A Study of Educational Programmes that Promote Attitude Change and Values Education in Spain

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Abstract

Values education is crucial to promoting the holistic development of students. Many studies over the years have addressed the effects of values education on the holistic development of children, but today there are differing views on how to teach values in school. The objective of this study is to find out more about the programmes that have been used to teach values to children and how they have been developed and applied in schools, and to assess the extent of teachers' knowledge about these programmes. To this end, a bibliometric review was conducted on 161 programmes from 1986 to 2015, complemented by 20 interviews with teachers from different schools. This enabled us to gauge the relevance that has been given to values education over the years, and to assess the need to consider alternative educational models that will enable children to receive a holistic education.

Keywords: Attitude change, ethical values, transformative learning, values education

1. Introduction

The populations of advanced industrial societies have had to get used to rapid and permanent change, and to the technological, economic and sociopolitical changes that have transformed the culture of societies and their values. It is essential that "(...) 'political education' – the cultivation of the virtues, knowledge, and skills necessary for political participation – has moral primacy over other purposes of public education in a democratic society" (Gutmann, 2001, p.14).

Values are one of the issues that most concern families and educators today, especially in relation to the lack thereof (Carrillo, 2007). Aspects as necessary as solidarity, justice, respect, dialogue and freedom are values that underpin the proper and successful development of society. But what are values? Anything good or bad is a value (Pepper, 1958); the ambiguity and generality of the word may not actually be hiding anything other than its complexity. However, values are guides and determinants of social attitudes and ideologies on one hand and social behaviour on the other (Rokeach, 1973). Whatever the case may be, what seems clear is that a value is no more and no less than the expression of the needs and tendencies of people (Ibañez, 1993).

Values have been studied by many researchers throughout history. They are still today the subject of numerous essays and studies, because of both the complexity of the issues and their continuing relevance. The preventive nature of education and its value as a tool for social change and transformation has led many authors to consider its role to be crucial in improving coexistence and in the creation of a relational model based on respect and acceptance of others (Bajaj (2008), Bajaj & Chiu (2009), Brenes-Castro (2004), Fermán, Guzmán, Torres, Ahumada & Díaz (2014), Grasa (2000), Harris & Morrison (2003), Johnson & Johnson (2006), Moreno (2015), Muñoz (2014), Rodríguez (2015), Tuvilla (2004), UNESCO (1995). Schools must properly organise the necessary resources, materials and methodology for values education to be a cornerstone of teaching.

Nevertheless, even today it is difficult to reach consensus on a values education model that is used and accepted by all schools. It may perhaps be of interest to reflect on one of the concepts that is difficult to clarify in relation to this issue. It is difficult to distinguish between values and other related aspects, such as beliefs, attitudes or rules of conduct. In fact, we could say that they are totally different but related concepts, connected by a strong link. We cannot speak of values without reference to our beliefs and our conduct, without considering our attitude to problem solving or the affection that we show in our relationships. This area of personal development and learning gives rise to attitudes that are mediated and influenced by personal experience, by our environment and by society and family culture. Our attitude towards others may manifest greater or lesser solidarity depending on the commitment that the social experience of the subject generates (Pérez-Jorge & Rodríguez, 2011). Therefore "holistic education should be a basic priority, to ensure that students acquire learning and diverse capacities, other than mere instruction, through experience" (Carreras et al., 2006, p.13). Although this idea may be surprising and although there is reticence to it, it has been and continues to be present in the practices and habits of many teachers. There are a great number of teachers that know how to motivate and to make of their educational practice an experience that is attractive, innovative and experiential. However, these experiences are shared too little and rarely make it beyond the boundaries of the classroom or the school (Pérez-Jorge & Rodríguez, 2012; Pérez-Jorge, Alegre, Rodríguez-Jiménez, Márquez-Domínguez, & De la Rosa-Hormiga, 2016).

Seeing educational practice as nothing more than the mere transmission of knowledge through historical events, mathematical or philosophical theories or simple facts is to conform to a situation of limited, incomplete and decontextualised learning. It makes learning a routine, boring experience (Romero, 2014). Education must keep pace with the times, with the facts and events of a world that is increasingly dehumanised and indifferent to what happens around it. Values education is a fundamental part of the social and personal development of the individuals that make up the society in which we live. In the world of today, where violence and a lack of solidarity and ethical behaviour have become commonplace, it is becoming ever more necessary to create spaces for dialogue, thought and reflection in which these values may be developed. It is for this reason that this study was designed: to examine the programmes that are being or have been carried out in the area of education to promote values in students. Gaining better knowledge of values education programmes, and the ways that they are developed and applied in schools, is a crucial step in implementing an appropriate and holistic educational approach.

Schools need to be promoted as learning communities that are capable of involving the educational community in the development of educational projects (Ponce, 2015), with the goal of strengthening pedagogical assumptions that we consider fundamental. Knowing, responding to and engaging with the values of solidarity, tolerance, respect for difference and ideological and cultural diversity are, among others, the key to the effectiveness of these programmes (Romero, 2014; Rodríguez, 2015). They are pedagogical projects that promote solidarity values in children and young persons, that develop their critical thinking and enable them to acquire skills that will equip them to understand the world and engage with the changes that this entails, to endow them with the knowledge and attitudes that will allow them to promote these values and bring about changes in their own lives and in their community, both locally and globally.

The legal provisions that underpin attitude change and values education have given schools the freedom to create the necessary tools to draw up the guidelines for a values education action plan in their Educational Projects (Suárez & Lorena, 2015). Various units and projects have been designed for schools' annual general programmes (*Programación General Anual*, PGA) aimed at promoting attitude change and values education. These projects, programmes or didactic units have been developed and applied at different levels in very different ways, and not always with the best results.

The idea behind this study came from the need to analyse the content and actual intentions of the different values education programmes, and the opinions of the teachers.

2. Objetives

An effective implementation of values education is essential to achieve the holistic development of students. This aspect of students' education has attracted the interest of many learning programmes that have been designed and developed to achieve this purpose.

The aim of this study is to shed light on the programmes that have been used and are being used in values education, and to find out how they are implemented and applied in schools. To this end, we shall try to provide answers to the following questions:

- What Values Education programmes are being developed and used to promote values education in schools?

- How are these programmes used and applied in schools?
- What educational dimensions are developed by Values Education programmes?
- Could values be taught differently from how they are taught in schools today?

Based on – and complementing – the above questions, another objective of this study was to determine the extent of teachers' knowledge about values education programmes and their predisposition to use and develop these programmes in educational contexts.

3. Design and Methodology

The study that was conducted was eminently qualitative; it was based on the analysis of 161 programmes published between 1986 and 2015 dealing with values education in the area of education. For the analysis of the documents, descriptive or analytical and comparative or synthetic phases were used (Bereday, 1968; Hilker, 1964). These phases enabled us to study and analyse the characteristics of each of the programmes, compare it to the others and draw conclusions (García-Garrido, 1996; Ferrer, 2002).

3.1. Sample and Procedure

The study was conducted by reviewing all educational programmes designed for values education that had been implemented in Spanish schools between 1986 and 2015.

A study conducted in 2010 on a total of 102 programmes (Pérez-Jorge, 2010) was used as reference. The programmes included in this study were reviewed and updated up to September 2015, giving us a total of 161 values education programmes. These programmes were designed to be cross-cutting, allowing for intervention from all the different areas of the curriculum (Pérez-Jorge, 2010). Each programme was analysed by four experts in the field of qualitative assessment and with experience in content analysis, who studied the programmes based on the following indicators:

- Identification: author, city and year.
- Content:
  o Values and attitudes that were promoted
  o Whether they related to problems of social reality
  o Their adaptation to the curriculum
  o Whether they fostered the holistic development of the student
  o Whether they encouraged the participation of the educational community

Twenty complementary interviews with teachers from different schools in the Canary Islands (N=20) were also conducted. The teachers, who participated voluntarily in the interview, stated that they had worked with values education, had a mean age of 46.5 years and taught in primary (N=10) and secondary schools (N=10).

3.2 Information-gathering Tools and Techniques

To analyse the values education programmes, a control scale was used to assess the content indicators described above. For these indicators four levels were established, ranging "from a negative, weak and static approach to a positive, dynamic and mobilising conception". These indicators were: "absence of indicator (omitted); level 0 or passive (deterministic view of reality, uncritical acceptance of the facts and stasis); level 1 or informative (purportedly neutral view that presents the facts in a clear and informed way); level 2 or formative (dynamic and interactive view of reality that shows different points of view, favours opinion); and level 3 or transformative (challenges facts, making a critical view of reality and a commitment to change possible)" (Boqué, Pañellas, Alguacil & García, 2014, p.84).

An interview script was prepared, based on an analysis of the formative dimensions that were developed by the different programmes and their nature. The objective was to ascertain the meaning, use and type of application that these programmes introduced into schools. A content narrative analysis of the answers given by the teachers was conducted, and participants were identified by a "Pn" code (where "P" refers to participant and "n" the number of the participant).

4. Results

4.1 Analysis of values education programmes 1986-2015

Once the programmes had been selected, based on the above criteria, they were analysed. It was noted that the programmes had been designed from a disciplinary approach in order to adapt them to different areas of the

curriculum. These ranged from more specific areas – such as knowledge of values of respect for nature, found in curricula for specific areas – to other more general areas of values education such as peace education, consumer education, equality education, road awareness education, health education, moral and civic education and sex education.

Analysis of the programmes led us to distinguish eight main areas. See Table 1.

Table 1. Areas of the programmes to promote attitude change and values education

Area	No. of programmes	Values developed
Knowledge of self and of others	31	Self-concept, mutual understanding, group formation, acceptance, self-esteem
Discrimination	22	Acceptance of others, racism, interculturality, prejudice and solidarity.
Conflict	10	Collaboration, respect and competitiveness.
Interculturality	9	Multiculturalism, tolerance and solidarity
Human values	65	Attitudes, peace, caring for the environment, critical thinking, cooperation and value of difference.
Diversity	8	Discrimination, equal opportunities and coexistence, respect for difference.
Development cooperation	8	Cooperation, conflict, development, human rights and education.
Equality	8	Co-education, equal rights and dialogue.
TOTAL	**161**	

In recent years, schools have been considered a place where not only knowledge is taught and know-how transmitted; they are also a place where one learns to live alongside others, to respect others, to be tolerant and above all to be a good citizen. This is perhaps the reality that has increasingly driven the creation of programmes and projects aimed at shaping attitudes and values as the key to the education of the future. Ortega, Mínguez and Gil (1994) argued that values education, together with the development of positive attitudes towards those values, were indispensable components in the educational undertaking. Attitudes and values become the driver of the educational process, giving coherence, and acting as a catalyst, to the component elements of that process. The development of programmes and projects of this kind in schools has favoured critical and humanising interpersonal dialogue and has progressively fostered attitudes of collaboration, making respect for people a vital quality in our relationships with others. In spite of this, values education programmes are not commonly implemented: "*I only know of one programme for changing attitudes or for educating in values*" (P3), "*you educate and teach these aspects of education in your everday work life, when you reprimand a student or when you tell them to apologise to a fellow student whom they have disrespected*" (P12). The teachers that participated in this study agreed with values education programmes being implemented, although they saw no way of fitting them in their planning and programming: "*the idea of these programmes is fine but I have no time to apply it to my classes*" (P18); "*I do use some printouts from some of the programmes that I'm familiar with, but not very often, and if I do use them, it's for special days such as the Day of Peace*" (P10).

Based on the identified areas, for each programme the following were specified: author, city, publisher and year. To complement this information, the opinions of the teachers about the programmes were also compiled.

4.1.1 Knowledge of self and of others

These programmes underscore the importance of knowing one's own feelings and the feelings of others. Their starting point is the fostering of personal values to improve self-concept, self-esteem or self-acceptance. These programmes consider these aspects to be key elements in the holistic development of individuals. See Table 2.

Table 2. Programmes on knowledge of self and of others

Title	Author, city and publisher	Year
Al loro (On the ball)	Lobato, C. and Medina, R. Bilbao: Adarra.	1986
Pegada de manos (Hand game)	Lobato, C. and Medina, R. Bilbao: Adarra.	1986
Yo te percibo (I can sense you)	Lobato, C. and Medina, R. Bilbao: Adarra.	1986
Banco de enfrentar problemas (Problem bank)	Pascual, A. V. Madrid: Narcea.	1988
Consecuencias de mis actos (Consequences of my acts)	Pascual, A. V. Madrid: Narcea.	1988
Tu distintivo (Your badge)	Various. Madrid: Asociación Pro Derechos Humanos.	1989

Foco (Focus)	Brunet, J. J. and Negro, J. L. Madrid. San Pío X.	1989
¿Sí o no? (Yes or no?)	Chauvel, D and Michel, V. Madrid: Narcea.	1989
Teléfono (Telephone)	Chauvel, D and Michel, V. Madrid: Narcea.	1989
Árbol familiar (Family tree)	Tiedt, P. and Tiedt, I. Boston: Allyn & Bacon.	1990
Cómo me ven los demás (How others see me)	Tiedt, P. and Tiedt, I. Boston: Allyn & Bacon.	1990
Compartir sentimientos (Sharing feelings)	Machargo, E. Madrid: Escuela Española	1991
Tarjetas incompletas (Incomplete cards)	Machargo, E. Madrid: Escuela Española	1991
Extraterrestres (Extraterrestrials)	Jares, J. Madrid: CCS.	1992
Robots	Jares, J. Madrid: CCS.	1992
Técnica de la salida (Exit strategy)	Fritzen, S. J. Santander: Sal Terrae.	1992
Vamos de vacaciones (Let's go on holiday)	Jares, J. Madrid: CCS.	1992
Autobiografía (Autobiography)	Seminario de Educación para la Paz (Education for Peace Seminar). Madrid: Catarata.	1994
Bazar mágico (Magic Bazaar)	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Escucha activa (Active listening)	Colectivo Armani. Madrid: Popular.	1994
Frases incompletas (Incomplete sentences)	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Mi futura casa (My future home)	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Sherlock Colmes	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Escucha activa (Active listening)	Colectivo Amani. Madrid: Popular.	1994
Gafas maravillosas (Wonder glasses)	Colectivo Amani. Madrid: Popular.	1994
Palabras cruzadas (Crosswords)	Seminario de Educación para la Paz. Valencia: Nau Llibres.	1994
Palabras y gestos asesinos (Deadly words and gestures)	Ortega, P., Mínguez, R. and Gil, R. Valencia: Nau Llibres.	1994
Trip, el gusano viajero (Trip the travelling worm)	Manos Unidas. Madrid	1995
Educar en la calle (Educating in the street)	Manos Unidas. Madrid	2007
Párate a pensar. El valor de la atención (Stop and think. The value of attention)	Aldeas Infantiles. SOS. España	2014
Párate a pensar. El valor de la atención (Stop and think. The value of attention)	Aldeas Infantiles. SOS. España	2014

It is curious that the interviewed teachers did not consider the individual dimension to be relevant in promoting values education. Only 10% of the teachers deemed it relevant, even stating, in one case, that "*the important thing in values education is respect for the rules and respect for others*" (P2), or, in another, that when choosing a programme for the school "*the dimensions that it addresses are not taken into account, rather that it is entertaining and teaches them respect*" (P5).

In relation to the indicators of this study, this group of programmes that were designed to develop knowledge of self and of others gave the following results. See Table 3.

Table 3. Development indicators for programmes on knowledge of self and of others

	LEVELS				
INDICATORS	Absent	Passive	Informative	Formative	Transformative
Based on problems of social reality	0	1	2	16	12
	0%	3.2%	6.5%	51.6%	38.7%
Promote values and attitudes	0	2	8	17	4
	0%	6.5%	25.8%	54.8%	12.9%
Adapted to curriculum	10	14	7	0	0
	32.6%	45.2%	22.6%	0%	0%
Favour the holistic development of the student	1	2	9	17	2
	3.22%	6.5%	29.0%	54.8%	6.5%
Encourage the participation of the educational community	16	4	8	2	1
	51.6%	12.9%	25.8%	6.5%	3.2%

In the case of the programmes designed to develop knowledge of self and of others, it was observed that these programmes taught social realities from different points of view, inviting students to voice their opinions (51.6%), that they encouraged the formative development of values and attitudes (54.8%), made use of preestablished, rigid curricula (45.2%) and provided instruction on the importance of holistic development (54.8%). With regard to encouraging community participation, 51.6% did not include the community dimension, compared with 12.9% who did so in cursory fashion.

4.1.2 Respect for difference and non-discrimination.

One of the most important aspects for teachers is undoubtedly respect for difference and non-discrimination. Many of the programmes analysed addressed this aspect, as can be seen in Table 4. From the point of view of the teachers "*it is not only about teaching students a particular specialty, but about educating citizens of the future so that they can live with other cultures and in other cities*" (P7). Respect for difference is essential for peaceful coexistence, hence "*the school has an obligation to encourage it in the classroom, educating in the diversity of the classroom reality*" (P10).

Table 4. Projects to promote attitude change and values education: Discrimination

Title	Author, city and publisher	Year
Zurdos son diferentes (Lefties are different)	Cratty, B. J. México. Pax	1986
Análisis de comics (Analysing comics)	Tuvilla, J. Madrid: CCS	1993
Candidatos a viaje especial (Candidates for space travel)	Tuvilla, J. Madrid: CCS	1993
Casos de racismo (Cases of racism)	Tuvilla, J. Madrid: CCS	1993
La conejita Marcela (Marcela the bunny rabbit)	Tuvilla, J. Madrid: CCS	1993
Racismo (Racism)	Tuvilla, J. Madrid: CCS	1993
Solidaridad frente a racismo (Solidarity against racism)	Martín Sánchez, J. Madrid.: Centro de Profesores Latina.	1993
Día de la solidaridad (Solidarity Day)	International Cooperation. Madrid	1993
¿Puedo entrar? (Can I come in?)	Colectivo Armani. Madrid: Popular.	1994
Marginar va contra derechos humanos (Marginalising goes against human rights)	Upper school teaching unit. Bilbao: Justicia y paz.	1994
Cintas de prejuicios (Tapes of prejudice)	Seminario de Educación para la Paz. Madrid: Catarata.	1994
¿Puedo entrar? (Can I come in?)	Colectivo Amani. Madrid: Popular	1994
Cine contra el racismo (Cinema against racism)	Rodríguez Rojo, M. Barcelona: Oikos-Tau.	1995
Aprender a convivir (Learning to live together)	Pérez González, M. J. Madrid: Santillana.	1995
Nos conocemos, nos apreciamos (We know and appreciate each other)	Carbonel, I. and Davó, M. C. Madrid: Santillana.	1996
Educar sin barreras (Educate without barriers)	Manos Unidas. Madrid	2007
Un mundo para cada uno (A world for everyone)	Sorbías, S. Madrid: Narcea.	1995
Un mundo para cada uno (A world for everyone)	Sorbías, S. Madrid: Narcea.	1995
Apadrinamiento entre niños (Sponsorship among children)	Ayuda en Acción	2013
Ahora toca (Now it's your turn)	Ayuda en Acción	2013
Los valores: una experiencia de cine (Values: a cinema experience)	BNP. Paribas. Madrid.	2013
Aulas del siglo XXI. Innovación educativa. Grupos cooperativos. Tics, tareas y proyectos. (21st century classrooms. Educational innovation. Cooperative groups. ICTs, tasks and projects.)	FAD Teacher Action Prize. Madrid.	2014

As Arnaiz (2012) contended, it is possible to educate and prevent discrimination in the classroom by discussing discriminatory situations, trying to show students the value of difference and instilling respect for gender, race or religion, etc.

In relation to the indicators of this study, this group of programmes that were designed to teach respect for difference and non-discrimination gave the following results. See Table 5.

Table 5. Development indicators for programmes on respect for difference and non-discrimination

INDICATORS	LEVEL				
	Absent	Passive	Informative	Formative	Transformative
Based on problems of social reality	0	1	3	14	4
	0%	4.5%	13.6%	63.6%	27.3%
Promote values and attitudes	0	2	2	14	4
	0%	9.1%	9.1%	63.6%	18.9%
Adapted to curriculum	7	14	1	0	0
	33.3%	63.6%	4.8%	0%	0%
Favour the holistic development of the student	1	2	2	17	0
	4.5%	9.0%	9.0%	77.2%	0%
Encourage the participation of the educational community	15	3	2	1	1
	68.2%	13.6%	9.1%	4.5%	4.5%

In the case of the programmes designed to address discrimination, it was observed that these programmes were based on social realities in order to make them known and to create a climate of opinion among students (63.6%), that they encouraged the formative development of values and attitudes (63.6%), made use of preestablished, rigid curricula (63.6%), and taught with a view to the holistic development of the students (63.6%). With regard to encouraging community participation, 68.2% did not include the community dimension.

4.1.3 Interculturality

The development of these programmes arose from two basic premises (Romero, 2014): the right of all children to a quality education and the importance of taking into account the cultural diversity that characterises us all. See Table 6.

Table 6. Projects to promote attitude changes and values education: Interculturality

Title	Author, city and publisher	Year
Solidaridad (Solidarity)	Palos, J. et al. Barcelona: Intermón-Octaedro.	1995
Los cuatro viajeros en el Aquarium (The four travellers in the aquarium)	Asha Miró	2003
Hagamos un poco de historia (Let's make some history)	Sodepan. Madrid. Catarata.	2003
Acerquémonos a... (Let's get closer to...)	Sodepan. Madrid. Catarata.	2003
Una cultura más próxima de lo que pensamos (A closer culture than we think)	Sodepan. Madrid. Catarata.	2004
Y ahora, ¿qué? (And now what?)	Sodepan. Madrid. Catarata.	2004
Palabras con sentido (Meaningful words)	Vega, F. Cano, J. P. Madrid.	2004
Educar para la reinserción (Educating for reintegration)	Manos Unidas. Madrid	2007
"La ciudad soñada" Educ-Arte ("The dream city" Educ-Arte)	Fundación Yehudi Menuhin España	2014

From the analysis of these programmes it was observed that they began by defining the concepts of culture (focusing on the field of education) and interculturality, the latter referring to interaction, negotiation and enrichment between different cultures. Moreover, the multiculturalism approach alluded to the existence of diverse cultures (multicultural contexts), but without the communication process focused on identifying that multiculturalism without delving any further and without arousing an interest in sharing and enriching other cultures. One teacher affirmed that "*the important thing was to know other cultures and that is why it is important to travel*" (P3).

In relation to this dimension we consider that:

(…) the role of the school should be to address cultural differences in order to work coherently on equal rights and social participation, because this ensures the success of essential educational objectives, i.e. construction of identity and equal opportunities. To achieve this goal it is important to become aware that education, if not intercultural, is not an education. It is necessary to adopt a position in which interculturality is a model and in

which difference is the norm, promoting exchanges between groups so that, in this way, it becomes possible to create spaces where interconnections are established (Repetto & Carvalho, 2015, p. 60).

The indicators of this study for the group of programmes that were designed to tackle interculturality gave the following results. See Table 7.

Table 7. Development indicators for programmes on interculturality

INDICATORS	LEVELS				
	Absent	Passive	Informative	Formative	Transformative
Based on problems of social reality	0	0	3	6	0
	0%	0%	33.3%	66.7%	0%
Promote values and attitudes	0	0	1	7	1
	0%	0%	11.1%	77.8%	11.1%
Adapted to curriculum	2	4	2	1	0
	22.2%	44.4%	22.2%	11.1%	0%
Favour the holistic development of the student	1	2	1	5	0
	11.1%	22.2%	11.1%	55.5%	0%
Encourage the participation of the educational community	6	2	1	0	0
	66.7%	22.2%	11.1%	0%	0%

In the case of the programmes designed to address this area, it was observed that these programmes were based on social realities with the aim of generating opinions and points of view that were different from those realities (66.7%), that they encouraged the formative development of values and attitudes (77.8%), that they did not include content that was sufficiently adapted to school curricula (22.2%) or simply made use of preestablished, rigid curricula (44.4%), and that they taught with a view to the holistic development of the students (55.5%). With regard to encouraging community participation, 66.7% did not encourage the community dimension.

4.1.4 Conflict

Coexistence is one of the most important aspects of human relationships. Disagreements, disputes and situations can arise as a natural manifestation of these relationships, potentially leading to interpersonal conflict. For this reason, we believe that coexistence and conflict occupy the same stage. But we cannot ignore that we live in a society where conflicts are sometimes resolved violently and, although violent situations appear in isolation, we cannot deny that they exist. The role of prevention as a tool for improving coexistence is essential for achieving a suitable climate for relationships. See Table 8.

Table 8. Projects to promote attitude change and values education: Conflict

Title	Author, city and publisher	Year
Aguantar el muro (Enduring the wall)	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Consejo escolar (School council)	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Fumadores (Smokers)	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Paz (Peace)	Tuvilla, J. Madrid: CCS	1993
Pelea en la escuela (Conflict at school)	Hicks, D. Madrid: MEC- Morata.	1993
Tarjetas de conflictos (Conflict cards)	Tuvilla, J. Madrid: CCS	1993
Collage en competición (Collage competition)	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Palabras cruzadas (Crosswords)	Seminario de Educación para la Paz. Valencia: Nau Llibres.	1994
Jornada de Katy (Katy's day)	Hicks, D. Madrid: MEC- Morata.	1993

In relation to this area, one interviewee (P8) said "I'm tired of punishing them when they fight, punishment does not in itself prevent the appearance of conflict, so the children show aggressive behaviour toward their peers again and again". It is necessary to provide children with tools and resources for positive and successful interaction that prevents the appearance of conflict (Pérez-Jorge, 2010b).

The indicators of this study for the group of programmes that were designed to tackle conflict gave the following results. See Table 9.

Table 9. Development indicators for programmes on conflict

INDICATORS	LEVELS				
	Absent	Passive	Informative	Formative	Transformative
Based on problems of social reality	1	1	0	6	0
	10.0%	10.0%	0%	60.0%	0%
Promote values and attitudes	0	0	3	6	1
	0%	%	30.0%	60.0%	10.0%
Adapted to curriculum	0	7	2	1	0
	0%	70.0%	20.0%	10.0%	0%
Favour the holistic development of the student	1	1	0	8	0
	10.0%	10.0%	0%	80.0%	0%
Encourage the participation of the educational community	6	1	3	0	0
	60.0%	10.0%	30.0%	0%	0%

In the case of the programmes designed to address conflict, it was observed that they were programmes based on dissimilar social realities with the aim of generating different opinions and views (60.0%), that they encouraged the formative development of values and attitudes (60.0%), that, informatively, they included the curriculum areas from which educational intervention should be addressed (70.0%) and that they taught with a view to the holistic development of the students (80.0%). With regard to encouraging community participation, 60.0% did not include the community dimension.

4.1.5 Values Education

A quality education should look more to quality in terms of human values than the quality of instruction. In today's global society, personal relationships and what is now termed social competence are key to improving the quality of relationships between people and, especially, between children. This social dimension establishes a significant part of the educational goals that lie on the social horizon of a democratic state governed by the rule of law. To teach values is to teach solidarity and freedom. The substrate that sustains the basic pillars of education is ethical. Hence:

> (…) each individual educates himself or herself, discovering values with their own experiential freedom in the family, at school, in the street, on television and other media. The people most meaningful to the child or young person are those who have the greatest influence on their experience of values: parents, teachers, educators, tutors... And once internalised, values become guiding principles that map out guidelines for coherent behaviour. They become ideals that indicate the way forward. (Martín, 2011, p.127).

Thus, these programmes focused on teaching children the meaning of their actions, on making the right decisions, on taking responsibility for their own actions and accepting the consequences.

Many of the teachers indicated that education primarily "has to teach children to be people" (P12), to "live in harmony and respect" (P16), to "be critical in order to know how to make a decision" (P17), to "learn to appraise oneself and others" (P11), being sure "always to promote equality and respect for the other and for others" (P19).

The variety of programmes found in relation to this area made it clear that it is one of the prevalent areas considered when designing intervention plans. See Table 10.

Table 10. Projects to promote attitude change and values education: Values Education

Title	Author, city and publisher	Year
Análisis de valores (Analysis of values)	Puig, J. M. and Martínez, M. Barcelona: Laertes.	1989
Simulación (Simulation)	Puig, J. M. and Martínez, M. Barcelona: Laertes.	1989
Corro de la tarde (Group circle in the afternoon)	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Nudos de manos entrelazadas (Hand clasping)	Pulet, R. Archidona: Aljibe.	1995
Habilidades socials (Social skills)	Puig, J. M. Barcelona: ICE-Horsori.	1995
Modelado (Modelling)	Puig, J. M. and Martínez, M. Barcelona: ICE-Horsori.	1995
Hacer para aprender (Do to learn)	International Cooperation. Madrid.	1998
Deuda externa. ¿Deuda externa? (External debt. External debt?)	Manos Unidas. Madrid	2001
Los rostros de la violencia (The faces of violence)	Manos Unidas. Madrid	2001

Religiones; aprender a caminar en paz (Religions; learn to walk in peace)	Manos Unidas. Madrid	2002
Razones para la guerra, razones para la paz (Reasons for war, reasons for peace)	Manos Unidas. Madrid	2002
El señor de los mosquitos; La comunidad de las moscas (The lord of the mosquitoes; the fellowship of flies)	Manos Unidas	2003
El desarrollo, camino para la Paz (Development, the path to Peace)	Manos Unidas. Madrid	2003
Ojos que sí ven (Eyes that see)	Willians Ramos, J. Madrid.	2004
El señor de los mosquitos; Los dos taros (The lord of the mosquitoes; the two jars)	Manos Unidas. Madrid	2004
Globalicemos la solidaridad (Let's globalise solidarity)	Manos Unidas. Madrid	2004
El señor de los mosquitos; El retorno de la ley. (The lord of the mosquitoes; the return of the law.)	Manos Unidas. Madrid	2005
Norte-Sur; un futuro común (North-South; a shared future)	Manos Unidas. Madrid	2005
El derecho a la alimentación (The right to food)	Manos Unidas. Madrid	2005
Cuidadores de toda la creación (Carers of all creation)	Manos Unidas. Madrid	2006
Sabes leer, ellos no. Podemos cambiarlo (You can read, they cannot. We can change that)	Manos Unidas. Madrid	2007
Educar para la Paz (Educating for Peace)	Manos Unidas. Madrid	2007
Educar en la discapacidad (Educating about disability)	Manos Unidas. Madrid	2007
Educación sin discriminación (Education without discrimination)	Manos Unidas. Madrid	2007
Vidas minadas, diez años después (Mined lives, ten years later)	Manos Unidas. Madrid	2007
Educación para las minorías (Education for minorities)	Manos Unidas. Madrid	2007
Lograr la educación primaria universal (Achieving universal primary education)	Manos Unidas. Madrid	2008
Madres sanas, derechos y esperanzas (Healthy mothers, rights and hopes)	Manos Unidas. Madrid	2008
Sumando valores: bondad+ diálogo=Paz (Adding values: kindness + dialog = Peace)	Aldeas Infantiles. SOS. España	2009
Me gustaría saber más sobre residuos (I want to know more about waste)	Aldeas Infantiles. SOS. España	2009
Yo colaboro con el medio ambiente (I help with the environment)	Aldeas Infantiles. SOS. España	2010
El valor de reflexionar, de colaborar y de compartir (The value of reflecting, collaborating and sharing)	Aldeas Infantiles. SOS. España	2010
Seamos sostenibles (Let's be sustainable)	Aldeas Infantiles. SOS. España	2011
El 4º Hocico (The 4th Snout)	Bona, García, C. ed. Atagón.	2011
La paciencia, la escucha y la sostenibilidad (Patience, listening and sustainability)	Aldeas Infantiles. SOS. España	2011
El valor de la autonomía, la amabilidad y la libertad (The value of autonomy, kindness and freedom)	Aldeas Infantiles. SOS. España	2012
Abraza tus valores, autonomía, amabilidad y libertad (Embrace your values, autonomy, kindness and freedom)	Aldeas Infantiles. SOS. España	2012
Abraza tus valores. El valor de la familia (Embrace your values. The value of family)	Aldeas Infantiles. SOS. España	2013
Abraza tus valores. El valor de la atención (Embrace your values. The value of attention)	Aldeas Infantiles. SOS. España	2014
"Formación profesorado (CEIP): Escuelas creativas, espacios saludables. "Cine y Valores: Proyecta tu futuro" ("Teacher Training (CEIP): Creative schools, healthy spaces. "Cinema and values: project your future"")	Santa Cruz de Tenerife Town Council	2013
Menudo Dilema (What a dilemma)	Aldeas Infantiles. SOS. España	2014
El banco del tiempo del principito (The Little Prince's time bank)	FAD Teacher Action Prize. Madrid.	2014
El trébol de la paz: cuido de mi mismo, cuido de los demás, cuido de lo que me rodea. (Peace clover: I care for myself, I care for others, I care for my surroundings.)	FAD Teacher Action Prize Special Mention. Madrid.	2014
Proyecto solidario Telopido ("Telopido" charity project)	FAD Special Mention "families". Madrid.	2014

Mamá, papá acompáñame a aprender (Mum, Dad, come learn with me)	FAD Teacher Special Mention. Madrid.	2014
Nosotros contamos. Una experiencia de escuela inclusiva. (We count. An inclusive school experience.)	FAD Teacher Special Mention. Madrid.	2014
Valores de futuro BBVA (BBVA future values)	Fundación BBVA. Madrid.	2014
E2=Educación +Energía (E2=Education + Energy)	Fundación Repsol and National Library of Spain	2014
Red canaria de escuelas promotoras de salud (RCEPS) (Canary Islands network of health promoting schools)	Canary Islands Government	2014
Párate a pensar. El valor de la familia (Stop and think. The value of family)	Aldeas Infantiles. SOS. España	2015
"Necesidades, Derechos y Cooperación al Desarrollo de la Infancia" ("Needs, Rights and Development Cooperation for Children")	UAM and UNICEF España	2014
Máster Universitario en Cooperación Internacional Descentralizada: Paz y Desarrollo (Master in Decentralised International Cooperation: Peace and Development)	UNICEF País Vasco	2014
"Proyecto MUS-E" ("MUS-E Project")	Fundación Yehudi Menuhin España	2014
AMALGAMA: Programa de educación en Valores y profesorado de 1º de ESO (AMALGAMA: values education programme 1st yr secondary school)	Equality service of Department for youth, sports, road education and safety, Lanzarote Island Council	2013
"Educar en familia" ("Educating in the family")	Santa Cruz de Tenerife City Council, Autonomous Sports Bodies.	2015
"Escuelas por un Desarrollo Sostenible" ("Schools for Sustainable Development")	Santa Cruz de Tenerife City Council, Fundación Santa Cruz Sostenible and Fundación DISA	2014
"Educar la Paz, la solidaridad y los Derechos Humanos" ("Educating Peace, Solidarity and Human Rights")	Canary Islands Association of Teachers for Peace and Solidarity	2012
"Juguemos a ser una asociación" ("Let's play at being an association")	Youth Department, Los Realejos Town Council	2010
PartiSipación (Participation, yes.)	Youth Department, Los Realejos Town Council	2013
Red canaria de centros educativos para la sostenibilidad (Canary Islands network of schools for sustainability)	Canary Islands Government	2014
Personas + Sostenibles. Islas ecológicas didácticas (+ Sustainable People. Didactic eco-islands)	Tenerife Island Council. Canary Islands Government	2013
"La jornada solidaria del CEIP Gran Canaria. Un proyecto de escuela y familia" ("CEIP Day of solidarity Gran Canaria. A project for school and family")	Educational community	2010
Abraza tus valores. El valor de la familia (Embrace your values. The value of family)	Aldeas Infantiles. SOS. España	2013
Abraza tus valores. El valor de la atención (Embrace your values. The value of attention)	Aldeas Infantiles. SOS. España	2014

The indicators of this study for the group of programmes that were designed to tackle the development of human values gave the following results. See Table 11.

Table 11. Development indicators for programmes on human values

	LEVELS				
INDICATORS	Absent	Passive	Informative	Formative	Transformative
Based on problems of social reality	6	10	7	37	5
	9.3%	15.4%	22.6%	56.9%	7.7%
Promote values and attitudes	0	2	18	42	3
	0%	3.1%	27.7	64.6%	4.6%
Adapted to curriculum	17	39	6	3	0
	26.2%	60.0%	9.2%	4.6%	0%
Favour the holistic development of the student	7	5	12	39	2
	10.8%	7.7%	18.5%	60.0%	3.1%
Encourage the participation of the educational community	42	10	9	3	1
	64.6%	15.4%	13.8%	4.6%	1.5%

In the case of the programmes designed to address human values, it was observed that these programmes were based on social realities with the aim of generating different opinions and points of view (56.9%), that they encouraged the formative development of values and attitudes (64.6%) and that they did not make use of contents that were sufficiently adapted to school curricula (26.2%) or simply made use of them in an ambiguous or non-specific way (60,0%), and that they taught with a view to the holistic development of the students (60.0%). With regard to encouraging community participation, 64.6% did not address the community dimension.

4.1.6 Diversity

Melero (2001) & González (2015) contended that when teachers hear about diversity today, many think about persons with disabilities and students from other cultures and religions. Difference has become synonymous with "other", it is "what is missing from this for it to become that", a "deficiency, disability or abnormality" that makes one not efficient, valid or normal.

It is an undeniable fact that the value of diversity, and the potential that diversity brings to the teaching-learning process, has been given due recognition. This has been possible thanks to the basic principles of respect for student heterogeneity that have permeated schools in their desire to respond more adequately to their students. The framework of this reality – called inclusive education (Ainscow, Beresford, Harris, Hopkins & West, 2001; Gross, 2004; Gispert, 2008; Echeita, 2009 & Kechikian, 2015) – has led to the emergence of effective schools (Arnániz, 2011), for which the core idea is that, since all children learn differently, schools have to develop models that are responsive to their needs. Accordingly, as proposed by Pérez-Jorge (2010b) & Arnaniz (2012), a change is necessary in teaching-learning organisation and strategies in order to promote equality and equity for all children. See Table 12.

Table 12. Projects to promote attitude change and values education: Diversity

Title	Values developed	Author, city and publisher	Year
Equipo de clase con gitanos (Class team with Roma children)	Values clarification, Discrimination, Intercultural.	Buxarrais, M. R: et el. Barcelona: rosa Sensat.	1990
Frases incompletas (Incomplete sentences)	Values clarification, Discrimination, Intercultural.	Buscarais, M. R. et al. Barcelona: Rosa Sensat.	1990
Educar en la Universidad (Educating at University)	Diversity and equal opportunities.	Manos Unidas. Madrid	2007
Educación para los adultos (Adult Education)	Diversity and education	Manos Unidas. Madrid	2007
Educar en la calle (Educating in the street)	Acceptance and support	Manos Unidas. Madrid	2007
Juntos podemos (Together we can)	Social inclusion through promotion of values	FAD Teacher Special Mention. Madrid.	2014
Enamóra+E (Fall in love)	Educating for solidarity through learning	Charity project of the Ceuta educational community and Red Cross Spain	2014
Programa de intervención educativa FELGTB (FELGTB Educational intervention programme)	Fostering diversity, equal opportunities, peace, coexistence in the classroom and values education	ALGARABIA (Tenerife) and ALTIHAY (Fuerteventura)	2014

In the words of the teachers, "education in the area of diversity is essential" (P12) and they argued that "coexistence within diversity offers opportunities for both students who are from a diverse background and those who are not" (P14). They felt that the context of "a diverse school is the context closest to the reality that students will face when they enter society" (P8) and therefore it "is that which gives the best guarantees for achieving true inclusion in school and society" (P6).

The indicators of this study for the group of programmes that were designed to tackle diversity gave the following results. See Table 13.

Table 13. Development indicators for programmes on diversity

	LEVELS				
INDICATORS	Absent	Passive	Informative	Formative	Transformative
Based on problems of social reality	1 12.5%	1 12.5%	2 25.0%	4 50.0%	0 0%
Promote values and attitudes	0 0%	1 12.5%	3 37.5%	4 50.0%	0 0%

Adapted to curriculum	2 25.0%	5 62.5%	1 12.5%	0 0%	0 0%
Favour the holistic development of the student	0 0%	0 0%	2 25.0%	6 75.0%	0 0%
Encourage the participation of the educational community	5 62.5%	2 25.0%	1 12.5%	0 0%	0 0%

In the case of the programmes designed to address diversity, it was observed that these programmes were based on social realities with the aim of informing and educating about the reality of diversity (75.0%), that they encouraged the formative development of values and attitudes (50.0%), that their contents were not sufficiently adapted to school curricula (62.5%), and that they taught with a view to the holistic development of the students (75.0%). With regard to encouraging community participation, 62.5% did not explicitly include the community dimension.

4.1.7 Development cooperation

One of the objectives of education is to create citizens who are committed to peace, respect for human rights, community life, social cohesion, cooperation and solidarity amongst peoples. It also aspires to enable them to acquire values conducive to respect for living beings and the environment, in particular, understanding the value of forest areas and sustainable development.

Mendoza, Romero & Wetshokonda (2015) believe that there is an inextricable link between education and development, since both reflect the moral character of humans. In education, any action is imbued with a conception of the person, and from this, certain values are promoted that affect the environment. Therefore any action that has a bearing on the environment will be mediated from the plane of acquired values, affecting or promoting changes and improvements. See Table 14 for the programmes developed in this area of intervention.

Table 14. Projects to promote attitude change and values education: Development Cooperation

Title	Values developed	Author, city and publisher	Year
Isla desierta (Desert island)	Cooperation, conflict	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Labradores (Labourers)	Development, conflict	Seminario de Educación para la Paz. Madrid: Catarata.	1994
Historia de burros (History of donkeys)	Cooperation and conflict.	Linares, J. Orihuela: C.E.P.	1993
Programa Sersak (Sersak programme)	Human rights	International Cooperation. Madrid	1997
Jornada de Educación para el desarrollo (Day of Education for Development)	Education for development	International Cooperation. Madrid.	2000
La salud en el mundo (Health in the world)	Human rights	Manos Unidas. Madrid	2001
Refugiados y desplazados; huir para sobrevivir (Refugees and displaced persons; flee to survive)	Human rights	Manos Unidas. Madrid	2002
La vida es antes que la deuda (Life before debt)	Human rights and education	Manos Unidas. Madrid	2006

In the words of the teachers, although they considered this aspect fundamental for the education and development of children, "*this dimension is addressed specifically from areas of the curriculum*" (P1), since "*from my point of view it is easier to focus on and analyse the human consequences when we value scientific, historical, fact, etc*" (P5). Thus "*I think that the student is presented with a more understandable reality*" (P17).

The indicators of this study for the group of programmes that were designed to tackle development cooperation gave the following results. See Table 15.

Table 15. Development indicators for programmes on development cooperation

INDICATORS	LEVELS				
	Absent	Passive	Informative	Formative	Transformative
Based on problems of social reality	0 0%	0 0%	2 25.0%	6 75.0%	0 0%
Promote values and attitudes	0 0%	0 %	1 12.5%	7 87.5%	0 0%
Adapted to curriculum	2 25.0%	5 62.5%	1 12.5%	0 0%	0 0%

Favour the holistic development of the student	0	1	2	5	0
	0%	11.1%	22.2%	62.5%	0%
Encourage the participation of the educational community	6	2	0	0	0
	75.0%	25.0%	0%	0%	0%

In the case of the programmes designed to address the area of development cooperation, it was observed that they were programmes based on social realities with the aim of generating different opinions and views (75.0%), that they encouraged the formative development of values and attitudes (87.5%), that they included content that was insufficiently adapted to school curricula (62.5%), and that they taught with a view to the holistic development of the students (62.5%). With regard to encouraging community participation, 75.0% did not include the community dimension.

4.1.8 Equality

The central premise of equality is all schools being able to offer quality education that provides equal opportunities to all children, regardless of their capacities, their physical traits, their sex, race or social class. Education in and for equality is a dynamic concept that evolves in parallel with society. According to the Instituto de la Mujer (Spanish National Women's Institute) (2008) Education for Equality is the current pedagogical approach that responds to the demand for equality as espoused by feminist theory, which proposes a reformulation of the model of transmission of knowledge and ideas in social spaces for training and learning from a gender perspective. In this regard, the proposal from the perspective of inclusion and respect for diversity would contain the basic principle of non-discrimination on grounds of sex (Pérez-Jorge, 2010).

However, despite this fact, programmes that placed special emphasis on this dimension were found. See Table 16.

Table 16. Projects to promote attitude change and values education: Equality

Title	Values developed	Author, city and publisher	Year
Cómo educar en valores (How to teach values)	Co-education	Paniego, J. A. Barcelona: Graó.	1999
Educación y nuevas tecnologías (Education and new technologies)	Equality and education	Manos Unidas. Madrid	2001
Educar en derechos (Teaching rights)	Rights and equality	Manos Unidas. Madrid	2007
Educar a las niñas, educar en futuro (Educating girls, educating the future)	Equality and education	Manos Unidas. Madrid	2007
DetecAmor	Educational dialogue. Equality.	IAM. Sevilla	2014
Proyecto Guaxara 2.0 (Guaxara 2.0 project)	Education for Equality	Asociación Mercedes Machado	2013
Proyecto Espabilando (Get smart project)	Education for Equality	Department for Youth Education and Equality, Tenerife Island Council	2013
Red canaria de escuelas por la igualdad (Canary Islands network of schools for equality)	Education for Equality	Canary Islands Government	2014 2015

The interviewed teachers said that "at present I do not place particular emphasis on highlighting the idea of respect for gender" (P19), and one of the teachers specified that "today in school girls are not discriminated against because of their condition" (P4). "Girls play and participate in the same activities as boys" (P14), and they also stated that "there are other reasons for which I do see peers making fun of each other, like clothes, dress sense or tastes" (P2).

The indicators of this study for this group of programmes gave the following results. See Table 17.

Table 17. Development indicators for programmes on equality

	LEVELS				
INDICATORS	Absent	Passive	Informative	Formative	Transformative
Based on problems of social reality	1	1	1	5	0
	12.5%	12.5%	12.5%	62.5%	0%
Promote values and attitudes	0	1	2	5	0
	0%	12.5%	25%	62.5%	0%
Adapted to curriculum	1	7	0	0	0
	12.5%	87.5%	0%	0%	0%
Favour the holistic development of the student	0	1	1	6	0
	0%	12.5%	12.5%	75.0%	0%

| Encourage the participation of | 7 | 1 | 0 | 0 | 0 |
| the educational community | 87.5% | 12.5% | 0% | 0% | 0% |

In the case of the programmes designed to address equality, it was observed that they were programmes based on social realities with the aim of educating (62.5%) to engender equality, that they encouraged the formative development of values and attitudes (62.5%), that they included content that was insufficiently adapted to school curricula (87.5%), and that they taught with a view to the holistic development of the students (75.0%). With regard to encouraging community participation, 87.5% did not explicitly address the community dimension.

Taking into consideration the dimensions addressed by the programmes, the indicators for each dimension were then compared.

a)   *Based on problems of social reality (1).* Generally a tendency to address this indicator was observed, mainly at the formative level: social reality was presented as something dynamic, changing and interactive that can be changed. The programmes thus invited the students to voice their opinions and assimilate different points of view. See Figure 1.
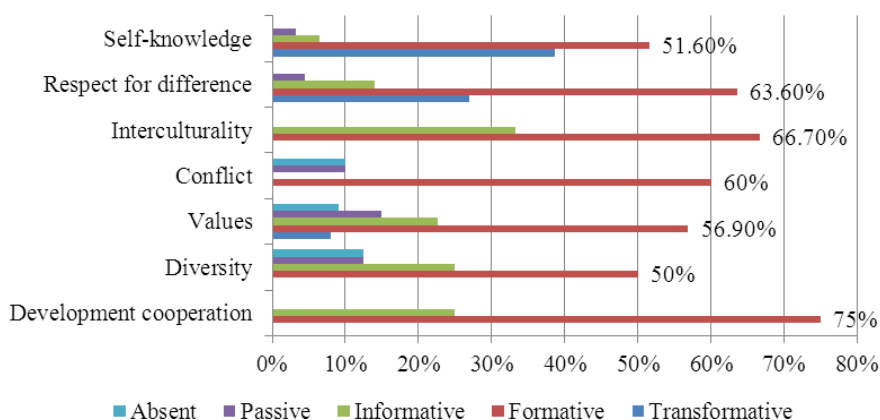
Figure 1. Development levels for indicator 1

b)   *Promote values and attitudes (2).* A formative approach to this indicator was generally observed in the way that values and attitudes were presented as something dynamic. The programmes used reflection and analysis to promote the need to change and adapt values and attitudes as a way of creating a more just and democratic society. See Figure 2.
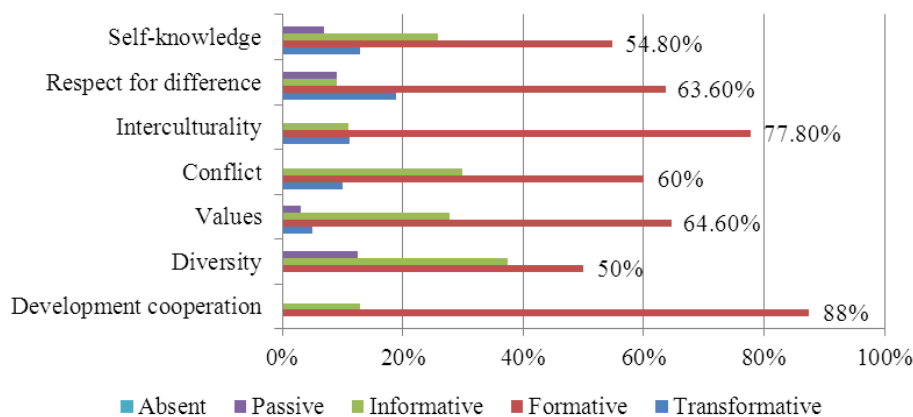

Figure 2. Development levels for indicator 2

c)   *Adapted to curriculum (3).* The programmes designed to work on values in school were created to align with the curriculum design of the educational stages for which they were intended. They were therefore based on a deterministic approach, conditioned by curriculum designs. Their contents are fixed and must be accepted as they are presented; they are unchanging and perpetuated as such. See Figure 3.
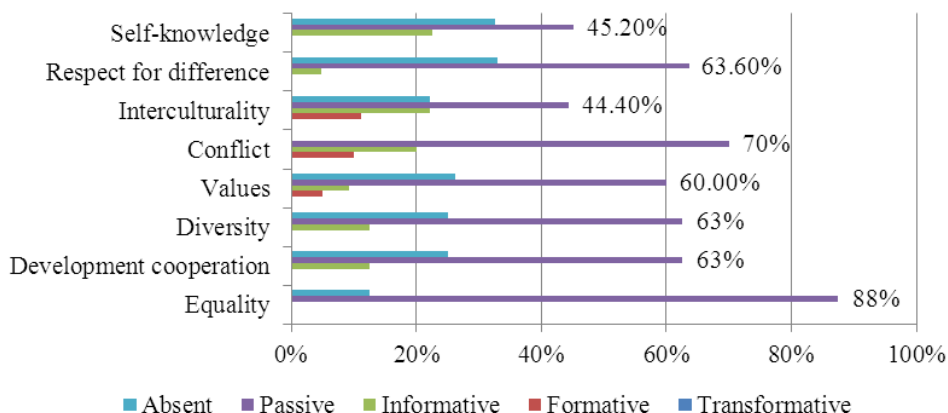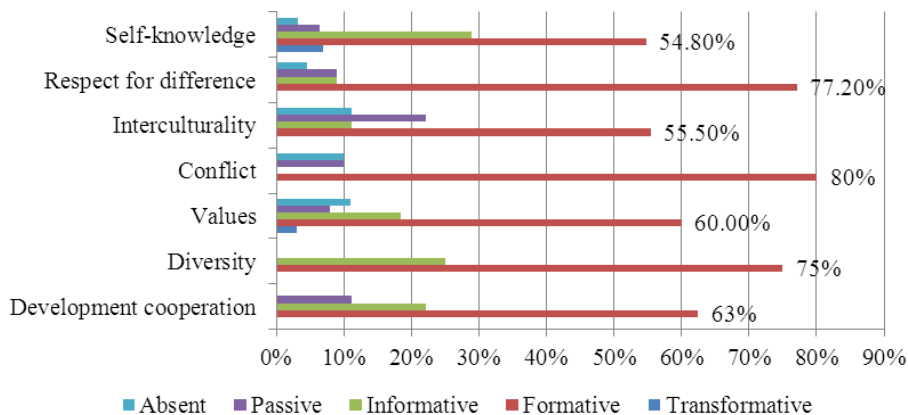
Figure 3. Development levels for indicator 3

d) *Favour the holistic development of the student (4).* A formative approach to this indicator was generally observed in the way that values and attitudes were presented as something dynamic. The programmes used reflection and analysis to promote the need to change and adapt values and attitudes as a way of creating a more just and democratic society. See Figure 4.

Figure 4. Development levels for indicator 4

e) *Encourage the participation of the educational community (5).* The participation and involvement of the educational community was virtually non-existent; the programmes left no room for the involvement and integration of the educational community. They were therefore programmes to be developed within individual or collective, but not community-based, models of intervention. See Figure 5.
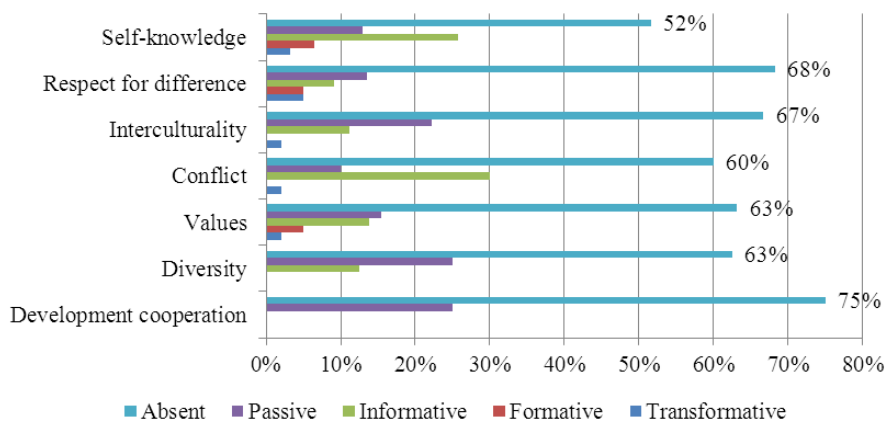
Figure 5. Development levels for indicator 5

5. Conclusions

a) A great variety of areas have been covered by programmes designed to promote attitude change and values education. The areas of knowledge of self and of others, discrimination and human values are those that have been most widely implemented by schools.

b) The evident goals of programmes to encourage attitude change and values education include the development of positive attitudes and values in students. However, despite being designed in line with the curricular structure of primary and secondary school stages, they are not included in school curricula.

c) The teachers saw serious difficulties in implementing values education programmes because they did not match the curricula at those moments that they wanted to develop them in class. One of the fundamental characteristics of the programmes was their cross-cutting nature, despite the fact that they are designed mainly to work with curricula. They were not used often by teachers, who admitted to making little use of them. The programmes were used only very sporadically and on an ad-hoc basis, on special days such as Hunger Day, Peace Day, etc.

d) Recognition of the fact that values education is taught to coincide with specific facts or days, such as Peace Day or International Workers' Day, makes educational intervention isolated and detached from reality. Perhaps it is necessary to rethink how values are taught: analysis of the programmes that have been implemented in Spain for the past 29 years shows that there is an ongoing concern about addressing this issue and that projects organised in parallel to school have continued to emerge to meet a clear need. This may be the result of the deficiencies in values education offered to children by schools.

e) Perhaps the inability of these programmes to identify with school reality and the characteristics of the students have been a significant obstacle to including the contents of these programmes in educational programming. However, we may be witnessing a process of teacher deskilling which has converted them into executors of curricula designed by publishers.

f) An approach to values from the different areas would enable education to be structured and oriented around a range of specific values, which would confer greater meaning on the education itself since it would be brought closer to contexts that are more tangible and real. The crisis of values suffered by today's society, especially by young people, is not down to chance; a change of educational paradigm is becoming increasingly necessary. It is no longer enough to teach knowledge, and the school must educate by promoting moral growth and values education, making educational practice a comprehensive formative action that encompasses knowledge, feeling and action.

g) It is necessary for schools to adopt methodological models that are promoted through these programmes to encourage new ways of sharing and communicating in a suitable, non-hostile climate; a place where people can reflect on ways to feel, think and act.

h) Values education programmes should be part of the personal instruction of students because of their positive influence on learning, and the motivation and stimulation that they engender amongst children.

i) In our search for the path of least resistance, we often forget what we all know: that when we learn, many emotional and relational aspects come into play. Therefore, proposing activities that introduce quality changes in the overall education of children, both in terms of what they have to learn and what it teaches them to be, would guarantee success in their learning, in building their own self-concept as an individual, in the transformation of attitudes towards diversity and towards the other, and in their confidence to deal with the challenges of life from an ethical, egalitarian and transforming position.

j) The formative aspects revealed by the development indicators for the different areas of the analysed programmes denote a somewhat unchanging approach to the values promoted and addressed by these programmes. Their dynamic and interactive approach to reality offers the possibility of showing it from different points of view, allowing children to comment on it. Few of the analysed programmes have presented a transformative vision that invites children to question reality, encouraging a critical vision and engaging them with the need to generate personal and social change.

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