



# Civic Character Education

CONCEPCIÓN NAVAL | ELENA ARBUÉS | CHARO SÁDABA



PARLAMENTO DE NAVARRA  
NAFARROAKO PARLAMENTUA



Universidad  
de Navarra









# **Civic Character Education**





# Civic Character Education

CONCEPCIÓN NAVAL | ELENA ARBUÉS | CHARO SÁDABA



PARLAMENTO DE NAVARRA  
NAFARROAKO PARLAMENTUA



Universidad  
de Navarra

**DESIGN**

KEN

**PICTURES**

César Cabañas  
deMiranda Studio

**PRINTING**

Esprinta

**ISBN**

978-84-8081-531-4

**D.L.**

NA 2266-2016



# INDEX

1. Presentation	9
2. How to use this book	11
3. Teaching social virtues	13
4. Social virtues	19
Communication	23
Cordiality / Friendliness	33
Generosity / Liberality	39
Gratitude	45
Justice	51
Participation	59
Respect	65
Responsibility	73
Solidarity	79
Truthfulness	85
5. Conclusion	91
6. Bibliography	93
7. Find out more	95



## 1. PRESENTATION



e might know what it means to be a good citizen but you have to want to be one. This booklet suggests common social attitudes on how a good citizen should behave:

**optimism altruism, responsibility** (both social and political), **respect, loyalty and justice.**

Good citizens know and feel like they form part of society. They never act alone for their own benefit, but wish to help improve collective life, doing so with pleasure. They are concerned that politics and social matters should run smoothly. However, for this concern to be real, **a good citizen must be tolerant, understanding**, and open to opinions that might contrast with their own. In other words, they should be respectful.

However, 'respect' is not a synonym for 'authorisation', 'acceptance' or 'consent' for other people's initiatives, but it identifies rather more with what the rest of society is promoting to achieve what is good for everyone; always critically aware, without losing sight of your own principles and focussing on justice, accepting the legitimately constituted authority.

All these characteristics of a good citizen (altruism, responsibility, respect, loyalty or critical awareness, justice) are developed primarily at home and subsequently at school. They are the best benchmarks to devise an appropriate way of living together.



## 2. HOW TO USE THIS BOOK

This booklet aims to be useful for anyone who is concerned with, or who works on, educating our future citizens. It is intended for teachers who are implementing civics-related contents or subjects in both primary and secondary classrooms.

The texts in this volume are the result of work carried out by researchers from the **University of Navarra Civic Parliament** group thanks to the agreement signed with the **Navarre Parliament**.

**Promoting more active citizenship** is one of the goals to which this group has devoted a lot of thought and discussion, so as to teach younger generations better in this field. As a result of this concern, a variety of activities and initiatives have been run since 2010 and a new project began to take shape in 2013 to develop audiovisual materials reflecting the most important social attitudes when teaching civic identity.

Elements of audiovisual language were always taken into account when making these videos: keeping it short and concise, the importance of visual aspects, the need to understand the audiovisual narrative, etc. However, we think that the texts behind the videos might be extremely useful for anyone wishing to put the material into context, or find out more and go into greater depth on some matters. That led to the idea for this book, combining audiovisual references with the theoretical discussions emerging from them.

Our aim is to help anyone who is developing teaching units related to citizenship and civic education, understanding that it is always useful to have fun

and entertaining material that can be used in the classroom with students. Our aim is to also help teachers that require prior training on the subject, sometimes calling for a deeper understanding and offering more support bibliography.

The book is simply structured: the chapter on **Teaching Social Virtues** explains the connection between these social virtues or attitudes and citizenship and the importance of helping young people acquire these habits that will make them better citizens. The ten social attitudes we have worked on are mentioned below: **comunicacion, cordiality, generosity, gratitude, justice, participation, respect, responsibility, solidarity** and **truthfulness**. Each text is divided into three sections that follow the outline of the videos: What is this social attitude? How is it demonstrated? How can we help children learn this habit? At the end of each text, a bibliography will help interested parties delve further into this aspect. The video link is also provided with a QR link.

We believe that the videos provide simple and attractive material to use in the classroom, briefly presenting the most important ideas. From there, the teacher plays an essential role not only putting across the knowledge but also generating genuine interest in the topic and managing to involve the students personally.

Given this book's application, the authors would be delighted and very grateful to receive ideas, suggestions and practical experience that might help to enrich this initiative. Please write to this email address: [parlamentocivico@unav.es](mailto:parlamentocivico@unav.es).

### 3. TEACHING SOCIAL VIRTUES

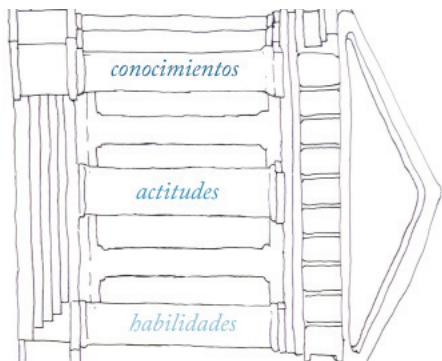
Virtue is a habit that helps us to behave properly (QUINTANA, 1998). Etymologically, it means strength, so it represents a person's strength or effort to control and order their nature. **Any virtue improves a person.** As society depends on the people within it, the better the people are, the better the society will be.

When we talk about social virtues, we are talking about virtues that also play the role of facilitating a service to others, to society (ISAACS, 2000). We might say that they ensure the common good.

From a business point of view, the need arises for a fully human education and a mature personality, ready to make decisions by assuming responsibilities. This requires ethical training that helps us realise why and for what purpose things are done (ALTAREJOS, 1991). The term 'virtue' is linked to competence in the bibliography. Some people think that competence-based teaching might be an effective way to spread certain pedagogic principles in line with an integral training perspective, considering education of all skills, also related to fundamental values and ethical principles (ZABALA & ARNAU, 2007).

From our humanist-civic approach to education, we are striving for harmonious development of the intellect, will and emotions in an attempt to encourage stable behaviour habits among students. We consider that educating social virtues might be an appropriate way to achieve this because "education is made up of convictions rooted in intelligence and in will,

## What does learning citizenship skills entail?



<https://goo.gl/HvH42A>

¿QUÉ ES LA  
COMPETENCIA  
CÍVICA?





moving our behaviour in one direction or another” (GONZÁLEZ-SIMANCAS, 1991, 51).

In order for children and young people to come by virtues, this process has to be stimulated and supported from the outside. After families, schools might have the greatest influence. As Brezinka stated “**children learn above all from the example of the people closest to them.** This explains why there have to be sufficient good examples among the people around them concerning everything they must take on in terms of knowledge and skills plus attitudes and virtues” (1990, 13). In schools, the example given by teachers regarding the virtues they claim to teach plays a decisive role (MIR, 2001), knowing that the right education makes the educated person want to be a good citizen and aware of their obligations.

We understand **that teaching should promote relevant learning in students** (GIMENO SACRISTÁN, 1985; PÉREZ GÓMEZ, MARTÍNEZ, TEY, ESCOMBRA and GONZÁLEZ, 2007), “using disciplinary knowledge and didactic experiences as intellectual tools to investigate and understand important problems, as well as facilitating how to intervene and strategies to do so” (GONZÁLEZ, 2007, 14). In other words, it is not enough for students to learn theoretical outlines that they only use to solve academic problems set within a certain field of knowledge. Instead, relevant knowledge means that students have these knowledge outlines as the intellectual means to understand and interpret situations and make decisions in their daily lives (15-16). Relevant knowledge stimulates students’ actions and helps them acquire real experiences.

This, in our opinion, is how to educate in social virtues. Firstly, this means students have to know who they are and what each virtue implies. Only by working from rational knowledge can we promote necessary attitudes and approaches to avoid unguided and sporadic approaches and focus on autonomous and stable actions over time.

We think that citizen reflection and learning is only possible in a context that brings about real use because “different authors are unanimous in recommending the fundamental need for a civic education from a methodological focus based on participative and collaborative learning, focussed more on students’ activity than rote-learning knowledge acquisition, thereby involving students more in real and significant participative collective processes than in disconnected or one-off practice” (CABRERA, 2007, 382). It is true that virtue requires practice but as we mentioned, practice requires knowledge so as not to be carried out irrationally. This knowledge will initially be insufficient; it will not be sufficient until there has been practice (ALTAREJOS, 1991).

We should highlight the importance of the school stage in the socialisation process and development of participative consciousness so that the type of tasks and social relations established in the school context help to shape the students’ social behaviour. In the school context, active and participative learning implies interacting with others; doubtlessly a great opportunity for socialisation. This involves incorporating school activities with social content and interest into curriculum designs. This is the line taken by the

material that we are producing in the Civic Parliament Project, in order to promote real social participation.



## 4. SOCIAL VIRTUES

The LOMCE (2013), reminds us that the Spanish education system is inspired by the principle of transmitting and implementing values in favour of personal freedom, responsibility, democratic citizenship, solidarity, tolerance, equality, respect and justice, as well as helping to overcome any type of discrimination (*Introduction*, XIV).

As a matter of fact, we decided to start by working on some of the items mentioned in the legislation, completing others at a later date. So far, we have covered the following ten virtues: communication, cordiality, generosity, gratitude, justice, participation, respect, responsibility, solidarity and truthfulness.

This was done by producing a series of videos that all teachers can use. The number of visits received over the last few years demonstrates the interest aroused by this material.

We consider that developing these and other virtues in students will really encourage their social participation. Through understanding the meaning of social virtues, our main goal is to get students to seek answers to these three questions:

- Why should I participate?
- What is the point of participating?
- What can I participate in?

The knowledge acquired after tackling each social virtue, presented in the video, will help them find the right answers.

As an example, Table 1 compiles some of the students' possible answers.

**Table 1. Possible answers after understanding each social virtue**

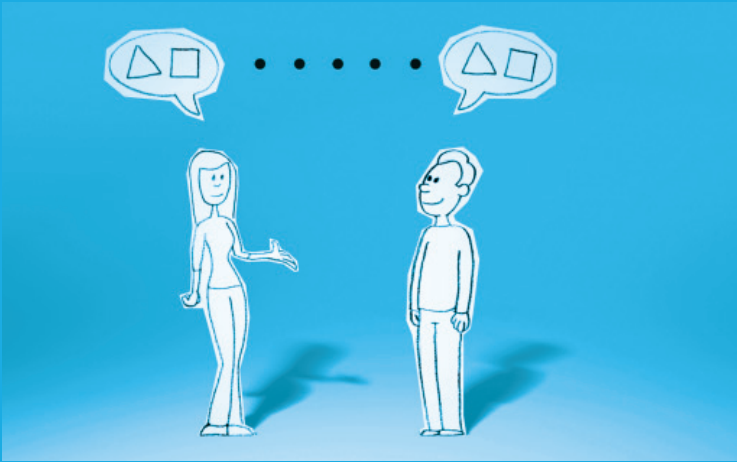
SOCIAL VIRTUES	WHY SHOULD I PARTICIPATE?	WHAT IS THE POINT OF PARTICIPATING?	WHAT CAN I PARTICIPATE IN?
<b>Communication</b>	Because it allows me to share feelings and ideas with others	To listen to different opinions and learn to debate	Whatever allows me to adapt to different audiences and environments and reach agreements
<b>Cordiality / Friendliness</b>	Because it helps me get on well with others	Counteracting individualism and tension	Wherever I can overcome shyness and relate positively to others
<b>Generosity / Liberality</b>	Because it means I share what I have with others	Helping others	In charity work and social issues
<b>Gratitude</b>	To acknowledge good things I have received, responding and demonstrating to others that I value them	Being open to giving and receiving	I can to promote altruism and improve human relations
<b>Justice</b>	Because it makes me respect each person's rights	Helping to create a framework for fair cohabitation	Wherever I can work with others towards fair social order

SOCIAL VIRTUES	WHY SHOULD I PARTICIPATE?	WHAT IS THE POINT OF PARTICIPATING?	WHAT CAN I PARTICIPATE IN?
<b>Participation</b>	Because it is a right and because I feel part of a community	Taking part in decisions that affect us and influence public policies	Wherever I can share values, make decisions, provide solutions or promote initiatives.
<b>Respect</b>	To establish, appropriate social relationships, without prejudice	Getting to know others, treating them well, welcoming and listening to them	Anywhere I can carry out positive actions in favour of other people
<b>Responsibility</b>	Because it helps me pick the most appropriate among different options	To assume joint responsibility with my groups and social areas	Wherever I can share the good, hard work and burdens of life in society
<b>Solidarity</b>	Because I am a social being, I need others and others need me	Working together to solve social problems and promote social cohesion	Wherever I can cooperate in the well-being of others free of charge and selflessly
<b>Truthfulness</b>	Because it allows me to express what I feel in order to improve how we	To express myself clearly and share opinions with others without offending	In whatever allows me to enrich my life and the lives of those around me

The following chapters includes an explanation of each virtue, expanding on information provided in the videos. It might be useful to help teachers guide their presentation and talk to students.



# COMMUNICATION



<https://goo.gl/s06v7c>



## WHAT IS IT?

The word ‘communicate’ comes from the Latin *communicare*, meaning “share something, make something common”. Basically, information is shared; although this can also include ideas, attitudes and feelings. Therefore, we can say that communication is the act by which a person establishes contact with another, allowing them to transmit and share ideas, feelings, thoughts, attitudes, etc.

The act of communicating is a process in which two or more people relate to each other and, through an exchange of messages in a similar code, attempt to understand the content, using a channel for this that acts as an information transmission support (CABELLE-RO, 1993).

Therefore, the different elements that can make the process easier and occasionally more difficult are:

- The speaker and the receiver. The speaker is the person that starts the communication whilst the receiver is the person receiving the message.
- The message, formed by the different ideas or information that we wish to communicate, uses codes, keys, images, gestures, etc. whose meaning will be interpreted by the receiver.
- The code. This is the set of words, expressions, images, keys, etc. used to transmit the message. The code must be shared by the speaker and the receiver.
- The channel. This is the medium through which the message is transmitted.
- The feedback. This is the information that is

returned by the receiver to the speaker both regarding the actual communication and how the receiver interprets this communication.

- This communicative process always has a place within a context in which the roles assumed by the speaker and the receiver will depend on the type of communication established between them (personal, friendship, work, public, etc.).

Effective communication between two people happens when the receiver understands the speaker's intended meaning of the message, in some way or another.

## BEHAVIOURAL COMPONENTS OF COMMUNICATION

We can say that each person has their own system of communication depending on different factors such as skills, attitudes, personality traits, culture, etc. (ONGALLO, 2007). Usually, three components are identified: verbal, paraverbal and non verbal.

- *Verbal* components are mainly words (linguistic signs). They are used to put across information, for argumentation, reasoning or debate. Among others, the most important elements of verbal communication are: content, intention, attention, questions and answers.
- *Paraverbal* components in communicative behaviour refer to how things are said rather than the content: the volume, the tone, the speed of discourse, voice quality, pauses and silences, etc. Its

use does not alter what is said but it does vary its meaning.

- The main non verbal components of the communicative process (*non verbal communication*, non linguistic signs) are: gaze, smile, facial expression, body position, posture, distance from the person they are talking to, gestures, etc. Despite the importance that we usually attribute to verbal communication, between 65% and 80% of our total communication with others uses non verbal channels. Often non verbal language openly contradicts what is being said verbally whilst at other times it emphasises this.

Therefore, managing to establish appropriate communication also depends on a series of personal and attitude factors that will have to be taken into account, in order to try and avoid obstacles that might make it difficult, such as:

- Talking in a way that is not very clear, insinuating, expecting the other person to interpret what we are saying.
- Speaking without analysing the situation beforehand or considering the right way of broaching it.
- Speaking to the other person incorrectly.
- Not knowing how to listen.
- Talking in too high a tone.
- Conversing in a place or at a time that is not appropriate for the topic to be tackled.
- Assuming what the other person is saying to us without giving them time to express themselves.

- Criticising or judging the other person in the communication process.
- Treating someone ironically, disrespectfully or aggressively.
- Sending an ambiguous message due to lack of clarity in our feelings or thoughts

## THE SCOPE OF GOOD COMMUNICATION

It is entirely natural for human beings to form relationships. Interpersonal communication is the primary form of social communication (AGUADO, 2014). To communicate satisfactorily and manage to cooperate, dialogue between people must be a respectful encounter, looking for points in common and accepting any points where they do not agree (TIERNO, 1994).

Being open to dialogue makes us capable of experiencing interpersonal relationships that seek acceptance and understanding with others. According to (TIERNO, 2004), the most favourable conditions for dialogue are:

- Creating a climate of trust, interest and respect for others.
- Being open to any opinion and wishing to listen.
- Correct, measured and respectful ways of behavior.
- Attentive listening and reflection.
- Making time and finding the right place.

If a dialogue meets these conditions, it becomes an occasion for communication and meetings with others.

One aspect that facilitates many of these processes is practising active listening. Active listening represents using all the means within our grasp to attempt to understand what our contact wishes to say to us, demonstrating interest in the message and working with the speaker on their communicating task. We listen actively when:

- We demonstrate empathy.
- We really pay attention to the other person, we concentrate on what they say to us and try not to be distracted by any other activity.
- We give signs to the other person that we are paying attention to them using our non verbal or paraverbal language: we look at them, nod our head, lean towards them or move closer, etc.
- We understand the message, we wonder about the situation and circumstances of the other person, observing their non verbal messages with interest and incorporating them into the verbal messages.
- We ask openly about anything we do not understand.
- We are not in a hurry; we give the other person time to express what they think.
- We do not guess, judge or jump to conclusions.

Parents should teach their children by setting the example of being friendly, affectionate and open, bringing about cordial family dialogue. Cordiality in family relationships smooths out discrepancies and encourages open attitudes and opportunities to meet each

other halfway (TIERNO, 1994). Talking freely in your family promotes and encourages dialogue from your children.

Young children, teenagers and young people appreciate and value that their parents and educators consider them as much as they can, listening to them and taking them into account in their decisions. In the education process, it is advisable for parents and educators to get children and young people to participate appropriately, as much as their maturity and development will allow.

The education system can also help young people develop their capability to form relationships and communicate. Knowing how to listen receptively and knowing how to talk appropriately in each communicative situation are highly valued qualities in professional terms (VILÀ I SANTASUSANA, 2003). This refers to attitudes and skills required to establish good personal and social relationships; essential to perform certain jobs appropriately, particularly any involving dealing with people directly. This is the case, for example, of health professionals, support and advice professionals and teachers.

## **COMMUNICATING IN ORDER TO PARTICIPATE IN AND CONTRIBUTE TO SOCIAL COHESION**

In modern societies, known as information societies, the possibility of developing effective communication is important. In fact, communication and participation are seen as two complementary concepts. Technology and digital communication are opening doors to im-

mediate, universal communication. The communicative aspect is decisive on the internet (BALDUZZI, 2010).

In a plural society, it is logical that there are different legitimate ways of thinking about issues that arise; that people do not agree on different fields and that even when there is consensus, this does not rule out that diverging minority opinions should also be listened to and we can learn from them as, if they are well reasoned and formulated, they probably contain something of value (NUBIOLA, 2007). Although a democratic citizen is open to considering the opinions of others, attempting to communicate and understand the reasons and the information behind them to reach joint agreements and solutions, not all opinions are equal. Some positions, for example, do not ensure justice, equality or do not guarantee human rights.

Parliaments and other democratic participative structures are exactly the political spaces created to deal with different people's beliefs, weigh them up appropriately and attempt to reach solutions agreed on by the majority (NUBIOLA, 2007). For citizens, speaking and being heard is an important way of participating socially. A democratic society involves listening to the voice of citizens and civil society that demonstrate different opinions on debatable matters, attempting to practice rational dialogue as the best way of organising political society, resolving problems of cohabitation or preferences in sporting, artistic and cultural matters.



## REFERENCES

- Aguado, J. M. (2014). *Introducción a las teorías de la información y la comunicación*. Universidad de Murcia.
- Balduzzi, E. (2010). La red como escenario de acción intencional. In C. Naval, S. Lara, C. Ugarte & C. Sádaba, *Educación para la comunicación y la cooperación social*, Pamplona: COAN, pp. 189-201.
- Caballero, V. E. (1993). *Manual de evaluación y entrenamiento de las habilidades sociales*. Madrid: Siglo XXI.
- Nubiola, J. (2007). *Pensar en libertad*. Pamplona: Eunsa.
- Ongallo, C. (2007). *Manual de Comunicación*. Madrid: Dykinson.
- Tierno, B. (1994). *Valores humanos*. Madrid: Taller de Editores, S. A.
- Vilà i Santasusana, M. (2003). *Enseñar a hablar y a escuchar*. *Cuadernos de Pedagogía*, nº 330, 46-50.



# CORDIALITY / FRIENDLINESS



<https://goo.gl/6QPvXU>



## WHAT IS IT?

Cordial comes from the word for heart (*cor, cordis*), it refers to a person who has the virtue of strengthening your heart or in other words a warm-hearted person (DRAE). Reasons behind behaviour involve the heart, making it inseparable from frankness and honesty.

Cordiality is a synonym for kindness and friendliness. This virtue allows us to strike up and establish good relations with others.

## WHO IS CORDIAL?

Cordiality comes from a strong and generous heart; it the usual way of behaving for people who are frank, sincere and warm. Aristotle explained that cordiality is giving what you are, as opposed to liberality which is giving what you have. (1994, *Ética a Nicómaco*, Libro IV).

It is the affectionate response that emerges naturally from being friendly, sincerity and the joy of living that ends up spilling over into other people. It therefore has nothing to do with pretending (TIERNO, 1992) or a mere external formalism.

A friendly, cordial person is characterised by a series of qualities such as:

- Receiving and welcoming people with an open smile.
- Taking an interest in others, what they do, what they say and what they feel.
- Expressing themselves in a friendly tone, speaking in a positive and stimulating way.
- Emphasising the positive aspects of events.
- Making an effort to overcome shyness or their own insecurities in order to relate to others.

- Trying to make other people's lives happy.
- Boosting and encouraging the people around them.
- Lending a hand when someone needs it.
- Being happy for other people's success.

All these attitudes have the common denominator of a generous heart. Sincerity and spontaneity have to be the origin of our gestures and attitudes of cordiality. These gestures will thereby promote friendship but only if they come from the heart.

### **HOW DO WE EDUCATE CORDIALITY?**

Cordiality is essential in families and at school. Right from birth, we need to move in the right emotional circles. Cordiality and tenderness help to meet a child's, and later a teenager's, emotional needs.

It is our parents who teach us to greet others, say thank you, share, offer, give help, yield, etc. (AGUILÓ, 1992).

From early childhood, this requires living models of cordiality to learn respectful, friendly and happy ways of behaving. In addition, cordiality is the quality that most helps us relate positively to others.

### **CORDIALITY AND SOCIAL LIFE**

Managing to achieve a cordial atmosphere within an individual's different environments helps towards society's general well-being. Fundamentally, family and colleagues provide the two social groups where citizens feel immersed throughout their lives. Therefore, it is best to try to always inject cordiality into these groups, making the most of the right channels to relate

to and communicate with these people (ISAACS, 2000). Maybe just one person cannot change the atmosphere single-handedly; but they can be the prime stimulus for passing this on to other people.

Typical globalisation and multiculturalism these days might lead us to believe that common behaviour or social uses do not exist. However, there really are common traits in codes for cordiality and courtesy (LASPALAS, 2003). Much could be achieved if we were more cordial in different circumstances, when we let other people by in the street, follow road signs when driving, when we greet or wish our colleagues a good day, when we give something up to someone who needs it, when we acknowledge a person's value, when we listen carefully and perceive another person's need, etc. In each of these cases, you are being cordial. It is therefore possible to counteract individualism, coldness, disinterest, tension, bad manners or selfishness that frequently permeate social relations (TIERNO, 1992).

Just living in society invites us to be sociable and have good manners when relating to others. As citizens it is advisable for us to learn to think about the social repercussions of how we behave and follow the social codes of behaviour that promote good relations among individuals (LASPALAS, 2003).

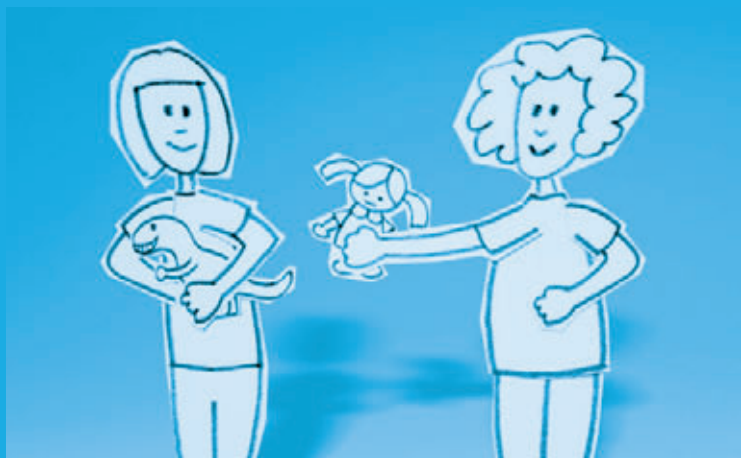
## REFERENCES

- Aguiló, A. (1992). *Educar el carácter*. Madrid: Ediciones Palabra.
- Aristóteles (1994) (6<sup>a</sup> ed.). *Ética a Nicómaco*. Translation by María Araujo and Julian Marías. Madrid: Constitutional Study Centre.
- Spanish Dictionary (DRAE).
- Isaacs, D. (2000). *La educación de las virtudes humanas y su evaluación*. Pamplona: Eunsa.
- Laspalas, J. (2003). “La cortesía como forma de participación social”. *Anuario Filosófico*, xxxvi/1, 311-343.
- Tierno, B. (1992). *Valores humanos*. Tomo 2. Madrid: Taller Editores S. A.
- Trigo, T. *Las virtudes humanas*. Available on: <http://www.almudi.org/Recursos/Virtudes/ID/1767/Las-virtudes-humanas> (Accedido el 6 de marzo de 2015).





# GENEROSITY / LIBERALITY



<https://goo.gl/YPHea2>



## WHAT IS IT?

Generosity is the tendency to help others and give your own things without expecting anything in return. (DRAE). “In this same respect you can use the term “liberal”, applied to the person and the generous act” (ARISTOTLE, 1994, *Ética a Nicómaco*, book IV).

Consequently, generosity is a synonym of liberality, understanding them both to be the inclination to give what you have and value, without expecting a reward.

The virtue of generosity can also be associated with selflessness, charity, philanthropy, nobility and greatness of character.

It consists of giving to others beyond what we really have to out of justice or obligation. It implies the capacity to come out of ourselves and, through an act of love, discover the needs of others. It is expressed in different dimensions of human action: in the material dimension it means sharing our belongings; in the spiritual dimension it consists of putting our capabilities, qualities and skills to work for the people around us by means of providing help. It represents the will to approach good, making the free decision to hand over what you have (ISAACS, 2000).

The opposite of generosity and selflessness is selfishness, a trait that is based on only considering your own wishes and needs.

## WHO IS GENEROUS?

A generous person:

- Acknowledges and is sensitive to the needs of others.

- Shares what they have, including their knowledge and experience.
- Gives without expecting anything in return.
- Brings out the best in others.
- Spends some of their time helping others or doing charity work.

By being generous, we demonstrate different values that bring us closer to others such as open-handedness, magnanimity, forbearance, largesse, cooperation, reciprocity, empathy and justice.

Generosity can be expressed in different ways. Some people give money to help the needy. Others donate clothes, medicines or food during disasters. Some people decide to give some of their things or property to associations dedicated to causes such as fighting cancer, animal protection or nature conservation.

However, generosity is not only demonstrated by means of money or objects. We can also be generous with our time, such as agreeing to keep an old or sick person company, when we are helpful or when we freely share our knowledge or skills with others.

A generous person shares what they have without expecting a reward for these actions, doing what they think is correct and fair. In this respect, generosity is an essential part of our nature: we give because of who we are and not exclusively to meet a need.

## HOW CAN WE EDUCATE GENEROUS PEOPLE?

Educating children to understand the value of generosity is an important task for parents and educators. Children learn as they grow up as when they are small it is hard for them to share and understand that everything is not theirs; consequently they have to be educated in this virtue little by little. To manage to be generous, it is necessary that they start by acquiring a series of habits (Cf. COROMINAS, 1994).

Before turning two, a child is not capable of voluntarily sharing their things. In this phase, the most important thing is to make it clear to the child which things are theirs and which things have to be shared with everyone.

Later, between two and four, they can distinguish between mine and yours and a child can start to share their things albeit with some mistrust. At this point, as in a game, we have to promote the habit of giving, understood as a show of affection. You should not constantly insist on sharing everything but help them to do it frequently and give them an example, discovering the joy it brings to others and to yourself.

From six or seven years old, it is appropriate to develop this virtue properly. The child will have to take the step of recognising the needs of others beyond their own. They will begin to discover the value of giving something of their own for the other's good. The well-being of others will be their reward.

At the start of adolescence, it is common to see them taking a step back but this is natural. It is highly advisable to promote acts of generosity in your family,

even if the initiative comes from the parents or other siblings. Later on, from around fifteen years old, if this virtue had been acquired before the age of eleven, it will return quite easily on their own initiative. Subsequently, they begin to develop feelings of solidarity with people that they do not know, simply because they consider that it is fair to share what you have.

The best way of teaching is by example. Children and teenagers need to see that their parents help and do favours for other people. Living in an atmosphere of participation, service to others and where their small efforts are acknowledged will motivate them to continue performing generous acts.

## **THE SCOPE OF GENEROSITY**

We live in a society where technological and scientific progress has led to a high degree of well-being, with many comforts and resources within our reach. However, we also know that goods are not divided up properly throughout the world and some people do not have the basics to live a dignified life.

In this respect, generosity is understood as a social virtue as it is highly related to justice and affects human relations and how we live together. Generosity and liberality allow us to use our own things in relation to the context in which we live.

A generous person knows how to use their things and their money, firstly, to take care of themselves and their family; but also to donate them to other citi-

---

1. Cfr. Trigo, available on: <http://www.almudi.org/Recursos/Virtudes/ID/1767/Las-virtudes-humanas>.

zens, particularly people who are most in need. They know how good it feels for themselves and others to use their things generously, and so they enjoy and feel joy in giving and they are capable of using their things as a service to other citizens.

#### REFERENCES

- Aristóteles (1994) (6<sup>a</sup> ed.). *Ética a Nicómaco*. TTranslation by María Araujo and Julian Marías. Madrid: Centre of Constitutional Studies.
- Corominas, F. (1994). *Educación hoy*. Madrid: Ediciones Palabra.
- Spanish Dictionary (DRAE).
- Isaacs, D. (2000). *La educación de las virtudes humanas y su evaluación*. Pamplona: Eunsa.
- Trigo, T. *Las virtudes humanas*. Disponible en: <http://www.almudi.org/Recursos/Virtudes/ID/1767> Las-virtudes-humanas (Accedido el 6 de marzo de 2015).

# GRATITUDE



<https://goo.gl/3DBeSh>



## WHAT IS IT?

“Gratitude is the social virtue that tends to correspond to receiving something. It configures an entire network of non law-related social relations resulting from good performed by individuals and groups” (NAVAL, 2000).

Gratitude is an attitude, and also a feeling or emotion of appreciation and acknowledgement for a benefit that has been received or will be received. According to the dictionary, “it is a feeling that obliges us to value the benefit or favour that has been given to us or that someone wished to give to us and correspond to it in some way” (RAE, 2006). In this respect, it is considered to be part of justice as, by feeling in debt to someone, we wish to pay them back fairly for whatever they have given to us. It is an acknowledgement and clearly enjoyable emotional reaction that boosts appreciation for favours done for us and the desire to respond as we are able (TIERNO, 1998). However, real gratitude emerges from the goodwill of considering others beyond what is required by distributive justice (SPAEMANN, 1989).

Feelings can be implicated both in giving and gratitude although also the feeling of duty, solidarity and moral conscience (ATHIÉ, 2004). In a strict sense, this is an attitude that can change how we interpret circumstances and the reality around us. It also has the capacity to change responses or reactions from the people we are talking to and therefore transform our social relations.

Hand in hand with gratitude, the capability emerges to value and appreciate what we are, what we have



and what we do. It provides us with the necessary perspective to respond efficiently and responsibly to any challenges we are facing.

## WHO IS GRATEFUL?

If the intentions of whoever has benefited are good, this person will experience gratitude, moving them to do three things: firstly, to appreciate what has been received; then acknowledge and verbally express appreciation for what has been received; and finally, they are moved to pay it back in proportion to the benefit received (SPAEMANN, 1989). If someone does something for us, we feel grateful; we might call this passive gratitude. Active gratitude is an attitude to life. Someone is grateful when:

- They are used to saying thank you, not only when things are perfect.
- They are ready to acknowledge the good things that happen.
- They acknowledge others when they provide help.
- They pay particular attention to others.
- They are aware that personal success is due to help from other people.
- They acknowledge the attitude, behaviour and action of someone who influences their lives positively.
- They exercise empathy.
- Their gestures towards others show how much they appreciate them.
- They are flexible.
- They are open to receiving.

## HOW TO TEACH GRATITUDE

Like other virtues, it requires models and images close to the child. We initially learn to be grateful in our family, appreciating what others do for each of its members and each person providing what they can so that the others are also happy. From the age of 2 or 3 onwards, children can start to understand gratitude, and the example set by parents and educators is fundamental. It is advisable to say thank you not only for material things but also for small gestures and actions; and it is very important that educators also recognise a child's efforts, thanking them from time to time.

Initially this will be preceded by positive gratification, so it will be necessary to make frequent use of positive reinforcement. We might say that it has been consolidated when the child is capable of understanding that, although it might not be ideal for them, it is being done for their own good.

In adolescence, gratitude is also a fundamental feeling, associated with vital satisfaction and social integration (AYUSO, 2012). At this stage, it might be difficult for them to express it directly, but it can be promoted indirectly by encouraging selflessness, as gratitude is clearly related to the feeling of belonging to a social group.

Gratitude springs from our own experience, from the learning derived from our experiences. To develop it, we have to be capable of changing how we think, interpreting anything that happens to us as a chance to learn rather than a problem. As we learn, we perceive more things to feel grateful for.

## GRATITUDE AND SOCIAL LIFE

Gratitude becomes real in interaction with the people around us so it can help to reinforce social relations. When we experience gratitude in our daily actions and in our social relations, not only do we become more mature and personally enriched, but it makes us more peaceful, pleasant and easier to live with. It is an attitude that enriches both the individual and society. It also makes it possible to promote other virtues such as friendliness, friendship, self-esteem, goodness, cordiality, generosity, availability, magnanimity, compassion, patience, solidarity, humility, trust, simplicity and tolerance (TIERNO, 1998).

Living in society implies that we benefit from each other's mutual work. Being aware of the dependency that we have on each other, and how much we owe to others, leads us to the virtue of gratitude.

Gratitude influences social relations to the extent that it allows us to acknowledge people who are prepared to be selfless. It also reinforces and motivates as the person receiving the thanks from another individual will be happy to carry on performing selfless acts, reducing hostile behaviour (MOYANO).

### REFERENCES

- Athié, R. (2004). *Gratitud en la universidad, colaboración no competencia. Istmo liderazgo con valores*, 273. [http://istmo.mx/2004/07/gratitud\\_en\\_la\\_universidad\\_colaboracion\\_no\\_competencia/](http://istmo.mx/2004/07/gratitud_en_la_universidad_colaboracion_no_competencia/)
- Ayuso, M. (2012). "Cómo trabajar la gratitud para ser más felices". Artículo publicado el 23 de agosto de 2012 en *El Confidencial*. <http://www.elconfidencial>.

com/alma-corazon-vida/2012/08/23/como-trabajar-la-gratitud-para-ser-mas-felices-104114/

Moyano, N. "Gratitud en la psicología positiva". *Revista Psicodebate: Psicología, Cultura y Sociedad*, 10, 103-118. [http://www.palermo.edu/cienciassociales/publicaciones/pdf/psico10/10Psico\\_06.pdf](http://www.palermo.edu/cienciassociales/publicaciones/pdf/psico10/10Psico_06.pdf)

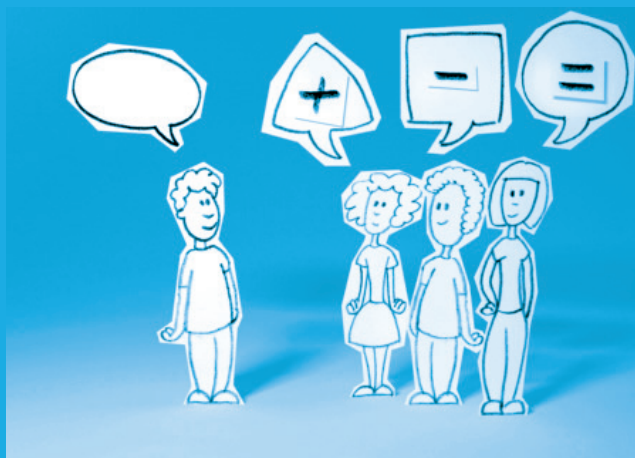
Naval, C. (2000). *Educación ciudadana. La polémica liberal-comunitarista en educación*. Pamplona: Eunsa.

Real Academia Española y Asociación de Academias de la Lengua Española (2006). *Diccionario esencial de la lengua española*. Madrid: Espasa.

Spaemann, R. (1989). *Felicidad y benevolencia*. Madrid: Rialp.

Tierno, B. (1998). *Valores humanos*. Madrid: Taller de Editores.

# JUSTICE



<https://goo.gl/19sX4Q>



## WHAT IS IT?

The virtue of justice can be defined as the constant, sound intention to give others (either a person or a group) something that is due to them (CIC, 1807). We are talking about general justice when we refer to what is due to the community, to a group or society in general, and its purpose is to seek out the common good; on the other hand, individual justice refers to what is due to each member of society.

It might be said that individual justice is a demonstration of general justice, as the latter leads and guides towards a common good.

Justice is always social because:

- It encourages respect for each person's rights.
- It establishes harmony in human relationships.
- It promotes equality regarding persons and the common good.

## WHO IS FAIR? PERSONAL JUSTICE

“A fair person is, in principle, anyone who gives to each person what is due to them, in accordance with fulfilling their duty and their rights. Anyone who appreciates justice attempts to cultivate the habit of justice, the inclination to not give people less than they are due.” (CORTINA et al., 1998; ISAACS, 1994)

A fair person understands their own and others' rights and responsibilities, in accordance with their position as members of the same family, parents, workers, citizens, etc.

Justice is only carried out regarding other people; consequently it depends on the individual's capability

to recognise what is due, or in other words, their commitment and obligation to others.

Young children find it hard to consciously act fairly, but little by little they discover the need for everyone to be treated equally and realise that the fairest situation is not equal treatment but fairness taking into account each person's responsibility and circumstances (ISAACS, 1994).

A fair person:

- Abides by the rules of a game, once they are aware of them.
- Perceives rules in general as measures that allow cooperation among equals.
- Is capable of laying down agreements and consensus solutions and then complying with them.
- Knows how to keep a secret.
- Speaks the truth.
- Respects others' opinions.
- Talks about other people with respect, without gossiping or slandering.
- Respects other people's property.
- Pays what is due.
- Returns what has been loaned in the same conditions as it was received.
- Respects the needs and rights of others.
- Makes good use of the time they have available and does what they have to do.
- Complies with laws or orders given by authorities.
- If they have committed an injustice, they are capable of duly repairing it or taking compensatory

measures. And if others have committed it, they are capable of forgiving and avoiding revenge.

## **SOCIAL JUSTICE**

If each member of society developed the virtue of justice, there would be almost complete well-being, as it would be possible for everyone to work together to establish social order together. A fair person acts responsibly as a citizen.

On the other hand, society also has to be fair with its citizens, because what leads people to get organised in a society and to submit to certain determined social structures is the desire for these structures to provide the basic conditions for a worthy life, both personal and social. Both political institutions and laws are there to establish a fair framework of cohabitation.

The Universal Declaration of Human Rights, drawn up by the United Nations in 1948, contains minimum justice requirements that should protect all nations so that people can live according to their human dignity. Promoting the basic rights of opinion, association, meeting, movement, participating in decisions that are made in the actual political community, satisfying economic, social and cultural needs to live with dignity, as well as the right to work, rest, receive an education, etc. is an obligation of justice in any society.

We all need the people around us to develop fully and we have a duty to them. Our freedom and our rights are limited by the acknowledgement of other people's right and respect for freedom.

Human Rights are a small-scale version of what we mutually owe each other in justice as human beings.



Really being fair involves developing the habit, or virtue, of giving each person what they are due. So this should constantly be taken into account in our relationships with others.

## **MORAL EDUCATION**

Moral education is a priority point of attention in both pedagogic theory and practice. There is a recurring swing between intellectualism and pedagogic rationalism that polarises on intellectual training and moral education.

From an anthropological point of view, moral and intellectual education are indissociable; they can be distinguished conceptually but they cannot be separated operatively in human training as they are both just dimensions or specifications of help to perfective growth of reason. When teaching is focussed on intelligence or cognitive powers, we are talking about intellectual training; when the reference is will, we are talking about moral training. The virtue of justice correctly shapes rational desire in relation to purpose. There is a clear graduation of plenitude from level-headedness to justice; if level-headedness refers to the person and his inner orders and harmony, justice looks directly and immediately to others; tending to do good in terms of opening up personal intimacy, individually and towards others. Consequently, it is the ideal virtue of adolescence (12 to 16 years old) and particularly youth (from 17 up), a stage when rational powers are sufficiently active and people tend to open up spontaneously.

As adolescence goes on, the feeling of justice matures. Early on, subjective reference prevails so that

others are a mere reflection or contrast of 'me' and justice is understood and experienced as claiming rights that are perceived in others. Progressively, as they settle down and consolidate the dimension of opening up, "the other" becomes the reference point for what is fair, and this configures their will according to the essential principle of justice: giving each person what they deserve. Someone who is not moderate or capable of withstanding fatigue or the effort required to give each person what is due to them cannot behave fairly.

In this respect, it can be said that level-headedness and strength are devices, and essential to develop justice, but they are not enough. Full moral training involves behaving fairly; teaching presents the doctrine and how it should be performed, providing the example, and other indirect resources can be used such as sanctions (rewards and punishments); but it is not possible to develop justice without behaving fairly in terms of living together.

Justice, as a virtue of will regarding rational desire, claims that good is sought out habitually and that intention is resolved in action; leading to human cohabitation as the real training field: you can only be fair in a continuous kind relationship with others. In this way, standards that regulate cohabitation in an educational community –either in a family or at school– for example, turn out to be a valuable instrument for moral training if used as they should be; in other words, not establishing it as a mere objective expression of coercive power but demonstrating to be a basic way of respecting and stating the rights of others and to be

able to expect it to be returned in kind: to mutually carry out the essential principle of giving each person what they are due.

By behaving fairly, you are not only carrying out the good due to others, but your knowledge about them also progresses. It is an acknowledgement of the other as a person or, in other words, the acceptance that the other is actually a real person. The generic expression of “other” does not radically suit anyone, as they are not a thing, but a person. A person’s perfective growth leads to justice in its supreme form: fairness “conserving the intention of the law where the law does not reach”; as “all laws are universal and there are things that cannot be treated correctly in a universal way”. Someone who is fair does not seek strict compliance with the law above all other considerations and particularly above the subject’s personal condition. On the contrary, “someone is fair if they choose and practice this type of justice and do not require meticulous justice in the poor sense, but know when to give in, even when the law is on their side.”

#### REFERENCES

- Altarejos, F. y Naval, C. (2011, 3<sup>a</sup> ed.). *Filosofía de la educación*. Pamplona: Eunsa.
- Catecismo de la Iglesia Católica*
- Colom, E. (2001). *Curso de doctrina social de la Iglesia*. Madrid: Palabra
- Cortina A., Escamez, J., García, R., Llopis, J. A. y Siurana J. C. (1998). *Educación en la justicia*. Valencia: Generalitat Valenciana, Consellería de Cultura, Educació i Ciència.

Isaacs, D. (1994). *La educación de las virtudes humanas*.  
Pamplona: Eunsa.

# PARTICIPATION



<https://goo.gl/wBZZaK>



## WHAT IS IT?

Participating is taking or having a part in something (RAE, 2006); feeling part of a community or group and intervening in their decisions. Each citizen plays a central role in the social field in which they develop.

Citizen participation includes all activities that citizens perform voluntarily (either individually or through collectives and organisations) with the intention of directly or indirectly influencing public policies and decisions at different levels of the political and administrative system.

However, the essential core of social participation overflows the strictly legal or political framework and affects many other fields of human life, such as family, school, work, social services, civic associations, public opinion, information and communication technologies, etc. (NAVAL, 2002).

Participating in the social field is important as it can turn into a means of recovering and strengthening democracies. This is related to applying citizenship, meeting rights and responsibilities, social development, the quality of public services, solving problems, autonomy, etc. In short, participation generates social cohesion.

## WHO IS PARTICIPATIVE?

Participation implies a certain degree of critical reflection, being ready to change and improve things, ready to listen to others and take their thinking seriously, demanding respect.

A person is participative when:

- They feel part of a social community.
- They promote dialogue and consensus.
- They are implicated in decision-making.
- They participate in enquiries.
- They get involved in public debate.
- They are capable of supporting, improving, correcting or rejecting a process.
- They work efficiently with others.
- They make the best of other people's experience and skill.
- They provide solutions.
- They promote initiatives to enable social life.
- They solve specific needs.
- They demand specific answers to their problems.
- They feel responsible for improving their own and others' living conditions.
- They are supportive and get involved in citizen campaigns.

In short, they get involved in social matters.

## **HOW CAN WE EDUCATE PARTICIPATIVE PEOPLE?**

Motivation to participate requires learning and training. Prior to participating comes sharing ideas, values and feelings that involve promoting participation in the personal field (BERNAL, 2002). You firstly learn to participate in your family. Later on, in a school environment, by establishing channels, and considering that it is an appropriate part of all educational institutions. In educational relations, participation naturally comes under communication (NAVAL & ALTAREJOS, 2000).

Participation is not a purpose in itself, but an excellent means for educational action in its social dimension. It is not a technique, rather more a culture, so simply transferring participative techniques from society to school does not promote a participative culture.

You learn to participate by participating, but it also requires training; and personal freedom is always at risk. To promote it from schools, it is advisable to establish an organisational climate of trust, the right personal communication and it requires a cooperative frame of mind (NAVAL & ALTAREJOS, 2000).

For someone to participate, this requires the necessary willingness and habits to want and know how to use the channels set up for it. Participation is promoted from trust, counting on the existence of shared goals. You participate when you identify with a project being carried out with others (ALTAREJOS & NAVAL, 2005).

Participation is a matter that should not only be boosted by governments but also by civil society itself. Public powers should guarantee its citizens' right to participation but then citizens have to assume the responsibility inherent to the right to participation. Implication in public and social matters brings about joint responsibility and common action.

Participative activity makes us better citizens.

## **PARTICIPATION AND SOCIAL LIFE**

Democracy is a political system that implies the existence of procedures giving citizens a certain degree of participation in exercising power. It is clear that the existence of these procedures is a necessary condition



although not sufficient for participation to actually happen.

Participation is a basic pillar of democracy as it is partly made up of citizen participation in democratic powers (NAVAL & ALTAREJOS, 2000). It is a means of bridging the gaps between whoever makes decisions and whoever has to assume them. Successful participation requires: 1) institutions that are transparent to citizens and that work properly; 2) an active civil society; and 3) the existence of real participation mechanisms.

The right to participate in making decisions, beyond electoral processes, appears in article 23 of the Constitution. “Citizens have the right to participate in public affairs, directly or by means of representatives, freely chosen in periodic elections by universal vote.”

Society works like a network that inter-relates the government with different communities, sectors and institutions. It is essential to have support and collaboration from citizens when working out proposals and making decisions.

This implies strengthening citizens to intervene and act, primarily at a community and municipal level.

Freely chosen politicians have the responsibility of deciding on public projects; but social organisations, families, citizens in short have the right and the duty to work together to achieve a common good.

Society’s strength is measured by the drive of its citizen action both individually and collectively. This is a case of strengthening democracy by counting on citizens with the capability and responsibility to make decisions in public affairs.

It is a fact that, in the information society, technology makes it easier for citizens to make enquiries and participate socially.

#### REFERENCES

- Altarejos, F. y Naval, C. (2005). “La educación cívica en una sociedad globalizada”. *Revista Galega do Ensino*, 46, 841-862.
- Bernal, A. (2002). “Voluntariado: participación social educadora”. En C. Naval (Ed.), *Participar en la sociedad civil*, pp. 81-109. Madrid: Espasa.
- Constitución Española (BOE n° 311, de 29 de noviembre de 1978).
- Naval, C. (Ed.) (2002). *Participar en la sociedad civil*. Pamplona: Eunsa.
- Naval, C. y Altarejos, F. (2000). “Educar para la participación”. En J. L. García Garrido et al., *La sociedad educadora* (pp. 226-229). Madrid: Fundación Independiente.
- Real Academia Española y Asociación de Academias de la Lengua Española (2006). *Diccionario esencial de la lengua española*. Madrid: Espasa.

# RESPECT



<https://goo.gl/h4iDnt>



## WHAT IS IT?

Above all, respect is understood as an inner attitude and a feeling that we experience in different ways.

Sometimes, we feel rewarded inside for respecting ourselves, in terms of human dignity. We also feel another type of respect towards serious issues that guide us not to abuse other people's dignity. This is the profound meaning of the "veneration, acceptance that is made to someone" or the "tact, consideration, deference" mentioned in the Royal Academy Dictionary.

However, there is another form of respect that is more concerned with 'courtesy' and leads us to abide by social uses in an attempt not to offend or inconvenience others. In addition, the feeling of respect occasionally leads us to refrain from acting or judging and respecting another person's freedom.

We might also consider another form of respect, more associated with 'submission' to the law, rules, superiors or public opinion. Finally, respect can be confused with 'fear' that prevents you doing something, fearful of the consequences or without reflecting on it.

The different feelings mentioned when talking about respect end up being translated into acts that demonstrate them. From there, we can talk about the existence of 'external' respect that is obstructed by social cohabitation. Perception and demonstrations of respect are influenced by culture and society, they are measured socially and culturally and, what's more, they take on their specific form thanks to subjects that, sensibly, decide on the best thing to do at all times.

## WHO IS RESPECTFUL?

The attitude of respect consists of deciding not to assume something or use it for your own benefit and it is demonstrated by keeping your distance, taking a step back, so that a space is created around whatever deserves respect so it can be contemplated more effectively.

A person is respectful when they exercise the capacity to accept what exists, the reality, my identity, the people around me, the times in which I live. It is a matter of knowing how to accept something quickly for what it is: not only the strength that I possess but also the weakness; not only possibilities but also limits.

In the same way, truth is another root of respect, translated into words, actions and gestures that are worthy of trust; operative truth, in other words, closely related to others. Seen like this, truth is presented as the basis of human sociability, of social relations; in addition, it is clear that lies destroy the union between human beings, generating distances. On the contrary, truth gives solidity and conviction to interpersonal relations (trust, esteem) and so it is fundamental for forming personal identity.

In the same way, patience is related to respect, as loyalty consists above all of demonstrating patience with people we are relating to: mature and responsible existence begins when contemplating human beings as such, accepting who they are; this is where we get the strength to change and transform. This is how justice is done to people, understanding each other from their own point of view (the other's) and behaving appropriately.

Courtesy also facilitates trust and human relations, as long as this is derived from valuing the person and not as a mere obsolete, empty or denatured artifice. Courtesy leads us to suppress behaviour and flee from anything that might upset the other, avoiding from anything that might turn out to be embarrassing or rude for them, alleviating inconveniences. With courtesy, youth honours age, the strong honour the weak, we honour each other, because honour is something due to the dignity that each man or woman possesses for being who they are. At the end of the day, courtesy requires time but it is necessary because the direct route is often not the most appropriate or the most delicate one. On the contrary, we have to reflect and think about the other, about what they are like and how they will react to come up with the best way of dealing with them. Silence and welcome, at the end of the day, are another two essential elements for respect. Dialogue is only possible if there is welcome; if mutual attention is paid to listening: if the intimacy of people who live together is ready, alert, not only to listen but also to act in consequence. In any case, talking about respect implies last but not least a process of real dialogue, genuine inter-subjective communication and fluid and intense participation (ALTAREJOS & NAVAL, 2000; and NAVAL, 1995).

If we focus our attention on children, by meeting certain rules as preparation for developing respect, this could be summarised by (CFR. ISAACS, 2008, [http://encuentra.com/valores\\_explicados/educacion\\_del\\_respeto\\_14282/](http://encuentra.com/valores_explicados/educacion_del_respeto_14282/)):

1. Teaching them that everyone is different and, therefore, has to be treated differently.

2. Teaching them to acknowledge each person for who they are, without “categorising them”. And consequently:

- Teaching them to behave in such a way that they do not upset other people, taking their things inappropriately, treating them inconsiderately, etc.
- Teaching them to not criticise others.
- Teaching them to act positively towards others.
- Teaching them to look for the positive aspect in others.
- Teaching them to thank other people who make an effort for them.

Adolescence appears to be a particularly rich stage to cultivate respect, just as with the other social virtues. Having discovered, or being in the process of discovering their own intimacy, they are capable of acknowledging what respecting others and respecting themselves might mean.

Adolescents wish to be respected by others and they are particularly sensitive to acknowledging when it seems to them that this respect is lacking. However, they do not see their own lack of respect for others quite so clearly. They are angry when a friend does not meet as planned but they are perhaps not bothered if they themselves do not manage to keep the date. They do not like to be criticised by their friends even though they might sometimes criticise others, etc.

It could be assumed that there should be greater respect among people that know each other better (brothers, intimate friends, etc.) because those rela-

tionships are well worn from continuous cohabitation. However, this is not easy to achieve and requires preparation and effort.

Parents play an important role here, also preventing situations from emerging that might unnecessarily cause a lack of mutual respect.

Another problem concerning teenagers is that they frequently understand respect more as a “stop behaving, in an attempt not to do damage” and in this way they do not properly acknowledge their duty to help others. If others have the radical possibility of improvement, respect should lead us to help them achieve greater personal plenitude. So then to be able to help, we have to get to know other people, who they are and get to know their situation. It would show a lack respect to make unfounded suggestions to others, as well as a lack of common sense. However, if we know the person, if there is sufficient contact for there to be mutual interest, respect represents positive action in favour of someone.

To this extent, respect is based on knowledge of the other person’s condition and circumstances. If you know the other person well enough, it is possible, on the whole, to foresee the consequences of your own action. This leads to the importance of considering possible consequences before acting, out of respect for others.

Respect finally makes sense if it is based on reality, on what is true. It is not a lack of respect to realise you made a mistake, but it might be depending on how it is revealed. It is actually respect for the truth that makes us clear up a situation with others. Respect



means that if someone is not completely sure of the veracity of what they are saying, then out of prudence, they should not express their opinion or act, in order to cause no damage or prevent other people from taking advantage.

## **FINAL CONSIDERATION**

Today, more than ever, we seem to require a new view of education, understood as the right way of dealing with human beings. It is true that the mercantile context in which we live points to a special type of relationship between educators and those being educated, and they run the risk of becoming customers that have to be satisfied instead of humans that have to be educated, cared for and helped.

This is the situation. However, there are new approaches, typical of post-modernity, where we can glimpse the beginning of new sensitivity. It seems that a change in mentality is taking place that little by little is substituting an attitude of domination for one of veneration; it advocates care over the ability to transform. Ever more clearly it can be perceived that technique is ethnically ambiguous and this ambiguity might become damaging if we do not manage to situate technology and development in a broader and more comprehensive human context.

Today, this requirement affects all professions but it concerns education and of course health in a special way, making these two areas extraordinary territories for exploring this change. It is no coincidence that both activities focus on care.

## REFERENCES

- Altarejos, F. y Naval, C. (2000). *Filosofía de la Educación*. Pamplona: Eunsa.
- Dillon, R. (1992). *Respect and Care: Toward Moral Integration*. *Canadian Journal of philosophy*, 22 (1), 105-132.
- Dillon, R. (1996). *Dignity, Character and Self-Respect*. New York: Routledge.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge, MA: Harvard University Press.
- Guardini, R. (1997). *Virtù*. Brescia: Morcelliana.
- Isaacs, D. (1996). *La educación en las virtudes humanas*. Pamplona: Eunsa.
- Isaacs, D. (2008) *Educación del respeto*. En: [http://encuentra.com/valores\\_explicados/educacion\\_del\\_respeto\\_14282/](http://encuentra.com/valores_explicados/educacion_del_respeto_14282/) (Accedido el 20 de octubre de 2012).
- Llano, A. (1988). *La nueva sensibilidad*. Madrid: Espasa Calpe.
- Naval, C. (1995). *Enseñanza y comunicación*. Pamplona: Eunsa.
- Naval, C. (2001). *Confiar, cuna de la sociabilidad humana*. Costa Rica: Promesa.
- Noddings, N. (1984). *Caring: a feminine approach to ethics and moral education*. Berkeley: University of California Press.

# RESPONSIBILITY



<https://goo.gl/dA6iUI>



## WHAT IS IT?

Responsibility means responding. It is the capability to acknowledge and accept the consequence of something that was carried out or freely-decided. (GARRIDO, 2009). Being responsible represents deciding on the most appropriate actions to meet our goals; in other words, making the right decisions and answering for them.

## WHO IS RESPONSIBLE?

A responsible person:

- Chooses values that they wish to live by, and accepts themselves.
- Accepts the consequences of personal decisions that they make without looking for excuses to justify what they have done, excluding all blame on circumstances or people around them.
- They are capable of choosing well and saying no.
- They resist external and internal pressure opposing the decisions they have made.
- They acknowledge and assume their own mistakes.
- They answer to people who have authority over them.
- They accept the results of how clearly they express their ideas and interpret other people's ideas.
- They decide how to organise and order their time, marking priorities.
- They exercise their rights. They assume and meet their commitments, duties and obligations.

- They are proactive, they participate, they have initiative and they commit to projects.
- They collaborate for the common good, either in their family, in their workplace or in society.

In short, a responsible person takes control of their life, organises it properly, picks their path and accounts for it.

## **RESPONSIBILITY AND PERSONAL FREEDOM**

Responsibility is related to assuming the consequences for everything we do. It is a human value that emerges from the capability to be able to choose between different options, making use of personal freedom (ESCÁMEZ Y GIL, 2009). In this respect, we can say that freedom and responsibility are two sides of the same coin. To be able to choose the most appropriate way, in our personal and social life, we must act freely and responsibly. Appropriate use of our freedom is always responsible (NAVAL & ARBUÉS, 2011).

Being responsible implies that we can be asked to account for what we do, in that we have chosen it when applying our freedom.

Fulfilling our goals and our decisions depends on a wide range of factors but the principle of all of them revolves around being aware of the responsibility that we have for our own, and other people's, lives. This means that being responsible not only means being accountable to ourselves; we are also responsible to anyone with authority over us and to society. Responsibility applies to our personal, social and professional lives.

## RESPONSIBILITY AND SOCIAL LIFE

Life in society implies participation in the good things but also hard work and burdens. A person's sense of responsibility is extremely important as this is a value that helps to maintain order in the community, demonstrating commitment to actual decisions and the consequences they might bring about among the people they live with or who surround them. In other words, we are also responsible for our actions insofar as they affect other people's well-being, interests or future.

Individual, social responsibility goes way beyond meeting our obligations. The solution to individual and collective problems depends on each person's effort, along with the effort of others (ESCÁMEZ & GIL, 2009). With our example, we can become agents of change in our society.

Being a citizen is not a passive role or limited to just voting. A socially-responsible individual, regardless of their mission in society, lives honestly, respects others, seeks out the common good, uses channels of expression and participation, and assumes joint responsibility for the groups social fields and environment in which they move.

They are capable of constructing personal relations based on understanding and participation in the structures that make up their immediate environment: family, school, associations, organisations, trade unions, town hall, etc. and promoting union with other citizens to create vehicles of participation in public life, thereby demanding respect for their civil, political or social rights, or their quality of life (ESCÁMEZ &

GIL, 2009). They support ideas such as civic rallying or participation in building a society worthy of human dignity. If they act in this way, they will also be capable of demanding responsibility for decisions made by people in power.

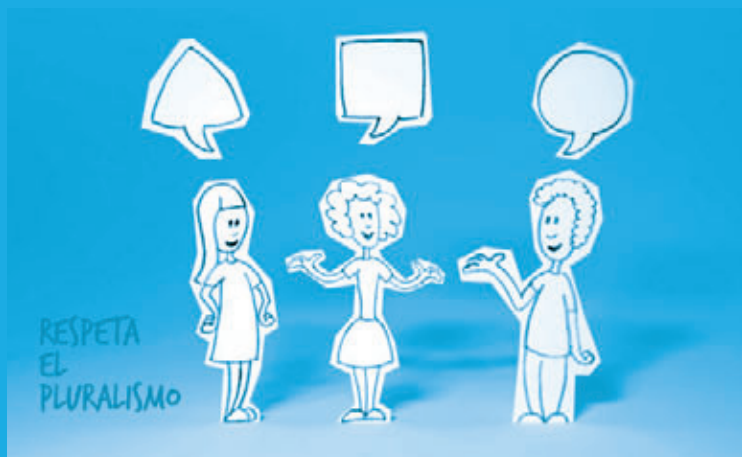
#### REFERENCES

- Escámez, J. y Gil, R. (2001). *La educación en la responsabilidad*. Barcelona, Paidós.
- Garrido, P. (2009). *Educación en la libertad y responsabilidad*. Madrid, Ediciones Palabra.
- Naval, C. y Arbués, E. (2011). *Autonomía, responsabilidad y ciudadanía: la experiencia de un colegio*. In *Autonomía y responsabilidad. Contextos de aprendizaje y educación en el siglo XXI*. Barcelona, Universidad de Barcelona.





# SOLIDARITY



<https://goo.gl/muCtPP>



## WHAT IS IT?

Human beings are social beings, they need others and others need them. When two or more people come together sharing interests and needs and they work together to achieve a common purpose, we can talk about solidarity.

## WHO IS SUPPORTIVE?

By being supportive, showing solidarity, we demonstrate different values that bring us closer to others such as generosity, respect, compassion, responsibility, cooperation, altruism, reciprocity, empathy and justice.

A supportive person takes an interest in others; this is not just about good intentions as they go out of their way to provide others with effective help when they are difficulty.

A supportive person:

- Is capable of understanding others.
- Respects pluralism.
- Rejects any type of discrimination.
- Looks after the environment.
- Takes measures to reduce consumption of scarce yet commonly used products such as water, electricity, gas, etc.
- Collaborates in charity campaigns or in an NGO.

Solidarity means, above all, being an expert in humanity, in trying to restore dignity to the weakest and guarantee equal rights for anyone who is in difficulty and unable to participate fully in social, political and cultural life (GARCÍA ROCA, 1994).

## HOW CAN WE EDUCATE SUPPORTIVE PEOPLE?

Educating solidarity is necessary because it is a highly important value for humankind.

This attitude is learnt through the example of people who demonstrate supportive behaviour, and is developed with practice. Family plays an essential role in encouraging socialisation and supportive attitudes among their children. The family environment is the prime field to nurture solidarity, for example:

- Encouraging mutual help.
- Sharing things.
- Cooperating in the home's organisation and economy.

Education in solidarity should be developed in a real context and from the possibility of transforming certain social circumstances. Learning that brings about dialogue and critical thought on social reality, should be encouraged in a continuous context of socialisation (EDUCACIÓN SIN FRONTERAS, 2013).

## SOLIDARITY AND SOCIAL LIFE ENCOURAGING A SUPPORTIVE CULTURE

The emergence of the welfare state in developed countries and the progressive growth of public services weakened the tradition of social volunteering. However, over the last few years there has been an increase in citizen participation and collaboration from different social agents, making nongovernmental or-

organisations decisive pieces in terms of solving social problems (GARCÍA ROCA, 1994).

Solidarity is understood to be a factor of social cohesion because it leads us to acknowledge in practice that we are obliged to contribute to and cooperate in the well-being of others (DE SEBASTIÁN, 1996).

The guarantee of respecting human dignity depends enormously on solidarity initiatives. They cover almost the same terrain as social justice actions although a supportive person tends to do more than just follow the law.

Showing solidarity and volunteering help to acknowledge the strength and predominance of human capabilities and the secondary importance of resources. Human capabilities (will, sensitivity, imagination, compassion, etc.) are the main resources available to social policies.

Volunteering is always an exercise in solidarity and it is understood as an example of individual freedoms, people's right to participate in matters that affect them and a demonstration of personal will. Social volunteering is a free and selfless service that appears as an exercise in personal autonomy, social participation and solidarity with the most needy.

Volunteers exist because there are people who are aware of individual rights and aim to guarantee them for the weakest amongst us; because there are citizens who have taken their right to participate in the life of societies, institutions and collective processes very seriously. Being a volunteer means being an agent of change, transformation and improvement for the society in which we live (GARCÍA ROCA, 1004).

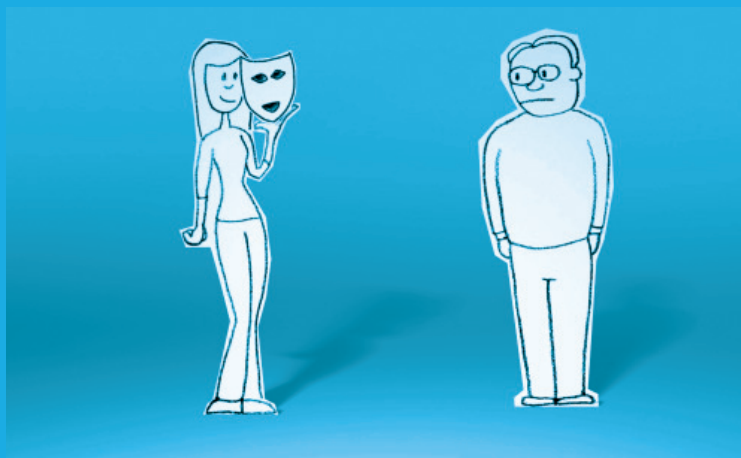
Voluntary action springs from the requirement for full and mature personal realisation, encouraging us to take care of others and make an effort to establish conditions that make a dignified and truly human existence possible.

#### REFERENCES

- Buxarrais, M. R. (1998). *Educación para la solidaridad*. Disponible en: <http://www.educacionenvalores.org/IMG/pdf/EducacionparaSolidaridadRosaBuxarrais.pdf>
- De Sebastián, L. (1996). *La solidaridad*. Barcelona: Ariel.
- Educación Sin Fronteras (2013). *Guía didáctica para la educación de la solidaridad*. Barcelona: Educación Sin Fronteras. Available on: <http://www.educacionsinfronteras.org/files/934951>
- García Roca, Joaquín (1994). *Solidaridad y voluntariado*. Santander: Sal Terrae.



# TRUTHFULNESS



<https://goo.gl/jPeyuU>



## WHAT IS IT?

Truthfulness is the virtue that consists of showing yourself to be true in terms of acts and deeds, avoiding duplicity, simulation and hypocrisy. It is the virtue that makes someone tell the truth and show themselves to others, through their actions and words, just as they are inside.

We can say that it is the usual disposition of people to tell the truth. It is possible to be truthful even when saying something mistakenly, as long as there is no intention to mislead and what you say is consistent with what you think.

In general, the term truthful is used in relation to a person, to indicate that they always tell the truth and so can be trusted; or in relation to certain information, to indicate that the information matches the facts.

Some virtues are assimilated into truthfulness or tend to accompany it such as honesty, simplicity and keeping your word. And others are directly opposed to the virtue of truthfulness like lies, simulation, hypocrisy, arrogance or irony.

Truthfulness should not be confused with spontaneity that consists of acting or speaking in accordance with what you feel at any time. This confusion can lead to feelings, not reason, making the rules for true behaviour.

## WHO IS TRUTHFUL?

A truthful person (ISAACS, 2000):

- Expresses himself clearly or simply, without resorting to simulation or hypocrisy.



- Tells the truth with respect, prudence or in an attempt not to offend.
- Shows what they really perceive at the appropriate time and to the right person.
- When he shares information, ideas, feelings, etc., he does so not only in an attempt to enrich himself but also others.
- Is not afraid of the consequences of telling the truth.
- Recognises occasions when it is advisable to adapt the truth to the person.

A truthful person does not say the opposite of what they think (TIERNO, 1992).

## HOW CAN WE EDUCATE PEOPLE TO BE TRUTHFUL?

Between the ages of 3 and 9, it is possible to educate children on habits related to honesty, as they are ready to deal with it. At first, they learn by observing and imitating. From the age of 6 years old, they are ready to understand the importance of this value and a child can make an effort to tell the truth, although it is difficult for them at times.

Learning to tell the truth is the basis to acquiring other values that are so important in life such as trust, kindness, generosity, friendliness, responsibility, justice or friendship. However, it is very common for children to occasionally not tell the truth because:

- They might find it hard to distinguish between what is fantasy and what is real.

- They wish to achieve something they are interested in by manipulating the truth.
- They are attempting to get the attention of the people around them.
- They wish to avoid a punishment or a telling-off for something they have done wrong.
- They try to defend themselves when they feel threatened.

A low level of self-esteem and self-confidence might lie at the origin of some lies. Maybe they are unconsciously attempting to tackle a reality that is unpleasant or not accepted or they are imagining situations in which they are the hero.

To improve honesty, both parents and teachers can:

- Work on achieving correct communication.
- Listen to what they say without judging everything.
- If you have to tell them off, look for the right moment, alone, in an attempt not to humiliate them. Give them a way of saving face. Show that you care and express confidence that the child is going to improve.
- Praise all situations of honesty.

Stimuli and a good example set by adults are fundamental for children not to lie and face reality with the truth.

## THE SCOPE OF TRUTHFULNESS

Human beings are social and the purpose of social life is to form friendships. Only within the heart of a community are actions carried out that are susceptible to learning, rectification and improvement (LLANO, 1999). Consequently, people could not live together without reciprocal trust or in other words if the truth did not emerge. With real communication, it is possible for people to live together and improve. With lies, on the other hand, you manipulate other people, treating them as instruments to achieve your own interests.

Agreement between what a person is and what they think and the actions and words they use to express this is particularly important for the very existence of social life. It is an unavoidable obligation in a democratic society, in a society where we all wish to live peacefully as equals. The truth releases us from subjectivism and from being submitted to dominant opinions that make it extremely difficult for citizens to partake in dialogue (LLANO, 1999).

Doubtlessly, it is possible to get our behaviour right and it is possible to get it wrong. How we act and behave socially should focus on what suits the person and all citizens as a whole. Acting according to truth (with truthfulness), far from limiting freedom, allows us to improve ourselves with others, and implies strengthening the social projection of freedom. Love for the truth prevents human freedom from being drowned in fear or subjectivism (LLANO, 1999).

The force at the heart of truth is trust; and it is inspired in us by the people and governments that not

only say what they think and do what they say but that live by what they say (NUBIOLA, 2007).

#### REFERENCES

- Isaacs, D. (2000). *La educación de las virtudes humanas y su evaluación*. Pamplona: Eunsa.
- Llano, A. (1999). *Humanismo cívico*. Barcelona: Ariel Filosofía.
- Nubiola, J. (2007). *Pensar en libertad*. Pamplona: Eunsa.
- Tierno, B. (1992). *Valores Humanos*. Madrid: Taller de Editores, S. A.
- Trigo, T. *Las virtudes humanas*. Available on: <http://www.almudi.org/Recursos/Virtudes/ID/1767/Las-virtudes-humanas> (Accessed on July 3 2016):

## 5. CONCLUSION

Learning to be a good citizen is a life-long task. It is practical knowledge that implies not only intelligence to understand which traits will improve our life in society but also the intention to put them into practice. How society has evolved over the last few years shows us a clear need to strengthen our civic attitudes as the only way of tackling the many challenges ahead of us. Globalisation has brought about unprecedented exposure to other ways of understanding life that oblige us to reflect on our own beliefs and convictions and accept that it is fair for other people to live differently. Migratory phenomena are changing the demographic profiles of our villages and cities and we have to learn to discover the riches provided by diversity whilst understanding, from a position of respect, the importance of one's own roots. We are informed about humanitarian crises, due to conflicts or natural disasters, extremely quickly thanks to social networks, making us aware of the importance of solidarity, and helping others in need. Responsible care of the planet, culture and local traditions, and of social communities, emerge as key issues for sustaining society.

In a scenario where trust in the traditional political structures is in decline, it seems clear that rethinking the best way of making citizens aware of their unique and undeniable contribution to society is clearly needed. In the case of children and teenagers we have the chance, and the responsibility, to present them with active citizenship as something desirable and possible, and teach

them how to grow in pro-social skills, attitudes and knowledge that will help them develop more fully.

This publication aims to provide a helping hand in this key task for the future of our society. This work revolves around identifying these social attitudes that improve our implication, and above all shows how they can be tackled from the field of education in families and schools. However, just like learning to be a good citizen, this is also a task that does not finish with the publication of this text. We have to keep thinking, researching and experimenting with creative and effective ways of awakening civic conscience among our young people. This is a task for all of us: researchers, educators, teachers and parents. We are open to suggestions and delighted to hear about any experiences that might enrich future work

parlamentocivico@unav.es

 @pcivico

## 6. BIBLIOGRAPHY

- Altarejos, F. (1991). “La autenticidad y la educación moral”. En F. Altarejos, G. Castillo, F. Gómez Antón, J. L. González-Simancas, M. V. Gordillo, A. M. Navarro y G. Vázquez, *Lo permanente y lo cambiante en la educación* (pp. 69-94). Pamplona: Eunsa.
- Brezinka, W. (1990). *La educación en una sociedad en crisis*. Madrid: Narcea.
- Cabrera, F. (2007). “Elaboración y evaluación de programas de educación para la ciudadanía”. *Revista de Pedagogía Bordón*, volumen 59, nº 2 and 3, 375-398.
- Gimeno Sacristán, J. (1985). *Teoría de la enseñanza y desarrollo del currículo*. Madrid: Anaya.
- González-Simancas, J.L. (1991). “Principios de la acción educativa”. En F. Altarejos, G. Castillo, F. Gómez Antón, J. L. González-Simancas, M. V. Gordillo, A. M. Navarro y G. Vázquez, *Lo permanente y lo cambiante en la educación* (pp. 51-67). Pamplona: Eunsa.
- Isaacs, D. (2000). *La educación de las virtudes humanas y su evaluación*. Pamplona: Eunsa.
- Organic Law 8/2013, dated 9th December, to Improve Education Quality (BOE no. 295, 10th December 2013).
- Mir, J. I. (2001). “El reto de la educación cívica en un colegio”. En C. Naval y C. Urpí, *Una voz diferente en la educación moral* (pp. 227-254). Pamplona: Eunsa.
- Pérez Gómez, A., Martínez, M., Tey, A., Escombra, M. A. y González, M. T. (2007). *Profesorado y otros profesionales de la educación. Alternativas para un siste-*

*ma escolar democrático*. Madrid: MEC y FIES; Barcelona: Octaedro.

Quintana, J. M. (1998). *Pedagogía axiológica. La educación ante los valores*. Madrid: Dykinson.

Zabala, A. y Arnau, L. (2007). *Cómo aprender y enseñar competencias*. Barcelona: Graó.



## 7. FIND OUT MORE

- Arbués, C. y Naval, C. (2012). “La competencia social y cívica en la Universidad”. En Gaviria, J.L., Palmero, C., Marañón, P. (eds.). *Entre generaciones: educación, herencia y promesas* (pp. 478-488). Madrid: Instituto Calasanz de Ciencias de la Educación-Sociedad Española de Pedagogía.
- Arbués, E. (2014). “Civic education in Europe: pedagogic changes versus social reality”. *Sociology Mind*, 4 (3), 226-232.
- Arbués, E. (2014). “Presente y futuro en el ámbito de la educación para la ciudadanía en Europa”. *Teoría de la Educación en la Sociedad de la Información*, 15 (4), 85-106.
- Arbués, E. y Naval C. (2014). “Una proposta metodologica nell’ambito dell’educazione alla cittadinanza”. En Ricci, G. F. y Armani, S. (Ed), *Cittadinanza attiva e cultura euromediterranea. Buone pratiche interculturali per una politica inclusiva* (pp. 133-165). Milano: Franco Angeli.
- Arbués, E., Naval, C., Reparaz, C. y Ugarte, C. (2014). “La competencia social y cívica en la universidad. Un caso concreto”. *Revista Panamericana de Pedagogía*, núm. 22.
- Arbués, E., Naval, C., Reparaz, C., Sádaba, C. y Ugarte, C (2012). “La competencia social y cívica. Guía didáctica”. *Educación secundaria*. Pamplona: Parlamento de Navarra / Servicio de publicaciones Universidad de Navarra.
- Arbués, E., Naval, C., Repáraz, Ch. (2010). “La educación para la ciudadanía en la legislación educati-

- va española. De la Constitución a la Ley Orgánica de Educación (1978-2006)". En Naval, C., Lara, S., Ugarte, C. y Sádaba, Ch. (eds.). *Educación para la comunicación y la cooperación social* (pp. 55-78). Pamplona: Publicaciones del Consejo Audiovisual de Navarra.
- Arbués, E., Reparaz, C. y Naval, C. (2012). "Los alumnos y la educación para la ciudadanía. Primeros resultados". *Revista Española de Pedagogía*, año LXX, nº 253, 417-439.
- Arbués, E., Repáraz, Ch., Naval, C. (2010). "Los alumnos de secundaria ante la educación para la ciudadanía". En Naval, C., Lara, S., Ugarte, C. y Sádaba, Ch. (eds.). *Educación para la comunicación y la cooperación social* (pp. 219-246). Pamplona: Publicaciones del Consejo Audiovisual de Navarra.
- Arbués, E.; Repáraz, Ch.; Naval, C. (2011). "La convivencia escolar: actitudes de participación y compromiso social de los alumnos". En Román, J.M.; Carbonero, MA.; Valdivieso, JD. (comp.). *Educación, aprendizaje y desarrollo en una sociedad multicultural* (pp. 8959-8970). Madrid: Ediciones de la asociación nacional de psicología y educación.
- Arbués, E., Naval, E., Arthur, J., Kristjánsson, K. (2015). ¿Aprender a participar? Presupuestos, datos y una propuesta. *Revista de Estudios de Juventud*. INJUVE, 107, 59-77.
- Bringué, X., Sádaba, Ch. y Rodríguez Pardo, J. (2008). *La generación interactiva frente a un nuevo escenario de comunicación. Retos sociales y educativos*. Consejo Audiovisual de Navarra. Pamplona.
- Cobo, C. y Naval, C. (2013). "Digital scholarship: exploration of strategies and Skills for knowledge

- creation and dissemination”. En *International Conference on Internet Science Conference Proceedings* (pp. 52-59). Brussels: FP7 European Network of Excellence in Internet Science.
- Laker, J., Naval, C., Mrnjaus, K. (2014). “The Folly of Employability. The case for a citizen-driven market economy”. *Annales. Ser. Hist. Sociol.*, 24 – 2014-3, 397-406.
- Laker, J.A., Naval, C., Mrnjaus, K. (eds) (2014). *Citizenship, Democracy and Higher Education in Europe, Canada and the USA*. Palgrave. Macmillan Publishers Ltd. UK.
- Laker, J.A., Naval, C., Mrnjaus, K. (eds) (2014). “Civic Pedagogies in Higher Education”. *Teaching for Democracy in Europe, Canada and the USA*. Palgrave. Macmillan Publishers Ltd. UK.
- Lara, S. y Naval, C. (2009). “Educative proposal of web 2.0 for the encouragement of social and citizenship competence”. In G. Siemens and C. Fulford (eds.). *World Conference on Educational Multimedia, Hypermedia and Telecommunications* Vol. 2009, No. 1 (Jun 22, 2009) pp. 47–52.
- Lara, S. y Naval, C. (2010). “Participación en la sociedad del conocimiento y redes sociales”. En *eLearning 2.0: enseñar y aprender en la Sociedad del Conocimiento* (pp. 1-10). Bilbao: Universidad del País Vasco. Euskal Herriko Unibertsitatea.
- Lara, S. y Naval, C. (2010). “Social Network Site Usage and Social Participation”. En *Proceedings of World Conference on Educational Multimedia, Hypermedia and Telecommunications 2010* (pp. 2438-2442). Association for the Advancement of Com-

- puting in Education (AACE), Chesapeake, VA (USA).
- Lara, S. y Naval, C. (2010). “Uso de rede social e participação social”. *Revista de Informática Aplicada / Journal of Applied Computing*, Vol. 6, nº 1, 32-38.
- Lara, S. y Naval, C. (2012). Social Networks, Civic Participation and Young People: a Literature Review and Summary of the Educational Challenges. En Manoharan, Aroon, and Holzer, Marc (eds.). *Active Citizen Participation in E-Government: A Global Perspective* (pp. 197-205). IGI Global: Hersey, PA.
- Lara, S. y Naval, C. (2014). “Surfing on the Wearable Tech: challenges for social participation”. En *Proceedings of World Conference on Educational Multimedia, Hypermedia and Telecommunications* (pp. 2070-2075). Chesapeake, Virginia (EEUU): AACE (Association for the Advancement of Computing in Education).
- Martino, S. C. y Naval, C. (2013). “Hacia una mentalidad responsable de la sociedad en las universidades”. En *Conversaciones con un maestro (liber amicorum). Estudio interdisciplinar de discípulos y colegas en homenaje al profesor Dr. D. José Luis García Garrido, Catedrático Emérito de Universidad* (pp. 429-488). Madrid: UNED-Ediciones Académicas.
- Martino, S. C. y Naval, C. (2013). “La formación ética y cívica en la Universidad”. *El papel de los docentes. Edetania. Estudios y propuestas educativas*, 43, 161-186.
- Muñoz Saldaña, M.; Sádaba, Ch.; Naval, C. (2011). La competencia mediática en los adolescentes, el caso de internet. En *Estrategias de Alfabetización Mediática:*

- Reflexiones sobre comunicación y educación* (pp. 1-16). Barcelona: Universidad Autónoma de Barcelona; Mentor Media Literacy
- Naval, C. (2009). *Educación de la sociabilidad*. Pamplona, Astrolabio.
- Naval, C. (2011). Towards an Education for Sociability. En Corsi, M. (ed.). *Educare alla democrazia e alla cittadinanza* (pp. 305-319). Pensa Multimedia: Lecce (Italia).
- Naval, C. y Arbués, E. (2011). *Autonomía, responsabilidad y ciudadanía: la experiencia de un colegio*. En *Autonomía y responsabilidad. Contextos de aprendizaje y educación en el siglo XXI* (pp. 1-6). Barcelona: Universitat de Barcelona.
- Naval, C. y Arbués, E. (2012). “La alfabetización mediática de los futuros profesores de educación primaria y secundaria”. En García Aretio, L. (Ed.), *Sociedad del conocimiento y educación* (pp. 93-102). Madrid: Universidad Nacional de Educación a Distancia.
- Naval, C. y Arbués, E. (2014). “La alfabetización mediática de los futuros profesores de educación primaria y secundaria en un entorno intercultural”. En Satara, F., *La costruzione del pensiero e delle strategie interculturali* (pp. 69-91). Lecce: Pensa Multimedia.
- Naval, C. y Pérez Diez del Corral, M. (2013). “El respeto en el contexto de la relación educativa”. En Ibáñez-Martín, J.A (Coord.), *Educación, libertad y cuidado* (pp. 169-180). Madrid: Dykinson.
- Naval, C. y Ruiz Corbella, M. (2012). “Aproximación a la responsabilidad social universitaria. La res-

- puesta de la universidad a la sociedad”. *Bordón*, 64 (3), 103-115.
- Naval, C. y Ruiz Corbella, M. (2013). “La responsabilidad social universitaria, vía para el cuidado de la comunidad”. En Ibáñez-Martín, J.A (Coord.), *Educación, libertad y cuidado* (pp. 111-120). Madrid: Dykinson.
- Naval, C. y Ugarte, C. (2009). “Voluntariado y service-learning en la escuela. En J. Hernández, S. Molina y M. Inda (eds.), *La Escuela Hoy*”. *La Teoría de la Educación en el proceso colectivo de construcción de conocimiento* (pp. 337-350). Oviedo: Universidad de Oviedo.
- Naval, C. y Ugarte, C. (2012). “The Development of Civic Competencies at Secondary Level through Service-Learning Pedagogies”. En Print, M.; Lange, K. (eds.). *Schools, curriculum, and civic education for building democratic citizens* (pp. 99-112). Rotterdam: Sense Publishers.
- Naval, C., García, R., Puig, J. M., Santos, M. A. (2011). “La formación ético-cívica y el compromiso social de los estudiantes universitarios”. *Encounters on Education*, 12, 77-91.
- Naval, C., Lara, S., Ugarte, C. y Sádaba, Ch. (2010) (eds). *Educar para la comunicación y la cooperación social*. Pamplona: Consejo Audiovisual de Navarra.
- Naval, C., Repáraz, C. y Arbués, E. (2009). “Implantación de la asignatura educación para la ciudadanía y los derechos humanos en 3º de secundaria: valoraciones del profesorado”. El caso concreto de Zaragoza en el curso 2008-09. En J. Hernández, S. Molina y M. Inda (eds.), *La escuela hoy. La Teoría de la Educa-*

- ción en el proceso colectivo de construcción del conocimiento* (pp. 329-336). Oviedo: Universidad de Oviedo.
- Naval, C., Reparaz, C. y Ugarte, C. (2012). En torno a la participación política de los jóvenes universitarios. El caso concreto de las elecciones europeas del 7 de junio de 2009. En Lázaro, R. (ed.) *De ética y política*. Tecnos: Madrid. Colección Biblioteca de Historia y Pensamiento político.
- Naval, C., Repáraz, Ch. y Ugarte, C. (2013). “En torno a la participación política de los jóvenes universitarios. El caso concreto de las elecciones europeas del 7 de junio de 2009”. En R. Lázaro (ed.), *De ética y política*. Conceptos, historia, instituciones (pp. 325-375). Madrid: Tecnos. Colección Biblioteca de Historia y Pensamiento político.
- Naval, C., Sádaba, Ch., Pérez Alonso-Geta, P. (2012). “Relaciones de pares, tecnologías de la comunicación y educación ciudadana”. *Revista MEC-EDU-PAZ*, nº 1, 130-151.
- Naval, C., Ugarte, C., Laker, J.A. (2012). The Development of Civic Competences at the University through Community Service-Learning Pedagogies. En *El valor de la educación. Homenaje al profesor Emilio López Barajas* (pp. 77-92). Madrid: Editorial Universitas.
- Naval, C.; Arbués, E. y Reparaz, C. (2012). “Sobre la enseñanza de la competencia cívica”. En *Libro Homenaje al profesor José Antonio Ibáñez-Martín Mellado* (pp. 224-239). Madrid: Biblioteca Online, Madrid.
- Naval, C. y Arbués, E. (2015). Del uso de Internet en la promoción de virtudes sociales. Un caso concreto: Parlamento Cívico. *Teoría de la Educación. Revista Interuniversitaria*, 27 (1), 33-52

- Naval, C., González-Torres, M. C. y Bernal, A. (2015). Character Education, International Perspectives. *Pedagogia e Vita. Rivista di problema in educazione e formazione*, 73. Anuario 2015, 155-184.
- Naval, C., Serrano-Puche, J., Sádaba, C. y Arbués, E. (2016). Sobre la necesidad de desconectar: algunos datos y propuestas. *Education in the Knowledge Society*, EKS, 17(2), 73-90.
- Naval, C. y Arbués, E. (2016). El aprendizaje-servicio y la transición desde la educación superior al mundo del trabajo, en M. A. Santos Rego (Ed), *Sociedad del conocimiento. Aprendizaje e innovación en la Universidad*, Madrid: Biblioteca Nueva, pp. 219-240.
- Naval, C. y Arbués, E. (2016). The effects of the economic crisis on active citizenship among young people in Spain and what we can do about it through civic education in universities. *Citizenship Teaching & Learning*, Volume 11, Number 3, 305-314.
- Reparaz, C., Arbués, E., Naval, C. y Ugarte, C. (2015). El índice cívico de los universitarios: sus conocimientos, actitudes y habilidades de participación social. *Revista española de pedagogía*, año LXIII, 260, 23-51.
- Reparaz, C., Ugarte, C., Naval, C. (2010). “Democratic Participation among Spanish University Students in Europe. The case of the University of Navarra”. En Naval, C., Lara, S., Ugarte, C. y Sádaba, Ch. (eds.). *Educación para la comunicación y la cooperación social* (pp. 95-113). Pamplona: Publicaciones del Consejo Audiovisual de Navarra.
- Reparaz, Ch. y Naval, C. (2014). Bases conceptuales de la participación de las familias. En *La partici-*



*pación de las familias en la educación escolar* (pp. 25-38). Madrid: Ministerio de Educación, Cultura y Deporte (Secretaría General Técnica) – Consejo Escolar del Estado.

Stara, Flavia; Naval, Concepción (eds.) (2014). Volumen monográfico Arts and Museum Education - Arte e Musei, Educazione e Formazione. *Education Sciences & Society*, vol. 5, n. 2, 299 pags.

Ugarte, C. y Naval, C. (2008/2009). “El desarrollo de las competencias cívicas en la universidad. Una experiencia de enseñanza online-presencial”. *Cuestiones Pedagógicas*, n. 19. Vol. monográfico “La universidad en el nuevo espacio de Educación Superior” coordinado por M. N. García Gómez, 115-140.

Ugarte, C. y Naval, C. (2010). “El service-learning, medio adecuado para promover la cooperación social. El caso concreto del programa Create your own charity”. En Naval, C., Lara, S., Ugarte, C. y Sádaba, Ch. (eds.). *Educación para la comunicación y la cooperación social* (pp. 263-281). Pamplona: Publicaciones del Consejo Audiovisual de Navarra.

Ugarte, C. y Naval, C. (2010). “La formación política de los alumnos de educación secundaria. Descripción y valoración de programas de Service-learning en los Estados Unidos y la Unión Europea”. *Revista Edetania. Estudios y propuestas socio-educativas*. Vol. 37, 109-128.

Ugarte, C., Reparaz, C., Naval, C. (2013). Participación y abstención de los jóvenes en las elecciones al parlamento Europeo de 2009. Una respuesta desde la educación cívico-política. *Educación XXI*, 16 (2), 209-230.







<http://www.unav.edu/web/parlamento-civico>  
[parlamentocivico@unav.es](mailto:parlamentocivico@unav.es)

 @pcivico

