education for development) (Zhizhko, 2015, pp. 189-204).

This objective was reinforced in the seventies of the 20th century with the first global reform of the national educational system. In addition, the studies developed by Almond and Verba (1963), Segovia (1977) and the National Survey on Political Culture and Citizen Practices (ENCUP) offered a general view of the training needs of citizens and the areas in which the school needs to work within the margins of action in which it carries out its work.

In 1999, the “*Civic and Ethical Education Program*” promoted by the Ministry of Public Education (SEP) began. This Program considered not only the work in a subject, but also the school environment, the transversality in the different subjects and the daily life of the students. It is aimed at in-service teachers, school directors and sector heads of general, technical, and TV-secondary schools, and students of primary and secondary schools. In 2004, its geographical coverage was already national. The program has different printed and audiovisual materials: “Knowledge at school. Civic and Ethics Education”, “Specials Civic and Ethics Education” and “Thoughts and ideas in Civic and Ethics Education”, etc. (OECD-OEA, 2003, pp. 70–75).

The characteristics of the modern civic-ethical education in technical middle schools

The study carried out allows us to sustain, that the building of the modern civic-ethical education began in 2000, with the emergence of the program “*Citizen Education Towards a Culture of Legality*” as a response by the educational authorities of the state of Baja California to the gradual social deterioration caused by phenomena such as corruption, delinquency and organized crime in the border area with the United States. In accordance with the social commitment of the educational field, and in coordination with the Office of Education of San Diego County (USA), a school project was started with the aim of generating in students mechanisms of reflection and analysis regarding the harm caused by illegal acts and the need to build and consolidate the rule of law and the culture of legality (OECT-OEA, 2003).

The “*Citizenship Education towards a Culture of Legality*” program was an optional subject in the curriculum which objectives were to provide students with elements that favour the construction of knowledge, the acquisition of skills and the development of attitudes that encourage their voluntary participation in the promotion of a culture of legality.

Although its purpose was to be established as a permanent program in technical middle schools (secondary education) curriculum. In 2003 it operated only in six federal entities. The program was aimed at young people in the third grade of secondary education. Next, we will see in detail what the aforementioned “norms and values in social coexistence” are, which are explained in the *Teacher’s Guide* for the subject “Civic and Ethical Education”, made up of four chapters divided into 22 topics:

I. “*Culture of Legality*” which objective was for students to build and reflect on the concept of culture of legality, on the characteristics that make us human and individuals, as well as the meaning and importance of norms and values in social coexistence.

II. “*The Rule of Law and the Culture of Legality*” which emphasis was on the Rule of Law: young people learned what it consists of, how to recognize it and why it is important to protect it, they realized that in the face of incorrect norms, laws or the administration of justice, they themselves can bring about change, they understood how and why it is necessary to maintain a culture of legality.

III. “*Crime and Corruption: Enemies of the Culture of Legality*” which dealt with the harmful effects that organized crime has on the individuals involved, as well as their families, friends, and society as a whole. Students learned what organized crime is, how it works, how it attracts new members and why it represents a threat to society in general. In addition, students reflected on legal and institutional means to combat crime.

IV. “*Promoting a Culture of Legality*” allowed students to see their role in promoting and supporting the rule of law. Rejection of organized crime and its activities was encouraged, and an attempt was made to create awareness of their responsibility to act in this area. They were encouraged to think about their own future and the consequences of the decisions they make, and they were taught problem-solving techniques to help them overcome the obstacles they face in the pursuit of their goals (OECD-OAS, 2003).

This subject was taught by previously trained teachers, since the optimal development of its content required generating processes of awareness, sensitization and critical analysis of reality. The *Teacher’s Guide* was prepared by Baja California teachers and reviewed by staff from the General Directorate of Educational Materials and Methods of the Undersecretariat of Basic and Normal Education (SEByN). Videos were used as part of the supporting teaching material (OECD-OEA, 2003, pp. 57-69). Next, we will analyse how the teaching process was organized in the Program “Citizen education towards a culture of legality”, and what were the methods and tools used in working with students.

First, the subject of “Civic and Ethical Education” was included in basic education to provide moral education and civic training, develop children’s interest in participating in public affairs and promote their development as active citizens. On the other hand, the Children and Youth Consultation was implemented, conducted by the National Electoral Institute, the Children’s Council and the Network of Diffusers of the National System for the Integral Development of the Family (DIF). Likewise, the dynamics developed to carry out these activities were the following: the “Our voice counts” camps, in which children from all neighbourhoods participated, children who attend school and those who do not attend; recreational events (children’s parties, piñatas, festivals, etc.) where children first have fun and then participate in a consultation meeting; meetings at sports venues (soccer, basketball, baseball fields, etc.); walks through the neighbourhood where children present letters

with their requests and needs regarding problems; group interviews with the mayor at schools and city hall, where children ask questions and talk with the authority; assemblies and town hall meetings with the participation of children, teachers, parents, and local authorities so that everyone is aware of each person's needs.

It can be said that, without a doubt, the Program "Citizen education towards a culture of legality" was an ambitious and far-reaching project, however, it was developed only in some states of the republic, it has not had adequate funding and it was implemented in a proportionate manner in the period from 2000 to 2006, during the six-year term of President Vicente Fox, whose team proposed the program, although there were attempts to implement it later (2007–2013) in some states. On the other hand, the lack of specialized training and formation of the teachers who teach this subject was evident. Therefore, its results were not entirely satisfactory. Likewise, for its full implementation, there was a need for the political will of subsequent administrations to include these topics and actions as part of the study plans from the first stages of school, starting from the early educational levels (preschool, primary, secondary) to the university. In this way, the construction of citizenship that is received at home and in the community could be strengthened and directed from the classrooms.

Therefore, in 2007 by the Secretariat of Public Education (SEP) was promoted the Comprehensive Reform of Basic Education (RIEB), proposed modifications to the subject "Civic and Ethical Education" which development was supported by previous studies and surveys that showed areas of interest that require particular treatment to design instruments and evaluate the educational function of the school (SEP, 2008; SEP, 2011). Likewise, the proposal of the New Mexican School of 2019 brought some other modifications to this subject (SEP, 2023).

Thus, the subject "Civic and Ethical Education" is introduced from the first grade of primary school "with the purpose of making Mexican primary school students know and value honesty, freedom, equity, solidarity, justice, and peace. Through experiences close to the reality of girls and boys, the content and activities, proposed for them, reflect on their daily lives. The aim is to form full citizens, with values and capacities necessary for collaboration, dialogue and critical thinking" (DGME-SEP, 2022).

Regarding the subject "Civic and Ethical Education" in Mexican technical middle (secondary) schools, it is implemented nationwide starting with the

development and free distribution of textbooks *Civic and Ethical Education. Secondary (Formación cívica y ética. Secundaria)* with the following content: 1. Changes in adolescence; 2. Sexuality in adolescence; 3. Diversity of youth expressions and identities; 4. Human dignity and rights; 5. Decide and act autonomously; 6. Freedom and coexistence; 7. Conditions for being free; 8. Institutions, laws and programs to prevent and eliminate discrimination; 9. Groups to which I belong that make up my identity; 10. Solidarity as a value of cohesion; 11. Gender equality in Mexico; 12. Culture of peace: respect for life and rejection of violence; 13. Conflicts and the basic conditions for their solution; 14. Dialogue and mediation in conflict resolution; 15. Justice and its application through laws and regulations; 16. Laws and their importance for the social and political life of a country; 17. Authority and compliance with laws; 18. Democracy; 19. Being part of democracy in decision-making; 20. Citizen participation and its implications (SEP, 2022).

The analysis of the documents in the original language (Spanish) allows us to determine the following characteristics of the modern civic-ethical education in Mexican technical middle schools. First of all, the complexity of this subject is not centred on the mastery and handling of the contents of the study program, but on the fact that they are practical knowledge that demands consistency in the daily actions of those who teach it. The formative dimension of the subject is located in the field of practical knowledge that cannot be transmitted by repetition and memorization, among which the following are distinguished:

- The knowledge of living together, a combination of beliefs, attitudes and intentions of an ethical-political nature that allows subjects to make decisions to resolve action situations of a socio-moral nature, such as those faced in the field of daily coexistence and in that of citizen coexistence.
- The knowledge of being or practical-existential knowledge, a combination of beliefs, attitudes and intentions in relation to the self that allows subjects to make decisions to resolve action situations related to one's own body and the exercise of freedom in relation to one's own existence, one's own history and life project.

Despite the solid theoretical foundation of the subject “Civic and Ethical Education” in the Mexican educational system, the teaching of ethics in technical middle school has not had the desired results. Given the notable

change experienced by young people in school environments, values, the processes of fascination, creativity and the conquest of true freedom and the search for the common good have unfortunately become topics foreign to the rhythm of daily life, giving rise to the violence that in recent years has been involved in the torrent of massification and depersonalization.

This is due, first of all, to the fact that there is a clear dissonance between the justification of the “Civic and Ethical Education” course, its curricular content, the content of the textbooks and the perspective of human rights, since the latter are not incorporated as a central core. The justification of the subject mentions human rights together with democracy as its “sources of values”; however, when they are integrated in concrete they are only “topics” that cover, in a succinct manner, a single block. Human rights cannot be a “topic” because they are in themselves a worldview that affects the public and private dimensions of students (SEP, 2023, p. 28).

On the other hand, what is presented in the contents of the subject “Civic and Ethical Education” in the Mexican technical middle schools (presentations, videos, dramatizations, etc.), in most cases, does not belong to the reality of contemporary Mexico, since it is taken from the experiences that occur in other nations where ethics is taught and lived as a rule, which although there are exceptions, these are just that, exceptions.

Likewise, it is well known that examples are the best way to educate. The young people do what they see; imitation is one of the best ways to learn. Approximately 80% of learning is done through non-verbal language, especially through visual means. What people perceive through real facts is much more important and effective than what they perceive through words and even audiovisual instruments. Thus, young people observe that their parents and teachers preach one thing and do exactly the opposite: they are told that they must be punctual and show respect for the time of others and teachers arrive late to their classes, are absent and contravene what they precisely demand of their students; They are required to respect intellectual works and copyrights and the teacher’s notes consist of photostatic or electronic copies with copyright, etc.

In this way, students quickly discover the lack of congruence between what is said and tried to be taught and what is actually done, what is truly taught. Then, they easily learn the game of pretending, manipulating, deceiving, lying,

preaching something, and doing something else, so that others do what is said even if it is not executed.

Furthermore, in secondary technical education, “[...] the culture of instruction, prescription and exhortation of the teacher predominates; a good number of teachers have not had the opportunity to clarify their own values and take their own vision of the world for granted without subjecting it to a self-critical exercise” (Yurén, 2022, p. 104). Since the teaching of the subject “Civic and Ethical Education” in secondary technical school goes through a series of problems described above, there is a need for more in-depth studies on its problems; likewise, specialized training of teachers is required.

Thus, since 2022, the Bachelor’s Degree in Secondary Education of Teacher Training Colleges has included a specialty in civic and ethical training. As well, through the Academic Transformation and Strengthening Program of Teacher Training Colleges, training was promoted for teachers in charge of putting the subject’s program into practice. Two training phases were developed for in-service teachers, for which the following materials were prepared: “Civic and Ethical Education. Study guide for in-service teachers of general, technical, and TV-secondary schools”, “Civic and Ethical Education. Study guide for secondary education management staff”, “Study guide for the second national training day for in-service teachers of general, technical and TV-secondary schools”, “Study guide for the second national training day for directors of general, technical and TV-secondary schools”, “Study guide for the second national training day for heads of sector of general, technical and TV-secondary schools”, “Civic and Ethical Education. Let’s work on some content from the study programs”, “Book for the teacher. Civic and Ethical Education”.

Conclusions

So the study carried out showed that the historical development of civic-ethical education in Mexico has a long account, beginning in the 16th century at the time of the conquest when it depended on religious education and catechism, going through the periods of Enlightenment and liberalism in New Spain when it became a compulsory subject in the educational system, and consolidating in the 20th century.

The main objective of the modern civic-ethical education as a part of the community-oriented training in Mexican technical middle (secondary)

schools, is the promotion of activities through which adolescents, in different areas of training (school, family, community, etc.), learn to become able and responsible citizens and to assume a set of attitudes to function as such. To this end, in Mexican educational system there is a trying to create an appropriate environment for coexistence, rules, the exercise of authority, the use of spaces for association and participation of students, as well as respect for their rights; design instruments that explore citizen and civic-ethical training that is not reduced to conceptual aspects and in which the impact that community-oriented programs could have that aim to influence the school environment and the daily students' lives. The role that the family, social organizations, political parties and the media play in the citizenship and civic-ethical education of students is also important.

The objective of the subject "Civic and Ethical Education" in Mexican technical middle (secondary) schools is to foster love of country and respect for the rights of all, to promote the integral development of students, helping them learn to appreciate what surrounds them, to identify their strengths and to understand what the community, Mexico and the world need and how they can contribute; to achieve the best level of learning, strengthen school-community ties and form responsible citizenship (SEP, 2022). Its implementation is guaranteed through specialized training of teachers and textbooks created and distributed free of charge by the General Directorate of Educational Materials of the Secretariat of Public Education of Mexico. Hence, it is evident that the construction of civic and ethical culture in Mexican technical middle (secondary) schools is advancing significantly.

However, for the full implementation of this project to be achieved, first of all, the intervention of institutions of the three levels of government, non-governmental organizations and society in general is necessary. Thus, for example, there are valuable proposals from civil associations that can be combined with public policies to achieve greater effectiveness. Likewise, it is necessary to first implement a pilot sample, monitor the results obtained and, depending on its scope, carry it out on a larger scale. On the other hand, it is vitally important to adequately disseminate all measures and mechanisms that promote citizen participation among children and adolescents; these mechanisms must be designed to be inclusive, reaching a greater number of children and young people. In addition, it is necessary to foster values through non-formal education.

In turn, the training and professionalization of the actors involved (teachers, volunteers, instructors, parents, etc.) is essential, since the challenge is very great and despite the existence of mechanisms and actions focused on guaranteeing the right to participation, they have not yet been achieved in decision-making and execution of public policies. Finally, constant monitoring and evaluation will be essential both for budgets and for implementing the improvements that are required, as well as to measure the scope and levels of participation of children and young people before and after the implementation of the programs.

For future research, it would be necessary to analyse the training and/or capacity building programs of the teachers who teach civic-ethical education in Mexican technical middle (secondary) schools.

Abstract: There are presented the historical and modern aspects of civic-ethical education in Mexican technical middle schools through a documentary-bibliographic study. It was found out, that the historical development of civic-ethical education in Mexico has a long account, beginning in the 16th century at the time of the conquest when it depended on religious education and catechism, going through the periods of Enlightenment and liberalism in New Spain when it became a compulsory subject in the educational system, and consolidating in the 20th century. The main objective of the modern civic-ethical education as a part of the community-oriented training in Mexican technical middle (secondary) schools, is the promotion of activities through which adolescents, in different areas of training (school, family, community, etc.), learn to become able and responsible citizens and to assume a set of attitudes to function as such.

Keywords: Mexican educational system; technical middle schools; civic-ethical education; historical development and modern situation of the civic-ethical education.

Streszczenie: Przedstawiono historyczne i współczesne aspekty edukacji obywatelsko-etycznej w meksykańskich szkołach technicznych poprzez studium dokumentalno-bibliograficzne. Odkryto, że historyczny rozwój edukacji obywatelsko-etycznej w Meksyku ma długą historię, poczynając od XVI wieku w czasach podboju, kiedy opierała się na edukacji religijnej i katechizacji, przechodząc przez okresy oświecenia i liberalizmu w Nowej Hiszpanii, kiedy stała się obowiązkowym przedmiotem w systemie edukacyjnym i konsolidując się w XX wieku. Głównym celem współczesnej edukacji obywatelsko-etycznej jako części zorientowanego na społeczność szkolenia w meksykańskich szkołach technicznych (średnich) jest promowanie działań, poprzez które nastolatki, w różnych obszarach kształcenia (szkoła, rodzina, społeczność itp.), uczą się być zdolnymi i odpowiedzialnymi obywatelami i przyjmować zestaw postaw, aby funkcjonować jako tacy.

Słowa kluczowe: meksykański system edukacyjny; szkoły techniczne; edukacja obywatelsko-etyczna; historyczny rozwój i współczesna sytuacja edukacji obywatelsko-etycznej.

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