The Research on Moral and Civic Education in the Spanish Educational Theory – Evolution and current trends

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Contents

Preliminary remark: National reports

With this paper the editors of the Journal of Social Science Education start a new kind of report which presents an overview of scholarly discourses on civic education and economic education in several European countries. The overall aim is to provide a first access to these discourses which are often rather difficult to reach. By publishing reports on these national scientific fields the editors of JSSE hope to facilitate the mutual perception of scholars and the development of a European discourse. The NECE database "Networking European Citizenship Education" which is available at http://www.nece.eu and at the German Federal Agency of Civic Education may help networking, too.

The editors

1. Introduction

Since the late 1980s, research in the area of education and related fields in most parts of the world has increasingly focused on a common motif: the importance of moral and civic education as an essential component of schooling (cf. Bell 1995; Nai-Kwai Lo, Si-Wai 1996; Kennedy 1997; Cogan, Derricott 1998; Kerr 1999; Bárcena, Gil, Jover 1999; Naval, Print, Veldhuis 2002; Banks 2003; Birzea et al. 2004; Boon-Yee Sim, Print 2005).

Nowadays citizenship education is looked at, and it is trusted to solve many political, coexistence and social problems that have arisen in western democracies. With these problems, emerge the desire and indeed the need for a new type of education for citizens. An education that will resolve the difficulties that have arisen in relation to globalization, multiculturalism, migration, information and communication technologies, violence, the lack of civic engagement affecting young people, the break up of social and family ties, and the lack of responsibility for the common good, amongst other things. This process has an outstanding impact on education, as many authors have already recently stressed (Callan 1997; Pearce, Hallgarten 2000; Putnam, Feldstein, Cohen 2003; Sober, Wilson 2000; Naval 2003). In this way, education for citizens appears like the horizon for the preservation, consolidation and regeneration of democracies (Kymlicka 2003; Macedo 2000).

Citizenship education has also become a key issue in Spain at local, regional and state levels. It is evident the school is not the only, nor indeed the prime element that collaborates in the development of an active citizen, but without doubt it plays an important role, not only when citizenship education is introduced in the formal curriculum, but through all aspects of school life.

In the present article, we shall focus on the most outstanding research groups and trends within the epistemological domain of Educational Theory in the Spanish Universities.[1] It will not be possible,

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[1] In the Spanish universities, administratively and academically, the epistemological domain of Educational Theory is included in the Area of Educational Theory and History. In addition to the analysis we will bring here from the point of view of Educational Theory, it should be noted that other groups are working on the issue from a historical or comparative perspective in various universities (Valencia, Basque Country, Complutense of Madrid, etc). Something similar appears in the neighboring field of Social Pedagogy (e.g. in themes such as intercultural education), just as in other fields that administratively are separate areas, such as Psychology of Education.

nor is it our aim in this paper, to provide a full bibliographical account of all the work that has been published in the field over the entire period of approximately the last 25 years that we will take into account. Nor is it our intention to evaluate the various theories (philosophical, psychological, sociological, etc.) which are held by these researchers. This would fall beyond the scope of the present article, and has been the subject of another study (Escámez 2003). Instead, we shall bring out the themes which various active research teams have tackled, and draw up a map of the present situation that is as comprehensive as possible. Our work in writing this article has been considerably aided by a recent publication on the occasion of the twentieth anniversary of the *Seminario Interuniversitario de Teoría de la Educación* SITE (*Inter-university Seminar on Educational Theory*) which annually gathers the specialists in this domain. In addition to the aforementioned study by Escámez, the publication also incorporates a complete inventory of subjects, areas of investigation, authors and publications (Hernández Prados 2003)[2].

The paper will be structured as follows:

1. International and national coordinates.

2. Analysis of research groups and areas.

3. Conclusions: key areas of interest in research into civic and moral education.

2. International and national coordinates

Audigier says that the need for civic education is generally invoked in times of crisis (Audigier 1993), and there is much truth in this. Many references could be drawn on to establish a framework explaining the resurgence of interest in moral and civic education throughout the world over the last few years. Among other factors, we could list the crises affecting society and social behavior, the phenomenon of globalization, waves of migration, the events of 1989 including the fall of the Berlin Wall, the communitarian critique of extreme liberalism which gained ground in the USA and Canada in the late 1980s and later extended to Europe, and some features of the post-modern mentality which directly influence education, such as the desire for peace, ecological awareness, feminist approaches, openness to diversity, and the liberal conscience (Naval 2000).

The different proposals and projects put forward by international organizations over these years can be said to be aimed at promoting critical, autonomous, participative and responsible citizens. The values that are actively encouraged in these documents are democracy, human rights, peace, freedom and equality.

The Delors Report is probably one of the international documents which testifies to this broad sensitization towards the need for moral and civic education throughout the world (Delors 1996). In fact, the recommendations presented by the International Commission on education for the twenty-first century under the auspices of UNESCO entirely reflect this mentality when they define what they call the four pillars of education: learning to know, to do, to live together and to be. Although "learning to be" is the last on this list, it is undoubtedly the primordial task.

These "pillars", taken together, pick up the leitmotif of the last few years in representing dimensions of education which take in the person as a whole, not only cognitive aspects.

UNESCO and the United Nations in general have contributed greatly to the creation of this culture of concern about and encouragement for moral and civic education. We should not forget the period which the United Nations declared as the Decade of Human Rights Education (1994-2004), on the occasion of the fiftieth anniversary of the Declaration of Human Rights. By respecting and promoting human rights, a firm foundation will be laid for moral education (Ugarte 2004) and the United Nations has striven to further these ideas over the last ten years through various documents. After the Decade of the Human Rights Education, it has been deemed necessary to continue working in this direction and a worldwide program for the next four years has been declared (*World Programme for Human Rights Education*, approved on December 10th, 2004, during the 59th session of the General Assembly of the United Nations).

Within the framework of UNESCO, it is also necessary to point out the regional conference on civic education and the culture of peace, which was held in 1996 as well as the project organized by the International Education Office (BIE) in Geneva from 1993 to 1999 entitled, "What education, for what citizenship?" This project, though ambitious in its aims, has turned out to have only minimal impact.

In 1994, the International Education Office witnessed the International Conference on Education entitled *Appraisal and Perspectives of Education for International Understanding*. Two years later, a document which was to have great influence over the following years was published, which we cannot fail to mention here: *"Our creative diversity": Report of the World Commission on Culture*

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2   An article of this kind might omit or draw insufficient attention to some references that might have merited further discussion. Considerable efforts have been made to include as much material as possible.

and Development.[3] Finally, in 2001 the BIE hosted the 46th International Conference on Education: *Education for All for Learning to Live Together: contents and learning strategies – problems and solutions.*

In the regional European context, it is important to emphasize in particular the activity that, since the late seventies, has been carried out by the Council of Europe in the field of Human Rights Education (HRE) (Starkey 1991). In 1997 the Council of Europe set up the Education for Democratic Citizenship (EDC) Project with the aim to find out which values and skills individuals require in order to become participating citizens, how they can acquire these skills and how they can learn to pass them on to others. In December 2004, coinciding with the completion of the EDC Project, the Council of Europe proclaimed 2005 "European Year of Citizenship through Education" (EYCE), which aims to be the starting point for new perspectives regarding education for democratic citizenship. The proposed objective for this European Year is "to bridge policy and practice by empowering policy makers and practitioners at all levels to set up and develop sustainable programmes for EDC/HRE". With this purpose in mind, the Council of Europe and the Member States, in collaboration with organizations like UNESCO, OECD, American Council on Education, Amnesty International, etc, are carrying out different activities.[4]

The institutions of the European Union have also dedicated a variety of initiatives to citizenship education**,** especially since the declaration in 1992 of the political and legal notion of Citizenship of the Union, with a set of rights attached to it (Jover, Sanjosé 2001). At the beginning of 2004, the European Commission launched a "Community action programme to promote active European citizenship". The program supports initiatives that help to bring citizens closer to the European Union and its institutions and to involve them closely in the reflection and discussion on the construction of the European Union. The manner in which this program will continue to be executed from 2007-2013 is under current debate[5]. A recent study of The Information Network on Education in Europe (EURYDICE), promoted by the European Union, has reviewed the situation concerning the presence of citizenship education as well as the teaching methodology employed in schools in thirty European countries. The study clearly shows the interest shared to achieve this educational objective, as well as the differences existing in the manner of its insertion into the curriculum and the concept of citizenship (EURYDICE 2005).

As Kerry Kennedy indicates in the introduction of the study *Citizenship Education and the Modern State,* the arousal of interest in this topic in the different educational systems clearly demonstrates a collection of shared conditions (multiculturalism, the rights of ethnic minority groups, globalization etc.), besides a series of specific circumstances that fully affect each country or place (Kennedy 1997). In this sense, a historical review of the different profiles that have been adopting the motto of civic education, as much in the works of theorists as in the legislative regulations of the Spanish education system in the course of the last one hundred years, shows that it has been considered always an instrument for the constitution of a desired type of society and a means of political practice and ideals. These ideals are expressed in different aims, like the generation of class consciousness as a critical, revolutionary response to established power, or in the extreme contrary, the development of a national spirit and a love of the homeland understood as a community carrying an essential destination (Mayordomo 2000). This historical scenario may explain certain attitudes of distrust towards the proposals to include citizenship education in the curriculum of our schools, formulated in the project of the new *Ley Orgánica de Educación*, LOE (*Law on Education*), which is being discussed at this moment. But today we know that pretending that the school should be a politically neutral space is to open it to an array of hidden political influences.

The 1978 Spanish Constitution explicitly stated that: "Education will have as an objective the entire development of personality with respect to the democratic principles of coexistence and the fundamental rights and liberties" (art. 27.2). In agreement with this constitutional regulation, during the last decades Spanish governments have undergone some legislative reforms, which have directly affected the field of moral and civic education. We refer specifically to the *Ley Orgánica de Ordenación General del Sistema Educativo*, LOGSE (*Law on General Organization of the Education System*), which has regulated the Spanish education system during the last fifteen years.

The LOGSE takes in moral and civic education as one of its basic premises (Naval, Print, Iriarte 2003). "By showing education in values to be a guiding principle of the educational system, the LOGSE has responded to a social demand that is general today: that formal education is a school for citizenship and ethically significant attitudes. Our society asks the school not to confine itself to conveying knowledge; it also requires it to educate people who are capable of living in society, and living together in society, people who know what they should hold firm to, and how they should

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[3]   On-line edition available at: www.unesco.org/culture/policies/ocd/index.shtml

[4]   www.coe.int/T/E/Com/Files/Themes/ECD/

[5]   europa.eu.int/comm/dgs/education_culture/activecitizenship/index_en.htm

behave" (MEC 1994)[6]. The stages at which this is mentioned explicitly are: Nursery School (0 to 6 years), Primary School (6 to 12 years), and Compulsory Secondary School (12 to 16 years), in which there is a cross-curricular theme named "Moral and civic education". This cross-curricular character has been one of the keys to the question, as the whole subject has suffered from a lack of definition as far as its place in the curriculum is concerned, and a weak institutional status.

Specifically, when discussing moral and civic education, the LOGSE states that "this must permeate the whole curriculum, and so it is not organized as a specific area or subject. In concrete, it is not to be an area studied by only a few students, such as those who do not choose religion, as an alternative subject. Only in the last year of obligatory education, in the area of Social Sciences, Geography and History, are some units of content envisaged which involve formal reflection on moral issues" (MEC 1994).

From the very beginning of the process of designing the LOGSE, in the second half of the 1980s, to the end of the 1990s, it has been the object of much research and many publications. The issues that have been addressed are very varied in nature, some being related to the objectives and others to the moral profile towards which moral and civic education is supposed to aspire.

The kind of moral and civic education envisaged is defined in the legislation as having the following features:

1) Development of universal structures of moral judgment, which will make it possible to adopt general principles of values such as justice or solidarity.

2) Acquisition of the skills needed for dialogue, which predispose people to make just agreements and encourage participation in democracy.

3) Development of a personal image and lifestyle, which fit with the values that one personally desires.

4) Acquisitions of knowledge that permits creative, critical dialogue with reality, and design of projects and rules of conduct that are fair in particular contexts.

5) Developing abilities which foster agreement between judgment and moral action.

6) Recognition and assimilation of universally desirable values, such us they are expressed in the *Universal Declaration of Human Rights* and the *Spanish Constitution*.

7) Understanding, respecting and building rules of just social behavior to regulate life in the community.

As would be expected, these objectives imply curricular proposals for developing moral education and didactic guidelines which affect the way of organizing the class or school, the assessment process and teacher training.

On the other hand, some debates which have taken place in recent years in our country, such as the discussion on the sense of humanities in the Secondary Education curriculum, or the discrepancies around certain aspects of curricular regulations derived from the *Ley Orgánica de Calidad de la Educación,* LOCE (*Law on Quality Education*),[7] have highlighted the difficulties that the tension between the different identity environments (local, regional, national, European, worldwide) pose to the possibilities of drawing up a civic education project in our schools. The project of the new LOE (*Law on Education*), aims to reinforce the curricular status of civic education. The LOE introduces the area of citizenship education in Primary School, foresaw its presence in the fourth year of Compulsory Secondary School and in at least one of the three initial years, in all the forms of the final years of High School, and refers to it as an objective in professional training and in the education of adults. The debate arising from this proposal has provoked conflicting stances. Some are in favor of this new area, as something necessary in a democratic society, and they have insisted that it should be taught at all year stages from year three of Primary onwards, as well as being included in teachers´ training programs. Others, however, reject the proposal since they see it as an instrument of indoctrination at the services of political ideology and a very biased view of what moral education should be (MEC 2005, 74-76).

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[6]   MEC means Ministry of Education and Science

[7]   The *Law on Quality Education* (LOCE) was passed by the *Partido Popular* (*People's Party*) in December 2002 as an alternative to the LOGSE. The *Partido Socialista Obrero Español* (*Socialist Party*) brought the application of this law to a standstill following their coming to power in 2004. The PSOE had prepared the *Law on Education* (LOE) as an alternative to the LOCE. A number of social and professional groups have criticized the difficulties in defining a stable educational project amidst such political reforms.

3. Analysis of research groups and areas

Now that the general framework has been established from which moral and civic education has emerged as a key issue in recent years, we shall go on to analyze the extent and depth of research on this subject within the domain of Educational Theory in Spanish universities.

The treatment of moral and civic education, as an object of specialized investigation, has run in some way parallel to the presence of the subject in the education system. This treatment has been also conditioned by the sociopolitical environment (Jover 2001, 366-367). The framework for coexistence opened by the 1978 Constitution, forced us to take a deep look into the meaning and means of handling moral and civic education in the new political and social context. In the early stages, it was a difficult and risky undertaking. For far too long, moral education in our education system meant nothing further than education in a specific religious content. Moral education as such was almost completely absent from pedagogical research (García López 1989). For strong supporters of a scientific and technical approach to educational knowledge, any talk of moral education risked bringing back echoes of the past. In one article published in the early eighties, Ibáñez-Martin condemned this situation and drew attention to the need to revive this field from the educational research:

> Throughout a number of years this subject has rarely been spoken about specifically. There are three basic reasons: educators were apprehensive about portraying a public image that could mistake them for religious preachers; the assessment of pupil progress in this aspect produced insurmountable difficulties and, besides, the social environment was characterized by a vast expectation with regards to the advancement of intelligence (Ibáñez-Martín 1983, 17).

As of the second half of the 1980s, various research groups at several Spanish universities began looking into the possibilities and means of inserting moral education into the curricula and schools. With a few exceptions, interest in the more operative side of the problem outweighed any interest in shedding light on the theoretical foundations. Anything that even sounded like foundationalism, much less adopting some moral position based on a material ethics, was discarded. Several years behind what had been happening on the international scene, practically the only resource left in this climate was the appeal to a system of ethics without content. Kohlberg, surrounded by an aura of progressive attitude and scientific backing, represented a kind of guarantee. A study of the bibliographical references of papers on moral education published in the domain of Educational Theory from 1986 onwards, allows us to appreciate the evolution undergone in this field. Between 1986 and 1995 the cognitive approach and debates surrounding it were predominant. The five, most mentioned foreign authors of this period are: Kohlberg, Peters, Piaget, Berkowitz, and Power. From 1995 onwards this approach is relegated to second place, the weight of Kohlberg diminishes, Peters and Berkowitz, amongst others, fade away, and new authors appear, above all in relation to education in contexts of cultural pluralism (Gil, Jover, Reyero 2003, 167-168).

Escámez (2003, 219-230) in his contribution to the volume commemorating 20 years of SITE, mentioned above, distinguishes three periods in the evolution of research on moral and civic education – education in values, as he terms it – during the nineties: a) the predominance of the development of moral judgment, under the influence of Kohlberg, in the first five years; b) the years 1996-97, which were a transitional period; and c) the flourishing of civic education in the later years of the decade. At the beginning of the nineties, Pérez and García (1991), and Escrivá at the University of Valencia, made use of the theory of moral development from the point of view of psychology. The approach included research designs, diagnostic tools, strategies for intervention, etc. In the domain of Educational Theory some research on Kohlberg's theory was also carried out in the University of Valencia, including philosophical revisions, validation of programs and empirical analysis on curricular designs. At the University of Murcia, Ortega and Mínguez also worked along the same lines, as did the University of Barcelona's GREM, *Grup de Recerça en Educaciò Moral* (Research Group on Moral Education).

This subject naturally led into discussions about the theory of moral development, and critical voices appeared, as well as new areas of interest (Martín 1994; Bárcena, Gil, Jover 1995; Escámez 1997; Naval 2000). The new line which has been defended vigorously, and which now predominates, is that of education for citizenship. Noteworthy research into this area is being carried out at present by groups at the Universities of Barcelona, Valencia, Murcia, Complutense of Madrid, Navarra, Santiago de Compostela, Seville, Malaga and Granada, which will be described in more detail below; some interesting research is also being done in a few other universities.

The difficulties surrounding the prickly topic of moral education may explain why research has turned instead towards the subject of citizenship and civic education. The latter is free of many of the negative connotations that make people cringe at the former. In fact, quite the opposite occurs. Talking about citizenship is talking about democracy and democratic values; its discourse brims with words of tolerance, pluralism, and peaceful coexistence among different options. As opposed to ethical formalism, the civic alternative allowed instead the justification of an education based on

the values of a material ethics, without the negative undertones of moral education. Besides, contrary to the operative and technical orientation that initially presided the discourse predominantly on moral education, the subject of citizenship was more opened to the theoretical discussion (Bárcena 1997), since it was a central issue in ethics and political philosophy at the end of the twentieth century, especially in relation to the phenomenon of multiculturalism. A phenomenon that, as an effect of changes produced by the migration movements, has precisely accelerated in our country since the second half of nineties.

Academic research into moral and civic education has been linked over the last fifteen years to the introduction of this subject as a discipline within various university degree studies. Some universities have introduced moral education or civic education courses in their initial training programs for teachers and educators. However, according to the study of EURYDICE, the general tendency currently in Spain is for citizenship education to be presented almost exclusively as part of in-service teacher training programs (EURYDICE 2005, 48-49). In some specific subjects, such as human rights teaching, a recent report of Amnesty International has denounced the practical absence in our country of specific training programs in the institutions where professionals of the education are prepared (Amnistía Internacional 2003).

Regarding in-service teachers' training programs on moral and civic education, it is essential to outline the work being carried out in different places. In concrete, we refer to Cortina, Pérez and Escámez, who carried out a M.A. on "Psycho-ethics for moral civic education", which was launched in the early 1990s. In the University of Barcelona, within GREM, Buxarrais, Martínez, Puig and others have been working on postgraduate courses in values education, and now they offer an online M.A. which has become very well known thanks to its connection with the Organization of Ibero-American States (OEI). Since 2002, Ibáñez-Martín, from the Complutense University, has also organized postgraduate courses on "Moral education and civic education in the education system" which have gathered students from various parts of the world. It was Puig (1992), from GREM, who was entrusted by the Ministry of Education and Science with the task of developing material for this cross-curricular theme in the times of the LOGSE. Furthermore, the autonomous communities have promoted institutional and non-institutional publications to help with the task of teacher training in this area, where they are so badly needed.

Before we begin to map out the present landscape of research on this field, there is one obvious question which must be addressed. That is, how should we delimit the territory of moral and civic education? In other words, what focus should we adopt in order to include or exclude a particular line of research within the field of moral and civic education? Should we heed the declarations which the authors themselves make about their work? Should our focus here be all-inclusive or strictly limited?

Precisely because this is such a difficult issue, since moral and civic education seems to involve practically the whole of education, we thought it would be better to adopt a broad approach (an inclusive criterion). This obliges to include the maximum rather than the minimum, bringing in all those aspects of research in education which might affect esthetic, affective, moral, civic or social issues, whether this is from an anthropological, sociological, psychological or philosophical point of view, or from the angle of educational action. For example, there is some research into the area of lifelong learning, or environmental education, which could -in some way- be included within moral and civic education[8]. However, the adoption of an inclusive criterion should avoid prolonging moral and civic education excessively, which would completely blur its structure.

The expression, "moral and civic education" can be understood as a meaningful unity, that incorporates different proposals whose common denominator is the orientation to a normative horizon of human construction (Gil, Jover 2003). Of course, this horizon may be understood in various ways, and there is no way to hide the diversity of theoretical approaches which the distinct authors use to justify their educational proposals: behind each proposal for moral and civic education, there is a particular anthropological model. But from a formal point of view, this common denominator is what justifies the adoption of broad criteria when considering the investigation in this field. On the other hand, this definition avoids the extremes of both a radical separation of moral and civic education and an identification between them which annul its specific identity. That is why even if the criteria used for including research are broad rather than narrow, it would be necessary to distinguish degrees of belonging to the area of moral and civic education within the panorama of the Spanish research groups. In concrete, we propose the following distinctions (with the caveat that they logically only function from the point of view of analysis, since in the practice of research and in the conceptualization of education, these radical distinctions cannot be sustained):

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[8]   Following this principle, if we look at the 67 authors in the domain of Educational Theory whose areas of investigation appear in the SITE´s commemorative volume (Hernández Prados, 2003, 307-322), we will find that practically 90% of them could be included under the heading of research on moral and civic education, 4 seem not to be working on subjects of this kind, while in the other 5 cases there is some uncertainty.

3.1. preferential dedication to moral education;

3.2. preferential dedication to citizenship education;

3.3. preferential dedication to other subjects related to moral and civic education.

In any case, we recognize that the assignment to one category or the other often depends upon matters of fine distinction, and other different forms of organization of the information could be adopted. Let us look now at the most prominent universities, research groups, and subjects.[9]

3.1. Dedication to moral education

3.1.1. University of Barcelona

Because of the number of research associates and the quality and tradition of the work carried out, the most important research group is GREM (Research Group on Moral Education). Miguel Martínez has been the chief researcher in this group since 1988, when it was first established. Besides him, we should mention María Rosa Buxarrais (coordinator of the M.A. in "Democracy and education in values in Ibero-America"), Josep María Puig, Jaume Trilla, Montserrat Payá, Xus Martín, and Amelia Tey, among others.[10]

This group consists of 18 professors and around ten research students and frequent contributors. Since 1996 it has been recognized as a research group of quality by the *Generalitat de Catalunya* (Regional Government of Catalonia). In 2000, GREM launched the Thematic Network for Education in Values in Catalonia.

At present, it is working in the following research areas: civic and moral education in formal and non-formal educational settings activities and; the meaning of moral practice and educational strategies to promote it; social participation of children in the city; influence of communications technologies in everyday life and adolescents' values; lifestyles in urban areas; adolescence and social exclusion; evaluation of moral personality; academic ethics (Martínez 2003).

3.1.2. University of Valencia

Juan Escámez has been a pioneer of research in this area and an outstanding figure in moral education since 1986. Beside him, Rafaela García has achieved eminence, and Antonio Llopis and Cruz Pérez must also be mentioned. During the last years, the group has developed several projects with Auxiliadora Sales and Odet Moliner from the University Jaume I of Castellon (Escámez, García, Sales 2002).

They have worked on a wide and diverse range of areas, which can be summed up as: education in values and attitudes, moral education and prevention of drug addiction among schoolchildren, intercultural education, bullying, etc.

In the same University of Valencia, a second group, composed principally of Petra M. Pérez Alonso-Jeta and Paz Cánovas carries out an interesting line of research on "Values and lifestyles in childhood, adolescence and youth: analysis of contexts of socialization and education (family, school, game, TV, etc.)" (Pérez Alonso-Geta, Cánovas 2002).

3.1.3. University of Murcia

Pedro Ortega is the principal scholar in the group for education in attitudes and values at the University of Murcia, with other outstanding researchers such as Ramón Mínguez, Miguel López Bachero, María Pilar Saura, Encarnación Bas Peña and María Ángeles Hernández Prados (Ortega, Mínguez 2001a and 2001b).

Their main research areas are: education and values; moral education; environmental education; intercultural education and emigration; education and family; education, cooperation and development; conflict, violence and education, and an openness to the other in moral education.

3.2. Focus on citizenship education

3.2.1. Complutense University of Madrid

The interest in this field of investigation within the domain of Educational Theory in the Complutense University of Madrid, was set up in the early eighties on the initiative of two professors, José Antonio Ibáñez-Martín and David Sacristán. During the following years various professors became involved in this area of research, producing pioneer works on civic education and human rights teaching.

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[9]   The catalog that we are presenting, is limited to established research groups of which one of their main areas of research is moral and civic education. The picture that we are painting does not embrace all the output developed in our country, not having included sporadic or isolated demonstrations in this interest. In any case, the view drawn up will present a photo shot of what there is to understand as a dynamic reality.

[10]   www.ub.edu/grem

Three main tendencies have been developed. On one side, some professors, such as J.A. Ibáñez-Martín and José M. Barrio, maintain a line of investigation on the anthropological and ethical grounds of civic education, in some cases with a practical orientation and in others, with emphasis on the supporting philosophy (Ibáñez-Martín 2002; Barrio 2003). The second tendency, centers around the analysis of moral and civic learning from the point of view of education as an experiential event. Fernando Bárcena, along with Jorge Larrosa and Joan C. Mélich from the University of Barcelona and the Autonomous University of Barcelona, are those who primarily work in this field (Bárcena, Mèlich 2000). Since 1997, Gonzalo Jover, Fernando Gil and David Reyero have been focusing their investigation on infant pedagogy, aimed at clarifying, with innovative methodologies, various aspects related with civic education of children: attitudes towards diversity, human rights, perception of constitutional values etc. (Jover, Reyero 2000; Gil, Jover, Reyero 2001; Gil, Jover 2003); one important aspect of these investigations focuses on the influence of mass media. Santiago Ortigosa and Patricia Villamor have recently added to this working party. Professors from UNED (*National Open University)* in Madrid have also collaborated on various projects (Ruiz Corbella 2003). Some of these scholars are at present involved in the *Civic culture and education policies team*, which has been officially validated as a quality research group.[11]

3.2.2. University of Navarra

Research Group on Education and Citizenship (GIEC). Since the mid-1990s, with approx. 15 researchers (Concepción Naval, Francisco Altarejos, Aurora Bernal, Charo Repáraz, Alfredo R. Sedano, Javier Laspalas, M. Carmen González Torres, Concha Iriarte, Carolina Ugarte, Arantxa Albertos, Rosa M. Rodrigo and others), this interdisciplinary group has been working on issues related to education and citizenship such as: education for participation; impact of information and communication technologies on social relations among young people; volunteer organizations; intercultural education; the family as an educational site (Altarejos et al. 2003; Naval 2003; Bernal 2002; Naval, Herrero 2006).[12]

Professors Llano and Alvira contribute to this group's work, and in their areas of practical philosophy they also publish on civic humanism and civil society, among other themes (Llano 1999; Alvira, Grimaldi, Herrero 1999).

3.3. Dedication to other subjects related to civic and moral education

3.3.1. University of Santiago de Compostela, Galicia

José Manuel Touriñán, Miguel Anxo Santos Rego, Mar Lorenzo, Antonio Rodríguez are some of the main research scholars in a group which has spent many years working and producing interesting publications on: educational relationship; rights and freedoms in education: neutrality in education and educational research; education policies in Spain and Europe; professional development of pedagogical functions; pedagogical intervention; purposes, values and assessment of education systems; theory and practice of intercultural education; motivation in education and in working contexts; educational programs on delinquency; etc. (Touriñán, Santos 1999).

Associated with this group on the Ourense campus of the University of Vigo, M. Carmen Pereira has worked with various other scholars on projects in the areas of moral education, esthetic education, and education for consumers, among others.[13]

3.3.2. University of Seville

Surrounding the figure of Luis Núñez Cubero, under the heading "Education in values for social cohesion", there is a research group consisting of at least ten scholars: Juana Manjón, Clara Romero, and others. Their main areas of research are: analysis and design of programs on moral and values education; citizenship education; values education and social cohesion; intercultural education and human rights teaching; education for leisure and free time; emotions in education; etc.[14]

In the same university, Antonio Bernal directs the group named "Pedagogical research about the person". The main research areas which interest this group are: design and assessment of educational programs for personal development; personalized education; theoretical assumptions underpinning the curriculum; etc.[15]

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[11]   Additional information about the project available at: www.ucm.es/info/quiron/grupo

[12]   Cfr. http://www.unav.es/educacion/investigacion/lineas/ciudadania/citizenship/default.html .
More information is available on three websites of recent projects: www.unav.es/educacion/ciudadania;
www.unav.es/educacion/participacion; www.unav.es/educacion/familia

[13]   webs.uvigo.es/consumoetico/carmenpereirappersonal.htm

[14]   investigacion.us.es/sisius/sis_depgrupos.php?seltext=HUM708&selfield=CODIGO

[15]   investigacion.us.es/sisius/sis_depgrupos.php?seltext=HUM403&selfield=CODIGO&

3.3.3. University of Granada

"Emerging values and social education" is the name of the research group led by Enrique Gervilla (with Pilar Casares, among others), which works at the La Cartuja campus on areas such as: education in values and quality education; educational response to emerging values in the city, family, youth and old age; educational programs on delinquency, abuse, fringe groups, social exclusion; etc.[16]

3.3.4. University of Malaga

GITES (Research Group on Educational Theory and Social Education) is the name of a team directed by José Manuel Esteve Zaragaza on the Teatinos campus. Other outstanding members of the group are: Rafael Guerrero, David Merino, Cristóbal Ruiz, Teresa Rascón and Juan José Leiva. Their main research lines include: teacher training; intercultural education; European citizenship; social education; etc. (Esteve, 2003).

3.3.5. University of Comillas

José Manuel Cobo has been a prolific scholar in his own right in areas such as professional ethics. Few years ago he edited the special issue of *Revista de Educación* on citizenship education (Cobo 2003). Other well-known figures of the University are Augusto Hortal, José Luis Fernández, Julio Vielva and Francisco Bermejo.

Many other professors, groups, universities and subjects could be mentioned here if there were space to go into more detail; for the moment, let it suffice to mention these names, knowing that many more have been omitted.[17]

4. Conclusions: Key issues in research into moral and civic education

To sum up the main features of the panorama sketched out above, we should note the following points, as general considerations concerning the importance of this area of research and the interest which it has awakened:

4.1. In many Spanish universities research is being carried out, to a greater or lesser degree, in the field of moral and civic education, which indicates that there is a national consensus –which reflects international tendencies– in the academic community regarding the importance and priority of such research as an essential task in a democratic society. This sensitivity in universities is a response to a general feeling in society, where there is a growing commitment to and interest in moral and civic education, even though there is often uncertainty as to how to put it into practice, and it may, on occasions, be seen as a resource for solving many of the social problems that beset our country. Some reservations towards moral and civic education, both in society at a large and in the specific context of educational research, have explanation in the uses that of these forms of education have been done sometimes in our history.

4.2. Moral and civic education is increasingly necessary in a global world in which it is not enough to possess knowledge: the world is continuously changing and developing, and people need to acquire skills and attitudes or capacities. For this reason, new perspectives and ways of putting moral and civic education into practice have arisen.

4.3. The growing interest in education for citizenship, civic education, education for life in the community, or whatever one prefers to call it, is a widespread phenomenon, and the need to promote a greater degree of social participation is being emphasized as one of the priorities of moral and civic education. This might be regarded as the common basis of agreement in order to consolidate democratic society.

4.4. The reason for the indecisiveness or lack of definition as to how to carry out moral and civic education, as well as the fears about it, may have something to do with the uncertainty as to the ultimate ends of education. The pluralism which is a sign of maturity and richness, both at the theoretical and the pedagogical level, should be linked to the possibility of constructing a shared project for living together.

4.5. Sometimes there is a patent need for better definitions of concepts that go beyond the scope of moral and civic education. What kind of citizen are we promoting? Why is education carried out in accord with particular ends? We must emphasize the need for a comprehensive theoretical framework which can provide a solid foundation for moral and civic education.

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[16] www.ugr.es/~vees

[17] A resource, complementary to the information presented here, is the compilation of research groups and projects in the field of values education obtainable on the ATEI (Asociación de televisión educativa iberoamericana) website, thanks to the initiative of Professors José Manuel Touriñan and Beatriz Susana Sevilla (www.atei.es).

4.6. Along these lines, a large amount of research has been carried out about human rights, with the aim of establishing a solid foundation on which the edifice of moral and civic education can be built. Without doubt the 1948 Universal Declaration of Human Rights, and the international system of protection of human rights, are a point of reference from which these rights can be defended, respected and exercised. However, it is also important not to lose sight of the fact that human rights are a consequence of the condition of the human being as a person.

4.7. Many proposals insist that active, participative methodologies should be applied in moral and civic education in order to promote active, participative and responsible citizens. This is linked to the three levels on which all education ought to operate: knowledge, abilities or skills, and attitudes. It is not enough to act in one way or another, it is also necessary to understand the reasons which justify this conduct, and to develop the feeling to act in such way.

4.8. One special problem is where to put moral and civic education in the school curriculum. The general trend is to try to find an effective time and space in the curriculum. Together with the discussion on the curricular identity, the need to establish more appropriate systems of assessment in this area has become apparent: criteria should be qualitative, observational.

4.9. There is also a generalized sensitivity, to which abundant bibliography, courses, congresses, and the like, bear witness, that initial and ongoing teacher training is extremely important. It is precise to push towards the implantation, from the knowledge generated in the investigation, of specific programs on moral and civic education in the teacher training curricula, especially in areas such us human rights teaching. These programs should be both flexible and based on a common framework of ideas about the aims of moral and civic education, and the values that should be promoted.

4.10. There is increasing agreement as to the fundamental importance of spheres, other than the school as sites for moral and civic education. In concrete, the family is recognized as having a privileged place in this, and society in general is also seen as being important. This has been acknowledged increasingly in recent years, but intermediate spheres, such as the media, and cultural institutions, have also been recognized as significant. Emphasis has also been placed on the necessary links between these spheres, particularly between family and school, and the importance of involving everyone in moral and civic education: life in the family and life at school play an irreplaceable role.

4.11. Information and communication technologies hold an important position as media in the service of moral and civic education, which should not fear them, but which should beware of false expectations despite the great potential that they offer. Mobile telephones, internet and video/computer games have a privileged position among these technologies. Teachers and parents have a pressing need for information and guidance in both the technological and the humanistic aspects.

4.12. There is an increasing awareness of the importance of research into new areas, such as esthetic education and narrative, the formative potential of literature; the prevention of drug addiction, delinquency, exclusion; the promotion of cooperation and development, including training volunteers; and care of the elderly.

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