

La mediación moral incidental

Incidental Moral Mediation

A mediação moral incidental

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Resumen

La mediación como base del desarrollo moral es una propuesta que en los últimos años ha tomado fuerza en el área de la investigación educativa y que dentro del ámbito de la educación formal, además de realizarse de manera intencional por parte de los educadores, podría llevarse a cabo de forma incidental mediante los diferentes estímulos que estos brindan a sus estudiantes, a través de los cuales manifiestan sus valores morales personales. Tomando como marco de referencia el modelo sociocultural-dialógico del desarrollo moral, e introduciendo en este el concepto de mediación incidental, el presente ensayo tiene por objeto determinar si en la bibliografía especializada existe evidencia que permita observar que en las instituciones de educación se efectúan procesos de mediación moral incidental, así como conocer las diferentes vías por las cuales se llevan a cabo.

A partir del análisis de la información se identificaron tres diferentes formas de mediación moral incidental: 1) los materiales didácticos, 2) el ejemplo de los docentes y 3) el discurso de estos mismos actores educativos. Los materiales didácticos proporcionan a los

estudiantes útiles herramientas culturales para la mediación de valores morales positivos, pero deben ser cuidadosamente revisados y seleccionados por los docentes y las autoridades escolares debido a que algunos de ellos podrían mediar valores morales que atentan contra los derechos humanos. En cuanto al ejemplo de los docentes, estos, a través de su comportamiento, proporcionan a sus estudiantes herramientas culturales tanto para la mediación de valores positivos (respeto, diálogo y justicia) como de valores negativos (discriminación, irrespeto e injusticia). Por último, el discurso docente se observa como una herramienta cultural efectiva para mediar valores como la discriminación y el irrespeto, principalmente hacia las mujeres. Debido a que desde la bibliografía pudo observarse el fenómeno de la mediación moral incidental, el cual abarca todos los niveles del sistema educativo, y a que este fenómeno tiene el potencial de influir positiva o negativamente en el desarrollo moral de los educandos, se concluye que es necesario estudiarlo empíricamente con la finalidad de profundizar en su conocimiento.

Palabras clave: desarrollo moral, mediación, moral, teoría sociocultural, valores.

Abstract

Mediation as a basis for moral development is a topic that has recently become consolidated in the area of educational research. Within the scope of formal education, moral mediation can be carried out both intentionally by educators and incidentally through different stimuli that educators provide for their students. In these incidental stimuli they often express their personal moral values. Taking the sociocultural-dialogical model of moral development as a framework of reference and introducing the concept of incidental mediation, the purpose of this essay is to determine if there is evidence in the specialized literature that allows for the observation of incidental moral mediation in educational institutions, and in turn, determine the different avenues in which it is carried out.

From the analysis of the information, three different forms of incidental moral mediation were identified: 1) the teaching materials, 2) the behavior of the teachers and 3) the discourse of the teachers. Teaching materials provide students with useful cultural tools to mediate positive moral values, but they must be carefully reviewed and selected by teachers and school authorities so as to not mediate moral values that undermine human

rights. Regarding the behavior of the teachers, these, through their behavior, provide their students with cultural tools both for the mediation of positive values (respect, dialogue and justice) and negative values (discrimination, disrespect and injustice). Finally, the teaching discourse is seen as an effective cultural tool to mediate values, such as discrimination and disrespect, principally towards women. The bibliography shows that the phenomenon of incidental moral mediation could be observed in all levels of the educational system with the potential to positively or negatively influence the moral development of students. Therefore it is concluded that it is necessary to carry out empirical studies in order to deepen the existing body of knowledge.

Keywords: moral development, mediation, moral, sociocultural theory, values.

Resumo

Mediação como base do desenvolvimento moral é uma proposta que nos últimos anos ganhou força na área de pesquisa educacional e no campo da educação formal, e feito intencionalmente por educadores, poderia ser. Isso é feito incidentalmente através dos diferentes estímulos que estes fornecem aos seus alunos, através dos quais eles expressam seus valores morais pessoais. Tomando como referência o modelo de desenvolvimento moral sócio-dialógica, e introduzir este conceito incidental mediação deste teste é determinar se há evidência na literatura para permitir a observação em processos de instituições de ensino são realizadas da mediação moral incidental, bem como conhecer as diferentes maneiras pelas quais elas são realizadas.

1) materiais de ensino, 2) o exemplo de professores e 3) o discurso dos mesmos atores educacionais: A partir da análise das informações foram identificados três maneiras diferentes de mediação moral incidental. Materiais de ensino fornecer as ferramentas estudantes ferramentas culturais para a mediação dos valores morais positivos, mas devem ser cuidadosamente revistos e selecionados por professores e autoridades escolares, porque alguns deles poderiam mediar valores morais que violam os direitos humanos. Como o exemplo dos professores, que, através do seu comportamento, dar aos alunos ferramentas de mediação cultural para ambos os valores positivos (respeito, diálogo e justiça) e negativo (discriminação, desrespeito e injustiça). Por fim, o discurso de ensino é visto como uma

ferramenta cultural efetiva para mediar valores como discriminação e desrespeito, principalmente em relação às mulheres. Porque uma vez que a literatura o fenômeno da mediação moral incidental, que abrange todos os níveis do sistema de ensino pode ser observado, como este fenômeno tem o potencial de influenciar positiva ou negativamente o desenvolvimento moral dos alunos, conclui-se que É necessário estudá-lo empiricamente para aprofundar seu conhecimento.

Palavras-chave: desenvolvimento moral, mediação, moral, teoria sociocultural, valores.

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Introduction

Since the publication of the study "Education Locks a Treasure" (1999), also called Delors Report, it became clear that formal education should not only have the task of developing the cognitive skills of students, but should also have a positive impact on their conformation as moral subjects, enabling them to build a full life within society. Although within the educational research the moral issue had been of interest since before this study, in Mexico it was not until the first decade of this century that the increase of this interest on the part of the educational researchers was evident (Yurén, Hirsch and Barba, 2013). Thus, in the specialized literature there are several research reports carried out at all levels of the education system (Barba, 2004, Heredia, 2013, Robles, 2013), as well as theoretical reflections that aim to contribute to the advancement of the moral development of students, such as those made by Abundis (2012), Cantú-Martínez (2018) and Ruiz (2017). Within these works can be found reports of investigation that throughout the years have indicated the low moral development of the Mexican students and professionals, as much through quantitative studies as qualitative, for example, those elaborated by Cepeda and Romo (2011), Rivera (2011) and Negrete (2015), which represents a failure in the educational system that must be addressed through research.

A new perspective for the study of moral development is the sociocultural-dialogical approach developed by Mark Tappan since the 1980s, which has already influenced

international research (Halvorsen, 2017, Haste and Abrahams, 2008; , 2011). For the construction of his proposal, Tappan (1997, 1998, 2006a) used empirical evidence collected by himself and other researchers at the international level to support his proposal that moral development is a process that starts from the intentional mediation carried out by agents significant (parents, grandparents, siblings and people in general responsible for the upbringing of children) with the help of various cultural tools. It also mentions that in the context of formal education there are also processes of moral mediation that influence the development of students, including at the undergraduate level, through the actions that teachers carry out with the intention of influencing their moral conformation. (Tappan, 2006b).

However, if we look at the extension that Labarrere (2008) makes of the concept of mediated activity, it can be considered that the moral mediation that is generated in educational institutions is not limited to those actions that teachers carry out with the intention of impacting in the moral formation of its students, but also have mediational effect those incidental actions inherent to the daily coexistence that is established in the different educational spaces, mediation that could influence positively or negatively on the moral conformation of the students.

With the objective of investigating the capacity and the potential that the incidental mediation has in the moral development of the students, first an outline of the sociocultural-dialogical approach of the moral development of Tappan is presented and the way in which its processes are mentioned is presented. carried out in the context of formal education. As a second point, based on the proposal of Labarrere (2008) and the findings of Bligh and Drury (2015), the process of incidental mediation and analyze the mediational effects on the moral of students can have various actions and decisions of teachers. Finally, as a reflection, the conclusions of the paper are exposed.

Intentional moral mediation

The sociocultural-dialogical approach to moral development

The sociocultural-dialogical approach was developed by Tappan from the works of Vygotsky, Gilligan, Bakhtin and Wertsch, among others. Based on Vygotsky, Tappan (2006a) observes in language a mediating instrument of morality, which finds its meaning in a specific society and time. In addition, like Vygotsky, appreciates the moral functioning as the highest psychological process that the person invokes to respond and solve specific problems or dilemmas that require a decision and moral action. From Gilligan he understands the personal self as a social construct shaped by the mediating action of thoughts, feelings and moral actions in a cultural, historical, institutional and social context. De Bakhtin takes up the idea of the dialogical character of words, language and forms of discourse, which sustains the conception of the personal self as a dialogic being. Finally, from Wertsch suggests that in the field of research professionals should not limit their approach to the mental functioning of individuals or a social, cultural and historical framework, but should try to find the right medium, proposing for this the Use of the notion of mediated action as a starting point for the investigation of this topic of study.

Based on the above, Tappan (2006a) formed his proposal on moral development, calling it a sociocultural-dialogical approach, which consists of four principles:

- 1) The mediation of moral functioning is carried out through words, language and discourse.
- 2) Mediation takes place in the form of an internal moral dialogue.
- 3) The processes of communication and social relations give rise to moral functioning.
- 4) The particular social, cultural and historical contexts shape the moral development of the population that they frame.

From this vision of moral development, Tappan also proposes two elements of vital importance for moral functioning: the agent (the one who performs the moral action) and the cultural tools (also called cultural instruments, semiotic tools or linguistic tools, since they are words , language and forms of discourse), which are specific to a specific sociocultural environment from which agents take them for their use when they are facilitated by those acting as moral mediators, namely: in the family, parents, older siblings, grandparents or

people who are responsible for their care (Tappan, 2006a), while in the context of formal education, this task falls on the teachers and those peers that the agents consider to have more experience.

Cultural tools can be found in information present in various media, such as books, videos and advice or expert guidance, and mediated action requires the use of several of them, and can be experienced consciously or unconsciously by individuals. , in the form of different voices at the time of moral discernment (Tappan, 2006b). But for cultural tools to be used by some agent, first, through the process of mediation, they must be acquired, a task that requires both the active participation of apprentices to achieve competence and expertise in their use as mediators, who are in charge of facilitating cultural tools and accompanying the process of construction of moral meanings elaborated by apprentices (Tappan, 2006a).

Both mediated action and cultural tools are associated with power, privilege and authority, and can be differentially imbued with power and authority (Tappan, 2006a), which can be associated with specific content in discourses, such as those related to the values of justice and care in the United States, or the power and authority conferred on specific people, such as parents in the family context or teachers in the school, so that students can be susceptible to attend to messages of a moral nature issued by them.

The mediated action is also the key to understand why in some individuals, despite being in environments considered conducive to their moral development, this is interrupted, slows or reverses, which is because the cultural tools associated with their moral growth cease, become scarce or are contrary to previous learning and moral development (Tappan, 2006a, 2006b).

Thus, based on the sociocultural-dialogical approach, it is possible to appreciate or predict the influence that the educational act can have on the moral conformation of the students, given that the mediation processes help to understand the mechanisms from which Students could internalize the cultural tools presented by their teachers through the teaching action.

Intentional moral mediation in the educational context

From the study published by Robles (2013) the process of intentional moral mediation on a group of young people specifically made to increase their development of quantified moral judgment can be observed through the Lind test, which has its main foundation in the theory of moral development of Kohlberg. In this study the author carried out a three-stage intervention: the first was the discussion of moral dilemmas under the scheme of Konstanz dilemmas discussion method by students (acting as a teacher only as moderator), which consists of six steps: "i) Presentation and individual reflection of the dilemma; ii) Formation of small groups and discussion; iii) Plenary debate; iv) Discussion of counter-arguments in small groups; v) Plenary discussion; vi) Feedback and final conclusion "(Robles, 2013, p.88). The second time consisted in the presentation of Kohlberg's theory by a facilitator; Finally, the third time was the individual reading and the collaborative study of the same theory. As a result of this process, students were able to increase their level of moral judgment by 10 percentage points.

If the previous study is analyzed based on the sociocultural-dialogical approach of moral development, as it is proposed in the present document, it can be understood that in it the students were provided, through the study of Kohlberg's theory, new tools for the development of their morality, that is, through the presentation of this theory by the facilitator, their personal reading and socialization with the rest of their classmates, the students obtained the cultural tools they needed to reach new levels of moral development.

In this same study it is mentioned that by itself the discussion of moral dilemmas conducted among peers did not produce any increase in their moral judgment, which could have been due, according to the sociocultural-dialogical approach, to which all tested students could have had approximately the same level of moral development, so without the help of one or some students who had excelled in this, and who could have served as experts to mediate new cultural tools to their peers through the socialization carried out, they did not manage to access new levels of understanding about morality. But access to new cultural tools for moral discernment did occur when learners had access to Kohlberg's theory (which revolves around the principle of justice) through the exposure of a teacher and socialization between peers. theory, which was finally reflected in the development of his moral judgment.

Like this, there are several studies that account for didactic strategies for moral education in the context of formal education (Briones and Lara, 2016, Mazadiego, 2005, Tiburcio, 2010), which, independently of the theory of moral development that the foundations, constitute processes of intentional moral mediation in which those in charge of serving as facilitators, throughout the accompaniment given to the apprentices, can influence these processes to direct them towards their moral growth.

But teachers, even unintentionally, can issue their students various stimuli from which the latter begin to reflect and decide morally, that is, incidentally can provide cultural tools that will put them on the path of self-mediation, so The construction of moral meanings that students make could lead to unimaginable results for teachers.

Unintentional or incidental mediation

The process of incidental mediation

Traditionally, mediation has been considered as an intentional process through which learners are provided with the necessary help to reach new levels of development in their higher mental processes, using different psychological tools such as language, signs and symbols (Shunk, 2012). But, according to Labarrere (2008), this way of understanding the mediation process starts from the motivation of the agents involved in this process, and given that the objective of mediation is to transform, trigger or promote the restructuring of the processes For example, in the case of higher mental groups of individuals, mediation can be defined not only by the motivation of the act (its intentionality), but also from its consequence, which consists of the transformation in the development of the learner.

This perspective is shared by Bligh and Drury (2015), researchers who mention the terms unintentional mediation, incidental mediation and self-mediation when referring to the obtained and self-directed learning of a child who, when living with others who have a different language, learned to develop in a new environment when observing the activities that their peers did when socializing. The mediation performed by their peers was not intentional but incidental, as it was not programmed or planned, but the child obtained an apprenticeship by acquiring, from the behavior of their peers, the context and the meanings attributed to them in accordance with their past experiences, clues about the behavior he was

supposed to show. In this case, the researchers speak of self-mediation as a "by-product of social interaction practices" (Bligh and Drury, 2015, p.14); process through which the apprentices deploy their own learning tools for the accomplishment of a task. Thus, through social interaction, people can also learn new cultural tools that will promote their psychological development and allow them to relate socially in new ways.

In the case of moral mediation, through the teacher-student interactions that take place in school institutions, it is possible that students find incidentally new cultural tools that have some impact on their moral formation, whether positive or negative.

The incidental moral mediation in the educational context

Flores y Porta (2012), when investigating in the higher level of studies the significant experiences of teachers considered as good teachers by their students, referred to the positive influence that some of their bachelor professors exercised over them. If their statements are now considered from the perspective of incidental moral mediation, the influence exerted on these professors can be seen as a result of this type of mediation, through which they were provided with cultural tools that allowed the internalization of values such as responsibility (mediated, for example, through constant updating), generosity (through the willingness to share their material goods and knowledge with students) and solidarity (providing students with the necessary help in difficult personal situations). The impact obtained from such mediation was such that it not only influenced the personal life of the interviewees, but also their vocation and professional development, according to their own statements.

Meanwhile, Araiza, Jimenez and Vega (2015) also allow you to see the incidental mediation of moral values that make teachers to students of a female rural school regular education, values these mentioned have learned from their teachers to observe their behavior during daily coexistence in educational spaces, such as the respect with which they address students and their co-workers and the responsibility they show when planning and developing their daily activities, as well as promoting equality among students, between Other actions.

Generally speaking, this mediation, being incidental, does not carry the support of teachers in the construction of meanings of moral character by students, but it is an individual and autonomous construction, made based on personal experiences that each The student has

lived until the time of mediation, that is, when witnessing certain actions carried out by teachers that lead them to reflect on the moral fact. From this perspective it can be seen how students are able to observe in the daily conduct of their teachers cultural tools related to positive moral values that through self-mediation will finally impact their moral conformation.

But students not only attend and learn from incidental mediation positive values of their teachers, they are also able to observe the negative moral values, such as lack of communication or dialogue to address the everyday work problems and injustice and intolerance, which, referred to the same students interviewed by Araiza et al. (2015), and although they did not indicate having adopted, it does place them in the way of appropriation of cultural tools that lead to the mediation of said negative values, which, according to the sociocultural-dialogical approach, can generate the processes of regression in moral development, or else, prevent people from continuing with ascending moral development, as it would be logical to expect from formal education.

Just as there are different ways in which intentional moral mediation can be carried out, such as discourse, non-verbal language and materials such as books and videos (Tappan, 1998, 2006b); Incidental mediation facilitated by teachers can also occur through various channels, as observed in the literature reviewed and discussed below.

The teaching materials

The mediating power that some didactic materials have, for example, books and videos, in the field of moral education, is pointed out by Tappan himself (2006b), since the information that is found in them is used in different ways in the institutions educational to achieve the moral development of students. But these kinds of materials by themselves can mediate students different cultural tools for moral discernment, as can be seen through the experience narrated by a high school student to Barba (2004), who mentioned that through reading from a book by Emma Godoy understood "that I can think, I do not have to be like others to belong to society, or to the world" (page 325), which, according to the author, became the sustenance of your moral identity. The same interviewee said that both books and social events can contribute to the development of people if they are reflective, being precisely the willingness

to reflect the reason why the interviewee managed to appropriate, through reading, tools cultural for their moral development, which, when measured as an index of postconventional development in the criteria definition test, reached a score that can be considered very high (58.3%) for their age and educational level (Barba, 2004).

From the perspective of incidental mediation, the research carried out by Morales and Lischinsky (2008) is also relevant, who through the semiotic analysis of the images that illustrate Spanish textbooks used in the average level of studies in that country. , they found a discourse that aims to reproduce an unequal social system through discrimination, racism and xenophobia, which, despite having against the discourse written in the same books, could mediate behaviors that undermine human dignity, which should not be promoted in formal education.

These two examples allow us to see the effect that materials used by teachers in their classes may have on the moral development, even though these materials are not used with the intention of intervening in their moral education. Due to the above it is necessary that each teacher study with a critical spirit all the materials used in their courses, in order to avoid the possible mediation of negative values. It is also necessary that both educational authorities and schools are interested in reviewing the moral content of the materials used by students, because, unknowingly, these could go against the values of each educational institution and even violate the rights human, which would hinder the mediation of the values that through the curriculum they intend to promote.

The teaching example

Tappan (2006a), by exposing the process of moral development of children, indicates that these, from the mediation of the people responsible for their care, learn the moral meaning of certain actions to be rated as good or bad. By growing and living new experiences, using language as a cultural tool, these are contrasted with those already lived and their meanings, which can reaffirm the beliefs and behaviors with which they had lived or, on the contrary, modify them.

In cases of incidental mediation, the examples of behavior provided by the various school actors every day provide these numerous cultural tools for moral mediation, whose internalization will be made more easily if those who generate these stimuli are teachers, regardless of the level. This is because it can be seen by students as subjects of authority, because, as Tappan (2006b) points out, cultural tools are imbued in agents with power and authority, in this case attributed to mediators.

Particularizing already in the specific levels of the educational system, for primary education have been observed behaviors that seen from the perspective of incidental mediation can mediate both positive and negative values to students. In the first case, through actions such as promoting empathy among students in the face of conflicts, speaking privately with students who show bad behavior or publicly apologizing to a student when they were given unfair treatment; actions that can mediate the values of respect, dialogue and justice. In the second case, through the application of punishments, threats, beatings, shouting, humiliation before classmates and discretionary application of school rules in favor of some students, actions that can mediate injustice, disrespect and discrimination (Fierro and Carbajal, 2003, Jordan, 2003).

In the case of secondary education, they have been observed teaching behaviors that might incidentally mediate negative values of discrimination and injustice towards vulnerable groups, such as gay students, bisexual and transgender people, who are pushing for pursuing their Studies in the distance modality, do not respond to their doubts, deny them the participation in cultural and recreational activities and ignore the abuses of which they are object. It has also been observed that some teachers of this educational level apply school rules differently in favor of some students (Cerón and Pedroza, 2009, Regional Office of Education for Latin America and the Caribbean [Orealc], 2015).

Regarding higher secondary education and the bachelor's degree, the potential effect that the teaching actions have for the moral mediation of their students makes it worrisome that 73% of the students of these educational levels in Mexico recognize acts of discrimination in their Teachers in favor of or failing students because of their sex, sympathy,

antipathy or social class (Diez-Martínez, 2015), since they can impact negatively on their moral makeup.

In the particular case of the bachelor's degree, teachers have documented, in addition to the behaviors mentioned for the previous educational levels, actions that seem to reinforce in male students discriminatory behavior against women, which even go as far as harassment, harassment and violence. sexual (Bermúdez-Urbina, 2014; Echeverría, Paredes, Diódora, Batún and Carrillo, 2017; Hernández, 2011). Regarding the research published in relation to the dynamics within the educational spaces of the medical programs, this allows us to glimpse, positioned from the perspective of incidental mediation, the negative effect that the educational act can have on the students, which it is marked, according to Ríos, Romero and Olivo (2013), by rejection, intimidation, public humiliation, verbal violence, sexual harassment and physical aggression by professors and resident doctors. These behaviors observed in the trainers of medical students may be due to the analysis carried out by Rancich et al. (2013), that medical education is traditionally carried out from a hierarchical position in which the abuse and disrespect towards students is normalized, which allows understanding the decrease in the ethical attitude of doctors when they are studying specialization (Gallardo, Vizuet and Loria, 2012).

From this perspective it can be noted that through daily contact in school institutions, teachers show behaviors related to positive and negative moral values, which can be observed by students, so they will be likely to be influenced in their development moral, since teachers can represent for them a role model. In this sense, it is of vital importance that educational institutions promote the moral formation of their teachers and that they remain attentive and active to avoid generating environments that impede or hinder the moral development of their students.

The teaching discourse

In addition to the power and authority that students can attribute to their teachers, these characteristics can also be conferred on the meanings of the discourses that learners can hear from teachers, given that, for example, discourses linked to the moral principle of justice or of care, in certain cultural contexts, by themselves can facilitate the internalization of cultural tools that are associated (Tappan, 2006b).

But the discourse handled by the teachers is not always related to positive moral values, since several investigations have been published that account for the discriminatory discourses that several teachers of degree use when referring to their female students, in which they question their abilities intellectuals or infantilize them, which they do not do with male students, a discourse that could be influencing the latter, since it also tends to have a low concept of the intellectual capacity of their peers (Botello cited in Mingo, 2010). The influence of the sexist teaching discourse on the students of this educational level is shown by Mingo (2016), to whom a group of male students told him about the supposed natural inability of men to control their sexual impulses, speech that they heard from one of their students. teachers in classes. Also, this researcher refers to the sexual harassment that some teachers in this area of study subject to the students, which may influence some male students to behave in the same way, as indicated by the same author.

Due to the power that language has in moral mediation, it is essential that teachers analyze the discourse used with their students in order to be aware of the messages that may be transmitting them involuntarily, because through them they can contribute to the perpetuation of stereotypes that are harmful, unfair and dangerous for entire sectors of society.

Final considerations

According to the analysis of the information made from the sociocultural-dialogical model of moral development, teachers of all educational levels incidentally provide students with various cultural tools that have the ability to mediate moral values, both positive and negative: respect, justice and inclusion and their corresponding negative moral values. Because these stimuli are constant throughout their working hours, students are exposed to

them, so the process of moral mediation is likely to be initiated. This requires teachers to visualize students as active agents who construct meaning from their speeches, behaviors and attitudes, which implies that contribute positively to their moral development not only should employ strategies and materials that enable them to transmit tools cultural conducive through intentional mediation, should also show throughout the educational process behaviors that are consistent with the values they want to mediate, which will facilitate moral mediation.

Within the sociocultural-dialogical model, incidental moral mediation or the effect it could have on the moral conformation of young people had not been considered until now. Through the information presented can be seen in this type of moral mediation an important element of moral conformation that must be studied carefully in an empirical way to have a better understanding of it and determine its usefulness, as part of the sociocultural-dialogical model, for explain the process of moral conformation. To notice the effect of the incidental moral mediation generated in the educational act through the didactic materials, the example and the teaching discourse on the moral conformation of the students can help to understand in a better way the evolution or the moral backwardness of the students. They are very important throughout their journey through the school institutions, which is of vital importance to create effective strategies for the moral formation of the students.

While it is accepted that the first area of socialization and moral education is the home, school institutions should be the spaces in which, through reflection and example fostered by both intentional and incidental mediation, the meaning and full experience of each of the moral values so that in this way students can really acquire the cultural tools that lead them to develop their morality. From this perspective, the adequate moral development of the students is not possible without the help of the teachers of each educational level, which compromises both the teachers and the educational institutions to work on their own moral development.

Visualizing the moral development from the perspective of the sociocultural-dialogical approach, considering at the same time the effect of incidental mediation, can also be of great help when designing research works, since to appreciate it as a mediated action allows to consider factors of relevance that can lead to a better understanding of the phenomenon of study (the behavior of teachers, moral practices rooted in institutions,

previously acquired moral learning, intentional and incidental moral mediation between peers, the unwritten codes present in the training professional in various areas of knowledge, among others). Likewise, considering this perspective when designing intervention projects for the moral development of the students will allow incorporating into the proposals factors that can improve their effectiveness, such as the diagnosis of the moral development of the participants for the selection of materials to be used, as well as a better conformation of groups or subgroups in which the peers themselves are appreciated as mediating agents, among others.

Finally, if each teacher visualizes from this perspective their daily educational practice can contribute to make clear and understand that this is not morally neutral, but is inherent in a moral content that must be considered if you really want to contribute to the moral formation of students, so that each teacher must critically review from the materials used in their work to their own behavior.

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Rol de Contribución	Autor (es)
Conceptualización	López-Luna: igual. López-Calva: igual.
Metodología	López-Luna: igual. López-Calva: igual.
Software	No aplica
Validación	López-Luna: principal. López-Calva: apoyo.
Análisis Formal	López-Luna: principal. López-Calva: apoyo.
Investigación	López-Luna: principal. López-Calva: apoyo.
Recursos	López-Luna: principal. López-Calva: apoyo.
Curación de datos	No aplica.
Escritura - Preparación del borrador original	López-Luna: principal. López-Calva: apoyo.
Escritura - Revisión y edición	López-Luna: igual. López-Calva: igual.
Visualización	López-Luna: principal. López-Calva: apoyo.
Supervisión	López-Luna: principal. López-Calva: apoyo.
Administración de Proyectos	López-Luna: principal. López-Calva: apoyo.
Adquisición de fondos	Proyecto sin financiamiento institucional. López-Luna: principal.