
Book reviews

Millán-Puelles, A. (2018).

Artículos y otros escritos breves. Obras Completas, Tomo XII [Articles and other short pieces. Complete Works, Vol. XII].

Madrid: Asociación de Filosofía y Ciencia Contemporánea-Ediciones Rialp. 958 pp.

The love of truth is not quiet; a longing for the truth must include a desire to tell the truth. The over 6,000 pages Antonio Millán-Puelles left us, and the tireless lifelong search for knowledge witnessed by the friends, colleagues, and followers of the philosopher from Cádiz, are proof of this.

The selection of articles and short writings compiled in the twelfth volume of his *Obras completas* and published by the Asociación de Filosofía y Ciencia Contemporánea (Association of Contemporary Science and Philosophy) in conjunction with Editorial Rialp, reflect especially clearly his broad and flexible intellectual horizon, nimbly moving from one topic to another without any break in continuity, and eschewing from any type

of short-sighted specialism. His analytic thinking and the finesse of his observations —probably inherited from the scholastic school he knew so well— reveal the solidity of a body of knowledge in which all disciplines connect, albeit not systematically in this book, which brings together numerous short writings, but they do connect naturally into a coherent whole that helps with thinking from the common denominator of an in-depth and transcendent consideration of human identity.

The author's spirit of communication and dialogue is clear and is the antithesis of an isolated creative solitude (cf. p. 233) as Millán-Puelles speaks to everyone and about everything that affects humankind. Firstly, because he considers matters with humankind as their central figures and from which he believes one must think, its reasoning, and its freedom, open to the infinite: the university, liberal knowledge, human education, the political and social phenomena of the period in which he lived, such as the university protest movement, liberal socialism, historicism, existentialism, the ideas of

scholars and colleagues who inspired him and accompanied him on his intellectual journey... Secondly, because he has the aim of «complementing the perspectives and interchanging and correcting appearances» (p. 234). The result is a skilful and truly original synthesising way of seeing things.

The texts included here include writings prepared throughout his academic life, from short, two-page pieces to longer articles, presentations, and speeches given at academic events, and prologues for books. What may stand out as their main virtue is that their approaches are not limited to the generalisations and static forms of logical abstractions, but that the author's anthropological, educational, gnoseological, social, and economic concerns extend into analysis of more everyday phenomena and of the concrete dilemmas of practice, thus demonstrating their relevance.

For Millán-Puelles, this is the contribution the intellectual must make to practical life: the leadership role he himself embodies in his work as a scholar does not entail actively directing the life of society —as Plato attempted when identifying the philosopher with the politician— but is aimed «at showing, or in his case showing and defending with arguments, the target at which all of civil life should aim» (p. 158). The constant teleological —and theological— dimension of his ideas in this book bear witness to this.

The essentially communicative —and so rhetorical— work of someone who is dedicated to the theoretical life makes it possible for «good not just to be limited

to shining in the timeless sky of theory», but rather for «its rays to light and direct the dynamism of practical life» (p. 156). The love and care for others that prioritises the common good ahead of individual good as the essence of educational work is apparent in the invitation to be part of this shared thought. This is where the dignity and value of a life in education lies, in contrast with a life that keeps what has been contemplated to itself. In these pages, the author does not stop reflecting on the nature of teaching —the «mixed' activity» (p. 158) he practised throughout his life— and he also reflects on other subjects. From the many lessons in this area extracted from this volume, we linger on two that apply especially well to the current state of the discipline of pedagogy and cast a negative light on it: the need for caution faced with *activism* and *presentism* as typical malaises of our era.

For its part, activism (cf. p. 485) is the symptom of a purely existent being, one that is fully or substantially outward looking and lives life interested in action «as excess concern with the future and a lack of the leisure that expresses an inner substance» (p. 74). This action, as pure affirmation of the self, which does not derive from the operation of the willing intelligence, becomes «mere mechanical or animal repetition of what humankind has already been doing» (p. 485). In other words, it comes from a mere technical instruction, «on behalf of productive interests» (p. 486), interests, however, that appear bearing the seal of efficiency.

Faced with this activist inertia, the teacher shows the end value of the quietude of leisure as a contemplative atti-

tude sufficient to itself, in which the attentive ear can open to permanent truths. This move from work towards a full leisure enables «humankind not to drop beneath its human status» (p. 160); in other words, it signifies a certain type of «superhumanism», which does not here allude to any overcoming of man in the Nietzschean or transhumanist mode —this continues to be just a person— but aiming «only... to develop the higher possibilities our spirit permits us» (p. 161). This is the teleological dimension for which Millán-Puelles calls for greater care and attention in educational activity in the face of the growth of media and technology (cf. p. 642) given that it is important to take into account that «the order of urgency is not that of importance» (p. 161).

Millán-Puelles's pedagogical sensibility allows him to take note of the need for true participation by everyone in the values of the theoretical life, for which an educational justice is necessary that avoids the cynicism of accusing «people dispossessed of even the lowest possessions not only of not having the higher ones, but of not even aspiring to them», when this lack of ideals «derives, in truth, from the lack of material goods» (p. 162). This universal participation in knowledge is required by the objective demands of the human inclination towards knowledge, to the extent that this is the only thing which, precisely because it is not a thing, grows when it is shared.

Furthermore, and even though it is closely related to this activism, the lessons drawn from this compilation of texts underline the need to overcome the temptations of excess *presentism*, as this is a

«conceited arrogance of time... servile allegiance to an ephemeral time, however much it is ours» (p. 69). This is a form of historicism, of being fascinated by the novelty the present imposes, that gives rise to the deviant form of love for the true that is curiosity as a desire for new experiences. The fashionable confused adherence to the present means we see the trees and are dazzled by their conspicuous presence (cf. p. 481), but we cannot see the woods, and so it is hard for us to know where we are heading. Bering up to date, yes, but this is not the same as presentism: the latter forgets the essence of human nature, «the common denominator of all that is human» (p. 358), in other words, that humankind has «something divine, intelligence» (p. 69) and it also forgets the primary aim of the pedagogical task: to teach to consider specifically this «eternal truth of things... a truth that does not die» (p. 69) that shows that truth cannot be equated with error, that not everything is the same nor is it made of the same ontological fabric.

In the articles collected in this volume, Millán-Puelles helps recall that the educational task must repeatedly ask itself who it addresses. It is necessary to know the human soul very well to be a good teacher, because what we must do as educators depends precisely on the fact that «beneath what it is right to change, there are other things where one's duty is to remain firm and not make concessions» (p. 359).

Zaida Espinosa Zárate ■

Touriñán López, J. M. (2016).

Pedagogía General. Principios de educación y principios de intervención pedagógica
[General Pedagogy. Principles of education and principles of pedagogical intervention].
La Coruña: Bello y Martínez. 1012 pp.

In the era of 140 characters, setting out to write a work like the one discussed here is a statement of principles. Knowledge is not *fluid*, and so writing this type of book is relevant and necessary for knowledge of education. One detail: the work is over 1000 pages long, 49 of which are the reference list containing classic and contemporary works supporting the arguments raised in each chapter. It is without question a reference point for anyone studying or working in the field of education.

The book comprises eleven chapters, which can be read individually. However, the order the author proposes provides a coherent and well-ordered discourse. Thanks to this «route map» planned by professor Touriñán, the reader can access the different elements that comprise knowledge of education, setting out its *raison d'être*, with a clear didactic dimension.

Each chapter is preceded by a brief introduction with the dual roles of linking it to the previous chapter and setting out what is to come. The first chapter focusses on defining education. The work then moves on to the development of the educational intervention: knowledge of education, pedagogical function, the educational profession, educational relationships, agents of education, and educational processes, products, and media, with each of

the following eight chapters being dedicated to one of these topics. Finally, the work covers the complex topic of pedagogy as an autonomous scientific discipline and general pedagogy as an academic discipline that considers the theory, technology, and practice of pedagogical interventions. The internal structure of the chapters (introduction, development, and conclusion) also has an important didactic function that facilitates their reading, even, as mentioned above, independently.

As it is not possible in this review to comment on everything in this work, we feel it is best to focus on a few chapters that, owing to their subject matter, are especially appropriate for critically considering certain pedagogical situations.

One current topic of interest for pedagogical reflection is the use of the *education slogan* (whether as an element for making demands and protesting or in its commercial facet). In the first chapter on the clarification of the conceptual term «education», these topics are covered when considering pedagogical antinomies. There is currently a need to reflect on this type of statement, especially when the education sector is so influenced by the mass media, which simplify educational theories, statements, and problems. Furthermore, in an era so strongly shaped by marketing and facile slogans, professor Touriñán's observations when reviewing the notion of «pedagogical antinomies» (pp. 27 *et seq.*) are very interesting. As the author notes.

Slogans are statements that are isolated but are uttered with certainty and vehemence. They act as symbols that com-

bine in a single expression key ideas and approaches from theories. Slogans appear as a propagandistic symbol of a theory. They contain what can most directly have an impact on people. From this perspective, slogans are not prejudicial, as they fulfil a specific mission: to attract attention and simplify a theory. The risks appear when they are seen as doctrines or the literal arguments of a theory (p. 31).

Furthermore, the development of face-to-face and online educational settings is another important topic, and is covered in depth in chapter nine. In reality, digital technologies are not just «media» but are also real educational settings that must be evaluated and (re)constructed pedagogically, something that involves reflecting on their normativity. To put it another way, we are obliged to think about and identify the features that define and classify an intervention in cyberspace as educational, whether promoted by humans or by technological developments based on artificial intelligence.

In effect, educational processes aim to be ever more innovative and interactive. Educational spaces stretch and times shrink. The space between what happens inside and outside the classroom, between face-to-face and virtual education, the synchronic and the ubiquitous, etc. is becoming ever more blurred. It is undoubtedly important to bear in mind that the media are not neutral and so must be consistent with the proposed educational aims. Technologies always contain a particular philosophy, although, owing to their complexity, most of the population is often unaware of this. Technology has such an impact on the social that pro-

cesses of change are global and environmental, while access to them continues to be individual. Pedagogical reflection on these processes is necessary, above all, when we consider that the new media are also spheres where education unfolds its full density.

It is also worth recommending a *digital reading* of these sections in particular, especially to comprehend the need for ethical-civic training not just as «receptors-agents» of the digital processes involved but also as researchers involved in processes of technological innovation (technoethics). As professor Touriñán observes, insofar as it is a general sphere of education, «electronic education» is also values education, in other words, «virtual experience and digital and media expression are a value, they teach values and make it possible to accomplish one's own values in the concept of education» (p. 787). Pedagogically, we should not lose sight of the axiological density of the virtual sphere, running the risk of also eliminating the humanistic and humanising potential of technologies.

Professor Touriñán concludes the book by stating that we now have enough knowledge of education to decide on the foundations of pedagogical aims and actions individually. All education depends on our common activity, which must specifically be directed at the educational aim (intentionality). With this intention we construct areas of education and integrate their aims within the temporal training focus for the individual and social human condition. In consequence, curriculum architecture is designed to develop, through activities and with the

structural elements of the intervention, the competences, etc. that prepare us to be agents —actors and authors— in our own life projects.

Juan García Gutiérrez ■

Jover G., González V., & Prieto M. (2017)

Una Filosofía de la Educación del siglo XXI

[A 21st century philosophy of education].

Madrid: Síntesis. 273 pp.

It is impossible to write about the theory of education without practising it. This is, undoubtedly, the effort made in this work, the aim of which is none other than to be the impetus for reflection and debate on educational knowledge from a philosophical perspective. The philosophy of education is, inescapably, a form of philosophy, a way of practising education. Anyone who has had the courage to peer into the fjords of education will be aware of their complexity, as education is often described as multifaceted by those who have ventured out to discover it. This is why considering it as a discipline is no simple task; assembling and harmonising a whole network of historical, philosophical, theoretical, and scientific character with educational actions not only requires enjoyment of this process but also wisdom, passion, and a desire to know. The authors of this work maintain a stimulating and inspiring conversation with their readers about the tensions, ambiguities, and dissonances of educational knowledge and, specifically, the discipline of philosophy of education. Instead of trying to be like a collection of recipes, this text is a

challenging invitation to question the educational panorama by linking the past, present, and future. The work as a whole is a door into knowledge of the philosophy of education. It is a work imbued with wisdom, with which anyone who claims to be interested in education —researchers, teachers, educational professionals, and students— should be familiar.

The work is structured in four parts that, in turn, contain twelve chapters. The first part sets out the epistemological foundations of pedagogical knowledge and includes reflection on: a) the need for knowledge that is scientific as well as philosophical, b) the interdependent relationships between educational theory and practice, c) the influence of the pragmatic and linguistic turns, and d) the qualities of pedagogical rationality: this is dialogic, critical, emotional, based on and aimed at educational praxis, and, consequently, is contextual and cultural in nature. This dialogue continues, examining the three ways of understanding teaching as an activity, contextualised in different paradigms: operative (scientific-technological), artistic (practical-hermeneutic), and activist (critical-emancipatory). The role of educating is shaped by values and is directed at an educational aim that «moves between technical command and the free flow of communication» (p. 52) and where the student's benefit is pursued. Educating, therefore, means helping, helping the other improve and, definitively, helping people educate themselves. The ethical principles, duties, and criteria of education as a profession, culminating in the deontological regulations applied to education are considered. These fulfil three

main functions: 1) projecting the self to the outside world, 2) regulating the profession between the ethical and the legal, and 3) cohesion of the inside of the profession, understood as the shared values, principles, and aims that give professionals an ethical identity.

The second part starts with the classic philosophical and pedagogical reflection on the aims and values of education in general and, in particular, on moral education for human development. It includes deliberation on the differences between socialisation and education, considering the act of educating as a more in-depth process, characterised by the aim of improving the other. In particular, moral education includes essential components such as liberty that make it possible to reproduce and (re)create civic culture. In addition, there is a reflexive contemplation of how citizens and their education have historically and theoretically been conceptualised, a combination that comes together in the area between the ethical and the political. The active character of this form of education is accentuated, and its fulcrum is identified as a commitment to human rights. Finally, the formation of rationality through the critical sense and deliberative practice in processes such as deliberation and argumentation is considered.

The third part comprises three magnificent chapters about the challenges in the panorama of the current philosophy of education: emotional education, recognising otherness, and education in a media landscape. Far from being exclusively rational education, emotional education involves understanding them not just as

an end but as a condition, a process that involves regarding humans as *Homo sapiens* and as *Homo demens*. This is followed by reflection on education in recognising otherness, including the ethical relationship between the self and other, and its relationship with reality. Finally, this section considers the need for critical and creative education about the media. Educationally, the relation with the media involves making future citizens active receptors and producers (*procives*) of content and, consequently, of knowledge.

The fourth and final part ends with a journey through education in the history of philosophy, a journey through philosophical and pedagogical postulates that includes Plato, Aristotle, Augustine of Hippo, Saint Thomas Aquinas, Rousseau, Kant, and Marx, and concludes with the challenges postmodern philosophy poses for education. These challenges include: a) the need for education that is open to diversity and difference, that promotes the creative and pays attention to the particular, b) that includes actions adapted to different sociocultural and economic contexts, and c) that is open to more viral, horizontal, and online modes. This chapter is followed by one that captures the essence of how the philosophy of education is shaped as a disciplinary field and of the conditions that all philosophical research into education must support. Finally, there is a space dedicated to coordinated clarifications that inspire the reader to reflect on the teaching of educational philosophy. This work stimulates the conversation about the teaching of the act of thinking and the philosophical perspective, and it concludes with a wide range of

principles, competences, objectives, content, and methodological strategies that guide educational practice.

Laura Camas Garrido ■

Cantón, I., & Tardiff, M. (Eds.) (2018)

Identidad profesional docente

[Teachers' professional identity].

Madrid: Narcea. 232 pp.

This collective work, edited by professors Cantón and Tardiff, is an in-depth examination of a complex construct that can be analysed from various perspectives: the professional identity of teachers. It poses a difficult question: what is a teacher? The answer includes vital issues such as teachers' experiences, expectations, and competences in a society changing at a dizzying pace thanks to technological development.

The chapters can be grouped into two large blocks: the first considers different focuses on the identity of teachers, while the second analyses other aspects such as the particular features of different groups of teachers according to their level, the health of teachers, educational policies, and the situation of French-speaking teachers.

The first chapter, which follows an introduction that presents an overview of the topic and a clear and concise overview of the different contributions in the work, examines the identity of teachers regarded as a group from the sociological viewpoint. Special attention is paid

to social changes, especially in the case of Canada, although the conclusions can be extrapolated to other Western countries. The authors observe obstacles in the role of teachers caused by suffering in their work and professional anxiety associated with exhaustion, depersonalisation, a sense of uselessness, tensions, leaving the profession, and conflicts and tensions at work, among other factors, that currently characterise this profession. This opening text, therefore, features aspects that are common to both major blocks.

The second chapter goes on to underline the difficulty of evaluating the identity of teachers and its quality. To confront this difficulty, other aspects can be considered such as the satisfaction, expectations, and professional competences of the teachers. A business perspective from which the other models of educational quality derive is used to do this. The things that give teachers the most satisfaction are everyday work and personal commitment. In contrast, they are less satisfied with interaction with students, lack of time, and collaboration with colleagues. Furthermore, their identity is shaped by other factors such as context, training, and the administrative element, creating different identities in the face of the homogenising tendency of the administration.

The third chapter, for its part, covers the development of the identity of teachers. This is a complex and labile process in which the teacher builds her personal and professional identity, the image she has of herself, from different personal, professional, and contextual elements. The doubts, effort, and tensions typical

of people's early stages in the profession lead to learning the craft itself and professional competence. The authors present two concepts for research into identity: lived experiences and the best of oneself, sketching from them different images of the school: rational, collegial, political, social, and cultural.

Chapter four focusses on the transition from student to teacher, analysing the relationship between knowledge and professional identity. This reflection illustrates the change from formal knowledge, typical of initial training, to experiential knowledge, the fruit of habit and reflection, and its influence on the professional identity of recently qualified teachers. These types of knowledge, while they do not in themselves explain the identity of teachers, are linked to values and beliefs that have an influence on aspects such as discipline. The authors explain the professional identity of teachers as teachers' self-representation and their representation of the teaching profession in relation to their social and professional milieu, including knowledge, values, and beliefs.

In the fifth chapter, the three types of identity are examined: professional, work, and teaching. The first comprises the teacher's identification as a member of her professional group. Work identity reflects on the professional activity and teachers' experiences as workers. Finally, the identity of teachers combines the types mentioned above, taking up the particular characteristics, knowledges, beliefs, etc. The importance of context and possible tensions or difficulties, among other factors, is emphasised, as is initial and ongoing training, and in the final

part, the life-long existence of changes in the construction of this identity is noted.

Chapter six covers professional identity from social and personal perspectives, underlining its role as a resistance factor when faced with changes perceived as negative. Consequently, it is often ignored as a factor in educational policies, but it is vitally important if they are to be implemented adequately. Teachers apply identity strategies, and so it is interesting to consider Professional Learning Communities (PLCs) as a useful strategy in reworking professional identity to enable teachers to interact with changes in educational policy and evaluate their own competences from a comprehensive perspective.

Chapter seven covers the relationship between teachers' identity and knowledge management. The contrast between considering public education centres as collaborative professional working communities or as mere formal structures for completing a preestablished task is considered here. The first option is clearly identified as much more rewarding for educators. Consequently, the existence of formative learning communities optimises the personal potential of the members of the educational organisation. This contribution shows the results of encouraging members of an organisation to identify with the institutional project, share in its work strategy, and become involved with its execution, evaluation, and improvement. The trinity of innovation, organisational learning, and knowledge management —aspects that are intrinsically linked— undoubtedly has a strong influence on educational communities,

their knowledge management, and the shaping of teacher identity.

The second block starts with chapter eight, the central figure of which is university teachers: a difficult question given the situation of universities and current changes. This results in organisational and academic differences, different teacher profiles, a heterogeneous student body, etc. All of this is in the midst of dichotomies that are hard to reconcile, such as teaching/research, functionaries/contracted staff, cooperation/competition, creativity/institutional management, etc. Basic personal factors such as wellbeing, commitment, and personal initiative are pushed into the background when confronting professional survival. Faced with this unstable and complex situation, two bodies responsible for professional improvement are identified: the administration, which must facilitate aspects such as training, and teachers themselves, who must contribute willingness and capacity.

Chapter nine considers the identity of primary school teachers from their initial training to the end of their career. This group follows a path in its life and career in which personal and social aspects are added and subtracted in the construction of professional identity. Consequently, the text considers initial training, in which teaching practice plays a vital role in the first contact with reality as a teacher, passing through the stress recently qualified teachers face and the help they receive from mentors, their subsequent confrontation with experience and ongoing training, their geographical dispersion, and finally their views of their entry into the profession; all of these stages are

considered and briefly described, inviting all educational agents to confront the different challenges primary school teachers face.

The tenth contribution examines the destruction of the professional identity of secondary school teachers. To do so, it takes as its starting point a controversial television report from 2016 and a study of university students about university teachers by France's ministry of education. In the programme, a journalist was hired as a maths teacher without any previous training and ended up resigning from her post. The management of the centre needed someone «in front of the students». The devaluation of the role of teachers, the difficulty of finding suitably trained teachers in some subjects, and the difficulties of substitute teachers are some of the issues analysed. Regarding students' perception of the profession, it is noted that while it is an attractive profession, it has limited prestige and requires a sense of vocation. The final section of this chapter reflects on the importance and current fragility of the pillars of the French school system (knowledge, student projects, and commitment from teachers), as well as the importance of education in our civilisation.

The penultimate chapter focusses on the occupational health of non-university teachers. Problems with the voice, muscular-skeletal problems, and stress-related mental health problems are the most common ones among teachers, and are associated with various factors. The author notes the legislative framework and lines of action for prevention. Ergonomics, the conditions of the post, healthy

habits, prevention, and support with common health problems stand out among the proposed measures, as do measures relating to the voice and stress, and periodical recognition and palliative treatments.

Finally, the last chapter analyses training plans for teachers at the Haute École Pédagogique in Valais, Switzerland, from the 19th century to the 20th, from a socio-political perspective. The core of the chapter is the construction of professional identity through syllabuses. The content of the syllabuses is examined in three categories, along with their development: training for the social role, professional training of teachers, and gener-

al training. Therefore, the author reflects on how educational plans are affected by the socio-political situation of a given moment. Consequently, teachers' identity is already influenced in its initial stage by educational policy.

In conclusion, this is an enlightening and up-to-date review of the state of the question from a variety of perspectives, featuring international contributions, and it is of great value to educational analysts and trainers of future teachers, given that its reflections should help guide actions relating to the identity of teachers.

Mario Grande de Prado ■

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