

artikulu nabarmenak artículos destacados

urria/octubre



BALLESTEROS, Carlos. [El escultismo como escuela de compromiso](#). Padres y maestros. Madrid: Universidad Pontificia Comillas, septiembre 2017, (31). 32-37. ISSN 0210-4679
Scouting appeared in the early twentieth century as a means of spiritual and physical development, inspired by military life and the outdoors. Today, it also aspires to a peaceful and just society. It is the leading educational movement for young people in the world, with more than 40 million active members. The values held by scouts are loyalty, obedience, and respect. The method is progressive and active: it helps boys and girls, beavers, aged 8 to 12, to discover the reality in which they live, it helps pioneers, aged 13 to 17, to develop a critical spirit, and those aged 17 to 20 to try to transform it. One of its goals is to provide education to transform the person and their reality, educate in freedom, participation and solidarity while not being at the service of any political party. It prepares people to act from a deep feeling of commitment, after analysing the overall situation and the particular nature of the problems within their environment. It aspires to create a diverse society, that is supportive, participatory, dynamic, creative, open to dialogue



CEREZO, Pepe. [La generación Z y la información](#). Revista de Estudios de Juventud. Madrid: Injuve, 2017 (114), 95-109. ISSN 0211-4364
Talking about generations today is difficult due to the pace of social evolution. However, Generation Z, IGen, The Streaming Generation, a generation in the making, is understood to include young people born since 1995. It differs from the Millennials in their perception of the environment, their views of the future, or their relationship with work. They value an experience more than the possession of a product, they are well-prepared, but their talent is wasted, they are characterised by the use of social platforms, and have a global view of the world, shaped by technology rather than race or language. Although they do not have the inherent digital skills, they do have a special perception of and relationship with technology. Their attention span has been reduced to develop new skills with which to deal with their environment. They are more concerned about the privacy of online transactions when they use applications or social networks. They relate to the digital world through their cell phones. They spend more time streaming online video and audio than watching TV or listening to the radio. They have a poor opinion of the media. They drop face-to-face communication and prefer the wellbeing they feel with their friends on the social media. They like messaging applications that leave no trace and immediate personal platforms. They create, change, and transform information and ignore the fact that this had filters in the past, they are visual communicators, connected but not necessarily better informed. The information received comes through unstructured and fragmented RSS channels from platforms managed by algorithms. They also create media. They are not willing to pay for information unless it is for their entertainment. In the future, augmented reality will be a significant factor for this group.



PARÉS, Marc y Joan SUBIRATS. [Muy jóvenes, jóvenes y menos jóvenes. El lio de la juventud y la política](#). Revista de Estudios de Juventud. Madrid: INJUVE, 2017 (14), p.45-57. ISSN 0211-4364 .

Youth is becoming increasingly long. While up to now a Machiavellian concept of politics (power struggle) had predominated; today, the changes and the crisis may lead to the predominance of the Aristotelian concept (cooperation). It seems that the Generation Z is an altruistic generation that understands politics as an everyday activity that can be exercised outside the confines of the state and of elections to solve collective problems in unconventional modes. Pre-crisis youths used protests and abstention, the Generation Z, on the other hand, prefers a non-institutional type of participation linked to specific causes. They attribute very different meanings to politics: not only voting or participating in electoral campaigns, but they have also invented other forms of participation based on collaboration, cooperation. This new type of participation is carried out through the Internet as a means of connection and transformation. Participation through the Internet makes it possible to revitalize political activities but it is not going to produce a change to new forms of participation: the websites of political parties and public administrations receive more visits from adults, while young people visit sites that do not have an offline presence and that have been created by young people too