

Book reviews

Kristjánsson, K. & Flowers, B. J. (2023).

Phronesis: Retrieving Practical Wisdom in Psychology, Philosophy, and Education.

OUP Oxford. 352 pp.

Phronesis is jointly written by Kristján Kristjánsson, a philosopher specialising in character education, and Blaine Fowers, a psychologist known for his work on virtue ethics and psychology. This book tackles the recuperation of the Aristotelian concept of *phronesis*, or practical wisdom, a fundamental intellectual virtue. The recovery of *phronesis* is no coincidence in a context shaped by ideological polarisation and a lack of comprehensive approaches for making moral decisions, since in addition to academic motivations, there is also a political impetus for its reconsideration. Therefore, the authors argue that *phronesis* is an essential tool to guide the virtuous life and informed moral action.

This work is set out in twelve chapters, each of which addresses *phronesis* from a different perspective. Throughout the book, not only is an effort made to bring Aristotle's theory up to date, but also to incorporate a multidisciplinary focus. This attempt to revitalise the discussion about practical wisdom is set out in the proposal for a new theoretical model, the Aristotelian Phronesis Model (APM), and in a reflection on its practical implications.

The first two chapters introduce the concept of *phronesis* in its philosophical and historical context. It is compared with other forms of wisdom, such as *sophia* or *deinotes*, and some alternatives and adaptations to the Aristotelian discourse are presented to integrate it with contemporary and practical evidence. In addition, Chapters 3 and 4 address *phronesis* from a psychological perspective. In this context, as well as being a virtue, the concept is presented as a metacognitive capacity with moral aspirations.

Chapter three reviews the history of research into wisdom, noting above all the lack of attention to emotionality in favour of cognitive aspects, as in the Common Wisdom Model (CWM). Nonetheless, this question is not exclusive to CWM and, in general, academics have not considered *phronesis* or other key aspects, such as measuring wisdom. The fact is that while a debt is owed to positive psychology for having brought character and virtues back into the field, the tendency in the social sciences to avoid moral language and commitments has existed since the times of Weber and Allport.

Ultimately, literature on wisdom and its models criticises them harshly for: (I) a tendency to sideline emotions in favour of cognition and metacognition; (II) a lack of attention to substantive objectives, favouring formal objectives or even the absence of objectives; (III) an emphasis on psychological processes and subjective evaluations instead of action or objective elements,

such as values; (IV) and ignoring the moral component of wisdom, which has led to it being confused with cleverness (*deinotes*).

Therefore, the APM is presented from Chapter 4: a multidimensional model that, with its four functions, seeks to provide a comprehensive framework that addresses the relationship between cognition, emotion, and morality in different practical and research areas. In emphasising the importance of emotional regulation, APM contrasts with the majority of models, also providing a dynamic interaction between moral reasoning and affective experience. In this way, it is argued that integrating emotion, motivation, and cognition can offer a fuller understanding of morality.

Chapter five analyses the persistent gap between knowledge and action, which has been a challenge in moral psychology since the works of Kohlberg and also since the Bible: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (Romans 7:15). With this, APM is suggested as a solution to this problem, as its combination of cognition, affect, and action allows a fuller understanding of practical wisdom, contrasting with single-component models, which have contributed to the persistence of the gap. Furthermore, even with the difficulties of operationalising the model and applying it in practice, the potential of *phronesis* to close the gap between moral knowledge and moral action is not reduced.

Chapters six and seven present various empirical studies that support the validity of APM, underlining its relationship with prosocial behaviour on one hand and with the practical implications of APM for professional ethics and education on the other. The model adapts particularly well to training professionals in medicine, education, and economics, providing a foundation to improve the capacity to resolve complex ethical dilemmas. Emphasis is placed on the importance of fostering the right *phronesis* for each context, considering the ethical particularities of each discipline with the aim of shaping individuals who are able to make wise decisions. To this end, a number of philosophical differences are also reviewed, comparing the perspectives of Aristotle and MacIntyre.

Chapter eight goes on to explore *phronesis* in education, considering the tensions between moral and civic virtues in Aristotle's thought. A comprehensive development of the two is suggested, as while character education lays the ethical foundations, civic education expands them towards a more advanced and sophisticated social and political commitment. Therefore, there would be no historical or substantive grounds to consider character and civic education as competing approaches. As a result, the need for an educational approach that promotes personal and community flourishing, in line with the Aristotelian idea of the human being as a "political animal", is stressed.

Chapter nine analyses collective *phronesis* taking *philia* (friendship) as its starting point. As Aristotle's description of collective *phronesis* is limited, the authors present speculative hypotheses to expand understanding of it. The value of well-trained groups, which exceed individual capacities, particularly for decision making, is highlighted. This suggests a need for education that is more linked to and applicable to the ethical and civic life, an education that strengthens both individual character and social cohesion and the capacity to act in favour of the common good.

Post-*phronetic* pain, covered in Chapter 10, refers to the complex and painful emotions that result from wise decisions. In contrast with the traditional view, it is argued that this suffering is not only natural and inevitable when exercising practical wisdom, but that it is beneficial as the absence of ambivalence or emotional conflict after a decision would indicate an inhuman degree of emotional regulation, even for a *phronimos* (wise person). The authors invite us to consider negative emotions as necessary for ethical growth, challenging the idea that *phronesis* leads to a total equilibrium.

Chapter eleven examines education in *phronesis*, reviewing Aristotelian ideas in light of current research and scientific evidence. The analysis finds that although there are many character education programmes, few focus on *phronesis* in particular, and they tend to centre on emotional intelligence and social learning, something that limits their

impact on the comprehensive development of practical wisdom. As such, the authors identify the need to specify educational methods and experiences to progress from habits to a sophisticated virtuous agency. To this end, they suggest lines of research that integrate *phronesis* into specific professional contexts – such as training police or economists – that require an education beyond technical skills that incorporates ethical judgement.

The book concludes with a reflection on the importance of *phronesis* for human flourishing. Although the philosophical debate on the interrelationship between virtues, *phronesis*, and *eudaimonia* has a long history, the effort to give it meaning from other fields is recent, making it a controversial field where translating philosophical concepts into empirically manageable frameworks is still a challenge.

On balance, this work makes a valuable contribution to the debate on practical wisdom by proposing a multidisciplinary focus that goes beyond the traditional limits of philosophy and psychology. It emphasises the importance of *phronesis* as a metavirtue that can integrate cognition, emotion, and morality, providing a robust theoretical framework for ethical decision making in personal and professional life. Nonetheless, gaps and contradictions are also recognised that hinder the journey towards a full and applicable understanding of *phronesis*, which will be fundamental for developing a practical ethics that can respond to the challenges of a constantly changing world.

The proposed model offers an enriching perspective that addresses some of the existing limitations, although there are challenges for its implementation. Furthermore, APM not only has implications for psychology and education; integrating practical wisdom into the training of professionals is vital.

One limitation of this book is in that it has a critical focus on gaps in *phronesis* but does not offer concrete solutions and leaves the task of addressing these to future researchers. The authors could have enriched the work with a deeper analysis of certain aspects, such as operationalising the components of APM, applying the model in specific contexts, or providing concrete examples of educational and practical interventions intended to foster *phronesis*, instead of attempting to include so many domains.

In conclusion, *Phronesis* is an essential work for academics, professionals, and educators who are interested in virtue ethics, moral psychology, or character education. Its interdisciplinary focus and proposal for a model of practical wisdom make it recommended reading for anyone seeking a deep understanding of morality in the contemporary context, as well as for readers who are interested in identifying gaps that lead to new lines of research.

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Danesi, M. (2024).

AI in Foreign Language Learning and Teaching: Theory and Practice.

Nova Science Publishers. 147 pp.

The advent of AI-powered technologies has dramatically revolutionized the whole of foreign language teaching and learning. AI-driven technology undoubtedly offers great promise in addressing the unique challenges of foreign language learning (Polakova & Klimova, 2024).

The application of AI-generated technologies in foreign language learning covers a wide variety of tools, such as writing assistance (Quillbot, Grammarly), translation services (Doubao, Google, DeepL), second language teaching apps (Duolingo, Babbel), conversation practice via AI chatbots, etc. The utilization of AI-assisted tools as virtual tutors to help improve language proficiency and communicative competence in the target language has grown significantly (Zhang et al., 2023). In recent years, AI has become

a significant research area owing to its broad applicability in foreign language teaching and learning.

In his work "AI in Foreign Language Learning and Teaching: Theory and Practice", Marcel Danesi offers researchers comprehensive guidance for evaluating the crucial impact of technological developments in language learning. The author meticulously presents the key challenges that AI-powered tools have led to in the field of language acquisition, offering a well-structured and insightful analysis of the topic.

In his book, Marcel Danesi outlines the historical foundations of technology-driven language learning, emphasizes the importance of global integration of AI-powered tools in language learning, reviews the current status and challenges, and provides readers with a solid foundation for understanding developments in this field.

Danesi's book "AI in Foreign Language Learning and Teaching: Theory and Practice" is highly valuable for language teachers, language policy-makers, teacher educators, and linguists.

Structurally, the book is divided into six chapters, each further divided into subchapters. Notably, each chapter begins with a prologue and concludes with an epilogue.

The first chapter, entitled 'Technology in Foreign Language Teaching', briefly presents the development and integration of language laboratories into mainstream foreign language teaching, the application of the Audio-Lingual Method as a keystone for these laboratories, and the role and relationship of the native language to this method. The author goes on to concisely cover the historical background of computer-assisted learning (CALL pedagogy), as well as the role of AI technology in FL teaching, and its main characteristics.

The main topics in Chapter 2 are theories and models of foreign language learning (Universal Grammar Method, Direct Method, Interlanguage Theory, Pragmatic Models, Machine learning, etc.). Following a thorough description of these methods and theories, the author summarizes the chapter by emphasizing the primary concern of conventional language acquisition theories, namely conceptualization. These theories and models are unable to adequately decode the conceptual differences found across languages.

Chapter 3 discusses the overall potential and practical pedagogical uses of ChatGPT in developing foreign language learning competences, specifically learners' ability to employ phonology, grammar, writing, vocabulary and other language skills appropriately. The author comprehensively highlights the strengths and weaknesses of ChatGPT and draws parallels between conventional foreign language learning methodologies and AI-assisted language learning. Danesi identifies personalization, gamification, real-time feedback, and real-world examples as the primary advantages of AI-powered tools, while their principal drawback is the absence of interpersonal communication.

In Chapter 4, Marcel Danesi explores issues concerning the communicative competences of chatbots in greater depth. The author outlines tailored-conversational input based on students' individual needs as the key strength of AI-assisted learning. As stated in the book, AI dialogue practice can effectively develop learners' communicative competences in foreign language learning, although integrating AI dialogue practice into conventional classroom-based activities remains a major obstacle for many educators.

Chapter 5 attempts to identify the advantages and disadvantages of ChatGPT and other AI-generated tools within the framework of conceptual fluency. Developing conceptual fluency requires specific pedagogical exposure and approaches in the classroom. Danesi uses translation analysis to examine how accurate ChatGPT's understanding of concepts is. By presenting examples of inaccurate translations of metaphors, irony, and metonymy, the author highlights that ChatGPT requires improvement in this respect.

In the final chapter, Danesi emphasizes the importance of integrating AI-powered tools within conventional classroom pedagogy. The author assesses the evolving roles of learners, teachers, and AI chatbots from the perspective of blended learning, emphasizing the need for

a paradigm shift in foreign language learning. He also provides a number of references from different researchers to support his perspectives.

Overall, the book "AI in Foreign Language Learning and Teaching: Theory and Practice" deserves appreciation in many aspects. First and foremost, the book's key strength lies in its clear writing style and language, which facilitate readers' understanding of concepts related to AI. Another notable aspect is the author's effective use of evidence to substantiate his arguments. Rather than presenting ad hoc data, Danesi draws upon findings from prior studies to strengthen his arguments. The link between the author's ideas and existing literature enhances the appeal of this book. An additional noteworthy aspect of the book is that it provides a thorough overview of study themes, models, designs, and instruments, alongside practical and theoretical guidance on integrating AI-centered blended learning into traditional pedagogy.

The book also presents certain drawbacks. Specifically, it does not sufficiently explore the contested attitudes of researchers towards using ChatGPT in foreign language learning, focusing predominantly on analyzing the shortcomings of AI-powered tools. In particular, many scholars note the inadvertent rise in plagiarism, disruption of motor skill development, over-dependence on technology, encouragement of laziness, diminished capacity for acquiring language knowledge through problem-solving, and the dehumanization of creative thinking as substantial drawbacks.

Furthermore, there is insufficient focus on the importance of reinforcing language policies and ethical standards, maintaining academic integrity, and ensuring consistency during the integration of AI in English writing classes.

Additionally, the book places limited emphasis on research methodology. More specifically, the author does not employ a scientific methodology to establish a firm foundation for his research. Danesi has shown a relatively strong preference for the descriptive style of writing.

The section "Directions for Future Research", which is highly recommended for inclusion after each chapter in order to encourage additional research, is also absent.

Despite these limitations, this insightful book merits praise for offering fresh, in-depth perspectives on AI research methods and practice in foreign language learning. By exploring various AI-centered research trends and methodologies, the book makes a significant contribution to advancing teaching pedagogy.

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Mínguez-Vallejos, R. y Linares-Borboa, L. (coords.) (2023).

La pedagogía de la alteridad. Un compromiso ético con otro modo de educar
Octaedro. 192 pp.

Education is in crisis and the school is at a difficult crossroads. Faced with this, a new publication has appeared, *La pedagogía de la alteridad*, which offers a valuable lifeline to rescue education from dehumanisation.

This work is coordinated by Ramón Mínguez Vallejos, who has a doctorate in Philosophy and Educational Sciences from the Universidad de Valencia and holds a chair in the field of Theory and History of Education at the Universidad de Murcia, along with Luis Linares Borboa, a doctor in Education and Values from the Technical and Higher Education Centre (Centro de Enseñanza Técnica y Superior, CETYS Universidad, Mexico).

With a prologue by Dr Pedro Ortega Ruíz, who sowed the seed of this innovative proposal, it comprises six chapters, written by prestigious researchers from the field of values education.

The hypertechnologisation of societies, the lack of absolute certainties, and the presence of widespread uncertainty have had a great impact on our philosophy of life and on relations between members of the educational community. Individualistic and egocentric attitudes currently dominate in opposition to sincere acts of responsibility and commitment. As a result, the pedagogy of otherness has emerged, fruit of nonconformity and of the aspiration to change the direction of the wind. Based on the postulates of the philosophical thought of Levinas, Linares defines it as:

A pedagogical approach that seeks to recognise that any educational action creates an ethical relationship between the teacher and the students, and that this relationship is asymmetrical, not because the teacher has more power, but because in this relationship the student is automatically a responsibility for the teacher. (2023, p. 40)

After a detailed description of the relevant concepts and of the origins of this theory, Marta Gutiérrez Sánchez and Marina Pedreño Plana, both professors at the Universidad de Murcia, introduce us to one of its pillars: responsibility. Taking the etymological sense of the word, they relate it to a duty: the duty to respond to something or for someone. When it takes form in educational reality, it must permeate the teacher–student relationship, the concept of the curriculum, and the methodology. So, they identify a series of implications: the adoption of an empathetic attitude by the teacher; the existence of a curriculum that includes the stories of suffering of our ancestors, adapted to the needs and concerns of the students and open to the testimonies of various social stakeholders, and the application of organisational and methodological strategies that favour intersubjective relationships, for example, project-based learning and service-learning.

Welcoming is another of its core pillars. Doctors Pedro Ortega Ruíz and Eduardo Romero Sánchez link this to hospitality. This is a gesture that does not expect anything in exchange. In educational actions, this means that the teacher must be sensitive to the unique life circumstances and experiences of each learner to be able to accompany them as they construct their life project. From there, she will abandon the reductionist idea that identifies the learner as a depositary of knowledge and will be in a position to guide the learner's process of personal growth and maturity. In this sense, it would go a step beyond merely incorporating an individual into a group by adapting the surrounding space. Nonetheless, they warn us that implementing it is no easy task, as it demands a prior exercise of introspection in which the educator considers who the learner is to her. From there, she will abandon the reductionist idea that identifies her as a depositary of knowledge and she will be in a position to guide the learner's process of personal growth and maturity.

As we pass the half-way point in the book, Ramón Mínguez Vallejos and José Luis Espinosa Garza present the third component of the pedagogy of otherness: compassion. Rejecting unjust situations that cause other people pain and suffering is part of our DNA. This firm rejection unleashes feelings of compassion. At the same time, this emotion becomes effective when it crystallises in an action that humanises the victims. With the concept positioned within

the ethics of Levinas, the researchers resolve the question of how to educate in compassion. In this regard, they express the need to step out of the classroom to observe the different realities of people who suffer; to reflect on the feelings of one and another party and on how to act; to favour closeness; and to guide the selection of the most appropriate response and support the action and revision of the whole process.

Testimony is the last element in the bedrock of this new paradigm. With Professor Carlos Antonio González Palacios (CETYS Universidad), we discover the essential nature of testimony as a vehicle for lived experiences. In this context, testimony would fulfil a function of structuring thought that enables us to understand the world around us. Moving this category into education, it is argued that the teacher, as the person bearing testimony, does not have to be a model or exemplary individual but that she has to show her errors and imperfections, transmitting credibility in the narration of her experiences. Equally, in her education programme she will integrate activities that make clear the relationship between testimony, memory, heritage, and human rights. González identifies some didactic proposals relating to this point: explaining historical facts from the perspective of the vanquished; inviting older people and survivors of catastrophes into the classroom; visiting natural and cultural sites (museums, concentration camps, etc.); considering the legends and customs of a community and analysing the testimonies from research into social problems (labour exploitation, economic crises, delinquency, etc.).

The work closes with a paean to hope. Alberto Gárate Rivera and Doris Elizabeth Becerra Polío, also from CETYS Universidad, call on the Graeco-Latin myth of Pandora's box to encourage teachers to fight all of the evils that blight education in these moments, adopting a true pedagogy of otherness in their day-to-day work.

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Jover, G. y Quiroga, P. (2024).

Nacidos para jugar. Perspectivas educativas en torno al juego en la infancia.
Ediciones Complutense. 266 pp.

The monograph *Nacidos para jugar. Perspectivas educativas en torno al juego de la infancia* [Born to Play: Educational Perspectives on Play in Childhood], edited by Gonzalo Jover and Patricia Quiroga from the Theory and History of Education area at the Universidad Complutense de Madrid, is a very up-to-date work in the field of contemporary pedagogy, addressing the role of play in childhood development from a multidisciplinary perspective.

Across eight essays, the authors present play as not just a playful and recreational activity, but also as an essential component that contributes to the all-round development of children of all genders.

The methodology they use is marked by a focus that combines two elements: description and commentary regarding theoretical frameworks that focus on the pedagogy of childhood, and the effective practice of different contemporary pedagogies. Broadly speaking, it is based on a commentary on theoretical assumptions and key concepts, which allows the authors to base their arguments on solid educational theories, as can be seen in the reference lists used. The text's structure also allows each chapter – written by different professionals from the field of education with opposing viewpoints that interweave the conservative, with regard to the conceptualisation of gender, and the liberal, in the case of the democratisation of human development – to provide a coherent narrative about the role of play in children's agency, enriching the debate and offering more than one necessary vision of childhood. This focus not only provides an acceptable theoretical foundation, but also invites readers to reflect on

and rethink the practical application of these ideas in the different Spanish and supranational educational contexts.

The case is also made for unforced inclusion of play through specific examples and references to recognised pedagogies, such as those of Montessori, Steiner, or Piaget among others, and the connection between the two centuries of constructed institutional education is facilitated, providing useful tools to understand adults' conception of childhood. Furthermore, the work underlines the importance of cultural and social context in education, something that is fundamental in an individualistic, diverse, and globalised world that "is not, but is becoming". The case is also made for dialogue and reflection on how to integrate different theoretical-cultural perspectives into complex and heterogeneous ludic experiences, promoting an inclusive and respectful setting in the interest of transforming children's autonomy.

The book can be subdivided into three blocks of content dedicated to philosophical-pedagogical thinking, pedagogical praxis, and critical analysis. From the start, the book establishes a firm commitment to regarding play as a fundamental right of children, supporting this assertion with a theoretical-referential framework. It argues that play is a crucial aspect of humanity, closely linked to care and the inherent human propensity to socialisation, connecting the theories of classic thinkers such as Piaget and Vygotski with an ontological reflection that puts play at the heart of affective and cognitive development. The idea that play is not just a way of learning but also a space where children can explore their identity and establish meaningful links with their surroundings is a focus that prompts us to reconsider current pedagogical practices. This has practical implications that can transform how education is done in classrooms.

The notion of "everyday aesthetics" is introduced as a concept that enriches this discussion. Through play, the possibility of cultivating democracy and cultural plurality is raised, suggesting that play-based experiences can be fundamental for developing an active and conscious citizenship, as well as treating children as active subjects in everyday life. This focus considers how play can help build a school setting where respect and diversity are core values.

In this context, the book also considers pedagogies that integrate play, as a central pillar of learning. Through commentary and critique, educational approaches are highlighted such as those of Montessori, who excluded play from her school, and Steiner, who incorporated it as the centre of his practice. The argument is clear: play should not be seen as a secondary element, but as an essential pedagogical tool that facilitates meaningful and deep learning. Integrating elements of play in the classroom does not just promote curiosity and discovery; it also allows learning that is more connected to children's lived experiences. This represents a paradigm shift in education, where play, as an inherent element of the development of agency that is being built, becomes an ally in the construction of individual and social knowledge. Likewise, the concept of "slow education" is introduced, which challenges traditional educational structures. This idea suggests that play can be a democratic and subversive act, inviting educators to rethink the time and space in which the interaction occurs. The suggestion that play should be an inalienable right of childhood is a brave and necessary position, which advocates for a change in how education is conceived. This focus is not only optimistic, but also critical, as it recognises the limitations of the current education system and proposes alternatives that can enrich the learning experience.

Another crucial aspect that is addressed in the book is the influence of cultural context on the social development in childhood. It is emphasised that play is a universal phenomenon that reflects the cultural wealth of each community, as well as being an element that provides cohesion and dignity. This anthropological focus is novel, as it provides a synthetic framework to understand how human experiences can be inclusive and representative of cultural diversity considering plurality. According to the author, and starting from an active large-scale syncretism, including different cultures in experiences of play is not only desirable but also necessary to promote respect and integration in the school environment. This analysis leads educators to see play as an opportunity to foster dialogue on cultural norms and values,

helping children develop a deeper and more nuanced understanding of their surroundings, something that is meaningful in the construction of a society that is active in relation to decision making.

Finally, the book addresses the intersection of play and technology, analysing how the incorporation of video games and gamification in education can transform learning. However, it also issues a warning about the hazards of superficial integration of technology, emphasising the need for a critical focus that ensures that these tools are genuinely beneficial for the educational process. This call to discern between the educational and the commercial is essential in a context where children are ever more exposed to digital content. The work suggests that, while technology can offer new opportunities for learning through play, it is vital that educators remain alert to the risks of excessive dependency on these tools.

All in all, a variety of convincing arguments are presented in an informative way, and they agree on the importance of play in children's development, inviting everyone involved in education to integrate these perspectives in their practices, especially students who are training in bachelor's and master's programmes focussing on the field of education. This work is recommended reading for anyone interested in promoting children's development, as it provides a solid theoretical framework and practical proposals that can transform how we understand and apply play in primary and secondary contexts of socialisation. It is a call to reflect on how play can and should be conceived inside and outside the classic educational setting, emphasising its relevance in the formation of identities, socialisation, and learning and development of a young citizenship.

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