

## THE SPECIFIC COMPETENCES OF THE AREAS AND SUBJECTS OF PHILOSOPHY IN THE NEW LOMLOE CURRICULUM

## LAS COMPETENCIAS ESPECÍFICAS DE LAS ÁREAS Y MATERIAS DE FILOSOFÍA EN EL NUEVO CURRÍCULO LOMLOE

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### **Resumen**

En este artículo tratamos, en primer lugar, del vínculo entre la enseñanza de la Filosofía en secundaria y la competencia ciudadana en el ámbito de la nueva Ley Orgánica de Educación (LOMLOE) y, a partir de la reflexión sobre dicho vínculo, de la naturaleza y relevancia de las competencias específicas de las distintas materias filosóficas (la Educación en Valores Cívicos y Éticos, la Filosofía y la Historia de la Filosofía) en el nuevo currículo LOMLOE.

**Palabras clave:** Filosofía, competencia ciudadana, competencias específicas, LOMLOE, Educación en Valores Cívicos y Éticos, Historia de la Filosofía.

**Abstract**

In this article we deal, firstly, with the link between the teaching of Philosophy in secondary education and citizen competence in the field of the new Organic Law of Education (LOMLOE) and, based on the reflection on said link, of the nature and relevance of the specific competences of the different philosophical subjects (Education in Civic and Ethical Values, Philosophy and History of Philosophy) of the new LOMLOE curriculum.

**Keywords:** Philosophy, civic competence, specific competences, LOMLOE, Education in Civic and Ethical Values, History of Philosophy.

## 0. INTRODUCCIÓN

The LOMLOE or Organic Law 3/2020, of 29 December, which amends Organic Law 2/2006, of 3 May, of Education, represents a qualitative leap in relation to the previous legislation. And this, at least, in two senses: (1) insofar as it gives the curriculum a *structurally* competency-based dimension through the introduction of elements such as competency profiles or specific area and subject competencies; and (2) insofar as it systematically incorporates, in all stages and subjects, express content related to values, principles and areas of action essential to guarantee the development of a European and world citizenship committed to the challenges of the 21st century. Both meanings converge to explain the importance and the educational role that the new law gives to the "citizenship competence", one of the eight key competences proposed by the European Council in its efforts to articulate a *European Education Area* <sup>1</sup>.

Although, and according to the law, none of the traditional areas and subjects is exclusively linked to one or another of the key competencies (but rather all subjects must contribute to the development of all competencies), it is undeniable that there are closer links between certain subjects and competencies. One of them is that which the legislator establishes between the subjects of the area of Philosophy and the aforementioned citizenship competency, a link that is made explicit in the wording of the operative descriptors of the same, in which the references to ethics and philosophy are direct and reiterated<sup>2</sup>.

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<sup>1</sup> Council Recommendations of 22 May 2018 on key competences for lifelong learning (OJ C 189, 4.6.2018). Council Recommendation of 22 May 2018 on promoting common values, inclusive education, and the European dimension in education (OJ C 195, 7.6.2018).

<sup>2</sup> See the corresponding annexes in Royal Decrees 157/2022 of March 1, establishing the organization and the minimum content of Primary Education (BOE No. 52, of March 2, 2022. Annex I), 217/2022, of March 29, establishing the organization and the minimum teachings of Compulsory Secondary Education (BOE No. 76, of March 30, 2022. Annex I) and 243/2022, of April 5, establishing the organization and the minimum teachings of Baccaureate (BOE No. 82, of April 5, 2022. Annex I), of March 30, 2022. Annex I) and 243/2022, of April 5, establishing the organization and minimum teachings of the Baccaureate (BOE No. 82, of April 5, 2022. Annex I).

The pre-eminence of this link with civic competence is a key element in understanding the conception and development of the specific competencies of philosophical areas and subjects, without prejudice to the fact that they are also the expression of the set of skills, knowledge, attitudes, and values that correspond to the practice of philosophy.

On the other hand, although these specific competencies are not, as will be seen, something entirely new (rather, they intend to collect what has always constituted an essential and living part of the philosophical task, and is still valid today), they do introduce relatively new perspectives and strategic orientations, which teachers of philosophical subjects will have to convey in their teaching practice. The aim of this article is to offer a reflection, necessarily perspective and open to debate, on these competencies, which can help in their interpretation and application.

Thus, and given the aforementioned link, our reflection begins by briefly addressing the connection between philosophy and citizenship competency, and then turns to each philosophical subject and its own competency orientation. While it might seem too general in nature, we believe that the treatment of this first link can help us to frame our reflection on the nature of philosophical education.

## **1. PHILOSOPHY AS A CITIZENSHIP COMPETENCE**

In this first point, we will propose a separate reflection on the two notions of the syntagm that makes up the title of this section: "competence" and "citizenship".

As regards the former, and although, as is well known, the concept of competence (as is the case with any concept that tends to occupy a central place in a theoretical context, especially in the human sciences) does not enjoy a clear and unanimous definition, and is subject to discussion and even controversy, precisely from the area of Philosophy, and thanks to its

own wealth, it seems relatively *easy* to get a certain idea of it that harmonizes or brings together the most relevant of each of the disputed interpretations. Indeed, since the philosophical proposals of Plato and Aristotle we know that one of the essential characteristics of human life is that which is expressed in the concept of act and activity (*érgon, enérgeia...*), which scholastic philosophy later expressed in the *adage operari sequitur esse*, that is, "being is a doing". And it does not seem necessary to recall the pragmatic or practical orientation of the main modern philosophical conceptions, from Kant to Nietzsche and beyond. Of course, for all these thinkers, not only is there no opposition between knowing and doing, between theorizing and acting, but, rather, knowing represents the highest or one of the highest and most vivid forms of action. Thus, not only knowledge is shown in the competence to perform different acts in relation to other subjects and things, but also the cognitive act itself, as well as the other acts or dimensions of human, psychic and physical *activity* (volitional, emotional, creative...) are in themselves the realization and development of certain competences. The ability to understand and be able to comment on a text, for example, is indistinguishable from the theoretical act of reading; the ability to dialogue with respect for the logical and deontological norms of discourse is indistinguishable from the practice of social coexistence, and so on. Therefore, in our opinion, it is difficult for philosophers to accept the false, or rather superficial, dichotomy between competence and another alleged way of learning, inquiring, knowing, or relating to others and to the environment.

But beyond solving this false dichotomy, philosophy also embodies, by its very epistemic nature, most of the pedagogical and didactic principles that we can associate with an explicitly competency-based education: the rejection of any mechanical and dogmatic consideration of knowledge, the need for a meaningful understanding of what is given to us, learning by problems, the use of the dialogical mode, or, in general, the critical and conscious integration of the various aspects of the personality (intellectual,

moral, civic-social, aesthetic-affective...) or of the contents themselves (concepts, skills, attitudes, values), without distinguishing in the latter case, and as Kant would say, the philosophy (the doctrine) of the very competence of philosophizing<sup>3</sup>.

Now let us turn to the concept of "civic competence". Of course, philosophy (or philosophies, if you will) requires, exercises, and promotes multiple competencies. Why should its general competence be *civic competence*? Does this not imply, perhaps, the subordination of philosophy to civic education, thus defrauding its essential theoretical, ethical, and politically "neutral" and "disinterested" orientation (at least in the first instance)? Well, if we again recall some of the most important expressions of philosophy throughout its history, we see it from its beginning to our days (since at least Socrates and sophistry, but certainly also before) oriented mainly by the problem of what defines a good (happy, just, dignified...) life. And, again, there is no need to recall the Kantian priority of practical reason, the Marxist transformation of the world, Nietzschean pragmatism and vitalism, etc. Clearly, it would mean falling into the pseudo-dichotomy already mentioned to oppose this practical interest with the theoretical interest, since one aspect has never really been thought of without the other. If we take, then, the concept of *civic competence* in its most transcendent and relevant sense, it is reasonable to think that it can serve as a notional organizing axis of the philosophical competences themselves, and even, and therefore, in a certain way, as a transversal axis in the linking of the various scientific-technical, humanistic, artistic, ethical and emotional knowledge, especially in the field of public education in democratic societies; and this inasmuch as philosophy is, in the last analysis, the subject that properly attends to the

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<sup>3</sup> Philosophy, we believe, both in its practice and in its teaching and learning, not only has an intrinsic competency nature, but also combines in itself essential competencies, such as the so-called (by the OECD) 'global competence', the competence referred to critical thinking, or what we could call ethical competence. Hence, for years there has been talk of the educational relevance of incorporating a philosophical competency into the list of so-called key competencies. A more detailed analysis of this proposal can be found in Sanlés (2015) and Bermúdez (2021).

formation of conscious and critical citizens of the axiological and transcendental problems that underlie all our actions and our being in the world and in society<sup>4</sup>.

## **2. SPECIFIC COMPETENCES OF PHILOSOPHY. THE CASE OF THE SUBJECT OF EDUCATION IN CIVIC AND ETHICAL VALUES**

As to the specific competences of the area of Philosophy, considered in general, let us first say that, for its elaboration, the current curriculum started from a matrix formed by three generic types of competences related to three levels or instances of definition of the subject-agent.

The three general types of competencies, once again enshrined in the philosophical tradition, are cognitive-theoretical, ethical-practical competencies, and competencies related to feelings, affections, or emotions. Once again, this distinction does not imply that there is ever any act belonging *purely* to one of them, with no trace of the others. Rather, they are essentially interrelated and must be treated as such in the educational process. But at least their distinction and their relatively independent treatment is pertinent. The school is often blamed for over-prioritizing the more strictly cognitive aspect, to a certain extent neglecting the ethical-civic or practical aspect (which, according to Plato, for example, constituted the defining aspect of authentic education or *paideia*, as opposed to mere formation or instruction) and, even more so, the affective aspect, barely reduced to a series of "reinforcements" of behavior or, at most, secluded in areas such as the arts and music. In the design of the new Philosophy curriculum, especially in the subject of Education in Civic and Ethical Values, the intention is to amend to some extent the neglect of such human and pedagogical dimensions, in which the philosophical discipline is called upon to play an undeniable role.

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<sup>4</sup> A more detailed exposition of this idea can be found in Ngrete (2013 and 2017) and Bermudez. (2022b).

Certainly, other positions question both the legitimacy and the possibility of educating in the ethical-civic and emotional axes, considered of a particularly private, personal, and even subjective nature, so that no education should intervene in them, unless it becomes a kind of manipulation. However, it seems reasonably tenable that a society, however much it respects individual freedom, or rather precisely for that reason, can and must share and transmit certain minimum elements in terms of respect for others, solidarity, and empathy, as well as such obvious and current principles as, for example, the fundamental value of equality. Somehow, these areas, considered transversal, have always been conveyed and even evaluated in public education under headings referring to "conduct" or "behavior". Thus, as on other occasions, the new legislation does not come to bring something unknown, but to give more awareness and value to aspects that have always been part of good teaching practice.

As regards the axis of the levels of subjectivity with which those three types of competencies coexist, they are the individual, social and ecological levels. The synthesis of these two axes would thus result in nine types of specific competences: individual or personal cognitive competence (knowledge of the person, starting with oneself), social cognitive competence (knowledge of the nature of the social), ecological cognitive competence (that is, knowledge of the environment or nature as a whole of which the individual and human society are a part), individual practical competence (conduct towards oneself, self-management), practical social competence (referring to the social practices in which we are immersed), practical ecological competence (our actions towards nature), personal affective competence (the management of our own emotions), social affective competence (the different social affections, led by the empathic attitude, which so many philosophers have placed at the origin or the very possibility of society) and affective ecological competence (our feelings about nature). The order of this enumeration does not presuppose a hierarchy of importance or methodology. Especially, it does not presuppose any egocentrism or



anthropocentrism, nor does it presuppose the priority of the theoretical over the practical and affective. Rather, it is based on the order from the simplest to the most complex and complete.

Now, in the process of developing the curriculum, first and especially in that of the subject of Education in Civic and Ethical Values (which is the one in which, in our opinion, the double axis described could be implemented more directly), these nine possible specific competencies had to be reduced to the current number, synthesizing some, especially those referring to the affective area (which may well raise the reproach that, although less abruptly than on other occasions, once again this area is left aside in the curricular design).

Despite the challenge it represents, we believe that philosophy teachers, especially in the subject of Education in Civic and Ethical Values, but not only in it, must try to attend to all the aspects mentioned above, all of them an unavoidable part of an education in the deep and integral sense of the word. This perspective is, moreover, not only protected in the philosophical tradition, but subject to an exercise that can hardly be separated from the exercise of philosophy, since only this explicitly comprises the plane on which it is possible to try to articulate systematically, but also problematically and reflexively, those aspects.

Finally, we would like to emphasize once again the necessary relationship that must exist between strictly civic education, at whatever level, and the sphere of reflection and knowledge represented by philosophical ethics. We believe, in fact, and this is how we have expressed it in the curricular documents, that a true education in civic and democratic values must be based (as must the exercise of democratic citizenship itself) on an education in rational dialogue and critical judgment, which are purely philosophical competencies. In this sense, it is essential to understand that without the rational exercise of critical deconstruction and dialectical reconstruction of the values we intend to transmit to students, it will hardly be possible to

generate the necessary conviction for them to adopt a sincere and active commitment to such values, thus running the risk of reducing civic education to a simple panegyric of current morality. Thus, it can be observed that, both in Primary Education and ESO, the specific competencies of the subject are full of ethical contents and philosophical procedures, including some of the elements and perspectives of Matthew Lipman's Philosophy for Children program, whose methodological strategies are ideal for working with the competencies of the area from a very early age<sup>5</sup>.

This idea about the necessary connection between civic education and philosophy receives, moreover, and as we have been saying, a strong support from the immense majority of the philosophical tradition, and philosophy is in the best conditions both to bring it to the teaching practice and to submit it to reflection and justification, even if it is a question of a justification, as always happens in our discipline, problematic, which is an additional advantage, since problematization is precisely one of the essential aspects of a critical and democratic education.

This ethical approach to the subject, insofar as it provides students with the necessary skills and knowledge to contrast different value systems for themselves and develop their own capacity for judgment, also avoids or minimizes the risk of indoctrination that is typically associated with civic education subjects<sup>6</sup>.

### **3. SPECIFIC COMPETENCES IN BACCALAUREATE PHILOSOPHY**

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<sup>5</sup> For more information, see the two Didactic Orientation Guides dedicated to the use of Philosophy for children as a resource for the subject of Education in Civic and Ethical Values, soon to be published on the MEFP's open resources web page. (<https://educagob.educacionyfp.gob.es/inicio.html>). On the use of FpP methodology in Primary and Secondary Education see also, among others, Lipman, Sharp and Oscayan, among others. (2002).

<sup>6</sup> For a more detailed analysis of the complex relationship, both didactically and ethically, of philosophy and civic education in relation to the problem, among others, of moral indoctrination, a detailed analysis can be found in Bermúdez (2022a).

The specific competences that the new curriculum proposes for Philosophy in the first year of the Baccalaureate refer to the following elements: the competence to formulate genuinely philosophical questions; the competence to search for and interpret information related to such problems; the competence to use and evaluate arguments, neither dogmatic nor fallacious; the competence referred to the exercise of dialogue respecting certain ethical and formal guidelines, essential for the promotion of a democratic citizenship; the competence to recognize the plural and dialectical character of philosophical conceptions; the competence that refers to the critical examination of philosophers' conceptions and their historical influence; the competence to adopt and apply a global, systemic and transdisciplinary perspective to all types of problems; the competence related to the analysis of ethical issues and the development of personal autonomy; and, finally, the competence referred to aesthetic sensitivity and the critical understanding of art as a privileged vehicle for the education of feelings<sup>7</sup>.

In general, the choice and definition of these specific competencies, in addition to the aforementioned criteria, responds to the intention of underlining and promoting the idea of philosophy and its teaching as a task of research, both personal and collective, around philosophical problems and their actualization in multiple contexts close to the students. Hence, the specific competencies are arranged according to the various phases of the research process (raising questions, search and management of information, use of argumentation, dialogue around different hypotheses, etc.), or that it is suggested to work with any medium or expressive support (not only with texts, not only with philosophical texts) that demonstrates sufficient philosophical relevance.

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<sup>7</sup> See the annex corresponding to Royal Decree 243/2022, of April 5, establishing the organization and minimum teaching requirements for the Baccalaureate (BOE No. 82, of April 5, 2022).

Other elements contributing to the competency-based nature of the subject and present in the specific competencies are, on the one hand, the insistence on training in the argumentative and dialogical skills that characterize philosophical practice and, on the other hand, the introduction of a new specific competency (specific competency seven), close to the so-called *global competence* introduced in the latest PISA test<sup>8</sup>, and aimed at developing in students a systemic and transdisciplinary perspective of the great problems and challenges of our time, integrating information from different fields of knowledge under a purely philosophical analysis<sup>9</sup> and encouraging the design and implementation of projects and learning situations of an interdisciplinary nature.

Finally, the competency proposal includes, also in a relatively novel way, an explicit reference to aesthetic and emotional education, an aspect that the law proposes as a transversal element, but which in our curricular proposal plays a substantive formative role, linked to ethics and aesthetic philosophy, and which also incorporates a novel mention to the analysis of audiovisual culture and the philosophy of the image.

#### **4. SPECIFIC COMPETENCES IN THE HISTORY OF PHILOSOPHY OF THE BACCALAUREATE**

Regarding the specific competences of the subject History of Philosophy in the second year of Baccalaureate, the new curriculum proposes the following: to search for and adequately interpret historical philosophical texts; to recognize, use and evaluate with appropriate criteria the argumentation present in philosophical texts; to understand and adequately express the various philosophical conceptions; to recognize the diverse and dialectical nature of philosophy throughout its history; to be able to

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<sup>8</sup> See the work of the National Institute for Educational Evaluation (2018).

<sup>9</sup> In which the ontological, anthropological, epistemological, logical, ethical, etc., presuppositions and problems that are latent behind these problems should be analyzed.

recognize the same philosophical problems as they have been formulated and discussed in different ways throughout the different epochs; to find the philosophical questions and attempts at answers in texts and productions in general from various fields of culture; and, finally, the ability to recognize the projection that currently have these various philosophical proposals historically given. These competencies, as occurs in the rest of the subjects, determine, in the curriculum, certain evaluation criteria and basic knowledge coherent with them.<sup>10</sup>.

If we look for the most novel elements of the legislative proposal for this subject, especially as far as its specific competences are concerned, we can highlight the following aspects: the plural and diverse character, in dispute or dialectic, of philosophical conceptions is expressly pointed out (specific competence four); it is urged to note and analyze the appearance of the same fundamental philosophical questions in different periods (specific competence five) and it is requested to attend to those manifestations of philosophical depth that are not conveyed by means of texts or cultural manifestations considered as eminently philosophical (specific competence six).

These new elements of the specific competencies of History of Philosophy are translated into other aspects of the curriculum. In particular, the basic knowledge of the subject is no longer ordered exclusively chronologically and systematically following the thought of an author, school or current, but, respecting the framework of a fundamental historical periodization, it is structured at the last level according to certain thematic nuclei, around which those authors, schools or currents belonging to that same historical sub-period must be brought into dialectical play. We can call this structuring historical-thematic.

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<sup>10</sup> See the annex related to Royal Decree 243/2022, of April 5, establishing the organization and minimum teaching of the Baccalaureate (BOE No. 82, of April 5, 2022).

Regarding the first element, we believe that it is an opportunity, if not an incentive, for teachers of the subject to stress the open dialogue character of the subject; a dialogue that must be subject to the conditions of logic, as well as to that dialogical deontology that, in its civic and affective aspects, characterizes the purest exercise of philosophy. Unlike technical knowledge, in which there is a fundamental agreement, both in methods and results (which does not mean that there is no occasion for questions or theoretical discussion), philosophy seems to be characterized by that which, with different meanings, but referring basically to the same thing, both Plato and Kant called dialectic, and which has not been and does not seem to be imminently soluble (or dissolvable). In this sense, and in the open but no less relevant and scrupulously respectful confrontation between different conceptions, the students of History of Philosophy will be able to find echoes and models of the very differences of conception that subsist for him or her in most of the matters of existential interest, such as those referring to the meaning and ultimate value of things and of our life, to the knowledge of truth, if such a thing is possible, and to the ethical, the political and the aesthetic. A difference that can be seen more as a complementarity than as a negative confrontation, or as a harmony of opposites than as a polemic.

As far as the second element is concerned, the History of Philosophy is a privileged place to expose simultaneously what is universal or "timeless" in human culture, what unites us through the most diverse epochs and civilizations, together with what each historical moment supposes of novelty, sometimes of progress, but also considered problematically, for which its comparison with other moments considered in a very simple way as "surpassed" is very useful.

But perhaps the most novel element of this legislative proposal is the one referring to the historical-philosophical inquiry not only in texts that are properly and admittedly philosophical (which, in any case, the current

hermeneutics has brought into discussion) but also in those other texts or cultural manifestations considered to be alien: literary, historical, scientific, religious, etc. This is an excellent opportunity to refute the presumed self-absorption that would characterize philosophy, showing that it not only expresses itself, but also seeks itself in these other spheres.

Finally, although the specific competences do not mention it directly, the basic knowledge of the subject clearly implies attention to the historical problem of discrimination against women in the cultural, political, and public spheres in general, and their unjust social subordination. The History of Philosophy teacher now has the responsibility, protected by the curricular regulations, to denounce this discrimination at each historical moment, as well as to make visible the women who, despite it, managed to produce a thought and a work that were usually devalued and silenced. Thus, the new curriculum implies the recognition of a traditional social and ideological structure (including expressly that of many of the great philosophers of history) that has prevented women from having equal access to culture and, of course, to philosophy.

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