REFACS

Values of the Madeira and Fortaleza university students: the family dimension

Valores dos estudantes universitários da Madeira e de Fortaleza: a dimensão família

Valores de los estudiantes universitarios de Madeira y Fortaleza: la dimensión familiar

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This is a quantitative research that aims to analyze the family values of Portuguese and Brazilian university students. It surveyed 605 university students, 225 being from the University of Madeira (Portugal) and 380 from the Universidade de Fortaleza (Brazil). The family dimension of the questionnaire adapted from the European Values Survey was used, encompassing questions about attitudes of parents, number of children and qualities to be taught to children/youth. Most participants were women and not married, with Brazilian students having the highest scores in relation to the outdated attitudes of parents about moral principles and the number of children, attaching importance to courage, responsibility, respect, perseverance, faith, generosity qualities, while the Portuguese grant greater importance to the economy. Results show that the beliefs, values and qualities of young people reflect the family, the surrounding society and the globalized world.
Descriptors: Attitude; Social values; Students; Higher Education; Family.

Esta é uma pesquisa quantitativa que tem como objetivo analisar os valores de família de estudantes universitários portugueses e brasileiros. Pesquisou-se 605 universitários, sendo 225 da Universidade da Madeira (Portugal) e 380 da Universidade de Fortaleza (Brasil). Utilizou-se a dimensão família do Questionário adaptado do *European Values Survey*, englobando questões sobre atitudes dos progenitores, número de filhos e qualidades a ensinar às crianças/jovens. A maioria dos participantes era do sexo feminino e solteiro, com os estudantes brasileiros apresentando os *scores* mais elevados em relação às atitudes antiquadas dos pais acerca dos princípios morais e ao número de filhos, atribuindo importância às qualidades coragem, responsabilidade, respeito, perseverança, fé, generosidade, enquanto os portugueses outorgam maior importância à economia. Os resultados permitem inferir que as crenças, os valores e as qualidades dos jovens espelham a família, a sociedade envolvente e o mundo globalizado.
Descritores: Atitude; Valores sociais; Estudantes; Educação Superior; Família.

Este es un estudio cuantitativo que tiene como objetivo analizar los valores de familia de estudiantes universitarios portugueses y brasileños. Se investigó a 605 universitarios siendo 225 de la Universidad de Madeira (Portugal) y 380 de la Universidad de Fortaleza (Brasil). Se ha utilizado la dimensión familiar del Cuestionario adaptado del *European Values Survey,* abarcando cuestiones sobre actitudes de los padres, número de hijos y cualidades a enseñar a los niños/jóvenes. La mayoría de los participantes eran mujeres y solteras, presentando a los estudiantes brasileños s*cores* más altos en relación a las actitudes anticuadas de los padres sobre los principios morales y el número de hijos, dando importancia a las cualidades coraje, responsabilidad, respeto, perseverancia, fe, generosidad, mientras que los portugueses otorgan mayor importancia a la economía. Los resultados permiten inferir que las creencias, los valores y las cualidades de los jóvenes reflejan la familia, la sociedad envolvente y el mundo globalizado.
Descriptores: Actitud; Valores sociales; Estudiantes; Educación superior; Familia.

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INTRODUCTION

The family, in the same way as the various social institutions, has undergone evolution and abrupt changes that significantly characterize the current world, either functionally or structurally. Social change largely reflects the family institution dragging it from the processes of industrialization and urbanization, to new realities, which has sought to adapt, remaining one of the most enduring institutions in time[1].

The economic, political, social, cultural, demographic and technological factors contributed decisively to changes in family structure and dynamics. These factors had an effect on the organization, functions, relationships, and overall complexity over family development, reflecting the evolution of social time, experiencing distinct states[2,3].

Over time, family evolution has been enormous in terms of concepts, composition, dynamics, values and roles, raising insecurity in contemporary youth, affective needs due to lack of working parents, different from the past, that the mother was present along to children. These profound changes in the internal organization, particularly in the structure and family dynamics, are due to the varied counterposed situations - on the one hand the falling birth rate, fertility and large families, and secondly, the increasing number of people living alone, blended families, divorce, free unions, and families whose 'parents' are homosexual.

Family interconnects with the history, with its paths and detours, being changeable in changing its structures and architecture over time; therefore, the path of the family is confused with that of humanity[4].

Not being unique, the family is perpetuated in the communities as the first and strongest institution of socialization character, in which learning takes place through the experience of family life. The family, as the first cell of the community social tissue, is where the human being is formed in biopsychosocial, cultural and spiritual terms.

In ancient times, family was associated more to religion than the natural formation, being religious marriage essential to the existence of male heirs for continuity of the hierarchy, which represented a patriarchal structure. Members of family lived subordinate to the chief and this authority was not only economic but moral[5]. The marriage was monogamous, heterosexual and only came true if there was consent of the parents. This strong religious influence in the family manifested by the indissolubility of the marriage bond, the imperative of the duality of the genders, the need for procreation, being that only in modern law appeared the civil marriage, a most individualistic concept of genealogy, which provided the emergence of the nuclear and single parental family.

In postmodernity, hedonism and deconstruction contributed to the emergence of new family settings held in affection and personal identity, taking into account individual valuation preferences, highlighting families composed by the same gender or organized in the intersexual states[4,5].

For years, the family was traditionally understood as the union of a man, a woman and their children. Currently, this definition, essentially Christian, does not include the new contemporary arrangements and does not exclude only the unions of persons of the same sex, but also the families formed by grandparents raising their grandchildren, among others[6].

The different types of family are dynamic entities with their own identity, formed by members united by blood, affection or interest, living for a certain period of time during which they build a life story that is unique and unrepeatable[7,8].

Families are organized through a structure of relationships, roles and functions as the social expectations. In contrast, the World Health Organization (WHO)[9] suggests that the concept of family cannot be limited to marriage, blood ties, sexual partnership or adoption; therefore, family is a group in which relations are based on trust, mutual benefit and common destiny support.

The family is, that way, a major and decisive role in formal and informal education, developing the moral, social, humanitarian and ethic appearance, as a determining role in

education, socialization, protection and safety of children, providing emotional stability to all members[10,11].

The family today no longer reflects the mental construction that is part of each of us, father, mother and children. More and more families are in the light of new paradigms, in which members do not always share the same residence, which the descendants are children of the adults of the family, or the adults are from different genders[8]. The family is a complex network of emotions and relationships that are not likely to be thought of as instruments created for the study of isolated individuals[10,11].

However, despite much progress, certain female roles remain incorporated, such as strongholds of the patriarchal society, particularly in household management, the education of children and salaries payment. But, while taking new paradigms, referring to new family structures and equal roles in structuring their activities to all its members, it is the woman who continues to have most allusive functions to the internal organization of family life, the work of home care with children and with dependent persons[4]. Nevertheless, today, women work and choose professions that previously were common only to men.

Several studies suggest that women continue to monitor the home, children and social activities of the family, while men merely help in home tasks[4,7], keeping discrimination in women's wages, who continue receiving less for equal time work. Therefore, in today's universities, students live in traditional families, in which women continue to assume most household chores, whether they work or not, which denotes high expectations of the "*traditional male*" maintained by the structural inequality of the society.

If the evidence is undeniable, with respect to an increasing number of different types of families, these new forms of family structure and dynamics far from its essence: the family as a social group in which its members live together connected by a wide complexity of interpersonal relations[4].

In Law, family is seen as a phenomenon rooted in regulated biopsychosocial data[12,13]. It is recognized, that way, that the family maintains the paradigm of lasting social function, enabling the training and socialization of the individual. It is considered a privileged space for the development and learning of significant dimensions, a basic tool for the person's socialization, assuming the transmission of behaviors, traditions, habits, beliefs, customs, protecting private life, family and socialization of its members and, offering affection and safety[4].

Over time, changing of the perception of the family concept is phenomenal, given the separations, given the separations, divorces, single parenting, reconstructed families, the legal recognition of homosexual couples, the largest number of mothers with professional activity, the fewer number of children, the high average age of primiparous women, the number of women older than 25 years without children, the aging population, the multicultural society and the increasing exacerbated inequalities. All of this corroborates the increasing existence of different types of family; however, the most common are still the nuclear, heterosexual and monogamous ones.

Single parental family is due to divorce, widow or parenting. With regard to families formed in the intersex states, the Portuguese and Brazilian Laws do not allow transsexual marital relationships. These men and women (transsexuals and transvestites) face painful social ways to build their gender identities as opposed to heteronormativity, a route that begins in the family and closest social network, namely: school, churches, associations and neighborhood, among other socialization spaces.

In the twenty-first century, the legislative scope of the civil partnership between the same gender[14] is achieved in the two countries, popping another family mode that is the homosexual one. Despite the evolution of the acceptance of this sexual orientation, homophobia is still present today, causing psychological and emotional distress. Its existence comes from prejudice and discrimination, considering that the homosexual person fails to play his/her role, according

to its kind. This phobia may be associated with religious, political or dominant ideological prejudices.

It is crucial to understand new and emerging family structures, especially the homo parental, since the family is a group of adults and children, in which the child is placed and is connected by blood or adoption ties.

It is very new, either in Brazil or in Portugal, the approval of adoption by homosexual couples and most homo parental families consist of children from heterosexual relations[15-18]. Although scientific research does not prove significant differences in the psychological development of children from homo parental families, society has expressed doubt about the psychological, emotional and social development of healthy children who are adopted by homosexuals. This happens because negative perceptions persist and face challenges to adoption by homosexuals, the defense that the child must have the male and female figures well defined, not just one[19,20].

The family and educational institutions are increasingly hesitant, not knowing how to deal with the many changes that have occurred in the world. The various means of technological information end up occupying the space of the physical contact, affection and attention of the young. These changes are increasingly separating family members, so that each one lives in his own world, be it virtual, social group or different media. There is a gradual increase of individualism at the expense of family living and social life.

The media occupy the space of physical contact, dialogue, sharing, getting family values threatened and even some families become completely unstructured.

In this context of modernity, parents and teachers cannot handle these changes, with many of them disorienting in childcare, besides the teachers not knowing how to handle this situation. In turn, there are students who come to school lacking of affection, aggressive, intolerant, disinterested, with low self-esteem, among others, leaving teachers with a sense of impotence, because parents and teachers feel lost in the world of their rooms. It is not acceptable that the place where young people learn less life experience is within these environments[21], family space and the school. Given the above, this research aims to analyze the family values of Portuguese and Brazilian university students.

METHOD

A quantitative, probabilistic, comparative and inferential research, which aims to analyze the size of family values of the university students from the cities of Madeira (Portugal) and Fortaleza (Brazil).

A descriptive statistics was used (frequency calculation, means, mode, standard deviation and minimum and maximum values) and inferential (chi square and Student t test) through SPSS version 23. In the choice for non-parametric tests, the nature of variables[22] were met. For the tests the value p = 0.050 was set as significance level, that is., the null hypothesis was rejected when the type I error probability (the probability of rejecting the null hypothesis when it is true) was less than the value set, when $P \leq 0.050$.

The sample consisted of a significant population of university students (n = 605) being 225 from Madeira University (UMa), Portugal, and 380 from Universidade de Fortaleza (UNIFOR), Brazil. Data were collected in the classroom and/or university campus in 2017, before or after school, on different courses, randomly selected in all centers of universities, after making the proportional calculation of students per university (sampling error <2%).

Inclusion criteria were: young people attending undergraduate/degree course, aged between 18 and 24 years, being excluded the ones who were not in age criteria, those attending postgraduate courses and those who did not complete the questionnaire correctly.

Apart from issues of sociodemographic characterization, the Structured Questionnaire on values (adjusted by authors from the European Values Survey[23]) was applied, consisting of 30 composed questions, grouped by 6 dimension values in the study and that are: individual well-

being; Interpersonal relations; Participation and Social Intervention; Ethics and Meaning of Life; Family and socio-political values.

They were also informed that they could quit at any time during participation, without any damage. In the present article, the dimension _Family values_ will be presented, including the sub dimensions relating to *Old-fashioned attitudes of the parents*, the *Number of children the family should have* and the *Important qualities to teach children/youth.*

Data collection occurred in 2017, after the approval by the Research Ethics Committee, under number 2,033,137, in accordance with the principles set forth in the Declaration of Helsinki, and the participants have been elucidated about the confidentiality and anonymity of the results, the objectives of the study and subsequent publication, giving their informed consent at the time of filling out the questionnaires.

RESULTS

The average age distribution of students is 21, mostly female and single. In the Ethnic group at the University of Madeira most are white (96.0%) and in Fortaleza, brown (55.0%).

The *old-fashioned attitudes of the parents* most frequently mentioned by students in both universities are about sex (39%), marriage (37%), and religious principles (32%). At the University of Fortaleza, in addition to the variables mentioned, a representative number of the students (40%) reported old-fashioned attitudes of the parents regarding moral principles (Table 1).

Analyzing the data in Table 1, it is noted the existence of significant differences in students who believe that parents have outdated attitudes about moral principles (p=0.001) and political ideas (p= 0.005), with the highest percentages in the university of Fortaleza.

Table 1. Comparison of the outdated attitudes of university parents in the cities of Fortaleza and Madeira. Brazil/Portugal, 2017.

Parents with outdated attitudes regarding	Madeira (n=225)		Fortaleza (n= 380)		*P*
	n	*%*	*n*	*%*	
Religious principles	72	32.0	142	37.4	ns *
Moral principles	60	26.7	151	39.7	0001
Political ideas	40	17.8	106	27.9	0005
Attitudes towards sex	88	39.1	156	41.1	ns *
Attitudes towards marriage	83	36.9	142	37.4	ns *

* ns – <0.05.

Regarding the *number of children that the family should have,* the item most mentioned was "those they want" by both institutions (UNIFOR - 80% and UMA-42%), followed by the students of UMA who refer no children (36%).

Concerning the number of children, the opinions differed significantly among the students from Fortaleza and Madeira. In Fortaleza, the proportion is higher in the option "those they want" (p<0.001), while in Madeira, the proportion is higher in the alternative "no children" (p<0.001) (Table 2).

Table 2. comparison of how many children a family should have, according with the university students in the cities of Fortaleza and Madeira. Brazil/Portugal, 2017.

Number of children a family should have:	Madeira (n=225)		Fortaleza (n=380)		*p*
	n	*%*	*n*	*%*	
Those they want	95	42.2	303	79.7	
Those God wants	49	21.8	75	19.7	<0.001
No child	81	36.0	2	0.5	

The important qualities to teach children young people are al valued by the university students (Table 3). It was found that there are statistically significant differences in all qualities except with regard to being a worker. Students from Fortaleza tend to attach greater importance to the quality of being bold (p<0.001), being independent (p=0.007), responsible (p=0.001), having imagination (p<0.001), respectful (p=0.002), determined/ persistent (p <0.001), have religious beliefs (p<0.001), generous (p<0.001), obedient (p<0.001), be honored (p= 0.001) and have good manners. On the other hand, students from Madeira attach more importance to be spared (p<0.001).

Table 3. Comparison of the importance of the qualities to teach children and young people, according to students in the cities of Fortaleza and Madeira. Brazil/Portugal, 2017.

Qualities to teach children and young people	Madeira (n=225)		Fortaleza (n=380)		P
	$\bar{x}$	s	$\bar{x}$	s	
To be brave	3:22	0.77	3:56	0.61	<0.001
To be independent	3:51	0.63	3.64	0:56	0007
To be hard-work	3.65	0.62	3.73	0:49	ns
To be responsible	3.69	0:58	3.84	0:45	0001
To have imagination	3:18	0.71	3:44	0.68	<0.001
To be respectful	3.69	0.64	3.84	0:46	0002
To be spared	3:26	0.76	2.80	0.82	<0.001
To be determined/persevering	3:35	0.77	3.68	0.60	<0.001
To have religious faith	2:42	0.92	3:08	1:02	<0.001
To be generous	3:43	0.71	3.71	0:56	<0.001
To be obedient	3:11	0.80	3:48	0.68	<0.001
To be honored	3:37	0.81	3:58	0.63	0001
To have good manners	3:53	0.74	3.69	0:58	0006

DISCUSSION

The university experience gives changes in intellectual spheres, and moral values, due to a new set of psychosocial experience, by decreasing contact with the parents, generating an atmosphere conducive to new behaviors and reflections in relation to family values[14]. The study results show significant differences in students who believe that parents have outdated attitudes to moral principles and political ideas, with the highest percentages in the University of Fortaleza, which may be related to the higher proportion of students away from their dwelling places, as well as the maintaining a great religious tradition in Brazil.

Several studies have been conducted in families revealing that those that are composed of two members engaged in education and compatible with each other are the best for the children[24,25]. Families considered unconventional, which generate family stress, influenced greatly by social context[25-27], showing the weight that the Judeo-Christian tradition (religion) has, marital status and educational background have on the development of values, prejudices and stereotypes, it becomes difficult the social integration of the family structures[28,29].

Regarding the number of children the family should have, it was found that students from UNIFOR refer mostly "those they want", while UMA students show "no children." The students who showed they do not want to have children or just 'those they want' illustrates that today family members are increasingly distant, each one lives in his own world, neglecting the affections, values, and that the media fulfill the family place with increasingly innovative mass media, winning the space of physical contact, enclosing the youth in its technological world[7,8].

These features are not always humanitarian, as they show scenes of violence, destruction, badness, among others. Moreover, these data are in accordance with the statistics at a world level, showing a sharp drop in the birth rate in Europe and growth in South America; in this particular case, Brasil[2,9].

The new generations have another worldview, interests are others, respect, tolerance, affection and good sense are dissipating in the collective, everyone is considered owner of the truth. Paradoxically, the results of this research show that, in a general way, the students from Fortaleza tend to attach greater importance to the qualities to be brave, independent, responsible, have imagination, be respectful, determined/persevering, have religious faith, generous, obedient, honored and have good manners. On the other hand, students from Madeira attach greater importance to be economical. These data reveal the assumption by young people of the economic crisis that a few years ago raged in Europe.

The new family of concepts, new compositions and functions, changes in relationships, stability, different organization, the house woman out to work and have an economic activity, although not an alternative to working from home, or participating in other social actions and policies were inherited consequences of the changing. However, it was found that young people still defend family cohesion qualities, as well, balance and solidarity in social aspects.

CONCLUSION

This study analyzed the family values of students of higher education from Madeira and Fortaleza, finding evidence that differentiate the two geographical contexts, particularly with regard to the outdated attitudes of parents concerning to moral principles and political choices favoring Brazilian students.

The family is the development matrix of its members and an embedded system on other systems in specific contexts, the culture. As a group, it is subject to both internal and external pressures to accommodate itself to social institutions. It requires constant changing of the position of the members in the family system and social system, establishing a relationship of mutual influences.

Regarding the number of children a family should have, students from Madeira refer "no children", being the birth more valued in Brazilian students, in a geographical context in which it show increment. Family is perpetuated as a universal institution despite having to withstand crises and different definitions, reflecting changes in both structures and social relations.

Differentiation of qualities to teach children and young people is highlighted by the students from Fortaleza when pointing out courage, independence, be hard working, have religious faith, be determined and persevering, be generous, be obedient, be honored and have good manners; contrary to students from Madeira who only evidence being spared, which could highlight the experience of a prolonged economic crisis.

Social evolution determined the review of the family concept, giving rise to new types of family organization, which vary: structure, dynamics, culture, relationships and functions, making its understanding more difficult to analyze.

The family is the strongest element, safe and structuring of the personality of its members. It is the privileged place for the formation of the character of the children, and adults play a decisive role in the full development of skills, attitudes and values that underpin the system's skills as a whole.

Family relationships, when assertive regarding the communication processes, allow the balance of the family system. Having balanced family relationships, the systemic process itself will allows the system balance as a whole, at the same time it establishes a connection with society, thus contributing to the social balance.

Although many conflicts related to the education of a person, it cannot be denied that the family is still, and will remain, the irreplaceable framework for the character formation; it is in the home that the young will find love, affection references, pre-set limits, among other information, so to live in the midst of society and feel home as a safe haven and not a place of social isolation.

Resulting from this research, it is seen that the beliefs, values and qualities of young people reflect the family, surrounding society and the globalized world.

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