



Book reviews

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[Entrepreneurial identity. Towards an educational model]
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Urpí, C. (Ed.) (2022).

Creatividad y bienestar
[Creativity and well-being]
(Alicia Encio)

Fuentes, J. L., Fernández-Salinero, C., & Ahedo, J. (Eds.) (2022).

Democracia y tradición en la teoría y práctica educativa del siglo XXI
[Democracy and tradition in educational theory and practice in the 21st century]
(Marta Ambite Pérez)

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Identidad emprendedora. Hacia un modelo educativo
[Entrepreneurial identity. Towards an educational model].
Tirant Lo Blanch. 265 pp.

For a number of years now, the expression *entrepreneurial identity* has had a high profile in international research with the aim of better explaining and justifying entrepreneurial processes. Its emergence has almost exclusively been linked to the economic sphere. This work, however, offers a different perspective, in line with the approach to entrepreneurship education of the research group led by Professor Antonio Bernal, from the Universidad de Sevilla, in which renowned researchers from a variety of Spanish and foreign universities participate. This broader vision of the phenomenon of entrepreneurship is associated with the different settings where processes of entrepreneurship can occur, including their social and personal versions, in addition to the productive one. The book forms part of the project called *Formación del potencial emprende-*

dor. Generación de un modelo educativo de identidad emprendedora [Training entrepreneurial potential. Generating an educational model for entrepreneurial identity] (PID2019-104408GB-I00), which is included in the VIII Plan Estatal de Investigación Científica y Técnica y de Innovación [VIII State Plan for Scientific and Technical Research and Innovation].

Before analysing the construct *entrepreneurial identity*, the prologue to the work notes that it forms part of an individual's personal identity. In this way, it considers how personal identity is built through an interactive and evolutionary social process, in which interact, on the one hand, the attributed identity, which is external in nature and through which subjects wish to be recognised; on the other hand, the claimed identity, which is internal in nature, in which individuals seek to evaluate the meaning of their own life experience, as well as which aspects of their identity they wish to conserve and which ones they wish to acquire. From the result of this valuation, crises of identity occur, in which people have to take

particular decisions in which their condition of principle of action is manifest. In this sense, entrepreneurial activity is associated with the configuration of one's identity, as the different choices taken will also shape the structure of the entrepreneurial self.

The entrepreneurial process is complex, as it involves developing an *entrepreneurial identity* that goes beyond merely acquiring *entrepreneurial competence*. The latter involves knowledge and skills aimed at the action, at knowing how to act, at building a plan for entrepreneurial action that is optimal with regards to how it fits the need demanded by the practical context itself. However, competence is not sufficient. Instead, it needs a motor that drives entrepreneurial action from its start until its development. This is known as *entrepreneurial potential* and, unlike entrepreneurial competence, it is not observable. Therefore, it cannot be evaluated externally or publicly as it cannot be reduced to a simple system of actions. "Entrepreneurial identity" consists of both competence and potential.

The volume is structured in three sections. The first of them provides a conceptual sketch of a formative model for entrepreneurial identity and it contains chapter one. The second section aims to consider the elements that make up entrepreneurial potential. This section comprises chapters two, three, and four. The third section presents an array of competences that embrace entrepreneurial competence. This last block consists of chapters five, six, seven, eight, and nine.

The second and third blocks emphasise the existence of two entrepreneurial dimensions: competence and potential, aspects which, as noted above, are interrelated.

In chapter one, Bernal presents an educational model of entrepreneurial identity: the MEGIE (General Entrepreneurial Identity Educational Model), which provides an interpretative framework of reference for understanding the phenomenon of entrepreneurship and developing appropriate training actions for it. Prior to the orientation of the model, the importance for current society of entrepreneurial identity and its complexity are explained, and the theories and scientific studies that primarily support this model are analysed. MEGIE is a theoretical innovation in a field that needs training models that can offer a more complete understanding of the entrepreneurial phenomenon, not limited to the commercial or employment field.

Chapter two starts the second section of the book, which seeks to explore entrepreneurial potential. This chapter conceptualises potential as an underlying construct through which subjects can develop their own life projects. Evaluation instruments derived from the scientific literature on entrepreneurial attitudes are reviewed and then the elements that make up entrepreneurial potential itself are extracted. Especially notable attitudes include creativity, innovation, motivation, leadership, self-esteem, etc. Identifying these entrepreneurial attitudes serves to develop formative plans that give as a re-

sult a working life project configured optimally and meaningfully. In this way, this chapter presents a variety of methodological strategies for educating entrepreneurial potential, such as lean thinking, design thinking, lateral thinking and the scrum agile methodology, among others.

Chapter three presents the perception of self-efficacy as a key aspect for entrepreneurial action. The self-perception of efficacy of the entrepreneurial self results in a fundamental valuation to facilitate or block the entrepreneurial process. Through an educational innovation project on Service Learning (SL) for primary teaching students from the Universidad de Burgos (Spain) to acquire competences linked to social entrepreneurship, the importance of the personal perception of entrepreneurial behaviour when making training plans for entrepreneurship is underlined.

Section two ends with chapter four, in which the findings of an empirical research study carried out by various Spanish universities are presented. This investigation concludes that the family has a direct impact on the generation and promotion of entrepreneurial culture in young people in the stage of Baccalaureate and Professional Training. The results then agree with previous studies that find that our personal beliefs and aspirations are modulated by interaction with our direct social context. Consequently, looking forwards, it is necessary to explore social settings, specifically the family, to examine in depth how entrepreneurial intent is modulated by other

exogenous variables linked to sociological or cultural factors.

With the previous section analysing entrepreneurial potential now completed, section three of the work starts, setting out the practical projection of entrepreneurial identity: the competence. Chapter five analyses management competences in entrepreneurship: leadership, managing change, and innovative culture. This chapter contains an analysis of the importance of the influence of leaders for the success of other agents in the entrepreneurial task. In addition, a range of dimensions that comprise the transformational leadership of innovative cultures are analysed. This chapter concludes that, in the fourth industrial revolution, which we are currently experiencing, teachers must mediate in activities that make students learn to learn and be entrepreneurs, and so teachers must promote innovative and creative tasks to ensure that their learners acquire knowledge and skills that can shape a life project that is in line with the real needs of society.

Chapter six defines social capital as an object of study to identify the component of entrepreneurial competence with the greatest social depth. This chapter presents the origin, conceptualisation, types of social capital, and ways of measuring it, and then explains the importance of the commitment of the educational institutions and agents as generators of social capital. This capital, which derives from the social network in which people are situated, is offered as an opportunity for entrepreneurship.

Chapter seven analyses the basic set of psychological attributes that make up the individual's entrepreneurial capacity, such as emotional intelligence, personal initiative, and resilience, among others. It starts from a shortcoming detected in the education system, which is the absence of designed and planned training to favour entrepreneurship contemplating this more personal and internal dimension.

Chapter eight analyses the business dimension of entrepreneurial activity. In it, different entrepreneurial competences typical of the particular institutional setting of businesses are presented: corruption of the country, language or religion. The social legitimisation of the entrepreneur is also examined as a variable that influences by conditioning the social dynamic of entrepreneurship. This chapter shows that the phenomenon of entrepreneurship, from the entrepreneurial vision, is multidimensional and demands the activation of a holistic competence including everything from knowledge of business aspects to competences for business planning, for the configuration of the business plan and the strategic plan, for funding, and for innovation.

Finally, closing the work, chapter nine considers the competences associated with personal growth. Specifically, it provides a proposed teaching methodology, which seeks to achieve comprehensive entrepreneurial training. The presence of entrepreneurial education in the curriculum is vital for students, as it prepares them for the society in which they are immersed through life projects originating in our

culture. Entrepreneurial culture cannot be neglected, but its promoting for the optimal development (personal, social, intellectual, and moral) of all individuals is a challenge for the field of education.

To finalise, and in the words of the editor, Antonio Bernal Guerrero,

this work seeks to contribute to the development of the debate around the virtualities that entrepreneurial education contains, which, after a journey of more than two decades, calls for models capable of better understanding the process of formation of entrepreneurial intent ... to broaden the horizon of possibilities for individual and social growth. (p. 21)

It will then be of particular value for anyone with an interest in knowledge of entrepreneurial education and its scope, as well as people who are curious about training the very processes that shape personal identity.

Jesús Conde ■

Urpí, C. (Ed.) (2022).

Creatividad y bienestar [Creativity and well-being].

Narcea. 209 pp.

The central theme of this book edited by Carmen Urpí Guercia (doctor of Educational Sciences at the Universidad de Navarra, specialising in aesthetic and artistic education) is the promotion of creativity through using the arts. It contains a collection of theoretical studies and a variety of case studies to highlight the poten-

tial of the arts in diverse educational and social contexts.

The introduction is by the editor herself, and it positions the reader with regards to the work's main aim. Thus, it brings together the principal contributions that locate the role of art as a source for personal enrichment, emphasising its function as something that is educational, therapeutic, and motivates learning. The book is structured in three sections. The first defines the psycho-pedagogical framework of creativity and well-being, while the second and the third present practical proposals in educational and social settings.

The first section, “El potencial educativo de las artes y la creatividad en la promoción del bienestar [The potential of the arts and creativity in the promotion of well-being]”, consists of three chapters that all have very similar structures, which helps readers to position themselves in the specific theoretical framework. Carmen Urpí and María Ángeles Sotés-Elizalde start this section with the objective of deciphering the map that currently guides the direction of culture and art from public bodies. The European Commission, through the 2030 Agenda plan, recognises the role of culture as an essential medium for contributing to the sustainable development goals (SDGs). Specifically, the authors emphasise resilience, sustainability, peace, citizen training, and cultural diversity as the lines of action that can be enriched by artistic-cultural proposals that use participatory methodologies, called co-creative.

The second chapter, by Concha Iriarte Redín, provides a synthesis of research works that relate emotional intelligence (EI) to art or creativity. Research from neuroscience, a meta-analysis that correlates both variables, and other independent studies with valuable results and discussions such as those of Ivcevic (2019; 2020) stand out. As well as the theoretical synthesis, some proposals are summarised that are a source of inspiration for readers and that reflect the important contribution of artistic activities such as drawing and painting to the growth of IE, as they “can be an important means of unblocking or boosting positive emotional states and well-being” (p. 34).

The first section ends with an investigation by Carmen A. Sánchez Salvador, Álvaro Balaguer, and Elkin O. Luis García that lists artistic programs that generate psychological well-being and promote social inclusion. The conceptual delimitation between exclusion and inclusion, as well as between the two perspectives of psychological well-being, the hedonic and the eudaimonic, enable the authors to go on to list interventions that have used artistic or creative practices for promoting health. Although there are three benefits for well-being and inclusion, the limitations of the design are also identified. These include the specificity of the participating population, whose situation hinders commitment and continuity.

The second part of the book starts with chapter four, by Ana Costa-París and María Peralta-Fernández, which presents practical proposals in educational contexts.

In this case, the authors describe the proyecto *Carmen* [*Carmen* project], an experience in the university field in which a version of Bizet's opera of the same name adapted for school students was prepared and performed. This experience has served to consider the effectiveness of this artistic action on the well-being of the students based on the valuations that they provided at the end of each rehearsal by means of a diary. The authors make an invitation for further studies to measure the degree of growth of each category extracted from the analysis.

In chapter five, Apolinar Varela, Miriam Carretero-García, Lara Varela-Garrote, and Raúl Fraguera-Vale consider how physical artistic-expressive activities can contribute to students' well-being at the primary level. The authors analyse Spain's current education system and conclude that this type of activity is not prioritised in teacher training or in the classroom. In response, their main contribution is a description of a proposal for artistic-expressive activities in physical education using a non-directive focus that fosters exploration in a flexible setting. The proposal described in this chapter could be of great help for educational professionals, although the authors themselves recognise the importance of adaptation to the developmental stage and specific circumstances of the context and of the students to whom it is directed.

Beyond the school context, Laura García-Rodríguez and Olga Alicia Carbonell Blanco frame chapter seven in the family context; specifically, the mother-

baby relationship. They explore everyday interactions in an urban context of high psycho-social vulnerability in the city of Bogotá, Colombia, to investigate the role of mothers' singing in the raising of babies. Although the results are not generalisable, the authors' qualitative study makes it possible to consider the potential of song as "a medium through which the mother can synchronise with her child" (p. 119), anticipating its stress, avoiding its discomfort, as a ludic activity, or establishing routines of care.

Returning to university students, the second part of the book concludes with the presentation by Ignacio Perlado González and Aitor Rodríguez Salaverria of the impact that university residential colleges, or *colegios mayores*, can have on the well-being of everyone who participates in what the authors call *cultured cohabitation*. The *colegio mayor* is presented as a setting where the environment of leisure and free time is impregnated by culture, the responsibility of which comprises helping members of the college to be able to explore the world free from pressure and to have time to enjoy cultural activities that relax the body and elevate the spirit. To justify the contribution to well-being, they analyse surveys that were aimed at college members who participated in cultural life and other non-resident university students that benefited from the organised activities. Among the results identified, it is worth noting the dissonance between well-being and rest when considering cultural activity as conducive to well-being, but not necessarily to rest.

The third section centres on studying opportunities from the social context for encouraging creativity. Chapters eight, nine, and ten are dedicated to the museum as one of the principal places where people gather. Teresa Barrio Fernández starts this part by setting out the potential of the museum in the promotion of personal and social well-being by means of a case study of the *Museos + Sociales* [More social museums] project. In view of the situations of crisis or contexts of emergency such as the Covid-19 pandemic, that have hindered the consolidation of the project, the adaptability of museums is suggested as a fundamental strategy to guarantee its permanence. The case of the Museo Arqueológico Nacional [National Archaeological Museum] is set out, illustrating how the path passes through “reconsidering or rethinking their digital strategy” (p. 145) and placing greater emphasis on attention to families.

Chapter nine, by Carmen Palacios Hernández and José Fernández Prado, presents two pedagogical projects (*Arte y Memoria* [Art and Memory] and *10x5*) from the Würth La Rioja Museum aimed at groups of adults. Both experiences are centred on “introspection, personal evocation and the contemporary process of artistic creation” (p. 150) to favour participants’ well-being and improve their attitude towards life. Although the programmes were not originally designed with research aims, the valuations by users have motivated continued work in this field.

¿Por qué no nos mira esa mujer? [Why doesn't that woman look at us?], carried

out at the Universidad de Navarra Museum (MUN), is the project that Fernando Echarri Iribarren and Teresa Barrio Fernández describe in chapter ten. The initiative of opening the museum to the public has the aim of guaranteeing its accessibility to everyone, under the concept of an *inclusive museum*. Using the creative-colaborative-inclusive methodology that they themselves created, they describe a project that has the aim of fostering the value of equality from the work *After Gerhard Richter*, by Vik Muniz.

The third part of the book concludes with a change of context and tackles the social enterprise in the cultural sector and its contribution to personal growth and social development. Carmen María Basanta Vázquez, Víctor Lana Arceiz, Marianna Scott McMillan, and Laura Venzal Ballester, from the legal field, set out the need in the context of Spain to develop a legislative framework similar to model of benefit corporations from the context of the USA to shape civil society. The *Barabaiki* social enterprise project, which is currently a foundation under the legal framework, is described as a model of how business can have a transformational character in society and provide “spaces for reflection on social causes and solutions for contextual problems that favour the well-being of their communities” (p. 201).

The contribution of artistic-expressive activities to personal and social well-being in very varied contexts means that the readership for which this book is intended is equally broad. From the field of research, the discussions and future

possibilities of their own works that the authors provide could be very valuable lines for further work in this field. Teaching professionals in the school or university area or the non-formal context can also be inspired to design their own projects. Finally, business people who want to go beyond the profit-making sense of the sector and bet on positioning the person at the heart of their activity can use *Barabaki* as a clear reference point.

Alicia Encío ■

Fuentes, J. L., Fernández-Salineró, C., & Ahedo, J. (Eds.) (2022).

Democracia y tradición en la teoría y práctica educativa del siglo XXI [Democracy and tradition in educational theory and practice in the 21st century].

Narcea. 180 pp.

Democracia y tradición en la teoría y práctica educativa del siglo XXI, the book edited by Juan Luis Fuentes, Carolina Fernández-Salineró, and Josu Ahedo, tackles the unavoidable debate about the role of education in establishing a democratic society in the current century, starting from a broad understanding of the concept of democracy: in the words of Dewey, cited in the prologue by Gonzalo Jover, as a form of moral and spiritual association first and then a form of government. Thematically, the text is arranged around three complex concepts: democracy, tradition, and education. The eight chapters into which it is divided, written by seventeen authors from the field of the theory and history of education from nine different universities, consider questions

such as “what goals should a democratic education set itself at present?”; “what can be provided to the education of people in the plural setting typical of a democratic society by, on the one hand, religion and tradition, and, on the other, by emerging proposals such as character education, service-learning, or maker culture?”; “what can we learn nowadays from the law of 70, enacted under Franco’s dictatorship, or how can we turn technology into a source of pedagogical opportunities instead of resigning ourselves to seeing it as a threat to democratic coexistence?”.

In chapter one, Cortina presents a robust argument about how an education for democratic citizenship can combat the decadence that democracy has slipped into since the end of the 20th century. This education, understood as a cooperative activity, is responsible for equipping young people with the necessary tools to choose their own model of happiness and a good life, and also to identify and highlight a situation as unjust when appropriate, choosing dialogue with those who have different perspectives. To achieve these goals, Cortina proposes a triple path of Kantian inspiration: educating in basic knowledge and competences (imperative of skill), education in how to be happy and in how to be just (imperative of prudence), and education in the importance and meaning of justice, freedom, and compassion (moral imperative).

In the second chapter, Cámara, Fuentes, and Naval start by setting out a social-historical-theoretical framework

that covers the evolution of character education during the 20th and 21st centuries, and its link to different concepts and theories. After concluding that the current consensus involves an integral education that does not neglect non-intellectual dimensions (aesthetic, affective, moral, social, etc.), the authors consider various focusses for character education, such as clarifying values or social and emotional learning. They also define them and note how to put them into practice with examples of specific interventions and noting relevant criticisms of them. The authors dedicate the last part of the chapter to defining key factors in the resurgence of character education: the applicability of Aristotelian philosophy at present (integral education, common framework and vocabulary, consideration of emotions in moral action), the ethical commitment of the educator (teacher as model), and the need for intellectual virtues in moral formation (support of habit, critical and political dimension, link between flourishing and happiness).

In the third chapter, Hogan reflects on how tradition affects the experience of human comprehension, drawing on key authors in the field of phenomenology such as Heidegger, Gadamer, or MacIntyre. Inevitably, the understanding of reality is linked to a series of filters (preconceived ideas, prejudices, etc.) that situate it historically and socially. Therefore, didactics should not take a neutral perspective regarding tradition, but instead should go out to meet it, from a conversational perspective that invites rival traditions to the critique. This active and enquiring

interaction will result in revelations about personal identity and renewal of the tradition from the hospitable encounter.

In chapter four, Luque, Igelmo, and Martínez Cano try to lay the foundations for a dialogue on religious education (RE) to flourish in Spain. To do so, after defining the current religious context in which this education should be considered, they suggest three areas for debate where RE seems to make significant contributions. Firstly, they highlight the importance of reincorporating in the curriculum the spiritual dimension, which has been replaced by content of a technical nature in recent decades. They also explore how, from the concept of moral conscience and the encounter with the intranscendental, the moral dimension of RE can be considered in more depth. Finally, they consider the link between religious education and political action aimed at social transformation, emphasising the interrelation with the other and the examination of ethical and democratic aspects from the phenomenon of religion.

In chapter five, Canales illustrates the process of approval of Spain's General Education Act of 1970, which ushered in comprehensive education under the dictatorship, and the revolutionary repercussion of this at the social level. Having considered in some depth the factors that enabled the implementation of this law, the author reflects on the disquiet that attributing the milestone of comprehensive education to the Francoist government generates among researchers to, finally, cast light on its socialist origins.

In chapter six, Gozávez, Buxarrais, and Pérez analyse the loss of quality of the democratic system, based on two focuses that are critical of liberal democracy: notions of post-democracy and of illiberal democracy. The authors then explore a variety of strategies that seek to tackle the political disaffection and the loss of ethical-civic commitment of current young generations. These include educational action driven by the European Union centred on three large fields: political literacy and civic attitudes and competences. Moreover, they recognise the family as a driver of democratic settings and experiences in everyday life. Finally, they note the role of ICT in the problem in question, arguing for the need for digital literacy and underlining the benefits of the maker movement.

Chapter seven is situated in line with this same concept. In it, Alonso Díaz and Hernández Serrano consider in depth the conceptualisation of maker culture, which promotes the collaborative construction of responses to social challenges through the use of technology. Based on active learning (Dewey's learning by doing) and adopting an informal, social, and anti-capitalist perspective, it enables the development of entrepreneurial competence with a democratic focus. The authors argue that it is a social movement with a democratic basis by nature and they list concrete experienc-

es at all educational levels, such as *fablabs* and changemaker schools.

Finally, the book concludes with a text by Santos Rego, Sáez-Gambín, and Lorenzo Moledo, who administer a questionnaire to students involved in university service-learning projects and obtain a series of results that give rise to interesting conclusions about SL: the ideal moment to do it, who should participate in it, and what it aims is. Accordingly, their principal argument is that continuous and collective reflection is recommended with the aim of sharing ideas about experience and linking service to curriculum content and the development of attitudes and values.

As a whole, the direct and in-depth nature of the analysis of the different questions, which goes beyond the circumstantial, as well as the mixture of theoretical reflections and more practical proposals, make this work a key point of reference in its thematic field. Reading *Democracia y tradición en la teoría y práctica educativa del siglo XXI* is, ultimately, necessary for any reader and researcher who seeks to build a solid comprehension of the essential questions that shape the debate about democratic education and, especially, for those educators who aspire to lead the move towards an education that responds to contemporary challenges and meets the needs of our time.

Marta Ambite Pérez ■