

THE EDUCATIONAL MODEL OF CETYS UNIVERSITY

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SUMMARY

The present document aims to describe the essential components of the educational model of CETYS University. It starts in a historical contextualization where we find its Institutional Mission birth happening in 1977. In the subsequent five-year periods, it was becoming crystal-clear its philosophy as well as its characteristics and teaching principles. All of them were consolidated starting with the academic reform of the year 2003-2004. Due to the text's orientation and the reasons that took us to develop it as a lecture, it does not have the emphasis in curriculum evaluation nor is interested to contribute information about the work of the graduates; although is clear that in their professional and social practicing we can measure the success of a model.

INTRODUCTION

Humanism and University

We start with an approach deliberately about the binomial that has been the great concern of the post-modernity ideologists: the change-crisis. Pedro Lain Entralgo ⁽³⁾ recapitulates his vision about the change-crisis en several principles:

1. There could be disorientation and confusion in the majority of men, and the educated men do not escape these misfortunes.

2. *We are constantly invaded by skepticism, coldness, and irony and with it we explain what is going on in the world.*

3. *We are full of a conscience of hesitation, but also intelligence and sensibility are full of these no end traps.*

4. *There is a dissonance between what we know and what we think. . . . how many times have we heard that the words of a person about work, the family, or love are not according to what he does in a daily basis? That is, one thing is to know about a value and the other one is to live by it.*

These are the signs of the change-crisis. It seems scary that the “educated men do not escape these misfortunes” because the university is the one that has given birth to those men that have made thinking their way of life. It is also true that as a determined historical entity, the university does not escape certain skepticism, a disdain for traditions, and a dissonance between being and doing. That is why Martin Rizo’s ⁽⁴⁾ approach makes sense when he expresses that the Mexican Universities are not anymore the general education emphasis of the XIII century where its base was the discipline, obedience, and the religious faith. What they are not either, is the American multi-diversities of the XX century with their governmental independence, its lengthy culture of certifications, and its diversified two-year career short programs. They are not this, but its irrelevance chases them likewise, and that is why they have to think about the focus and the meaning of their functions.

The identity of the contemporary universities seems to be reconstructed starting in two aspects: the tolerance towards the civil society that opens the doors of its classrooms to social groups that in days gone by did not have any access. This is reflected in its geometrical registration growth. The second aspect is like a fight against the tide that reflects in having more university educational philosophies: the need that the university truly humanizes its members, and that equality, solidarity, and justice may be the values that sustain its working strategies.

Starting in the seventies, both sides were easy to notice. The UNESCO ⁽⁵⁾ Faure report, where it speaks about the education and its perspectives starting in the

seventies, pointed out that the vertigo of the future is beating us, and that it could be possible to discover qualitative leaps in the levels of education, production, and quality because *“the perspectives of the scientific development are at the same time exciting, impressive, and terrifying.”* (6). It should be recognized that even though more than thirty years have gone by, we walk in such a way that the phrase meets exactly what it meant. Strangely enough, the name of the report is exactly **Learning to Be** because the team of specialists that participated in its making captures perfectly that education has its reason for being in the measure that it is a road for man to be himself. This is why for that year of 1972, and thinking of the years to come, it was pointed out that education should also have a double dimensionality: *“It should prepare for the changes and make men capable to accept them and to benefit from them... Parallel, education should carry out the role of antidote against several deformities of men and of society because a democratic education should be able to solve frustration, lack of personalization, and the modern world anonymity.”* (7)

The importance of the speech is not what it ought to be, but the extension of the change crisis. The several cited times report that the Delors Commission delivered to the UNESCO in 1996 not only validates the needs of '72, but it becomes even more defiant. *“More than ever, the main function of education is to bestow to all human beings the freedom of thought, of judgment, of feelings, and of imagination that they need for their talents to reach completeness and to keep being the architects, as it is possible, of their destiny.”* (8) The message and the conclusion that can be drawn from a beautiful woven text in its paragraphs is that the education that is offered in a university should be able to take care of man because of the ethical priority over technology and economy. Ethics not like a science that studies morality, but as a form of personal and community commitment that contributes to the work of society with another face.

Expressions of reality where challenges emerge.

Martinez Rizo says that the Mexican society has a threefold challenge: *to look for the economic prosperity, to consolidate the political democracy, and to promote the cultural integration in an open way to the world.* ⁽⁹⁾ Therefore, in that growth rhythm of the university enrollment, the coverage of boys in their university years jumps from 17%, 18%, 20%, and subsequently to 25%, and it is expected that a little bit more than a decade it reaches 30%. The official numbers of the NUAHEI (National University Association and Higher Education Institutions) report more than 1250 universities in the country with around 2 million students, and close to 200,000 positions filled by the teachers. The first three aspects that enter in the fray as we open the veil of the numbers are: do the economic and market labor conditions offer the sufficient elements so that the graduates can risk their capacities, aptitudes, and values? Does the university curriculum express in its strategies and programs the need to form its members in a human way? Have the teachers found a way to understand teaching with a less tradition point of view and with more innovative burden? Is there an education centered in learning that it seems ad hoc for the current times? Does it find a ground that is ready to be fertilized in the spaces of the classrooms and in the interests and abilities of the students?

We are going to leave aside three of the four elements and we are going to concentrate in the relationship humanism – university curriculum. Maybe one of the less classical concepts, expressed with enough sensibility of what humanism is all about, is defined by Pablo Latapi: *“Humanism is the current of thought that values and underlines what is specifically human. Human is the conscience we have of ourselves. Human is the atavistic conviction that every person possesses a special dignity that makes him an end within himself, and that is why it can not be used as a means, reduced to an instrument, put under slavery, nor exploited by other men.* ⁽¹⁰⁾

This definition strengthens the three fundamental issues: the conscience of BEING a human, our sense of DIGNITY of knowing each other as equals in humanity, and all the SYMBOLOGY that humanizes us. The university, as an institution that preserves and generates culture, has the task to promote these expressions.

In specific terms, we can understand university humanism under these points:

- **It is the recognition of the human being as a unity and totality.** This means that he is a being that exists formed of a soul and body with no predominance from any of the parts, and always a possessor of both. Under this perspective, humanism recognizes that man has to develop in an integral way. The body is not seen anymore as inferior, and its spiritual reality is valued by recognizing that it is an intrinsic part of our value. For an education conception, ***this totality of the human being sets a clear course to follow because the training that is offered has to be directed without any detours to foster, or at least not to intentionally segregate none of the dimensions of man.***
 - **It is the recognition that the human being exists in the world.** As man recognizes man as part of nature, it makes him co-responsible in the conservation of it. It stands out the profound dignity of the human being that puts him in a special point in our environment, and the emphasis is in recognizing that freedom is a key element to achieve human development in the world. Consequently, the world only acquires full meaning and realization around man. ⁽¹¹⁾ This dimension brings us closer to the construction of an environmental ethics that is so needed in our times.
 - Derived by the previous points is **the recognition that man represents the focal value in the world.** The work that we carry out individually or collectively, the things we create based on science and technology, the pleasure that every time we seem to search in a more refined way, or any conceivable reality is subordinate to become a value that acquires consistency as a function of the integral development of the person. The values, according to Savater, are qualities that have a bind with its past that do not necessarily determine it in a sense, but that need to be recognized to overcome them. We can derive from here the social commitment that accompanies man throughout all his life. Humanism pretends to set the basis of human dignity, among other points; it starts assuming that man exists in a certain way according to a previous social experience that determines his way of acting. This is why he insists in recognizing the
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previous steps so he knows where to direct its growth. The classical culture reaches its meaning in humanism as far as it has the capacity to guide the person's behavior.

- Finally, it is **the recognition that the human being has to be formed individually as a social dimension** to become a person. When one of these extremes exaggerates, there is the risk to unbalance man and woman that participate in the education process. The equilibrium is not on being by moments individualistic and by moments collective, but in being both things in a conscious way.

All these elements that from a synthetic perspective have outlined the humanism field find a sense of action in the educational act. The recognition of self, the conscience awareness, to know one is in the world, and to respond from history and from the present are positions that education must foster and recreate in the encounter of every step in the classroom. The formation of humanistic teachers acquires a connotation in that direction, and it must consolidate its projects in that path. Finally, the act of humanistic education is a process that is deeply governed by emancipation, by freedom, and by self-training.

One way to respond to those approaches of integral university education is to define or redefine an educational philosophy that expects from education something more than training or an instruction. It is true that students must learn things in the world, but they also need to know how to learn them, how to utilize them, and how to dignify the relationships between humans and between the planet and them. In essence, this is what the educational model of CETYS University tries to express, and this is what we will describe in the following sections.

1. Institutional philosophy and the system of values. CETYS and the humanistic education.

CETYS formally starts the way of the humanistic training in its educational processes beginning in 1977, year that its Mission is written. "It is the purpose of CETYS to contribute to the training of people with the moral and intellectual capacity needed to participate in an important way in the economic, social, and cultural improvement of the country." (12)

The previous statement means a transcendental step in the search of its identity as an educational institution, hence its philosophy. Declares its vocation as being clearly humanistic because is the person, not the professional, the priority of the educational process. It is worth mentioning the confirmation that education has on a social sense: to contribute improving society through their graduates. On the other hand, a professional generic profile is outlined. Their components are, next to an intellectual capacity, "...those values that traditionally have been considered as basic so that man can live in the society in a pacific way and satisfy the needs that his laborious capacity allows him." (13)

Lastly, this document points out that the existence of our institution is justified in the extent that it is achieving excellence based on the values that it accepts and promotes freedom, search for truth, and respect to human dignity.

The evolution of the Mission's philosophical approach is visible. In the Development Plan of 1982-85, the conviction of the need of a greater precision in educational philosophy or the Mission, and the institutional goals is taken up again. These are now established in what we now call " Principle Statements of CETYS."

There are several elements worthy to highlight. In the first analysis, there is a very significant aggregate in the Mission's content: as far as a fundamental ingredient in the training of the person, we incorporate the moral capacity that searches to generate not only highly skilled professionals, but also men and women that are valuable.

According to the previous statements, we establish an educational model supported by the definition of Principles and Mission. Such model emphasizes the value, scientific, and cultural education under the rectorate of two principles: educational quality and the permanent search of excellence.

In 1991, the master axle of the institutional philosophy constituted by the Mission is submitted to an analysis with the intention to have an integral updating. This brought a very significant advancement because a clarification is added to the Mission text and principles where basic concepts are mentioned, and we are going state them next.

A conception of the human person is outlined for the first time, at least in an integral and outlined way. Duality of matter and spirit make up the substantial substratum of the person according to the Judeo-Christian tradition. Over this base, we can explain the fundamental dimensions of the person: rationality as definitive of its specific nature that makes it transcend over the merely physical or corporeal; individuality that makes the human a unique being, un-repeatable, and un-replaceable. Innate sociability that it does not only opposes the enemy, but it is an essential condition for him to achieve his fulfillment. This means that the social and the individual mutually include themselves, they need each other, and they complement each other. Freedom, considered as a fundamental value, is the most proper way that the human being has for its fulfillment. Having only as limits those things that are imposed by its own nature, the search for good, and justice. Derived from the person's dignity are all the human rights that are inalienable and should be respected. Coupled to the rights, we have obligations that demand fulfillment.

We need to highlight the education concept that we understand as a never-ending perfecting process of the person in all its dimensions. It is certainly, the task of making us every time more humans. This is not possible without the contribution of other people. In this process, the true main character is the pupil as a subject and recipient of education. Consequently, the teacher is serving the former and it is exercising a subsidiary function: complementary, not additional, and guided towards the autonomy and the student's self-sufficiency.

In harmony with the previous statements, we define CETYS in the light of its Mission. It re-assumes its vocation and clarifies its role and commitment before the challenges and opportunities that the new world puts forward in the dawn of the present century and millennium. The university is looking to be a civilized agent, responsible and committed through its basic functions that should be inspired and led by the following guidelines:

- a) Excellence in action and as a life style...
- b) Primacy of Ethics over Technology, and the later being at the service to the human being.
- c) Respect to the person's dignity and the human rights...
- d) Reiteration of freedom as a principle that supports order and social dynamics as well as solidarity as an answer to the social problems.
- e) Build professionally a civilization of human quality where having is subject to being.
- f) To guide informal education and the means of communications at the service of the person and the social coexistence.
- g) Primacy of reflexion over information.

In the year 2003, the Dean warned that the Mission document considered more than 24 value qualities, and that it was necessary to redefine CETYS' identity starting from that Mission. That is why a work team undertakes the task to generate a system of values for CETYS. Understanding it according to Milton Rokeach ⁽¹⁴⁾ ... *"a permanent organization of values about preferable ways of behavior along a scale that establishes the relative importance of each one."* The need to have a system, according to Ana Hirshc ⁽¹⁵⁾, lies in 4 very specific points:

- *They structure a vision of the world, the sense, and the projects of life;*
- *They allow to take a stance before any situation or social event... they act as the central part of the moral, aesthetics, affective, and cognitive conscience;*
- *They are a basic moderator of the human relationships because they turn into a judgment, preference, and decision criteria;*
- *They contribute in the formation of the identity, integration, and social adaptation.*

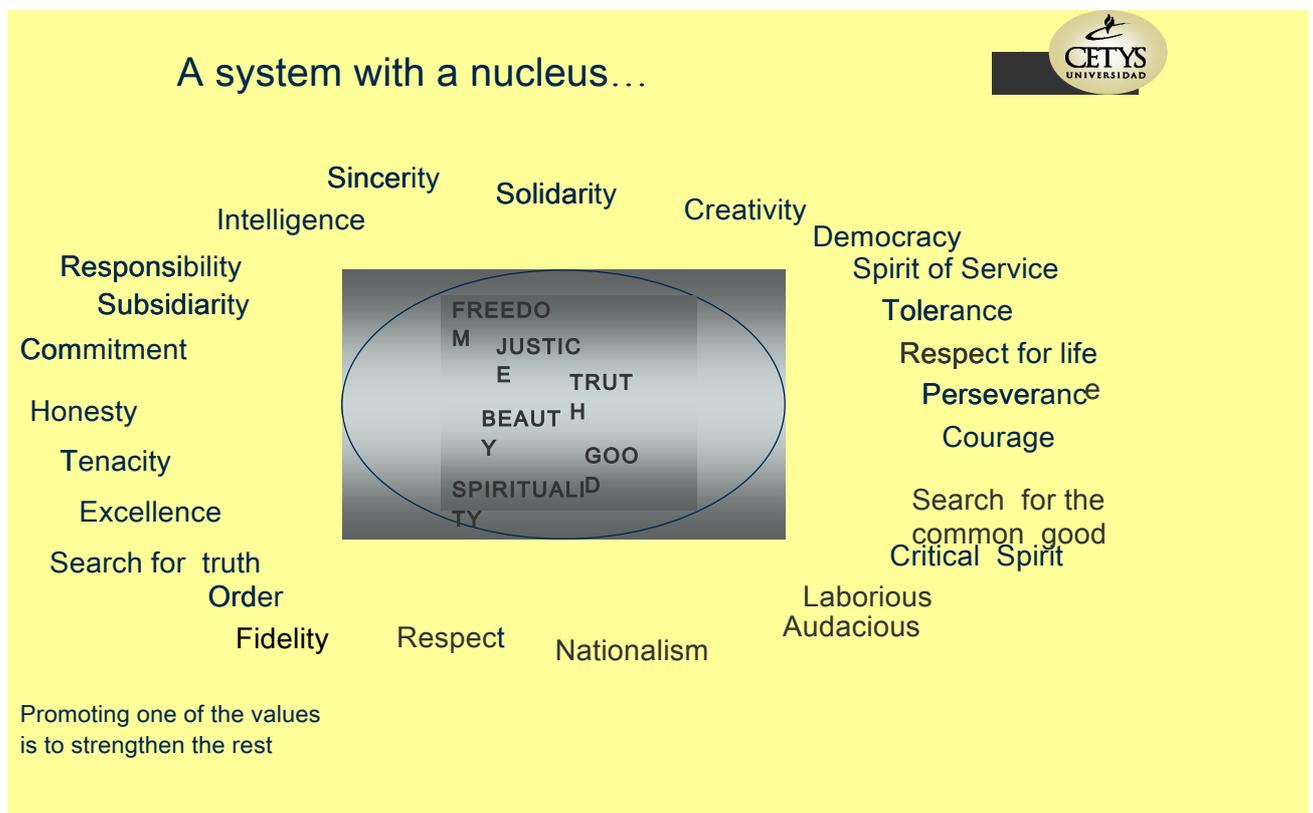
If it is true that our Mission can respond to these approaches in a generic way, it is also true that we need to make an effort to determine exactly which of the more than twenty value qualities are the ones that we need to translate into

programs, projects, and work strategies to develop in a short, medium, and long term range.

The system of values of CETYS is made of the following: **freedom, justice, spirituality, beauty, good, and truth.** Its relationship with the value qualities can be detected in the following plate. We need to highlight that the graduate profile as well as the subject programs themselves incorporate learning activities for their living.

Lastly, it is necessary to clarify that all the educational philosophy of an institution possesses a vital part, not movable, and that has its own hallmark. At the same time, it has another dynamic part that requires being in harmony with the times and circumstances that it is living; this is the vital process of any institution that wants to be faithful to itself and to its principles.

In addition, this generates commitments because you cannot be coherent with the formative effort if the person himself is not being formed day by day. The task then remains inconclusive if we have not transmitted to our students the social vision that their training has to have.



2. Educational model of CETYS University

CETYS' Mission, stated in the previous paragraph, expresses a task with a humanistic approach that is translated in an educational act where character, imagination, creativity, intelligence, and the promotion and living of essential values for the human coexistence such as: freedom, justice, beauty, truth, good, and spirituality turn in the base of what we call a quality education.

The reinterpretation of the Institutional Plan (CETYS Plan 2010) consolidates its Vision and commits to keep searching for spaces and opportunities to try to be one of the best institutions in the country in the levels of medium higher education and higher of education (university degree and postgraduate) in selected fields of Engineering, Management, and Social Sciences and Humanities. We understand the search as a vocation rather than an achievement, and more as a destiny rather than an intermediate goal. To be the best as a permanent challenge that draws us near to excellence. Never be fixed in it because this keeps us with a reasonable auto-demand to be committed with the social well-being, and with a world perspective and competitiveness within the limits of the sustainable development. All this consolidated in a passionate teaching task, and recognized by its connection with the regional and national needs.

In the framework of its development plan, the Institution pretends to strengthen its Educational Model. The beginning and the end is the person and his humanization process. The model reflects upon the idea that through education, we are born to the world, and the dimension of time makes sense to the students in a direct way. That is why the general knowledge as well as the specific knowledge and the abilities and skills that take us to learn to learn and to learn to do are present as an unmistakable sign of intelligence. In the same way, the model drives character, congruence, imagination, and the creativity that pretends to take the student to establish relationships of fair social coexistence. Intentionally, the model's characteristics aim the training towards aspects that define the professional's profile of today and of the immediate future. A continuous improvement atmosphere of social and working connection is developed, and with an enterprising attitude in an international framework. In essence, the model sets the basis so that the student can recognize himself, generates a life project, and carries out his civic being in the social surroundings.

As an educational model, the one from CETYS has three components: **philosophical principles, teaching principles, and characteristics.**

2.1 PHILOSOPHICAL PRINCIPLES.

They determine the kind of person it wants to form. In this case, education has the dimension of a process clearly intentioned towards the integral formation, and it is explicit and detailed in CETYS' Mission. As it was proposed in the previous paragraph, we pretend an intentional way to live or to foster six values in the educational community: freedom, justice, spirituality, beauty, good, and truth.

2.2 The four teaching principles of the educational model ⁽¹⁶⁾

They define the way the educational process is carried out, and the influence of the Delors ⁽¹⁷⁾ Report cannot be hid:

a) Learn to learn

Skill that the student manifests to identify and manage cognitive goals and strategies that take him to acquire new knowledge, skills, and competencies in an autonomous, independent, and self-regulated way.

Observable behavior in the student:

- Identify and manage his learning processes (cognitive goal level).
 - Shows pertinent strategies in every situation.
 - Designs and carries out his own work plan adapting it to every situation.
 - Grasps the homework's demands, and responds consistently to them.
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- Examines and values his own fulfillments identifying good judgments and correcting mistakes.
- Makes inferences and generates deductions.
- Transfers ideas and contents from one ambit to the other.

b) Learns skills and dexterities

Behavior that the student shows to acquire and develop functional competencies based in the application and abstraction of the achieved knowledge for the solution and formulation of any kind of problems, be it in an individual way or in a group.

Observable behavior in the student:

- Shows interest in finding application to the knowledge.
- Applies knowledge through a project or laboratory practice.
- Identifies and formulates problems.
- Identifies and builds solutions to the problems gathering all the proper instruments.
- Generates applications to the concepts outside of their natural realm.
- Creates and concludes alternative solutions to problems of different nature.
- Carries out procedures and methodologies properly.
- Uses tools in an appropriate way.

c) Learn to coexist

It is an observable and permanent behavior in the student in a community or group context where tolerance, equity, and justice must exist in a framework of reciprocal comprehension to achieve the goals. All this through common projects where inter-dependence must be a fundamental characteristic trait.

Observable behavior in the student:

- Shows team work disposition inside and outside of the academic realm.
- Expresses his opinions freely.
- Shows an open mind towards criticism.
- Shows feedback, expands and answers back with knowledge and respect.

- Reaches agreements and establishes consensus.
- Respects established agreements and consensus.
- Manifests solidarity and commitment towards the achievement of common goals.
- Tries to keep the team's integrity.
- Identifies the basic elements of team work.

d) Learn to be and to be well

A permanent search from the student in his interaction with the surroundings to discover himself as a person, and to build his individuality and develop his autonomy through the thoughts and the identification of his values that should be in harmony with the world that surrounds him.

Observable behavior in the student:

- Shows a critical and autonomous thought.
- Shows congruence between what he says and what he does.
- Develops his own judgments.
- Shows sensibility to the arts in its different manifestations.
- Is conscious of the importance of his acts.
- Searches for the equilibrium in all the aspects of his person (body, mind, and spirit).
- Identifies his scale of values.
- Identifies values and counter values in people.
- Takes decisions in a personal basis and assumes responsibilities.
- Shows sensibility before the favorable and unfavorable situations of his fellow human beings.
- Shows disposition towards community work.

2.3 CHARACTERISCS OF THE EDUCATIONAL MODEL

They are the distinctive elements that the Institution pretends to promote in a stronger way during a specific period, and its main frame of reference is the institutional philosophy as well as the teaching principles. More than anything else, the characteristics must be clearly seen in the design of the study plans.

Starting from the premise that every student from CETYS must be part of a culture where values are promoted and lived, and where a culture of investigation exists; consequently, a culture of information and the development of skills and dexterities.

The characteristics of the university careers that will operate starting August of 2004 are:

- **Enterprising attitude.**
 - **Work and social connection.**
 - **Continuous improvement.**
 - **Internationalization.**
1. Enterprising attitude. Throughout the training, it is the object that the student is able to design, organize, and direct the projects where he can risk creativity, inventiveness, and the capacity of innovation that will take him to make decisions and to undertake tasks, actions, and programs with the required success.
 2. Work and social connection. It is the development of the enterprising attitude put under the service of its connection to the outside. The working connection through two or more specific subjects will allow him to know the work force, to understand its dynamics, and to strengthen its security and sense of responsibility. Social connection will keep its social values, in particular justice and good, also linked to two subjects identified as humanistic. It also strengthens learning to coexist and learning to be himself.
 3. Continuous improvement. It is an attitude, a form, a commitment, and a way of life. Always try to do things in a better way; evaluate and get a feedback of what has been done to be always better.
 4. Internationalization. A characteristic is consolidated with these new study plans. We understand to consolidate as to keep doing what we are currently carrying out, and to increase the path of internationalization towards other actions. One guideline gives consistency to this tint: there cannot be a graduate from CETYS if he or she did not have a previous international experience of any kind: subjects given in English, exchange student, summer visits, double diplomas, etc.

3. CETYS curriculum and shades of information.

The curriculum design of the university careers of CETYS is based in the identification of three specific axles: the one for general training, the one for basic training in a determined knowledge field, and the one for basic training in a career. We describe each one as follows:

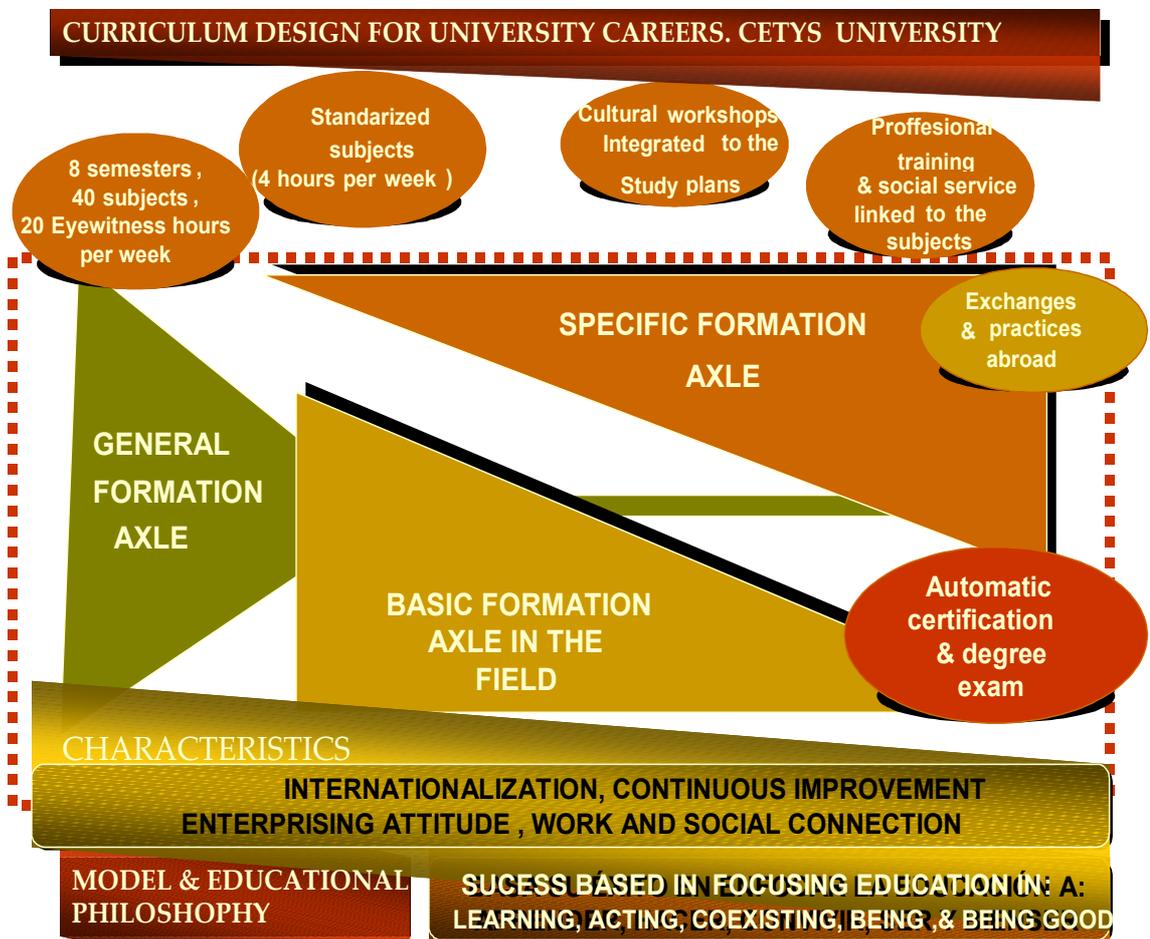
- a) **General training axle.** It is the introductory axle of each one of the academic programs. It is defined as the group of subjects that every student should take, and that they generate knowledge, abilities and skills that the graduate from every profession must know, must have, and must know how to use. From this axle, common to the rest of the careers of CETYS University, we keep four subjects: Human Being and Environment, Globalization and Research, Advanced English Communication, and Research Methodology. The rest of the common subjects to the other careers do not appear because its content is verified in other classes in a deeper way. This is easy to explain because of the nature of the program that is part of a different are of knowledge. With this change, the spirit of institutional philosophy is kept intact to offer an integral training. Besides, these subjects appear in the first semesters due to the nature of them, the intention to have a more flexible curriculum, to manage in a better way the study plans, and to stimulate specific values.

- b) **Basic training field axle.** CETYS has defined since its academic organization three colleges: engineering, management and business, and social sciences and humanities. The organization is based in the kind of academic programs offered. This axle contains the group of subjects that are part of the knowledge field. The percentage that represents a study program varies according to the academic program. The focus of the subjects allows the majority of them to be offered towards the middle of the career.

- c) **Specific training axle.** The axle's orientation is focused towards the specific subjects of an academic program. This is why the greater volume of subjects is located at the end of the curriculum. Such subjects are the ones giving identity to an accountant, manager, industrial engineer, or a psychologist. According to the nature of this program, this axle identifies with the previous one because in the institution there is no other similar program.

The curriculum design by axles allows you to establish a better communication of the study plan. It stands out in the design that every program has 42 subjects in total that should be taken in 64 hours, and the number of credits for these 42 is the same.

This is the curriculum design with which CETYS works starting in August of 2004, and that by its standardization process affects all the academic programs that are designed after this date.



The diagram summarizes the elements that we have described: a philosophical model that puts in the center the human person. The educational model that vindicates the role of education centered in the one who learns. The shades that pretend to stamp in the student, and later on the graduate, the skills and dexterities to take him to act in an international framework, to have an enterprising attitude, and to generate values in a social linking framework. Likewise, the distribution of subjects by axles has conceived the plan proposal to be finished in an average of 8 semesters. The diagram also suggests that the student meets the requirement to have 500 points in a similar TOEFL exam before the third semester. Starting in the fifth semester, he should start his professional practices, a social service later on, take an integrated course, and prepare for a general university degree exam. Once complying with these requirements, he will have his automatic degree.

4. THE GRADUATE'S PROFILE FROM CETYS University

Finally, the place where the educational model described concludes is in the student's generic profile. Its preparation corresponds with the three previous levels (the Mission, the Educational Model, and the Characteristics). Besides this, we took as a point of reference the Systems of Values of CETYS University and the Graduate's Profile that appear in the Teacher's Guide edition of 1997.

The plans prior to 2004 considered two areas of the profile: the one that is talking about the value qualities and that has 13 qualities, virtues, or values. The second one that deals with the intellectual capacity that considers 14 skills and dexterities. It is worth highlighting that this profile does not incorporate the general knowledge area.

The profile for the curriculum reform adds the area of general knowledge, and tries to be consistent with the compulsory subjects. Besides, we compressed the intellectual qualities and introduced the six values to the area of value qualities. The profile stands as follows:

General Knowledge	Values to foster	Skills of the mind and dexterities
Basic Mathematics	FREEDOM	Ability to identify, propose, and to resolve problems
Cultures and Globalization	JUSTICE	Ability to communicate in an oral and written way in Spanish and in English
Critical problems of the contemporary world	TRUTH	Ability to work in teams based on cooperation and collaboration
Sustainability and environment	BEAUTY	Ability to take decisions taking an intelligent and human leadership
Economic thoughts	GOOD	Develops and enterprising attitude based on creativity, innovation, and initiative
Scientific knowledge Historical development of humanity	SPIRITUALITY	

We can consider this profile as a summary. For example, in the case of values is possible to add virtues and qualities that are a by-product of the value system such as:

honesty, responsibility, respect, etc. The same situation applies to the skills and dexterities.

Trying to be more explicit, we can divide the profile in two groups of characteristics: the value qualities within the criteria of moral capacity and the qualities related to the intellect.

a) **VALUE QUALITIES** that we must live in the educational process of CETYS, and consequently a graduate has to possess:

- **Honesty.** It is the human quality that a person shows in behaving on an upright and true way during the development of all the stages of his life.
- **Responsibility.** It means the obligation to respond for our own acts. Assumes commitments and complies with them in an upright way.
- **Respect to one self, to the other ones, and to nature.** It is the human quality to honor and to have consideration for oneself, for all the things, and for all human beings that surround us. This includes taking care of the person's physical health and the balance of the environment.
- **Commitment and social solidarity.** To respond to the community in general, and at CETYS specifically in the different ways it requires.
- **Etc...**

b) **QUALITIES RELATED WITH THE INTELLECTUAL ABILITY**
(inserted in the field of skills)

- **Initiative.** It is the action of anticipating to other people in doing, saying, and proposing something. The skill is linked with the attitudes like commitment and perseverance, and with the characteristics like the information culture and continuous improvement.
- **Disposition towards criticism and the critical mind.** It consists in hearing with a true interest other person's opinion without closing the door on the possibility of being wrong. It is sustained in the quality of having a stance before a determined situation based on knowledge and on the judgments that experience is dictating.

To develop the ability to analyze, summarize, and evaluate situations and problems to give a judgment with a critical and positive spirit. It is deeply related with the value of tolerance.

- **Creativity and innovation.** It is the ability to innovate and search for different and alternative ways to solve the problems. It is articulated with learn to learn from the educational mode as well as with the characteristic to develop skills and dexterities.
- **Etc.**

Conclusion

As a final thought, just to add that the Generic Profile of the CETYS professional is summarized in living and fostering the conditions for a humanistic vocation. This vocation means that because of having lived a training process in the realm of knowledge, skills, and attitudes it should be manifested in the expression of being an integral person in a double process. As an internal way by achieving daily a living union with his potentialities, and in the external sense by integrating to society and being pro-active in an harmonic relationship with nature that he considers being a part of.

It is clear that to achieve the strengthening of the education model is necessary to develop an organizational culture, to form the human resource in an integral way, to improve the institutional effectiveness, and to have a proper infrastructure. To have information systems that work in an optimum way. To establish more permanent and opportune ties with society, mainly with the graduates, strengthen our prestige, and reach high satisfaction standards in the educational services that we grant.

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- (6) Ibid, page 157
- (7) Ibid, page 174
- (8) Jacques Delors. La educacion encierra un tesoro (*education contains a treasure*). UNESCO. Publishing. P. 101
- (9) Felipe Martinez Rizo, op. cit. P. 72
- (10) Shorthand copy of the definition of humanism that Pablo Latapi offers us.
- (11) Cf. CORETH, Emerich; What is man? The 1st chapter of this work touches in an interesting way, from the philosophical anthropology, the relationship of man with the world that is blended with what this author calls natural artificiality.
- (12) CETYS, News Bulletin, 1978-79
- (13) Idem
- (14) Rokeach Milton, The nature of Human Values, in Ana Hirsch, Education and Values. Volume III.
- (15) Hirsch, Ana, Education and Values, Volume III. Publisher Gernika. P.p. 181-182
- (16) Summary from a document written by full time teachers of the university schools, Campus Mexicali. 2001.

(17) Jacques Delors. Op. quotes.

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