



# Book reviews

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[Knowledge transfer in education: A strategic challenge]  
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e innovación pedagógica* [Entrepreneurship education:  
Foundations and elements for pedagogical transfer and innovation]  
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*De la teoría a la práctica en el compromiso cívico*  
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[A Road Map. The Christian aspiration in the postmodern era]  
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*La transferencia de conocimiento en educación. Un desafío estratégico [Knowledge transfer in education: A strategic challenge].* Narcea. 229 pp.

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Academic institutions of different types have endeavoured to occupy themselves with the conceptual and pragmatic meaning of the notion of knowledge transfer, especially given the vital importance of an increased focus the needs of a society that is ever more complex. These outlooks, which are relevant to academia and its third mission, favour a conception of knowledge based on its liberatory aspect that should be a source of social innovation and well-being in the state-industry-society triad.

It is with this laudable objective that Miguel A. Santos Rego has edited this work, which derives from the fruitful meeting organised by the “University, Innovation, and Learning in the Knowledge Society” excellence network (Spanish Ministry of Economy, Industry, and Com-

petitiveness), a network made up of scientific experts from eight university institutions in Spain. The result is an exemplary formal recognition of the strategic challenge of knowledge transfer in education when it is treated as an organisational instrument intended to spread actions, good practices, and research throughout the community, culminating in the establishment of a true “learning society”, which has been a priority for national and international authorities since the end of the last century.

Indeed, the vision of learning that permeates the landmark Faure report (1972) is the same one that the future projection of knowledge transfer must follow, and even in the current situation it must set out to ensure that “education had to adapt more to social and economic demands and to learners’ wishes and aptitudes. At the same time, it had to provide more equal opportunities” (p. 14).

Starting from the basic principle of reciprocity, there is no doubt that university

and community must be close partners to attain a knowledge transfer perspective that, in some way, avoids merely becoming a political declaration based on predetermined interests. Consequently, their aim as social and administrative organisations is to achieve optimum development of human capacities through knowledge pathways that act as a catalyst for social transformation while simultaneously being aimed at promoting a value chain with high levels of validity and utility for individuals, institutions, and communities. As a result, this must be positioned far from outlooks that understand knowledge transfer on the basis of instrumentalist reasoning and it must move towards its potential impact by achieving broad benefits in the economic, technological, social, and cultural universe.

In a thorough reading of the quality of this one, what matters most, as Santos Rego notes in the opening pages, is to bear in mind that knowledge transfer is a very different concept than mere transmission of knowledge. The most important difference is that knowledge transfer includes a value chain with options for a beneficial return in economic, social, and, in particular, cultural areas. Accordingly, “what truly matters is how a piece of knowledge will be used in practice in order to improve and/or transform it through added value processes” (p. 10), or, in other words, its sense is to achieve educational innovation as a shelter that is of social utility and, ultimately, as training for future professionals that is also of economic and community return and/or benefit.

We can, therefore, undoubtedly state that this book lays the foundations for further work on a subject that is crucial for society in general and for political, social, and economic agents in particular, with clear and well-founded contributions to the construct in its pages. Consequently, this work’s contribution is none other than to cast light on knowledge transfer in education, understood as transversal support for action in any academic and/or professional dynamic at a variety of educational levels and modalities. Within this conceptual framework, its pages contain noteworthy theoretical and practical approaches to knowledge transfer that make it clear that, far from being a topic that falls outside scientific interest, academic, political, and social agents have a strong focus on it.

In this respect, we could note the controversy that arose around the recent approval of the six-year transfer research cycle, which, as was to be expected, has resulted in disenchantment with the administrative interest in knowledge transfer, especially in areas such as educational sciences. In this vein, as José Manuel Touriñán states in one of his chapters, it is apparent that “knowledge transfer requires a more appropriate and targeted treatment, given the importance of the university’s mission of productive and critical, social, cultural, and economic development, which is the mission of which transfer is an element” (p. 63).

Starting with the disputes that have arisen in academia about the political —

and we would even say social — outlook on this subject, this pioneering work brings together a large number and variety of focuses, models, and proposals developed by academic experts, culminating in the construction of a clear image of knowledge transfer in education. In the opening pages of this book the editor describes its process of development and clarifies its potential, which derives from the need to work towards maintaining knowledge transfer in education on the basis of criteria agreed within the academic and scientific community. In particular, we should not forget the notable interest that the policy programmes have directed towards this question, the most important example of which is Spain's Action Plan for the Implementation of Agenda 2030 in which knowledge transfer is identified as a priority area for attention in the achievement of the Sustainable Development Goals (SDG).

With regards to the structure of this work, the studies are organised in two sections with well-defined characteristics and which make substantial contributions to the research topic. The first part sets out the theoretical foundation and provides context while at the same time delineating models and proposals intended to give an understanding of the meaning and implications of knowledge transfer in education. Ultimately, it is a matter of determining the conceptual origins, legislative considerations, and development of knowledge transfer in order to avoid reductionisms and encourage the clarification of indicators that favour the establishment of a route

map that can be followed to improve the impact and quality of education within the social framework.

The second part of the work considers in greater depth the pragmatics of knowledge transfer on the basis of far-reaching projects and good practices in research and/or the educational community. The product of this second part is a collection of different academic positions regarding the conception and influence of knowledge transfer in different lines of evaluation that are of broad social relevance in educational practice, among which it is worth noting: civic knowledge; diversity and social inclusion; the learning to learn competence; community development; and/or the innovation and transfer strategies of public universities.

This is an excellent work that derives from the scientific encounter between contrasting perspectives for intellectual forays but also from the consensus of experts in this field. The conclusions deriving from this make it possible to uphold that the future of knowledge transfer will have to take root on the basis of its countless possibilities, and not just as a channel for all-round education that has impacts in the community — the need for greater employability and social inclusion of university graduates in circumstances of social and employment uncertainty is clearly pressing. It will also have to take root in terms of its connection with other institutions where knowledge is an indispensable medium for cooperation in order to favour the formation of ties and interconnections between cultures with

singular and plural outlooks, as well as improving and promoting economic development at different levels and the creation of social value.

As a result, in this work, edited by Professor Miguel A. Santos Rego, the reader will find an excellent instructive contribution on knowledge transfer, which is often subordinated to the perspective of political and/or economic agents that are far removed from its beneficial impact on innovation and social well-being. This work therefore takes on a special place, and is a pioneering manual for illustrating optimal focuses on transfer as an excellent instrument for improving the life of communities that has solid evaluation indicators.

As Professor Santos Rego notes, knowledge transfer must be based on criteria capable of distinguishing between knowledge that can foster routes for innovation and solid progress and knowledge that, despite appearing to have a vision, barely stands up in its consistency or logical rigour. It is in this indispensable encounter that, on the basis of firm criteria for comparison, transfer will be able to adapt its societal impact, promoting actions worthy of the task that has been entrusted to academia since ancient times, namely, transmitting knowledge as a source of collective existence and improving societies. The aim this book supports is none other than to allow for scientific study of knowledge transfer from perspectives that have a firm belief in the improvement and optimisation of education when confronted with the challenges

the near future offers in a 'liquid modernity' in which change in the being, thinking, and feeling of members of the social universe is constant and unstoppable.

**Ana Vázquez Rodríguez ■**

**Bernal-Guerrero, A. (Ed.) (2021).**

*Educación emprendedora. Fundamentos y elementos para la transferencia e innovación pedagógica [Entrepreneurship education: Foundations and elements for pedagogical transfer and innovation].* Síntesis. 230 pp.

Contemporary society is characterised by volatility, uncertainty, complexity, and ambiguity (VUCA), as defined by Zygmunt Bauman, and requires citizens to possess a collection of requisite skills, knowledge, attitudes, and behaviour in order to confront the problems, challenges, and obstacles of the twenty-first century and so be able to interpret, comprehend, and transform social reality. Accordingly, from the Lisbon European Council (2000) to the present day, a series of policies, conventions, regulations, and programmes have been implemented and delivered both nationally and internationally, in which entrepreneurial culture is promoted as one possible response to this set of challenges posed by the knowledge society. The need to implement entrepreneurship education is a result of these initiatives. At the level of education in Spain, this need is embodied in the inclusion of the entrepreneurial competence in Spain's most recent education acts (the Organic Education Act [LOE, 2006] and the Organic Education Im-

provement Act [LOMCE, 2013]), which display a growing concern with the introduction of this practice in the basic and obligatory education of all students.

The authors of this work present an understanding of the entrepreneurial competence as something broader than mere development of the economic and/or business dimensions. It is a new theoretical educational focus approached from a humanist perspective. Therefore, this vision also considers the development of a series of personal and social values directed at the construction of life projects, values that enable the construction of a true entrepreneurial identity. It is a matter of bringing school and educational practice closer to entrepreneurial culture, the world of trade and business, by creating joint learning communities where certain personal qualities are developed in students: self-confidence, leadership, handling failure, creativity, innovation, optimism, initiative, autonomy, responsibility, and personal maturity. Qualities that indicate a clear concern for entrepreneurship education understood as a project of humanising education.

In this work, the phenomenon of entrepreneurship is approached from a holistic perspective in which the aim is not just to develop a repertoire of skills and a body of knowledge around the subject, as noted above. Instead, it pursues the implementation of an ethical, civic, cultural, social, and personal vision of the entrepreneurial phenomenon, taking education at non-university levels as a foundation and

springboard for the construction of an entrepreneurial culture. Therefore, an education that improves students' personal development and has an impact in the social sphere is pursued.

To put this entrepreneurship education in place, the authors note the importance of teachers having training in entrepreneurship, taking four fundamental principles as a basis: applicability, the constructivist view of learning, interdisciplinarity, and transferability. In addition, a methodological training is required for undertaking this type of teaching. A teaching that is practical, active, experiential, and close to experience. One where students undertake the fundamental role in their own learning process, becoming the main figure and centre of the educational process. The teacher training that the authors call for is a response to two aspects: on the one hand, there is a need to provide teachers with suitable pedagogical and methodological resources for teaching the entrepreneurial competence, and on the other hand, there is a need to turn them into educational entrepreneurs. A training, both theoretical-conceptual and practical-methodological, that takes into account methodological principles that are close to observational learning, cooperative learning, project-based learning, experiential and exploratory learning, and problem-based learning, among other types.

To carry out all of these initiatives and tackle the topics listed, this book, edited by Professor Antonio Bernal, contains a



number of chapters written by a varied group of academics from public and private universities in Spain (Universidad de Sevilla, Universidad Internacional de la Rioja, Universidad de Burgos, Universidad Complutense de Madrid, ESIC [Business & Marketing School], and Universidad de Castilla-La Mancha). In these chapters, the topic of entrepreneurship education is analysed from a variety of different perspectives. Consequently, the aim of this work is clearly holistic. The chapters and authors are distributed as follows: *Chapter 1*, by Antonio Bernal, provides an extensive conceptual foundation for the meaning and scope of entrepreneurship education, defining the concept of entrepreneurial identity as the basis of educational activity. *Chapter 2*, by Arantxa Azqueta, presents an analysis of the different policies and measures from different international institutions, locating entrepreneurship education in the framework of an international perspective. *Chapter 3*, by Margarita Núñez, describes the future of entrepreneurial competence in a society marked by a digital economy and the role schools and teachers must play in this new educational focus. *Chapter 4*, by Inmaculada Jaén, Joaquín Obando, and Francisco Liñán, examines the impact of local sociocultural context on economic development and on entrepreneurial capacity. This situation leads the authors to reconsider the usefulness of entrepreneurship education as a tool for the development and growth of the youth population. *Chapter 5*, by Carolina Fernández-Salineró, considers the curricular dimension of entrepreneurship education, its role in Spain's educa-

tional system, and the need to implement active and participatory methodologies as a mechanism for social, personal, and economic development. *Chapter 6*, by Antonio Cárdenas and Elisabet Montoro, examines the complex world of teacher training. It considers the need for specific training for teachers in entrepreneurship education, analysing the areas associated with training and the principles that should govern it. *Chapter 7*, by Isabel Rico, Tamara de la Torre, Camino Escolar, Ascensión Palomares, Diego Jiménez, and Alfredo Jiménez-Eguizabal, considers the concept of social entrepreneurship for what it describes as the changemaker concept. It proposes an education that develops a new citizenship, developing a citizen *ethos* among students that can promote transformation, turning the citizen into an agent of social change. *Chapter 8*, by Antonio Bernal and Antonio Cárdenas, evaluates entrepreneurship education taking the opinions of students and teachers, obtained in research carried out in secondary schools as its reference. It also analyses entrepreneurship education programmes in the opinion of the teachers of this subject. Finally, *Chapter 9*, again by Antonio Bernal and Antonio Cárdenas, sets out a series of instruments for evaluating entrepreneurship education in secondary students and analyses the pertinence and relevance of each of them. Ultimately, this work has a clear pedagogical character and a new theoretical focus on education approached from a humanist perspective that can become a key element for researchers and teachers in the field of education who are interested in a new



educational outlook that can combine realism and humanism, two approaches that are sadly all too often in opposition.

**Roberto Sanz Ponce ■**

**Fuentes, J. L. (Ed.) (2020).**

*De la teoría a la práctica en el compromiso cívico [From theory to practice in civic engagement].*

Octaedro. 198 pp.

The idea that universities should be flagship institutions requiring a strong commitment to their social setting is a position about which people there is increasing awareness. Therefore, it is vitally important to reflect on strategies and methodologies for strengthening the role of the university in relation to social factors, depending on the specific context. Service-learning is probably one of the most suitable methodologies for achieving these objectives, and the book *De la teoría a la práctica en el compromiso cívico*, edited by Juan Luis Fuentes, provides an exhaustive analysis of this strategy and its possible applications in the social sphere.

This book is structured around three strands, thus allowing service-learning to be considered from different perspectives in order to understand the methodology as a whole. The first part comprises two introductory chapters that provide a historical overview of its emergence and origin and its main reference points and reflect on its possible implementation, adapting it to current circumstances.

The second part consists of the next three chapters. These consider in depth the theoretical foundations that underpin this strategy and the most important reasons for which it is necessary to implement service-learning in the field of education, in particular higher education. The third part contains the last chapters, which focus on the practical application of service learning, based on experiences that aim to develop innovation and creativity, as well as proposals implemented in institutions to consolidate it in the educational and social sphere.

The first chapter is divided into several sections that set out to illustrate and reflect on Jane Addams, one of the leading figures in social work, civic engagement, feminism, and pacifism. It comprises: a brief introduction; a basic literature review covering essential areas for understanding her life and thought, the historical context of her time in the USA, the influences created by Hull House (the first settlement house she created to help the most disadvantaged members of society); and a final part reflecting on her engagement and efforts in relation to social work and its possible applications and modifications in the current and future context.

The second chapter covers the development of Marian congregations up to the emergence of service-learning in Jesuit universities. It starts by providing a chronological description that covers everything from philanthropic education in these organisations to their social and educational influences in the second half

of the 20th century, and it offers an explanation of the origin of service-learning. Finally, this technique is illustrated with the example of the Universidad de Deusto, one of the first to introduce this technique in Spain.

The third chapter centres on citizenship and character and their relationship to service-learning. On the one hand, it introduces a series of key points and reflections that are necessary for becoming a good citizen, and it follows these with an assessment of the influences service-learning could potentially have on the achievement of this social and educational goal. The authors also analyse a series of values or virtues that are inherent to the development of this methodology and can provide guidance for educators who are interested in discovering the ultimate meaning of this type of project.

The fourth chapter contains a series of interrelated theoretical, pragmatic and teleological reflections, aimed at analysing the role the university must fulfil to meet social demands. Consequently, it focusses on the importance of implementing this methodology in higher education to enable the development of critical thinking on the basis of eminently pragmatic and pedagogical principles in students.

The fifth chapter continues along the same lines as the previous one, considering the theoretical aspects of service-learning in greater depth. On the one hand, it explains the concept underlining its connection with critical thinking. On the other, it analyses the specific keys

and contextual determinants that motivate the implementation of this strategy at university. Finally, it considers possible emerging issues in teaching, both theoretical and practical, that service-learning involves, albeit leaving the door open to questioning and dialogue between them in order for the results to be better consolidated.

Next, chapter six analyses the implementation of service-learning with regards to the framework provided by the European Higher Education Area from a pragmatic perspective. The first part is a study of concepts, giving important data about their interconnections and displaying a sharp focus based on educational competences to comply with what has been established. The second part provides a critical explanation of the ECTS, the instructional time required, its competences, and the possible pragmatic implementations of service-learning.

Chapter seven focusses on the training in service-learning students require. Firstly, the authors provide clarifications, experiences, and examples of the application of this methodology at various Spanish universities, while at the same time recognising that it is still far from widespread. Secondly, they set out the results of an in-depth analysis of the last two levels of obligatory secondary education, the Baccalaureate (which emphasises the teaching of philosophy and ethics), and the first year of university with the aim of establishing the students' knowledge of service-learning. It also includes an analysis of the aspects of Spain's Organic

Education Act (LOE) and Organic Education Improvement Act (LOMCE) that relate to this methodology. Proposals for achieving a better education at university are also included.

Towards the end of the book, chapter eight, complementing the previous one, reflects on the importance of service-learning in teacher training. To do this, it described a project implemented by the Universidad de Castilla-La Mancha in collaboration with other educational centres in which this methodology was implemented with the aim of fulfilling clear objectives and adapting to the specific social needs of the contexts of each centre. Although the evaluation carried out had some difficulties owing to bureaucratic limitations, on the whole this experience clearly points to the positive social impact of implementing this type of project.

Chapter nine is more specific as it focuses on service-learning in Madrid's council, a rationale for implementing it, the implications and essential objectives for coordination by the institution, the principal projects and activities carried out in this field, and the agreement approved with the public universities of Madrid and the corresponding specific subsidies for its implementation.

There is no doubt that this book is almost essential reading for any teacher or educator (or indeed any other citizen) who is looking for innovative ideas in the field of education and greater social engagement. It directly and precisely analyses, explains, contextualises, and gives

examples of service-learning relating to its influences on universities and society as a whole, as well as the urgency of implementing it, especially in higher education to ensure that this sector is committed with the needs of its surroundings and so plays a key role. Thanks to its clear organisation, it achieves full cohesion and coherence and invites the reader to reflect profoundly and consistently on both the theoretical and practical spheres.

**Paula Álvarez Urda ■**

**Garrido Gallardo, M. A. (Ed.) (2021).**

*Una hoja de ruta. La pretensión cristiana en la época posmoderna [A Road Map. The Christian aspiration in the postmodern era].* Rialp. 164 pp.

Volume comprising eight collaborations published in different editions of *Nueva Revista de Política, Arte y Cultura* brought together here by the editor of the journal and of this publication to form an essay on the question of how in Europe (and outside of Europe) we have gone from the Christian and Western civilisation to a postmodern culture, and how the traditional culture revindicates its grounds for being the dictatorship of relativism in the new context.

The editor, Miguel Ángel Garrido Gallardo, professor of research in the Discourse Analysis Group of the Spanish National Research Council (CSIC), starts the book with a chapter called *What is happening?* (pp. 13-26), in which

he analyses the occurrence of three successive dominant accounts in Western culture over the last century: the Christian account, the Marxist account and the postmodern account.

He suggests that we have fallen into absolute relativism: “we live in a fair ground, in a bumper-car enclosure where everyone can drive as they wish, provided they don’t hit the person next to them”. He also, however, establishes a paradox:

in a society of absolute relativism, there should be a place for those who accept that truth exists, those who search for the truth (another fixation); however, in the post-modern society, the account with foundations is the only one that is not accepted and that is due to the thought that such persons who believe in the truth are potentially violent, given that those who are convinced of the truth would tend to impose it, even by force (...). A degree of ancient inquisition arises. In ancient times, daring to utter discrepancies with the law of God, saw one burned at the stake. Nowadays, daring to show conformity, leads, at least, to civil death. (p. 23)

And therein lies the difficulty.

Rob Riemen, the Dutch thinker and founder of the Nexus Institute, refers in his contribution (pp. 27-38) to a discussion on the limits of science that he observed at a symposium held in Hannover. In a literary and very intriguing style, he sides with one of the participants in the perception that Wittgenstein, who was a philosopher, engineer and architect, provides at the end of his *Tractatus Logico-Philosophicus*: “We feel that even

if all possible scientific questions be answered, the problems of life have still not been touched at all. Please, think a little about what Wittgenstein wants us to understand” (p. 32).

With the title, *Truth, Beauty and Good in Roger Scruton* (pp. 39-54), the author, Enrique García Máiquez, offers a vigorous biographical sketch of the great conqueror of postmodern culture, of today’s political correctness. In García Máiquez’s words:

This recap is a poem of epic tones that reminds us that we cannot conclude the biographical sketch of Roger Scruton without mentioning that his figure has taken on quixotic dimensions. He placed wind turbines in the scope of nihilism and has demonstrated that they were not phantasmagorias, but rather powerful systems of thought, with collusion in subjective commodities and shared laziness, that could casually grind down the Western values. Scruton has refused nihilism and rebelled against reductionism, turning the postulates of postmodernism upside down.

The chapter brings together the synthesis of Scruton’s thinking, a complete amendment, from a metaphysical perspective, that will attract everyone’s interest.

The next chapter (pp. 55-66) has the ironic title, *The monkey descends from man*, and it is a review by Garrido Gallardo of Tom Wolfe’s posthumous book, *The Kingdom of Speech* (2016). Speech is where the boundary lies between human beings and animals. While the ideology of Darwin’s *Origin of the Species* is well known, Tom Wolfe harshly criticises

Chomsky for surrendering to the political correctness that allows for such ideological understanding. There's no doubt that Noam Chomsky is the linguist par excellence of the second half of the twentieth century, discoverer of an approach that has invigorated—one step further—the linguistic research of the last seventy years. But, what of language itself? In the opinion of the author of the article, the documented diatribe of Wolfe against scientism entails a clear lesson: after so much bickering about whether man descended from the monkey, is it going to turn out that the monkey descends from man and has to develop abilities that man, due to his intelligence, didn't have the need for?

The piece by the philosopher Juan Arana, *Posthumanism and transhumanism* (pp. 66-94) examines the transformations of the classical metaphysical questions of human beings (where am I from?, where am I going?, who am I?) that have arisen on the back of the relativistic embrace of new technologies: transhumanism (where are we going?) and posthumanism (what will we be?). Radical transhumanism affirms that there are no transformation limits other than those imposed by technoscience, while posthumanism envisages, consequently, as an end, a category of beings that are no longer human, but rather their legitimate heirs. Transhumanism and posthumanism entail attempts to reduce the metaphysical to physical, and annul the work of philosophy and religion.

With good reason, recalls Arana, Roger Penrose has thwarted, among many others cited, the claims of all non-biological humanisms. These need, as a first step, to reduce the human mind to a logical complex algorithm. The human mind simply doesn't work like that. It is not an IT program that can be activated in the most wide-ranging of formats. The union between the body and soul is much more intimate than what Plato, Descartes and cyber-transhumanists claim. As such, it regards the psychological pole of man, and does not boil down to a mere physiological or biochemical functionality.

The fantasy, says Arana, is gradually turning into a nightmare, “the promised paradise takes on a hellish appearance and, finally, we can only take comfort in that, like a bad dream, it will at some point pop like a soap bubble” (p. 93).

The chapter signed by the Professor of Philosophy of Law, Andrés Ollero, *Faith and reason* (pp. 95-104), extensively reflects the thinking of Joseph Ratzinger (Pope Benedict XVI). In accordance with the academic structure of this text, perhaps the most effective method, for the purpose of this review, is to encourage you to read it carefully and to offer a snippet of the final page:

[Pope Benedict XVI evoked in Regensburg that] “the absence in the acceptance of a natural law, rationally accessible, would inevitably delay the possibility of dialogue with modernity. Only that rationally shared natural law would be able to open the way for ‘dialogue of cultures’, inviting pos-



sible partners to access ‘this great *logos*, to this breadth of reason’. Not far from this capacity of dialogue are, in the opinion of Habermas, the secularists who forget that the liberal State: “cannot discourage believers and religious communities so that they abstain from expressing themselves as such and in a political manner, as it cannot be known, conversely, whether or not the secular society is disconnecting and taking away important reserves for the creation of sense.” Indeed, it was suggested, in parallel, that: “the deeply religious cultures of the world believe that that very exclusion of the divine from the universality of reason is an attack on their most profound convictions; a reasoning that is deaf to the divine, and that relegates religion to the category of subcultures is incapable of entering into the dialogue of cultures”. Just as grave as the lack of faith of those who seek to monopolise reasoning, it may result in a shortness of fondness for reflection and rational discussion of many believers. Therefore, having the guidance of a pope who acted as Defender of *rationis*, is a true gift. (p. 104)

*Today’s woman* (pp. 105-117) by the lecturer at Universidad Carlos III María Calvo Charro addresses the issue of feminism. Let’s remember that feminism has diverse meanings: (1) universal feminism that defends the essential equality of people and fights against the historic constraints that discriminate against women; (2) feminism that proclaims the identity of both sexes, beyond the consideration of data that are accepted on the existence of an innate sexual dysmorphism; (3), among others, feminism embedded in gender ideology (not explicitly covered in this book) which considers gender as a condition or an option and inevitably

clashes with those who postulate the previous meaning.

Here, the author defends the stance that many women want to be themselves, contributing their values and qualities, and that they are willing to fight against social roles that impose upon them jobs according to masculine standards that entail renouncing maternity and disconnecting from family. It is a position that conflicts not only with the third, but also the second meaning provided. In other words, more politically incorrect, impossible.

The excellent analysis of the postmodern discourse the book provides us with is completed by the text called *It’s worth living* (pp. 117-160), which contains an extensive interview with the recently deceased Cervantes award-winner, José Jiménez Lozano (1930-2020), carried out by Guadalupe Arbona Abascal and Juan José Gómez Cadenas, and a short story by the author, also published in *Nueva Revista*. In a wonderful conversational tone, he concludes through a key testimonial, beyond any explicitly intentionality, the big question that the volume addresses on political correctness and postmodern culture in general.

After its reading, we remember that the editor suggests at the beginning of the book that it infers a dual outcome: the value of affability and the primacy of the testimony at the service of the humanist tradition. As with the existence of the prejudice that those who believe truth will be imposed (if possible) by force are violent people, giving an opportunity (or even pretext) to think

that that is the case must be avoided. As every model is coherent, attempts to understand them must not focus on the weakness of this or other details of one model or another, but rather the message sought to be conveyed. In short, affability, the lesser result of goodwill (unconditional love), acquires rare importance, and the primacy of praxis (“actions speak louder than words”) is the apologetic argument par excellence, and nothing comes close to it.

In the context of the educational journal in which these works are published, *A Road Map* teaches us, in conclusion, that educating values requires, today more than ever, special focus on affability and coherence.

Luis Alburquerque ■



