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Safety culture in Spain a pending issue in education

Abstract

The origin and use of the term “culture of defence” in Spain can be traced back to the nineties and the definition of “culture of security” as set out in the National Defense Directive, 2004. The main method for increasing public awareness of this concept was identified in, the National Defence Directive (1996), National Security Strategies and an agreement between the Ministry of Defence and the Ministry of Education (2015, 2018). Despite this there were factors which prevented the full inclusion of the subject within none-University education programmes such as the lack of a national unity pact in the field of education, the decision to include the topic in the curriculum of the subject “Ethical Values”, the lack of teachers trained in the area, decentralisation and the adoption of an education curriculum by educational publishers all of which gave rise to a general low level of understanding of the concept of “security and Defence culture” in the classroom.

Key words

Education, culture of defence and security, consensus, ethical values, faculty, decentralisation, editorials, risks and threats.

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Introduction

Félix Arteaga places the origin of the safety and defence culture at¹ in 1992, in an article entitled “National Defence Directive 1/2004” (2005) in the Real Instituto Elcano, according to the author: “Spanish directives, since their appearance in 1980, have had more of a formal, planning effect than a material, results-oriented effect on government action. However, they have served the culture of citizen defence since 1992, when they ceased to be reserved”. Pedro Bernal Gutiérrez places it in the 1996 National Defence Directive: “the preamble to the National Defence Directive 1/1996(8) contains what could serve as the basis or antecedent of what has come to be called “defence culture”, as indicated in Strategy Paper No. 155 published in 2011 by the Spanish Institute for Strategic Studies (hereinafter IIEEE) entitled “safety and defence culture. An ongoing project”. For his part, Alfredo Sanz y Calabria in “safety and defence Documents” no. 63, 2014, of the School of Advanced Defence Studies, under the heading “Messages: a culture of defence – a response?”² points to the end of compulsory military service.

Although there is no unanimity on the origin of the “safety and defence culture”, the proposed years are 1992, 1996, 2001, which would imply – depending on the date taken – that between 20 and 29 years have passed. Since then, more and more articles, book chapters and analyses have been published on this subject, as well as conferences, seminars, cycles and training courses, promoted by the IIEEE, the Association of Graduates in Advanced National Defence Studies (hereinafter ADALEDE), the International Security Studies Group (GESI) and even a radio programme³ entitled “Nuestros soldados”. Along these lines, Javier Casas points out:

“In many universities in Spain, it has been common for years to hold seminars or workshops for reflection and debate on different aspects related to defence, risks and threats to peace, and shared security with our partners and allies (Casas, 2015, p.236)”.

However, the proposed vehicle for the transmission of the “safety and defence culture” is education, as it appears in the strategic texts. Indeed, as early as the 1996 National Defence Directive, the “general education system” was proposed in order to achieve “greater social support for the defence system”. An aspect we find again in the 2017 National Security Strategy:

1 DOÑATE SANZ, M^a Pilar. “La « cultura de seguridad » en la « Estrategia de Seguridad Nacional »”. Aproximación y estudio comparativo con nuestro entorno, UNED, 2016, p.7.

2 The specific text referred to: The solution proposed at the time was to promote something whose germ had long been beating in the bowels of Castellana 109, the Ministry’s headquarters: the “Culture of Defence” had been born (Sanz and Calabria, 2014, p.124).

3 Radio programme “ Para difundir la cultura de defensa”, directed and presented by Colonel Ángel Gómez de Agreda, <https://acami.es/nuestros-soldados/>.

“Spain must foster a culture of Homeland Security, fundamentally supported by an inclusive education system, which strengthens awareness of the main current threats and challenges, and their potential impact on the way of life and prosperity of Spaniards (ESN, 2017, p.26)”.

Along these lines, Rafael Calduch says:

“No less important is the gap that exists in the role of the education system at all levels in the knowledge of defence and the development of social awareness in this field. In this regard, it is worth remembering that, although education is a competence transferred to the regional administrations, the determination of the minimum contents of the curricula corresponds to the central State Administration (Calduch, 2018, p.144)”.

However, despite the fact that almost thirty years have passed since the publication of the first directive that explicitly referred to the field of education as a transmitter of security knowledge, there is hardly any evidence of its inclusion in the Spanish education system.

Thus, the hypothesis of this paper focuses on the existence of elements that could be slowing down the inclusion of safety culture in education and, therefore, there is currently a low level of “safety culture” and an almost non-existent “defence culture” in the Spanish education system. Some of these elements would be the lack of a state pact on education, the choice of the subject “Ethical Values” to mainly integrate these contents, the lack of teacher training in this field, educational decentralisation and the different curricular adaptations by publishers.

The argumentation of this hypothesis leads to the structuring of the article into two parts, a first theoretical part in which a brief approach is made to the terms “safety culture” and “defence culture”, to subsequently address the five elements mentioned, and a second practical part in which an analysis is carried out of the contents of the textbooks of the “Ethical Values” subject for the 4th year of ESO in 2016, with the Organic Law for the Improvement of Education (hereinafter, LOMCE) in force, focusing on the existence and/or non-existence of the risks and threats mentioned in the Spanish National Security Strategies, these being: armed conflicts, terrorism, organised crime, proliferation of weapons of mass destruction, espionage, cyberspace, maritime, air and land vulnerability, critical infrastructure, economic and financial instability, energy vulnerability, migratory flows, emergencies and catastrophes, epidemics and pandemics, the effects of climate change, risk enhancers, as well as aspects related to the culture of defence. The publishers analysed in alphabetical order, Anaya, Diálogo, Edelvives, Proyecto Educativo, Santillana, S.M, Tabarca, Teide, Tria.

“Safety culture” and “defence culture”

Security studies have been expanding their object of analysis in recent decades. The classical military approach is broadened by *Critical Studies Security*, coming from

schools (Paris, Copenhagen, Aberystwyth) as well as currents, extending to aspects such as political, economic, social, environmental or human (human security) - horizontally, as well as from nations to groups and individuals, to the international system, to international, regional, local institutions, non-governmental organisations, etc. (Rothschild, 1995, p.55).

The United Nations Assembly in the 2000 document “We the peoples, the role of the United Nations in the 21st century” would summarise it as follows:

“194. Following the end of these conflicts, a new understanding of the concept of security has emerged. It was once synonymous with the defence of territory against external attack, but the demands of security have meant that today it also encompasses the protection of communities and individuals from various internal acts of violence” (United Nations Assembly, 2000, p. 39).

It is therefore difficult to establish a universal and, above all, adjective-free definition of the concepts of ‘safety’ and ‘defence’” (Garrido, 2007, p.7).

This difficulty would extend to the definition of “safety culture” and “defence culture”⁴, which would lead to a confused perception on the part of the population, as demonstrated by the report published in 2019 by the “Sociological observatory on citizens’ perception of the activities, plans and programmes of the defence culture and awareness plan”. In this respect, Miguel Ángel Ballesteros states,

“Today we must speak of a culture of safety and defence or simply of Security, which necessarily includes the concept of defence. Most of the activities that are carried out today in our military units are framed in the field of security and not only defence, because while defence is the way to oppose a danger or threat, security is much more demanding and more difficult to achieve, it has a more preventive and utopian character when trying to keep out of any risk, danger or threat to people and goods that are the object of security (Ballesteros, 2011, p.53)”

Thus, the approach used in this article for the terms “safety culture” and “defence culture” would be the one proposed in the Defence Culture Portal⁵, based on Law

⁴ The “Sociological observatory on citizens’ perception of the activities, plans and programmes of the defence culture and awareness plan² published in 2019 dedicated a section to the question “What is defence culture for you?” Among the proposed answers: Set of knowledge that enables citizens to be aware of the need to defend their interests, their society and their values /Customs, traditions and way of life of the armed forces/Scientific and technological development applied to the defence and security industry/Artistic and intellectual activities related to the armed forces/ Knowledge of military history and heritage/Knowledge of the State’s resources for dealing with risks and threats. Although with different percentages, all were chosen. https://www.defensa.gob.es/portaldecultura/Galerias/docencia/ficheros/2020/Julio/Informe_Defensa_def_12dic.pdf

⁵ MINISTRY OF DEFENCE, Defence Culture Portal, <https://www.defensa.gob.es/portaldecultura/comun/culturaDefensa.html>.

36/2015 on National Security, where the following answer is proposed to the question What is defence culture?

“The government will promote a culture of national security (...). To this end, the Government will implement actions and plans aimed at increasing society’s knowledge and awareness of the requirements of national security and of the risks and threats that could compromise it (...). The Ministry of Defence contributes to the culture of National Security with the ‘culture of defence’, understood as the body of knowledge that allows people to develop judgements or opinions about the instruments with which the State protects citizens from certain dangers, the Armed Forces being one of the important instruments” (*author’s emphasis*).

Factors that would slow down and/or hinder the inclusion of safety and defence culture in the school curriculum

The 21st century society has to face new risks and threats, which education is gradually taking on board. In this regard, education specialist Jean-Marie De Ketele states:

“If, between 2005 and 2014, education systems have seen the growing importance of globalisation, international evaluations and Asian education systems, they have since witnessed an acceleration in the development of numerous phenomena (technological, mobility, climatic, economic or political exoduses, pressures exerted by supranational organisations, by NGOs, by the market or by philosophical or religious bodies, the growing importance of the “shadow school”⁶) and consequently, tensions between tradition and modernity, between community withdrawal and openness to diversity, between the educational functions of schools and those required by the evolution of society, between favoured and disadvantaged areas (supranational regions, country, region of the country, districts), between the private good and the common good. To cope, political and educational authorities try to reform the established systems, whose educational system aims to train the actors of tomorrow’s world (De Ketele, 2020, p.13)”.

The document published after the XIV International Congress on Theory of Education held in Murcia from 21 to 23 November 2017, organised by the Department of Theory and History of Education of the University of Murcia and the academic network Seminario Interuniversitario de Teoría de la Educación (SITE) under the title “Education in the face of the challenges of the new citizenship”, was pronounced along the same lines,

6 The “*école de l’ombre*” (shadow school) is the name given to private, supplementary courses given by teachers or companies.

“Since the first decades of the 21st century, we have experienced unimaginable changes that have reached all sectors of society. Although there have been great advances in the conditions of communal living, brought about by the emergence of new global social realities, there is still much suffering in the world. War conflicts and the exodus of millions of people, the growing inequality between rich and poor, environmental problems or the continuous discrimination based on sex, culture or religion, have turned civic life into a matter of special attention because it affects the different sectors of society (family, school, media, culture and religion) (University of Murcia, 2017, p.4)” (University of Murcia, 2017, p.4).

In this regard, as mentioned in the Introduction, for decades Spanish strategy documents have proposed formal education as a way to raise public awareness of armed conflicts, terrorism, cybersecurity, organised crime, etc. without much success. Some of the elements that might be slowing down their inclusion are discussed below.

The lack of a state pact in education

In “Papeles para un pacto educativo” (Marina, J.A, Pellicer, C., Manso, J., 2016, p.1) it is stated, referring to the educational reforms, that: “Immobility is as dangerous as permanent change”. Thus, eight education laws have been passed in Spain since the transition to democracy, always coinciding with changes of government⁷. Following the chronological order, the Organic Law 5/1980 appears, which regulates the Statute of Schools (LOECE), in 1985 the Organic Law on the Right to Education (LODE) is approved, in 1990 the Organic Law on the General Organisation of the Spanish Education System (LOGSE), in 1995 the Organic Law on Participation, Evaluation and Governance of Educational Centres (LOPEG), in 2002 the Organic Law on the Quality of Education (LOCE), in 2006 the Organic Law on Education (LOE), in 2013 the Organic Law for the Improvement of the Quality of Education (LOMCE) and on 25 November 2020 the Organic Law for the Modification of the Organic Law on Education (LOMLOE) entered the Senate, reflecting the “basic consensus” reached in the approval of Article 27 of the Constitution.

⁷ “In the field of education, the PSOE and the PP have always voted against their respective education laws, appearing in the media as the bearers of an all-out struggle, with permanently opposing and irreconcilable positions; however, the LOCE (2002) of the PP did not completely repeal the previous regulations of the PSOE, on the contrary, it maintained substantial chapters such as the aims and principles, participation in education, vocational training, compensatory education, quality, etc.; and, if we compare it with the LOE (2006), there are texts that coincide in the objectives”. ESTEBAN FRADES, Santiago. *Condicionantes y antecedentes del pacto educativo y social en España*, *Revista de la Asociación de Inspectores de Educación de España*, nº12, 2010, p. 5.

However, several attempts have been made over the years⁸ to achieve a state education policy, so far without success. The first one took place in 1997 at the initiative of the Encuentro Foundation, the second one in 2004 with María Jesús San Segundo Gómez (Minister of Education), in 2009 another approach was promoted at the initiative of Ángel Gabilondo (Minister of Education) and finally at the end of 2016 a Subcommission for the elaboration of a Social and Political State Pact – broken 15 months later – was approved. In this regard, Goodson states:

“The school has always been a “terrain of confrontation” where the forces and influence of various social groups have struggled to get their purposes prioritised. Extensive work has been carried out on the policy implications and outcomes of this continuing struggle. One of the underdeveloped areas, however, has been the confrontation over the school curriculum.” (Goodson, 1995, p.53).

The result is the constant change in curricula, subjects, purposes, etc. that would have influenced and could continue to influence the inclusion of “safety and defence culture” in the education system. An example of this situation is explained by Javier Casas⁹,

“When in 2006 the Organic Law 2/2006 on Education created the subject ‘Education for Citizenship and Human Rights’ (...) it made it possible to introduce in the curriculum of this subject, in primary, secondary and high school, such basic substantive aspects as the concept of defence as an essential service for the community, civic and supportive in the service of peace (...) Subsequently, the new Organic Law 8/2013, for the improvement of educational quality, of 9 December 2013, has

8 For each attempt at a rapprochement of positions, a document has been produced to provide an overview of the educational situation. “Declaración conjunta a favor de la educación” (1997): https://www.fund-encuentro.org/fundacion_php/cuadernos/varios/Declaracion%20conjunta.pdf, “Una educación de calidad para todos y entre todos” (2004) https://sede.educacion.gob.es/publivena/descarga.action?f_codigo_agc=18944, “Bases para un pacto social y político por la Educación” (2009) <https://intersindical.org/stepv/acsin/pacte2010/7-pactofinal220410.pdf>, “Papeles para un pacto educativo” (2016).

9 One aspect that would slow down or disagree with the inclusion, in this case, of the “culture of defence” – the presence of the Armed Forces in education – according to Javier Casas would be a part of the population “At the end of the 1990s there was already an approach from the Ministry of Defence towards the educational community, to introduce some reflection on defence in the school environment, but with negative results after the accusation of some parents’ and teachers’ associations that they were trying to “militarise education” (Casas, 2015, p. 236). In this line is the complaint by the CGT Aragón and La Rioja, for a teacher training course given by the army (2019) under the title “The culture of peace, safety and defence: a shared responsibility”, <http://www.cgtfedens.com/cgt-denuncia-un-curso-de-formacion>. While another article states: “However, the progressive appreciation that Spanish society has subsequently shown towards its military has meant that in 2007 the new subject was incorporated as a matter of course, with the understanding that they are part of the public services that the State provides to citizens”, (Casas, 2012, pp.20-21).

introduced a new subject in Primary Education called Social and Civic Values, and in Compulsory Secondary Education (ESO) ‘Ethical Values’ (...). At the proposal of SEGENPOL, the Ethical Values curriculum incorporated two relevant elements to enable young people to reflect on the value of defence for the protection of peace and the well-being of all. We trust that this trajectory will be maintained at the time of writing the textbooks for the new ‘Values’ subjects (Casas, 2015, pp.236-238) (author’s emphasis)”.

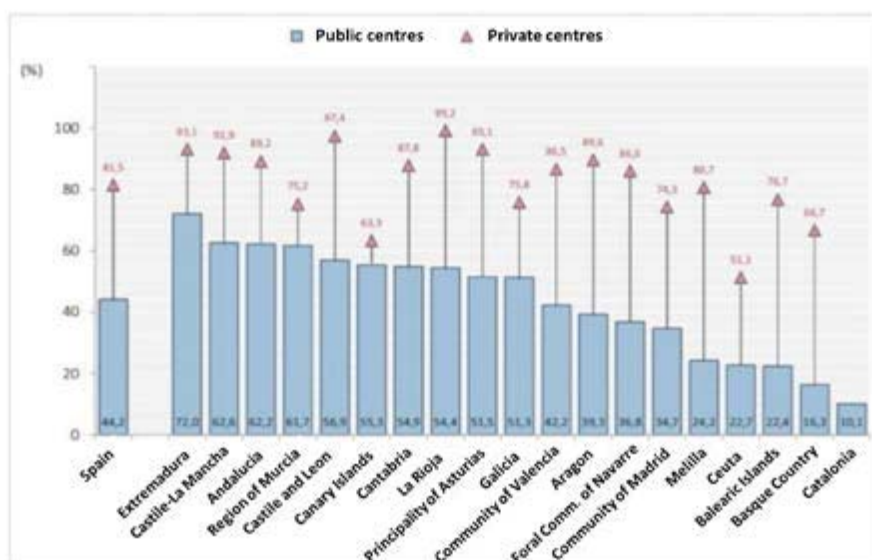
Therefore, as the ANELE association points out in its report “El libro educativo en España 2017-18”:

“There is unanimous recognition of the need, opportunity and convenience of reaching an education pact. Without a basic agreement on the principles that should govern education, assumed by science, contrasted by experience and shared by the vast majority of experts, effective education that makes free citizens is impossible.” (ANELE, 2018, p.4).

The subject “Ethical Values”

The subject “Ethical Values” in secondary education in general and in the fourth year of ESO in particular, is classified as a specific subject, i.e. it is partially regulated by the autonomous communities and they allow students the freedom to choose between “Ethical Values” or “Religion”. In the time frame proposed for this work,

Figure D1.35
Percentage of students studying religion in Compulsory Secondary Education, by Autonomous Communities and Cities. Academic year 2016-2017



Source: Europa Laica

2016-2017, the association “Europa Laica”¹⁰ published the article “Data on the number of students who teach religion classes in the 2016-2017 academic year according to the Ministry of Education”. The graph shows a very marked difference in the choice of the subject by region and between the public and private sectors for this period.

The existence of the subject of religion in compulsory education responds to the treaties that the Spanish state signed in 1979 with the Holy See and in 1992 with the Evangelical, Jewish and Muslim churches, in compliance with Article 27.3 of the Constitution “The public authorities guarantee the right of parents to ensure that their children receive the religious and moral education that is in accordance with their own convictions”.

Thus, despite not being a compulsory subject, the inter-administrative framework agreement signed on 4 December 2015 between the Ministry of Defence and the Ministry of Education, in the second clause dedicated to the “Purpose”, proposes it for the development of this culture:

“The purpose of this agreement is to promote the knowledge and awareness of young schoolchildren on issues related to peace, safety and defence, in particular through the development of the curricular content of the subjects ‘Social and Civic Values’ and ‘Ethical Values’ in order to disseminate, in primary and secondary schools, the culture of defence and the values associated with it, as an instrument at the service of peace and freedom.” (Ministry of Defence, Ministry of Education, Culture and Sport, 2015, p.3).

In view of this information, it can be concluded that if “safety and defence culture” is included in the subject “Ethical Values” “ as proposed in the inter-administrative framework agreement - the content would not be available to pupils choosing “Religion”.

Teacher training

In the inter-ministerial framework agreement signed in 2015 for the improvement of knowledge in safety and defence culture education (Izquierdo, 2016, p.2), in the second clause (Purpose) point 3, teacher training is proposed as an action (Ministry of Defence, Ministry of Education, 2015, p.4).

In fact, since 2014, courses aimed at training teachers in “safety and defence culture” have been offered , generally face-to-face, although in 2018 “Defence, a public good” was offered through the INTEF platform. The titles agreed for the face-to-face courses

¹⁰ Europa Laica, “Datos de alumnado que da clases de religión curso 2016-2017 según el Ministerio de Educación”, <https://laicismo.org/datos-de-alumnado-que-da-clase-de-religion-curso-2016-2017-segun-el-ministerio-de-educacion/212831>.

have been diverse: “Conscious citizens in a world in conflict”, “Strategies for security and peace: new scenarios”, “Culture of peace, safety and defence: a shared responsibility”, “Education for peace and security”. The places where they have been held include Zaragoza, Valladolid, Murcia¹¹, Madrid¹², Oviedo¹³, etc. In addition, among the characteristics of the course is that the number of places is around twenty-five to thirty, with a timetable of between twelve and forty hours, taught once a year.

The contents include the culture of peace, safety and defence, security strategies: risks and threats in a globalised world, cyberspace as a criminal, terrorist and war scenario, Spain’s contribution to peace and security: participation of our armed forces in peace missions, the UME, the role of women in the armed forces, cybersecurity, recruitment and orientation in the Ministry of Defence, and the international dimension of security: UN, EU, NATO, conflict, public opinion and media, etc.

Thus, the number of participants per course, the frequency, the few locations within the communities where it has been implemented, would indicate that teacher training is slow. Therefore, without trained teachers, it would be difficult to transmit the “culture of safety and defence”, which would make it possible to include it as one of the elements that would slow down the inclusion of the aforementioned knowledge.

Decentralisation of education

The centralisation or decentralisation of a country is not a matter of chance but is influenced by historical and political factors (Puelles, p.355, 1992), although in addition to “history – tradition, inertia, mentalities, previous experiences – and political organisation”, “ideological, geopolitical, demographic, linguistic, cultural, economic, financial, socio-professional factors” (Viñao, 1994, p. 32) are added (Viñao, 1994, p. 32). Thus, during the 19th and 20th centuries, Spain was a centralised country, although, to limit the situation to the present day, since the 1978 Constitution, decentralisation has begun at various levels, including education.

UNESCO defines decentralisation as “the transfer, at different levels, of decision-making powers from central government to intermediate administrations, local administrations and schools” (UNESCO, 2005, p.13). In this respect, and applying it to the Spanish education system, the distribution of competences is as follows,

¹¹ Teacher’s Online Classroom, The Culture of Peace, safety and defence IV: A Shared Responsibility, https://teleformacion.murciaeduca.es/course/info.php?id=5388&lang=es_es.

¹² CESEDEN, Inauguration of the course for teachers in Madrid “Ciudadanos conscientes en un mundo en conflicto” 4th Edition, 2018, https://www.defensa.gob.es/ceseden/ceseden/actividades/noticias/noticias/2018/2018_04_Inauguracion_Curso_para_profesores_CAM.html.

¹³ CPD Oviedo, Strategies for security and peace: new scenarios <https://cproviedo.es/estrategias-para-la-seguridad-y-la-paz-nuevos-escenarios>.

“The autonomous system of territorial organisation of the State has a direct influence in the field of education and curriculum, and implies, in general terms, that the State assumes the competence to approve basic educational regulations – among which are the minimum and common teachings – in addition to other exclusive competences, while the Autonomous Communities are responsible for developing and completing these basic regulations and managing the system in their territorial area. This distribution of powers is the reflection, in the educational world, of the decentralising process of the territorial organisation of the State that originated with the regulation of Title VIII of the Constitutional Text (Frías, 2007, p.203)”.

Thus, the distribution of educational competences in the design of the basic curriculum for Compulsory Secondary Education would be divided between the Ministry of Education and Vocational Training, the Regional Ministries or Departments of Education of the Autonomous Communities and the Education Centres. Some of them are highlighted below following the content developed by Eurydice¹⁴:

Ministry of Education and Vocational Training,

- determine the common contents and assessable learning standards of the core subjects.
- determine the standards of assessable learning in the specific subjects.

Departments of Education of the Autonomous Communities,

- complement the contents of the core subjects.
- establish the contents of the specific and free configuration subjects.

Educational establishments,

- complement the contents of all subjects according to the educational offer.

Therefore, in order for the “culture of safety and defence” to reach all students, it should be part of the Ministry of Education’s competences (common content). However, as has already been pointed out, the subject “Ethical Values” forms part of the specific subjects, which would imply, according to the information obtained by Eurydice, that the Ministry of Education determines the learning standards but it would be the Regional Ministries or Departments of Education of the Autonomous Communities which would establish the contents.

Publishers and textbooks

The 1970s brought changes in the field of school pedagogy, an educational law that made schooling compulsory and an increase in the birth rate, (Beas, 1999, p.10),

¹⁴ Eurydice, *General Organisation and Administration of the Education System*, https://eacea.ec.europa.eu/national-policies/eurydice/content/organisation-and-governance-79_es.

“which led to some publishing houses languishing” (Miñon, Magisterio, Dalmau Carles, Hijos de Santiago Rodríguez, etc.) and others to emerge strongly on the book market (Anaya, Santillana, Vicens Vives, etc.) (Beas, 1999, p.145) (Beas, 1999, p.145). Among the changes, it should also be noted that the encyclopaedia would be replaced by the textbook, specialising by subject, the book becomes – together with the role of publishers – a fundamental axis for the adaptation of the school curriculum, whose incidence is “relevant both qualitatively and quantitatively, as it is, in practice, a didactic element that strongly influences and conditions what is done in most classes”. (Cintas, 2000, p.97).

In this context, and focusing its role on one of the aspects that would hinder the inclusion of the “culture of safety and defence” in the educational framework, one could highlight the curricular adaptation¹⁵. Indeed, textbooks¹⁶, although they should be mediators of learning, have historically become “the most important curricular proposal that interprets and concretises the official curriculum for teachers” (Braga, 2016, p.202). In this respect, Rosa Cintas Serrano states:

The studies carried out have provided interesting reflections on what the curriculum developed by publishers for teachers is like and what effects it has on educational practice, showing quite a consensus in their points of view: the educational administration is allowing publishers to design the curriculum that is put into practice in most schools: the publishers, driven by market interests and without clear criteria or demands from the administration, generally produce books that are comfortable for teachers and not innovative proposals that could contribute to a renewal of teaching (Cintas, 2000, p.98).

However, the “offer is sufficiently rich and varied for teachers to be able to choose and discard those books that do not fit the students and the regulations” (Beas, 1999, p.150). In the analysis of the textbooks for the subject “Ethical Values” for the 4th year of ESO, the diversity of editorial proposals¹⁷ and the diversity in the curricular adaptation of each one of them can be seen.

¹⁵ The importance of proper curriculum monitoring should also be stressed. In Spain. Since Curriculum monitoring. The LOCE (2002) and later the LOE (2006) state that “the publishing and adoption of textbooks does not require any type of prior authorisation from the education administration” (Braga, 2016, p.201).

¹⁶ There are supporters and opponents of the use of textbooks. The former consider it, among others, as a guarantor of equality, and the latter consider that it chooses content by eliminating others, undermines the critical spirit or replaces the teacher (Fernández, 2017, pp.201-217).

¹⁷ However, reference could be made in this respect to publications by the IEEE or ADALEDE on “safety and defence culture” for teacher support: IEEE, *Las Fuerzas Armadas en defensa de la paz y la seguridad*, Ministry of Defence, 2011, Casas Álvarez, Francisco Javier, *De la Esperanza y Martín-Pinillos, José Manuel. Educación para la ciudadanía. La defensa, compromiso cívico y solidario al servicio de la paz*, Ministry of Defence, 2010, etc. Also from publications specialising in risks and

Analysis

The practical part focuses on the study of the appearance – approximate, not exhaustive – in the “Ethical Values” textbooks for the 2016-2017 academic year of 4th ESO of the risks and threats listed in the National Security Strategies: armed conflicts, terrorism, organised crime, proliferation of weapons of mass destruction, espionage, cyberspace, maritime, air and land vulnerability, critical infrastructure, economic and financial instability, energy vulnerability, migratory flows, emergencies and catastrophes, epidemics and pandemics, the effects of climate change, risk enhancers, as well as aspects related to the culture of defence.

There are nine publishers analysed, in alphabetical order: Anaya, Diálogo, Edelvives, Proyecto Educativo, Santillana, S.M, Tabarca, Teide, Tria.

It also takes into account the aspects related to the “culture of safety and defence” that appear in the LOMCE programme, these being two: the cross-cutting elements and the contents of the curriculum in the subject of “Ethical Values” in the 4th year of ESO.

Thus, the cross-cutting elements that would appear in the programme would be the following,

- Educational administrations shall promote learning about the prevention and peaceful resolution of conflicts (...), peace, democracy, respect for human rights, respect for men and women equally, respect for people with disabilities and the rejection of terrorist violence, plurality, respect for the rule of law, respect and consideration for the victims of terrorism and the prevention of terrorism and any kind of violence.
- The teaching programme should cover (...) terrorist violence and any form of violence, racism or xenophobia, including the study of the Jewish Holocaust as a historical fact. (...)The curricula of Compulsory Secondary Education and Baccalaureate will incorporate curricular elements related to sustainable development and the environment, the risks of sexual exploitation and abuse, abuse and mistreatment of people with disabilities, risk situations derived from the inappropriate use of Information and Communication Technologies, as well as protection in the event of emergencies and catastrophes” (LOMCE, article 6) (author’s emphasis).

And, the contents of the curriculum of the subject “Ethical Values” for 4th ESO would appear in the following box,

threats, such as for example: Tucker, Laura, *Entender el cambio climático: información y recursos para el profesorado*, Madrid, ed. Narcea, 2020.

BLOCK 5. ETHICAL VALUES, LAW, UDHR AND OTHER INTERNATIONAL HUMAN RIGHTS TREATIES

Evaluation criteria	Learning standards
5. To understand the mission attributed to the armed forces in the Spanish Constitution and its relationship with Spain's commitments to international organisations in favour of security and peace, reflecting on the importance of international law in regulating and limiting the use and application of force and power.	<p>5.1 Know, analyse and assume as a citizen, the international commitments made by Spain in defence of peace and the protection of human rights¹⁸, as a member of international organisations such as the UN, NATO, the EU, etc.</p> <p>5.2 Explain the importance of the mission of the armed forces, (in art. 15 of the National Defence Law) in terms of defence and national security, human rights, the promotion of peace and their contribution in emergency situations and humanitarian aid, both national and international.</p> <p>5.3 Analyse the consequences of armed conflicts at the international level, appreciating the importance of international organisations that promote and monitor compliance with international law, based on the UDHR.</p>

BOE no. 3 of 3 January 2015, p. 543¹⁹

ETHICAL VALUES 4TH ESO	1. ANAYA
	2. DIÁLOGO
	3. EDELVIVES²⁰
	4. PROYECTO EDUCATIVO
	5. SANTILLANA
	6. S.M²¹
	7. TABARCA
	8. TEIDE
	9. TRIA²²

18 See, https://sede.educacion.gob.es/publivena/descarga.action?f_codigo_agc=21199 The Ministry of Education and Vocational Training has had a Publications Centre since 1940, which is responsible for publishing and disseminating publications on the Department's areas of competence: educational innovation, vocational training, teacher training, educational technologies, educational cooperation, academic organisation, education abroad, grants and study aids, organisation, evaluation and innovation of teaching, issuing and validation of official Spanish qualifications, preparation of the National Catalogue of Professional Qualifications, design and development of actions in technical and vocational lifelong learning.

19 MINISTRY OF EDUCATION, CULTURE AND SPORT (2015). BOE no. 3, 3 January 2015, pp.169-546, <https://www.boe.es/eli/es/rd/2014/12/26/1105/dof/spa/pdf>

20 The Edelvives project "focuses on the dignity of the person, respect for interpersonal relationships, critical and reflective thinking, justice, rights and the achievement of an ethical system of values", <https://www.edelvives.com/es/proyectos-educativos/p/valores-eticos-eso>. Thus, there are no aspects related to "safety culture" as discussed in this article.

21 According to the introduction to the book, the aim of the subject is the construction of one's own personality.

22 On page 44 of the 4th ESO Ethical Values book, the question is the international calendar of historical events sufficient to raise awareness of ethical issues in today's world? Numerous days are listed on this page, some of which are relevant to the subject of the article.

ARMED CONFLICTS	1.	Fratricidal wars in Africa (p.18), during the Second World War many African-American soldiers from the USA fought in Europe (p.26), Vietnam War, First Gulf War (p.38), International War Crimes Tribunal (p.51), clashes between groups are solved by wars and persecutions (p.69), etc.
	2.	Aerial bombing Kunduz northern Afghanistan victims three children (p.7), fleeing war in Syria (p.9), war crimes, crimes against humanity, Nuremberg, extermination camps (p.19), armed conflicts, ethnic genocides (p.38), 25 August Serbian army targeted (p.39), bombing, snipers, genocides (p.39), from World War II (p.44), Rwandan genocide 1994 (p.46), report yourself Gulf war 2003 compare Syria against DAESH in 2015 (p.47), International Criminal Court, Balkan war, Rwandan genocide (p.53), war is a massacre between peoples (p.67), etc.
	3.	
	4.	Civil war 1990s Sierra Leone (p.10), World War II (p.21), failed state (p.37), war (p.53), International Criminal Court (p.105), major wars throughout history (p.106), etc.
	5.	We are an inherently violent species: war, genocide, murder (p.9), after World War II (p.13), when Tarim was 15 years old war broke out in his country (p.16), Jacob, Jewish Holocaust survivor (p.16), Rebecca Holocaust survivor, gas chamber (p.17), Afghan girl who, when a bomb fell on her house, died in the war (p.17), globalisation tensions and risks (p.37), Alfred Nobel armaments factory, military armaments (p.40), (<i>The War of the Two Worlds</i>) US army, poisonous gases (p.52), child soldiers, war-weary, children living in armed conflicts (p.56), war is a fact of life in many parts of the world, situations of poverty, marginalisation, violence, recruiting child soldiers (p.56), what is a child soldier? (p.58), Andouarin (Rwanda), Niara (Colombia), Zida (Darfur), refugee camps (p.58), Joaquin Gonzalez (ex-combatant), John Costner (military advisor), Lucien Badjoko (former child soldier and writer), Omar Centelles (guerrilla recruitment chief) (p.59), international agreements: minors in conflict (p.60), the Hague Court, the International Court of Justice (the wall between Israel and Palestine, the borders of Namibia, the Sahara) (p.61), "We, the peoples of the United Nations, determined to preserve the scourge of war" (p.61), in the war child soldiers (p.63), Joshu's diary, "hunger is eating away at me, I don't know if we will survive" (p.63), Vietnam war (p.66), reintegration of child soldiers (p.66), aid for former child soldiers in Uganda (p.67), etc.
	6.	There will be no peace between nations without peace between religions (p.13), how should conflicts be resolved? (p.15), wars (p.26), rules for resolving conflicts (p.26), 20th century the bloodiest in history, victims of political, religious and social conflicts (p.29), huge amounts of money spent on weapons that would be used to destroy the planet (p.37), heinous crimes during the Second World War (p.39), South Africa (apartheid) (p.45), the Nazi regime murdered more than five million people (p.46), 20th century genocides, massacres, persecutions (p.46), tortured or killed (p.48), clashes between Hindus and Muslims (p.50), the case of coltan: manufacturing technological devices such as mobile phones, video consoles, reserves Democratic Republic of Congo fight control mines have produced victims, guerrillas, children forced to work in the mines (p.98), etc.
	7.	The two world wars convulsed the world, wars have caused atrocities (p.14), monitoring truce between Israel and neighbouring Arab countries, cessation of armed conflicts (p.59), Salvador, Guatemala, Namibia, Cambodia, Mozambique, Tajikistan, Sierra Leone, Burundi, civil wars Democratic Republic of Congo, Central African Republic, East Timor, Sierra Leone, Kosovo (p.60), horrors of World War II, enforced disappearances, "failed state" (p.99), Rwandan genocide (p.104), etc.

ARMED CONFLICTS	8.	Wars, destruction, murder, torture, genocide (p.12), holocaust, genocide (p.79), militarisation of conflicts (p.87), wars in Afghanistan, Iraq, Syria (p.93), poor countries more prone to armed conflicts (p.95), deaths in civil wars (p.85), acts of genocide (p.97), etc.
	9.	Holocaust victims (p.44), International Day in Support of Victims of Torture (p.44), Disarmament Week (p.44), International Day for the Prevention of Environment in War and Armed Conflict (p.44), Jews address Auschwitz, concentration camp, World War II (p.66), inventions, gunpowder (p.68), in what sense can gunpowder be used constructively? (p.72), etc.
TERRORISM	1.	Terrorism (p.40), attacks by violent groups (p.46), terrorist groups carrying out one-off actions (p.48), international terrorism (p.84), etc.
	2.	September 2005 Danish newspaper terrorism (p.19), Charly Hebdo Muslim radicals (p.24), Terrorist attacks in France 2015 (p.40), DAESH developed in Iraqi prisons after Gulf War (p.40), What is the best policy to end terrorism? (p.41), DAESH (Islamic State) occupied areas in Syria and Iraq, targeted bombings, civilian casualties (p.47), do you think by chance terrorist groups strengthened in areas of poverty? (p.81), etc.
	3.	
	4.	Terrorism (p. 53), threats to security terrorism Twin Towers attack New York (11 September 2001), 11 March 2004 in Madrid, attacks in Paris 13 November 2015, Brussels (22 March 2016), (p.108), etc.
	5.	
	6.	Terrorist attacks (p.26), etc.
	7.	
	8.	The terrorism of the 21 st century has evolved, they have similar armament nations, nuclear armament, chemical, control of cybernetic networks, global character, indiscriminate violence, etc. (p.34), search and comment terrorist acts (p.35), terrorism is nourished by the climate of violence of war, inequality, (p.39), GAL, ETA (p.77), choose a conflict describe its causes (p.89), after the attacks of the Twin Towers – they meant a turn in the international terrorism -- (p.92), attacks of Moscow, London, Brussels (p.94), attacks of September 11, 2001, terrorism especially jihadist (p.98), etc.
	9.	
ORGANISED CRIME	1.	
	2.	Eight million children forced into bonded labour: prostitution, pornography, soldiers in armed conflicts, illicit activities (p.37), mafias exploiting women sexually or migrants, arms traffickers (p.40), cutting off funding sources, preventing arms trade (p.48), exploiting women through prostitution (p.52), trafficking in human beings (p.56), research on mafias smuggling migrants (p.92), etc.
	3.	
	4.	Trafficking in women and girls (p.26), mafias and organised crime, trafficking, trafficking in drugs, arms, human organs or money laundering (p.108), etc.
	5.	Child labour and labour exploitation (p.39), Iqbal Masih worked as a slave (p.70), one in ten transplants in the world comes from illegal trafficking (p.75), etc.
	6.	Human trafficking (p.47), sexual exploitation (p.48), no one shall be held in slavery (p.51), etc.

ORGANISED CRIME	7.	
	8.	In the labour field exploited children (p.34), money laundered from drug trafficking (p.40), international crime (p.58), organised crime (p.94), money laundering (p.96), drug trafficking, organised crime (p.96), drug trafficking, organised crime, drug traffickers (p.97), organised crime (p.99), internet fraud (p.99), what is jihad? (p.99), etc.
	9.	Indian children working in a brick factory (p.8), child exploitation (p.11), non-exploitation of children (p.18), etc.
PROLIFERATION OF WEAPONS OF MASS DESTRUCTION	1.	
	2.	North Korea conducts nuclear tests, Iran nuclear programme (p.41), 30,000 nuclear weapons (p.41), investigate which countries have nuclear weapons (p.42), Hiroshima atomic bomb (p.62), etc.
	3.	
	4.	Science and technology problems face humanity whether they are nuclear (nuclear weapons and nuclear power plants), chemical (environmental pollution), biological (loss of biodiversity) or informational (privacy, virtual reality), (p.60), etc.
	5.	Nuclear weapons proliferation (p.61), Hiroshima (p.66), boycott nuclear testing (p.78), etc.
	6.	
	7.	International Atomic Energy Agency (IAEA), nuclear safety and non-proliferation of nuclear weapons (p.55), etc.
	8.	
	9.	The atomic bomb virtually unlimited power of technology (p.58), nuclear power (p.58), etc.
ESPIONAGE	1.	Dangers of the information society: espionage (p.40), etc.
	2.	
	3.	
	4.	
	5.	SHIELD (Homologated System of Intelligence, Espionage, Logistics and Defence), secret intelligence super-organisation (p.40), in 1985 the French secret services sank it (p.78), etc.
	6.	
	7.	
	8.	
	9.	
CYBERSPACE	1.	The Sentinel 1 satellite (p.34), etc.
	2.	
	3.	
	4.	
	5.	Uruguayan fields spacecraft take-off runways (p.52), etc.
	6.	
	7.	Cyberbullying (p.21), satellite telecommunications, satellites (p.35), NASA, illustrations landing spacecraft on the Moon, missions to the Moon (p.58), New Horizons planetary mission, space probe (p.106), etc.
	8.	
	9.	Man on the Moon (p.60), construction of sophisticated technological devices to transport man to the Moon (p.61), etc.

MARITIME, AIRSPACE AND LAND VULNERABILITY	1.	Piracy (p.40), space race (p.130), etc.
	2.	
	3.	
	4.	Depletion of natural resources (p. 85), our planet cannot supply resources indefinitely (p.117), etc.
	5.	
	6.	Conserve and use oceans and seas and marine resources for sustainable development, protect, promote sustainable uses of terrestrial ecosystems (p.51) etc.
	7.	
	8.	
	9.	
CRITICAL INFRASTRUCTURES	1.	
	2.	
	3.	
	4.	
	5.	
	6.	Building infrastructure (p.51), etc.
	7.	
	8.	
	9.	
ECONOMIC AND FINANCIAL INSTABILITY	1.	The economy (p.34), year 2008 economic crisis affected Spain (p.84), etc.
	2.	Economic crisis of 2008 (p.78), etc.
	3.	
	4.	Economic crisis (p.85), etc.
	5.	Fundamental concepts of economics (p.84), etc.
	6.	If there is an economic crisis in China, it can cause factory closures in Mexico (p.10), etc.
	7.	Greek crisis (p.24), global economic crisis (p.86), etc.
	8.	Financial crises (p.58), etc.
	9.	
ENERGY VULNERABILITY	1.	Shortage of resources (p.46), etc.
	2.	Progressive depletion of energy sources (p.97), etc.
	3.	
	4.	Loss of biodiversity, accelerated deforestation, etc. endanger the sustainability of the planet, (p.53) etc.
	5.	
	6.	Goals by 2030 to ensure availability of water, affordable, secure, safe and sustainable energy for all (p.51), etc.
	7.	Sustainable use of natural resources, including land, water, air, climate (p.54), etc.
	8.	
	9.	
IRREGULAR MIGRATION FLOWS	1.	War conflicts and humanitarian crises provoke migratory flows (p.84), they are forced to move, becoming refugees (p.113), etc.
	2.	Migrant, refugees, forced to leave their country because of war (p.9), forced displacement (p.38), exodus of Syrian citizens in 2015 and 2016 due to conflict (p.81), hunger and poverty main reasons for most migratory exoduses (p.86), migration and xenophobia (p.88), migration and human rights (p.89), migration flows (p.96), etc.

IRREGULAR MIGRATION FLOWS	3.	
	4.	Migratory movements (p.40, p. 85), etc.
	5.	Displaced populations (p.72), etc.
	6.	Refugee camps, migrants who risk death for a more dignified life (p.26), denial of asylum rights to refugees (p.47), etc.
	7.	Infringements of migrants' rights (p.16), migratory flows of the population in search of life opportunities, exoduses from war situations (p.34), etc.
	8.	Refugee camp (p.81), mass exodus of refugees (p.87), large movements of people forced to migrate (p.97), etc.
EMERGENCIES AND DISASTERS	9.	Country sending migrants, receiving migrants (p.14), World Refugee Day (p.44), etc.
	1.	Humanitarian disasters (p.46), etc.
	2.	Chernobyl accident 26 April 1986 (p.62), natural disasters sometimes resulting from environmental pollution (p.81), Haiti earthquake 2010 (p.84), etc.
	3.	
	4.	
	5.	Natural disasters (p.72), emergency relief (p.72), etc.
	6.	
	7.	Code of Conduct for Disaster Relief 1994 (p.22), natural disasters (p.93), etc.
	8.	Disaster situations (p.94), etc.
9.	International Day for Natural Disaster Reduction (p. 44), etc.	
EPIDEMICS AND PANDEMICS	1.	World ravaged by an epidemic (p.33), etc.
	2.	
	3.	
	4.	
	5.	Victims of epidemics (p.72), stopping an epidemic, such as the recent outbreak of the Ebola virus (p.73), etc.
	6.	Preservation from diseases and catastrophes (p.99), etc.
	7.	Epidemics (p.93), etc.
	8.	Epidemics (p.58), etc.
	9.	
EFFECTS OF CLIMATE CHANGE	1.	Ecological damage: the materials we use up, what we pollute, the species we make extinct (p.36), sustainable development (p.48), Climate Change Conference in Paris (p.82), overexploitation of natural resources (p.82), etc.
	2.	Increasing environmental pollution and climate change, Kyoto and Paris 2015 summits (p.64), Ghana graveyard of discarded electronic devices (p.96), ozone layer, environmental pollution, disappearance of animal and plant species, temperature increase, water wars, unsustainable world (p.97), air pollution, acid rain, disappearance of ozone layer, water pollution, toxic waste, soil erosion and desertification (p.98), nuclear power plant waste, pesticide use, GM crops (p.99), deforestation, melting ice, migratory flows, droughts, lack of drinking water (p.100), global temperature increase, sea level rise, melting ice, radicalisation of tropical storms (p.101), biodiversity extinction, fish disappearance (p.101), etc.
	3.	
	4.	Ecological crisis (p.85), "global warming" (p.85), environmental degradation, disappearance of forests, loss of biodiversity, atmospheric pollution, scarcity of drinking water, (p.108), deforestation, climate change, acid and radioactive rains, ozone holes, (p.120), smartphones, tablets, environmental threats, no control over recycling of batteries and electronic waste, (p.121), pollution (p.125), waste generation (p.126), etc.

	5.	Rainbow Warrior dumping toxic barrels into the sea or whaling and dolphin hunting (p.78), etc.
	6.	Summit for Sustainable Development, preserving our planet (p.50), combating desertification (p.51), common problems: environment (p.80), environmental problems, warming atmosphere, greenhouse gases, cars, heating, global warming, technological waste (p.98), deforestation, destruction of natural resources, habitats, animal species, intensive fishing and agriculture, water problem (p.98), etc.
	7.	Climate change, biodiversity, genetically modified food, forest protection, the planet's natural landscapes (p.55), etc.
	8.	Kyoto Protocol (p.21), global warming (p.58), etc.
	9.	Respect for the environment (p.18), World Environment Day, World Day to Combat Desertification and Drought, International Ozone Layer Day (p.44), environmental pollution and degradation linked to technological development (p.59), environmental degradation, pollution without limit (p.59), etc.
RISK ENHANCERS	1.	UN challenges to eradicate extreme poverty and hunger, etc.
	2.	Poverty (p.15), famine (p.38), etc.
	3.	
	4.	Poverty, inequality (p.53), etc.
	5.	Countries with low economic development, widespread poverty, high mortality, hunger, illiteracy, lack of political stability (p.37) etc.
	6.	Extreme poverty, ignorance, dogmatism (p.13), feminisation of poverty (p.48), poverty and hunger, economic inequalities (p.85), etc.
	7.	Fight against poverty (p.35), exclusion (p.36), eradication of hunger, food insecurity (p.54), poverty situation, lack of employment (p.93), etc.
	8.	Poverty (p.21, 71), chronic hunger (Mozambique, Somalia, Ethiopia, Eritrea, etc.) (p.85), inequality (p.86), injustice (p.87), etc.
	9.	Marginality and discrimination, shanty towns, marginality generates crime and violence (p.9), poverty (p.10), World Social Forum, poverty in the world, AIDS, foreign debt (p.17), marginality, marginalised (p.19), etc.
DEFENCE	1.	Practically all countries belong to the UN (p.10), what we in the European Union have in common, the risks we face have unsuspected dimensions (p.44), our societies have security forces, army and police in charge of protecting the citizens (p.47), UN or European Union examples of a dangerous common front (p.49), UN blue helmets (p.49), the moral autonomy of every citizen would be a brake on warlike conflicts (p.63), Security. Another scourge violence, wars, terrorist and military combat (p. 113), UN peace and security blue helmets (p.113), Theme 10: Peace and Security, Armed Forces (p.116), consequences of armed conflicts, violent deaths, wounded (p.118), refugees (p.119), UN, NATO, European Union (122-123), Mission of the Armed Forces, armies (p.124), EMU (p.125), etc.
	2.	UN has international army, Blue Helmets keep peace in conflict zones (p.46), etc.
	3.	
	4.	Spain's international commitments in defence of peace. Spain is committed to international peace and security. Contributing with its troops to the support of United Nations missions, threats to peace: terrorism, piracy, international organised crime, Spanish soldiers in Afghanistan, Spain agreements prohibit anti-personnel mines, production of nuclear, biological, chemical weapons of mass destruction, since 1989 130000 soldiers of the Armed Forces... (p.109), etc.

DEFENCE	5.	19 th century French military, Charles Babier, developed a cipher system for the military (p.54), reflecting on the role of the Spanish Armed Forces in the defence of peace and human rights within and beyond our borders (p.56), The role of the Armed Forces, two points of view, defenders intervention of our Armed Forces (Somalia, Haiti, Afghanistan, Iraq), “I am no longer the sniper who killed that Taliban with one shot” (p.64), memories of a blue helmet in Bosnia 20 years later, José Luis Gutiérrez brigade of the Spanish Army (p.65), international agreements exert pressure on governments and armies of the world (p.66), etc.
	6.	Some human rights in the Universal Declaration refer to security (p.47), etc.
	7.	The State (Security Forces and Corps) (p.28), consequently rule of law is security (p.47), democratic society distrusts, political parties, its Armed Forces (p.52), Peace and security, United Nations guarantor of peace, Security Council, guaranteeing international security and peace, collective military actions (p.59), etc.
	8.	Security of citizens (p.21), bombing of NATO planes in Iraq by the Islamic State (DAESH) (p.39), transnational institutions UN, NATO, WTO, EU (p.58), conscientious objection to military service (p.73), the right to security and peace as an ethical principle and civic duty (p.91), security and peace as human rights (p.92), UN Charter to preserve future generations from the scourge of war, to unite international peace and security forces (p.92), Security Council (p.92), today the Security Council describes as a threat international terrorism, proliferation of weapons of mass destruction, acts of piracy against ships off the coast of Somalia, mass murder, genocide practices in former Yugoslavia, violation of human rights, attempts to destroy ethnic groups such as Haiti and Rwanda 1990 (p.93), Blue Helmets (p.93), new threats have made it necessary to reorient the functions of the Armed Forces (FFAA), intelligence services, police (p.96), modify international defence and security strategies (p.96), new threats do not attack traditional targets but the civilian population and the integrity of institutions (p.96), the mission of the Armed Forces in Spain, what role do the SAF play? (p.100), Constitution art. 8 three corps the Army, Navy and Air Force (p.100), membership in international organisations (EU or NATO), UME (p.100), Spanish soldiers in training (p.101), Spain in the UN, Spain in NATO (p.102), Spain in the European Union (p.102,103) , etc.
	9.	International UN Peacekeepers’ Day (p.44), it is the military industry that invests the most in technological research (p.59), behind biotech research, certain defence policies, deadly viruses (p.59), decades of research and heavy investment by Canadian and US private industry and military (p.70), etc.

Analysis of the “culture of safety and defence” in the “Ethical Values” textbooks for 4th year of ESO, academic year 2016-2017.

The purpose of this analysis is to assess whether there is a “culture of safety and defence” within the subject of “Ethical Values”, so far from attempting to carry out an in-depth study of each word, the broad themes that appear – mentioned or developed – and which in some way indicate that the student has been able to become aware of them, are taken in broad outline.

Thus, for “Armed Conflicts”, it can be seen that in general all²³ publishers deal – to a greater or lesser extent – with this topic, generally focusing on African conflicts, genocides, etc.

23 In the case of Edelvives, reference has already been made to its project dedicated to the dignity of the person, etc.

“Terrorism”: Most, but not all, publishers mention it, although it is listed as cross-cutting knowledge.

“Organised crime” is briefly mentioned, especially trafficking/exploitation of children.

“Proliferation of weapons of mass destruction”: also mentioned. Alluding in general to the atomic bomb (Hiroshima).

“Cyberspace”, “Maritime, airspace and land vulnerability” are hardly addressed.

“Critical infrastructure” is not mentioned at all, although the word “infrastructure” may be quoted occasionally.

“Economic and financial instability” generally refers to the crisis that took place in 2008.

“Irregular Migratory Flows” addresses the issue, linking it to conflicts.

“Emergency and disasters” is briefly mentioned in general.

“Effects of climate change” is mentioned with a special focus on the Kyoto and Paris protocols.

“Poverty” is mentioned in almost every editorial, along with hunger.

The approach of each publishing house is different, with Anaya and Teide being the best adapted to the curriculum.

The analysis therefore shows that, depending on the content of each publisher, a distinction can be made between three types of textbooks: those that do not make any reference to “safety culture” or “defence culture”: Edelvives, those referring to “safety culture” (risks and threats): Diálogo, S.M, Tabarca, Tria would be included here although at a low level and those that include both cultures (safety and defence) Anaya, Proyecto Educativo, Santillana, Teide.

Conclusions

The origin of the safety and defence culture dates back some twenty-nine years. Although there is a diversity of criteria on the exact date, there is – and has been from the beginning – unanimity among researchers, experts, etc. that one of the means of transmission would be formal education, as stated in the strategic documents. However, despite the time that has elapsed, it can be seen that the level within compulsory education is very low.

This article has analysed the subject “Ethical Values” in the 4th year of ESO in 2016-2017 and the context in which it was taught, exposing the elements that could have hindered, in this specific case, the inclusion of the “culture of safety and defence”. Without being an exhaustive list, some of them – the most relevant ones – are pro-

posed, such as the lack of consensus in education, the choice of a subject that is not compulsory to teach such knowledge (Ethical Values), the lack of teacher training, the decentralisation of education, the adaptation of the curriculum in textbooks.

Indeed, since the transition, eight educational reforms – including the current LOMLOE – have been carried out in Spain. In the face of this constant change, several attempts have been made to reach a state pact on education without success so far. This entails changes at various levels, especially in the subjects and their content. Therefore, if there is no consensus in this area, the inclusion of “safety and defence culture” related subjects would depend on the political and educational changes that continue to take place.

In the case of “Ethical Values” – whose name/content has changed with each law – one of the aspects to underline is that it is a specific subject, i.e. it is not compulsory. Not all students take it, and it is partially regulated by the autonomous communities. However, in the inter-administrative framework agreement signed between the Ministry of Defence and the Ministry of Education, it would be proposed to disseminate “the culture of defence and the values associated with it, as an instrument in the service of peace and freedom”. This would mean that pupils who took religion (Catholic, Evangelical, Muslim or Jewish), a subject that must be offered by schools after the 1979 and 1992 pacts, would not have had access to this knowledge.

On the other hand, although it is true that teacher training in the field of safety and defence took its first steps around 2014, it could be said that it has reached few territories (Murcia, Aragón, Castilla la Mancha, Castilla León, Asturias, etc.). In addition, the courses would be held on an annual basis, the number of participants would be small and the hours could vary between twelve and forty. Therefore, a minority of the teachers who had to teach the subject “Ethical Values” would have been trained in “safety and defence culture”.

Moreover, one of the characteristics of the Spanish state is its educational decentralisation, which began with the transition to democracy. This would mean that curriculum development would take place between the Ministries or Departments of Education of the Autonomous Communities and the schools. Therefore, the Ministry of Education and Vocational Training would determine the evaluable learning standards for specific subjects, as is the case of “Ethical Values”, and the Departments of Education of the Autonomous Communities would have established the contents within the framework of the LOMCE.

Finally, textbooks, used as the main support by teachers for the development of the curriculum in class, are produced by multiple publishers. Although, as Miguel Beas points out, “the offer is sufficiently rich and varied for teachers to be able to choose and discard those books that do not suit the students and the regulations”, Rosa Cintas states that “the educational administration is allowing the publishers to design the curriculum”.

After analysing the “Ethical Values” textbooks for the 4th year of ESO, it was found that (regardless of the reasons: the establishment of the curriculum by the Auton-

omous Communities, the adaptation of the curriculum by each publishing house, commercial interests, etc.), the content may be similar, different or very different. Therefore, in the analysis carried out, it was concluded that there were three types of editorials for the period analysed: those that do not contain any knowledge related to “safety and defence culture”, those that contain – to a greater or lesser extent – “safety culture” and, finally, those that contain “safety and defence culture”.

Thus, with a subject that would depend on constant reforms, of a specific nature, which would mean that not all students would have taken it, with a teaching staff that would not have been – in general – aware of the subject, with an adaptation by each autonomous community and each publisher, it would lead to the conclusion that the students of 4th ESO who took it in 2016-2017, would have had hardly any access to the “culture of safety and defence”, leaving it as a pending subject.

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