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# The contents and protagonist of the Spanish History: its construction from the scope of families of feelings.

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**Abstract**

*The families of feelings I praise others, I condemn others, I am self-conscious and I feel what others suffer, introduce a different view about the contents and protagonists of History of Spain, the study compiles these differences from both quantitative and qualitative evaluations. The protagonists they refer are: government, people, gender, family and impersonal whereas the contents are: change, conflict, power, freedom, perspectives towards history and others. The results present different evaluations from the feelings (pride, admiration, gratitude, indignation, shame, guilt, indifference-interest, identity and commitment). These feelings influence in the innovative view of the complementarity relationship between measurement-experience and the non-chronological vision of the information. This perspective visualizes a transforming view of learning and research in History, as is the one proposed by the threshold concept.*

**Keywords:** Teaching, Feelings, Emotions, Threshold, History, Evaluation, Learning, Students, Classroom

## *INTRODUCTION*

This article is part of the collection the construction of school memories of Spanish History in High School (1980-2023). Specifically, it focuses on the study of the contents and the protagonists of the History of Spain: its construction from the families of feelings scope. This work gathers information to know, understand and interpret what learning and their nature were narrated by the participants when we inquired about the families of feelings and how they were linked to historical knowledge. These feelings have been built around four families: I praise the others, I condemn the others, I am self-conscious and I feel what others suffer, that allow us to find out what the participants ponder positive or negative about the History of Spain, their personal point of view regarding those evaluations and their willingness to get involved in the History they value and positioned themselves. The results from their narrations and

evaluations suppose another look to other learning. The relationship between feelings, contents, purposes and historical consciousness allows us to glimpse what it might mean to study the families of feelings and the participants' commitment.

## *1 BACKROUND*

### 1.1 Feelings, emotions and their relationship

Social emotions and feelings have been the subject of study and interpretation in this research line since 2014. The work we present has one of its interpretive axes focused on emotions and feelings, so we will delve into their study based on the proposed objectives. It is important to note, when we refer to feelings in this research, that we are discussing those that students may develop due to events that occurred in the past, something that makes it difficult to experience it in the first person as it is presented (Haidt, 2003). Similarly, they are influenced by the studies carried out by the students, in accordance with the requirements of the Spanish History program, the University Entrance Examinations, the teaching, the appropriation carried out by the learners, the textbooks or notes used, the official evaluations conducted, and the significance of the tasks they perform, among others. It is a complex framework that requires further investigation.

Emotions and feelings have always been of scientific concern, with degrees of presence and interest. Currently they have great relevance, Almonacid (2019) states that "Today, sciences in general, and particularly neuroscience, have a growing interest in studying and understanding the causes of emotions and their implications in human behaviours" (p. 16). Almonacid specifies, this field of study as diverse, encompassing "emotions, affects, passions, or feelings, which inherently include a vast array of concepts, perspectives, intellectual and scientific approaches" (p. 16), addressed by disciplines such as psychology (Fredickson, 2013), philosophy, neuroscience, and sociology. This diversity of sciences leads to the orientation of studies from the physical-biological and cognitive components, thus bridging cognitive and biological aspects.

Emotions, as called by Damasio (2013, 2020), are the "foundation of our mind," or as Kleef, Cheshin, Fischer, & Schneider (2016) indicate, "They are a defining aspect of the human condition. They permeate our social and professional life, influence our thinking and behaviour, and profoundly shape our relationships and social interactions." These emotions go beyond individual phenomena because "there has been a growing academic awareness that emotions are inherently social, that is to say, they tend to be triggered by other people, expressed by other people, and regulated to influence other people or to comply with social norms" (p. 1).

The relationship between emotions and feelings is a subject of reflection for authors such as Nussbaum (2008), Modzelewski (2012), Gil (2014), Damasio (2013 and 2020), Almonacid (2019), among others. Emotion originates in a specific part of the brain and triggers a series of responses in other parts of the brain, as well as in other areas of the body, leading to various bodily changes in the individual experience. Almonacid (2019), when referring to feelings, states that they involve self-awareness and dynamically interact with the body, leading to an evaluation of the cognitive experience that includes ideas, images, beliefs, and more. According to him, feelings arise from becoming aware of the emotional responses occurring in our organism. Feelings are made possible through our self-awareness therefore; feelings are based on the subjective mental experience. Feelings are shaped within the representation that the self-constructs of itself, both from a bodily and a psychological standpoint. (…), feelings perceive emotions as changes within that underlying regularity. While feelings are described as an activity of the present moment, as conscious activity, they also have the additional characteristic of being able to maintain certain emotions over time through memory processes due to the relevance of those emotional responses. (…). Consequently, feelings involve an evaluation as a cognitive experience, as they encompass ideas, images, representations, beliefs, cultural elements, memories, and interpretation of the facts that have triggered the emotions. (…) This is particularly relevant when we want ethically thinking (Almonacid, 2019, pp. 75-76).

On the other hand, when Damasio (2013) refers to the emotion-feeling cycle, he states that it begins with an appraisal/evaluation phase, which starts detecting an emotionally competent stimulus. The processing of the stimulus, in the specific context in which it occurs, leads to the selection and execution of a pre-existing emotion program and a set of reactions that can alter our bodily function and thinking. According to Damasio, emotions produce object or circumstance-directed reactions, allowing for an effective but non-creative response to favourable or threatening circumstances. When referring to feelings, he explains that they appear afterward and generate a brain map, a mental image, an idea, for the reactions and the resulting state of the organism. Thus, feelings introduced a mental awareness for good or bad circumstances and extend the impact of emotions by permanently affecting attention and memory. Lastly, in a fruitful combination with memories, imagination, and reasoning, feelings lead to the emergence of foresight and the possibility of creating new, non-stereotyped responses.

The problem, as addressed by Damasio (2013) and Almonacid (2019), appears to be very clear and relevant, consequently we have embraced it for our work. It provides a distinction between these two concepts to the extent possible, which is pertinent to this research. Therefore, based on the insights provided by these references and the (conscious) responses of our participants, we will consider all our information and use them as feelings and refer to them as such in our analysis and interpretation. Likewise, we will respect the terminology used by the various authors whose works were used as the foundation for this analysis.

### 1.2 Typification of emotions and feelings

The categorization of emotions presents a problem like that between emotion and feeling. Haidt (2003), acknowledges this and points out debates regarding "whether there is a set of basic emotions (...) whether they should be considered as scripts (...) whether they can be mixed and matched (...) allowing a large number of possible emotions" (p. 855). On the other hand, the work of Maureira and Sánchez (2011) categorizes emotions as biological and social (with the latter linked to language). Bericat (2012) identifies primary and secondary emotions, following authors such as Gordon (1981), Kemper (1987), Lawler (2001), and Jasper (2011). Similarly, Almonacid (2019) adopts the same typology, following), LeDoux (1999), Elster (2001), Morgado (2007), and Damasio (2013). In summary, Bericat and Almonacid highlight the problems and sufficient consensus for the point of departure, focusing on Damasio's studies (2013, and 2020), Haidt (2003) and Algoe and Haidt (2009).

Specifically, Damasio (2013, 2020, and 2021) distinguishes three categories: "primary or universal emotions such as: fear, anger, (...) secondary or social emotions such as guilt, pride, (...) and background emotions such as well-being, discomfort, calmness, or tension*"* (Damasio, 2021, p. 60). For this work, we will focus solely on the social emotions. It is evident that emotions are related to human society and culture, although they can also be found outside of it, as noted by this author. Emotions are typically associated with the relationships between individuals and are learned within society, family, school, just to mention some, which means they are not innate. This also poses challenges when attempting to define them in depth. Damasio (2013) provides a list of social emotions (identity, sympathy, shame, guilt, indignation, indifference, etc.) and describes their characteristics. Furthermore, Mercadillo, Díaz, and Barrios (2007) and Haidt (2003) emphasize the moral aspects of emotions, presenting them as those that are linked to the interests and well-being of society. Haidt (2003) identifies two features of moral emotions: *elicitors* (inciters of events that can have positive or negative consequences, affecting oneself or others, based on friendship or temporary identification) and tendencies towards prosocial action as a response to the event that triggered the emotion. Therefore, based on this moral consideration, Haidt (2003) mentions the difficulties in categorizing emotions and highlights that each emotion can manifest in various types or variants referred to as families (p. 885). He distinguishes four families: *I praise the others, I condemn the others, I am self-conscious and I feel what others suffer*.

Damasio (2013, and 2020) presents a categorization of social emotions-feelings, distinguishing four groups: a) disturbance-shame-guilt, b) contempt-indignation, c) sympathy-compassion, and d) admiration-

awe-elevation-gratitude-pride (Damasio 2013, Figure 4.4, p. 175). These groups have a strong relationship with what we have summarized from Haidt (2003). Thus, taking as a reference the families mentioned by Haidt (2003) and Damasio (2007), we have maintained and expanded the proposals of these authors.

The family *I praise others,* addresses the positive side of the feelings that result from actions and processes. It involves participants' knowledge and recognition at a personal level, transitioning from something that happens outside of them to being integrated into their repertoire of information. Positive emotions precisely expand new thoughts (Haidt, 2003; Algoe and Haidt, 2009; Damasio, 2013; Mercadillo, Díaz, and Barrio, 2007; Fredrikson, 2013; Roth & Laireiter, 2021). In this case, the emotionally competent stimulus that generates these emotions is found in the recognition (in oneself or in others) of a contribution to cooperation. We explore three specific emotions*: pride, admiration, and gratitude*. Pride is a self-conscious feeling that involves complex self-evaluative processes. It is considered a fundamental human feeling, highlighting the personal satisfaction one feels for achievements and the value of what others or oneself have accomplished. It is of a complex, moral, and social nature, requiring a sense of self, self-awareness, and the existence of others[1]. Admiration based on individuals or facts that are much higher than usual, which named standards, facts above normal: relevant virtues and abilities of the facts or people who admired, enabling social learning[2] and *gratitude* is a self-conscious feeling that compels a person to appreciate the benefit or favour that has been done or intended for them and motivates them to reciprocate in some way (Bartlett, Condon, Cruz, Baumann, and Desteno, 2012). This benefit and reciprocity contribute to personal well-being, civic engagement, and spiritual satisfaction (Weiss, Burgmer y Lange, 2020)[3].

The family *I condemn others*, includes the feelings of *contempt* and *indignation*, which can be identified with the emotions that condemn others as suggested by Haidt(2003). In this case, the emotionally competent stimulus that generates these emotions is in the violation of norms carried out by an individual or group that affects others (Harmon-Jones, Bastian, and Harmon-Jones, 2016 and Bisquerra, Buxarrais, Martínez, & Tey, 2021). We have specifically explored *indignation* as the most focused and appropriate term within this semantic field in our culture for this family of feelings[4].

The *self-conscious* family refers to oneself and the environment, serving different purposes: controlling one's own mental activity, linking current experiences with past ones, and serving as a guide for future decision-making (Tirapu-Ustárroz and Goñi-Sáez, 2016).Damasio (2013) indicates that the emotionally competent stimulus that generates these emotions is weakness, failure, or the violation of oneself or others in this family, the focus is on the degree to which individuals feel personally implicated towards oneself and one's co-responsibility for what has occurred (Adamczyk and Sobolewski, 2022).Our study includes the feelings of *guilt* and *shame*. Guilt is caused by the violation of moral rules and imperatives,

[1] It is necessary to distinguish between *self-pride*, *group pride*, and vicarious pride (De Hooge & Van Osck, 2021); *arrogant and authentic pride* (Tracy & Robins, 2007); and being proud of *oneself*, proud of us, and proud of yourself (De Hooge & Van Osck, 2021).

[2]Onu, Kessler, and Smith (2016) wonder, *what qualities do admired individuals possess*? They propose a conceptual model of admiration, highlighting: *competence* (skill, attitude, or suitability to do something); *status*, which is linked to competence, as others perceive them as having higher status, distinguishing two types of hierarchies: dominance and prestige; *legitimacy*, referring to the appropriateness of the action or character being admired; the *model* they uphold; and *the possibility of achieving the goals* they set.

[3]Gratitude fosters motivation to *engage with the person*, increases predisposition towards *support and social justice* stemming from those actions and individuals (Siegel, Thomson, & Navarro, 2014), as well as *developing higher levels of trust* (Viñarás, 2013). Likewise, we must differentiate between *short-term and long-term* relationships in these contexts, indicating the importance of commitment. Furthermore, *this feeling does not fade over time*, as it becomes *part of the memory* where those *good actions were recorded* (Alarcón, 2014).

[4]Additionally, as Prinz (2007) distinguishes, we must differentiate between the individuals involved (the transgressor's identity, which can be oneself, friends, or strangers) and the *transgression*, referring to the actions and the sphere they affect (personal, communal, and natural).

particularly if those violations caused harm or suffering within communal relationships, where one believes they have caused harm. Participants themselves may not cause this potential harm to others but may feel vicarious guilt, motivating them to help the victim and inspiring individuals to apologize and confess, not as a form of self-degradation but to restore or improve their relationships (Haidt, 2003). Shamearises as a disturbance of the mind caused by the awareness of a committed fault or dishonourable and humiliating action, but it is understood as felt by what other people do, *vicarious shame*. These feelings could be linked to something that happened outside the self, due to injustices committed by others, and it carries the impulse to reduce presence, withdraw, hide, etc., acknowledging that a violation has taken place, in this case, by others.[5]

*I feel the suffering of others*. This includes feelings of *empathy, compassion,* concern, the desire to alleviate their pain, and the motivation to act. Mesquita, Vissers, and De Leersnyder (2015) state that emotions are also a commitment (to oneself and/or others) to act. This commitment would be difficult to feel if one does not understand and analyse the context in which these emotions occur, differentiating between guilt and shame is not easy. In this regard, the works of Etxebarria (2003) and Tangney, Stuewig, and Mashek (2007) make a significant effort by pointing out an important characteristic focused on how each person "interprets their transgressions or failures. (...) In the experience of shame, the person's focus of attention is the self (I did that horrible thing), while in guilt, it is the behaviour I did that horrible thing (Etxebarría, 2003, p. 18).

Where *indifference-interest* towards History indicates a proximity or distance to that consciousness that is sometimes manifested, and the position of everyone within it. We can also appreciate that it would be a way of being in the world, as noted by Ratcliffe (2005) and Crone (2018), adopting a stance of acceptance or rejection towards that world (identity/sympathy), delving deep into past events, and imagining spaces of new possibilities for solving the problems at hand. In this case, the emotionally competent stimulus that generates these emotions is another individual who is suffering or in need of help, and their basis lies in affection and sadness. We are discussing feelings of *indifference-interest, identity, and commitment*.
Indifference-interest are self-conscious feelings that involve a predisposition towards people or objects, and this predisposition can be absent or present. Clearly, a lack of interest in their culture leaves a void of information that supports inaction and the lack of knowledge that responsible individuals should have about the society in which they live[6].The participants have valued and justified other feelings that refer to their own conscience, to the judgements of condemnations or praise of the events and characters, these critical narratives have formed a personal perspective, conscious or unconscious, towards those facts and events they have studied[7].

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[6]In the field of practice, it is interesting to consider the *due historical rigor*, which involves avoiding a cold and impersonal analysis of a specific historical context that might lead to *indifference* in students and be perceived simply as another topic in the textbook. When we talk about empathy, we can emphasize the importance of *cognitive dimensions* (building historical knowledge in its context, being aware that the past is different from the present, and interpreting the past based on its evidence) *and affective dimensions*, such as using imagination, understanding other perspectives, and being sensitive and tolerant (Davison, 2017, and Doñate & Ferrete, 2019).

[7]We are referring to the capacity to identify with someone, share their feelings, and put oneself in their place and to the problematic nature of personal and social identity. Specifically, *personal identity* (the definition of oneself in terms of idiosyncratic personal attributes) and *social identity* (the definition of oneself in terms of affiliations with different categories or groups) have often been examined as separate phenomena. However, there are at least two theories that have investigated the relationship between them: the theory of *self-categorization* (which suggests that individuals can identify with a group but with different levels of

*Identity* is a self-conscious feeling that implies affiliation with the events or people in History. This feeling involves identification (both personal and social) with the overall framework of facts and events in the History of Spain. Participants have assessed and justified other feelings that pertain to their own consciousness, whether it be judgment, condemnation, or praise towards the events and figures in the History of Spain. These critical narratives have formed a personal perspective, whether conscious or unconscious, towards those events and occurrences they have studied[8].

*Commitment* entails a self-conscious decision to engage with one's society and culture. As mentioned before, commitment represents the culmination of all the analysed feelings, their connection to the purposes of history, and the heightened concern of this discipline. Without commitment, it would remain mere knowledge, a beautiful tree without fruits. Specifically, commitment analyses the motivational factors that lead to feeling and acting committed, selects the cognitive processes and situational factors that lead to perceiving implicit commitments. Likewise, we can identify two types of commitment: commitment to oneself (self-commitment) and commitment to others (interpersonal commitment. Furthermore, a line of interpretation of commitment as a feeling has emerged: the need to delve deep into past events and to create a space of possibilities that consider the actions of the past that are deemed relevant to fostering participants' commitment.

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The differentiation and categorization of emotions- feelings that we have followed according to Damasio (2013) and Haidt (2003) present a set of difficulties, particularly when relating them to moral values. Another problem arises when we try to identify the feelings in the narratives produced by students or in textbooks, using the terms that identify them. As Díaz (2007) points out, the semantic fields of these terms emerge. This contribution allows us, in our research and in any other research, to avoid being confined to a single word, especially considering the usage of any language culture and subculture.

### 1.3 Feelings and the Threshold Concept

Feelings provide a different *perspective* in research on history education. This perspective can be understood within what Meyer and Land (2006) refer to as threshold concepts and can be seen as a process. An overview can be found in the works of Flanagan, who also compiles ongoing research: El concepto de umbral (ucl.ac.uk).This notion of the threshold allows us to consider a new and transformative form of learning: a) where students enter a new conceptual terrain in which things that were previously unnoticed come into view; b) by thinking and practicing transformative ideas that bring about a significant change in the subject's perception; c) by engaging with integrative ideas that require the combination of a new understanding or way of thinking and practicing; and d) generally irreversible (it is unlikely that they will be forgotten or unlearned due to their impactful nature (Land, Rattray, & Vivian, 2014).

On the other hand, the teaching and learning of history are closely linked to historical consciousness and the extensive debate it has generated, they are most directly related to our research. As Seixas (2017) states, "Historical consciousness primarily emerges from German philosophical writing, which was

belonging) and the theory of *identity fusion* (which suggests that the individual's union with the group is intensely fused).

[8]In the proposal highlighted by Ratcliffe (2005) and Crone (2018), it is considered a way of finding oneself in the world.

developed in the field of pedagogy by Jörn Rüsen, Bodo von Borries, and their colleagues" (p.59). Similarly, Amézola and Cerri (2010) define historical consciousness according to Rüsen (2006) and describe it as "the sum of mental operations through which individuals interpret the temporal evolution of their world and themselves, so that they can intentionally guide their practical life in time" (p.4).

The relationship between history as a discipline and its teaching has led to multiple debates and proposals. We highlight the discussion that took place in the journal "Public History Weekly" in February 2016. Seixas initiated the topic "A Matrix of History/Memory for History Education." His proposed debate and the suggested matrix sparked extensive argumentation involving Jörn Rüsen, Holger Thünemann, Robert Parquer, Stéphane Lévesque, Andreas Körber, Martín Nistche, Marko Demantowsky, Karl Hammarlund, Stephanie Anderson, and Roberto Thorp. The discussion focused on Una matriz de historia / memoria para la educación de la historia - Public History Weekly - The Open Peer Review Journal (degruyter.com). Seixas emphasizes three sectors of his matrix: "Disciplinary History," "Memory & Life Practice," and the "zone of interaction," which Seixas identifies as a third possibility for history education. (Seixas' first intervention, February 25, 2016, 8 am).

School history, "Memory & Life Practice," is constructed around a well-defined narrative with specific events and actors legislated and organized through state mechanisms. Embedded within such prescriptions are interpretative meanings that unequivocally point towards the narrative's significance for the present: origins, triumphs over adversity, defeats of internal and external enemies, and the core beliefs, values, and character traits that made victory possible. Alternatively, school history programs under the category of "Disciplinary History" focus on the competency of disciplinary historical practices. They minimize the connections between school history and students' identities or the uses of history for the present.

History education bridges between historical practices and commemorative beliefs, where teachers have considerable autonomy to address students' commemorative cultures in their classrooms, and where community memories, perhaps even divided memories, are subject to and expanded by critical and historical scrutiny, thereby feeding into public memory.

The research conducted by Seixas and Morton (2013) in "The Big Six Historical Thinking Concepts," they identify six different yet interconnected concepts in history to guide historical consciousness. These concepts are: historical significance, evidence, continuity/change, cause and consequence, historical perspectives, and ethical dimension. The researchers provide eight templates on "The Historical Thinking Project" website to analyse these different concepts, which we particularly note is Template six: which focuses on the ethical dimension and its link to moral consciousness. As highlighted by Edling, Löfström, Sharp, and Ammert (2021) mentioned "historical consciousness is concerned with how people attribute meaning to temporal relationships, moral consciousness is intertwined with the human creation of meaning regarding questions of good and evil, right and wrong (p. 1)."The research also delves into the relationships between morality and historical consciousness, particularly through the concepts of third order (which emphasize individuals' reflections and values in relation to the subject matter). The concepts of first and second order are traditionally the objectives of historical education.

Finally, they identified five main themes that were correlated with moral consciousness: cosmopolitanism, democracy, emancipation, identity construction, and existential struggle. These themes were constructed by identifying patterns of similarities and differences in the use of words addressing concepts of good/evil and right/wrong.

*Cosmopolitanism*. View the global community as an interconnected community, rather than isolated population groups that risk causing ethnocentrism and potentially harm people. *Democracy*. The past is related to current democracy stimulating a democratic mindset based on communication, critical thinking, influence, equality for all, tolerance, solidarity, and/or the plurality of perspectives and worldviews in the past, present, and future. *Emancipation*. In a broad sense mean a desire to free groups from oppressive structures. *Individual identity*. This perspective highlights the development of the individual's identity

(character) through engagement with knowledge about the past. There are three different perspectives that stand out in the data: a) fostering caring and empathetic characters; b) fostering a just moral character and c) fostering virtuous characters.

*Existential struggles*. Involves working for the well-being of others to stimulate a more peaceful, responsible, and less violent interrelationship with others. They are reflected in strong terms such as memory, experience, diversity, and testimony.

Thus, according to Meyer and Land (2006); Paricio (2021); Land, Meyer & Flanagan (2016); Edling, Löfström, Sharp& Ammert (2021); Rattray (2016); Land, Rattray & Vivian (2014), the connection of feelings, including pride, admiration, gratitude, indignation, guilt, shame, indifference-interest, identity, and commitment, with the concepts of third order is proposed in this study. These concepts are focused on both education and research, and they also analyse the importance and relevance of history as a subject and the students' identity in relation to it.

## *2 METHODOLOGIES*

This line of research is developed almost exclusively in the Autonomous Community of the Region of Murcia (CARM), which has jurisdiction in education. It focuses on the teaching of Spanish History in high school and specifically examines how it is typically carried out in the classrooms. The study started in 1993, gathering information from 1980 and it continues to the present day. The volume of information has been organized into nine databases. This work is part of the 6th database (3rd focused on students), obtained during the 2012-2016 academic years, and specifically addresses the information compiled during the 2012-2013 school year. The sample consisted of twenty-six participants from twelve localities and nineteen schools, representing 13.97% of the total in CARM. Our Objectives are:

To know and interpret the participants' link with the families of feelings, the protagonists and the contents of the History.

To interpret and value the families of feelings as a threshold concept.

This paper follows Salkind (2017) and Hernández, Fernández and Baptista (2014 studies, in which there are different types of research: experimental (true and quasi-experimental) and non-experimental (descriptive, historical, correlational and qualitative). This work is in descriptive non-experimental research.

The information was obtained through a questionnaire organized around assessment questions, including Likert scale items and opened questions. The questionnaire explores: the context, curriculum, learning, teaching, resources, subject orientation, and planning a lecture (CCAEROP). After its development, the questionnaire was analysed by four experts and experimentally administered to three participants. The feedback and suggestions collected were incorporated into the final version, which has been used in research conducted during the period 2012-2016. For this study, the section of the questionnaire that explores feelings was applied.

## *3 ANALYSES AND INTERPRETATION OF RESULTS*

A detailed analysis of each individual emotion, as well as the participant's evaluations and justifications, has been conducted and is available in the following document: (PDF) Las familias de sentimientos: un concepto umbral para la investigación y la enseñanza de Historia de España (researchgate.net).We refer to this document for a more in-depth exploration of the results. In this article, we will emphasize the most representative findings that align with the set of research questions posed. Firstly, we will present the overall results from both a quantitative (numbers) and qualitative (narrations) perspective. Subsequently, we will analyse the responses regarding the key figures in History, the mentioned content, and their relationship with feelings.

### 3.1 Families and Emotions from Numbers and Narratives: What do they contribute? What do they suggest?

#### 3.1.1 The Numbers

The four families that constitute the research-praising others, condemning others, self-awareness, and empathy towards others' suffering; form the backbone of the analysis and interpretation of the results. This is carried out through the examination of the nine selected feelings: *pride, admiration, gratitude, outrage, guilt, shame, indifference-interest, identity, and commitment.* An overview can be gained by looking at the ratings provided by the twenty-six participants for each emotion on the Likert scale: high "4" and "3", medium "2", and low "1" and "0", as shown in Figure 1 below.

The family *I praise others* shows a consistent pattern in its results. Fourteen participants have a high rating for pride, thirteen for admiration, and eleven for gratitude. Considering the characteristics of these feelings, it can be observed that as the sense of obligation increases (*pride* as recognition, *admiration* as a role model, and *gratitude* as compensation for exemplary actions), the number of participants decreases. It is also worth noting the participants who rated these emotions as medium "2", which is still relatively high (eight for pride, seven for admiration, and ten for gratitude). This could be related to the high ratings, as doubts may influence participants' assessments. From a quantitative perspective, it can be said that at least half of the participants consider the positive events in history as important. They value the actions of others, taking some as models to follow and even expressing a desire to compensate those who contributed to those actions.

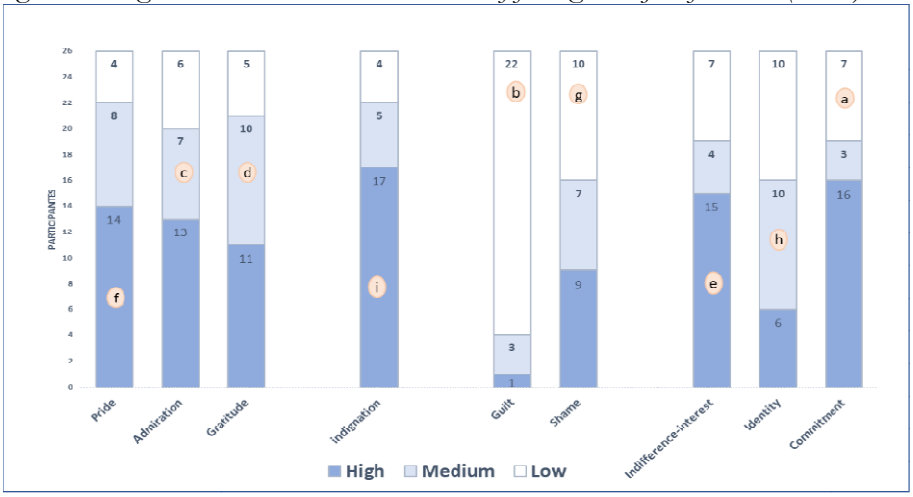
The family *I condemn others* is the one with highest number of participants, seventeen, rate the feeling of *indignation* as high. This suggests they are aware of both positive and negative events; they believe that the negative ones prevail over the positive ones. The medium rating "2" is low, with only five participants, indicating the clarity of their decisions. There is therefore an awareness of the negative actions the transgressors did and the types of transgressions they carried out.

In the *self-awareness* family, participants were asked to personally identify with the events through feelings of *guilt* and *shame*. Only one participant rates their personal identification with *guilt* as high, while twenty-two participants do not consider themselves personally guilty of those events and there are hardly any doubts about their decisions, with only three participants expressing uncertainty. These data change substantially when it comes to the feeling of *shame*, as there are almost two balanced groups: nine participants feel shame, while ten do not. The presence of doubt is significant, with seven participants expressing uncertainty. These findings indicate a differentiation between *shame* and *guilt* and the distinction between the content of the events and the authorship I did that horrible thing. As can be observed, the awareness of the events leads to find a resolution in the response: I was not present in those moments.

Lastly, *I feel the suffering of others* family is important. It starts with fifteen participants who show interest in the History of Spain (but with a group of seven who do not). It decreases to six when it comes to *identity* (with two substantial groups of ten participants each rating it as medium and low), it increases to sixteen when it comes to *commitment* (which is crucial for the purposes of History), but with another substantial group of seven participants who is not committed to the present and future. As can be seen, the variations are significant and enhance the investigation of the justifications that participants provide for their assessments Figure 1. The letters displayed on the bars correspond to the identification of the statements that we will address later, and they help us better understand the meaning behind the ratings.

## Figures and tables

Figure 1: *High, medium, and low evaluations of feelings and justifications (letters)*




Source: Legacy NMV-MOR

### 3.1.2The narrations

The analysis and interpretation of the two hundred and thirty-four justifications provided by the participants for their ratings (twenty-six participants for nine feelings resulting in two hundred and thirty-four narratives), offer another perspective on the numerical ratings. The study considers the number of words and the quality of the participants' ideas; we will attempt to summarize both characteristics.

If we analyse the responses given for each feeling, those that could be considered as brief responses with less than five words account for only six contributions, while the rest range from seven to one hundred and forty-one words. Based on their meaning and length, they have been categorized into four groups. The first group consists of six contributions with a minimum number of words, barely providing the participant's perception, the remaining responses have been appropriately divided into three groups. It is also important to highlight that in 91.02% of the statements, either directly or indirectly, the participants have considered both positive and negative events, regardless of their rating or feeling.

First group: one to five words (2.57% of the total) :**( a) 3008. Commitment**. *I don't feel it.* **(b) 3010. Guilt**. *I haven't felt guilty.*

Second group: six to twenty-eight words (33.76%) **:( c) 3004. Admiration**. *I admire some people from the past and what they did, but not so much for others***.**

Third group: twenty-nine to forty-seven words (32.05%): **(e) 3058. Indifference-interest**. *None of the events made me feel indifferent, for a simple reason the history of Spain is part of my life, Spain is the country where I was born, raised, and continues learning.*

Fourth group: forty-eight to one hundred and forty-one words (31.62%) :**( g) 3056. Shame**. *I am ashamed with the holy Inquisition, as well as during the reign of Fernando VII and the subsequent reign of his daughter, Isabel II. Those moments when Spain is drowning in debt, when the morals of those who govern and those who are governed deteriorate, make you stop and wonder why they act the way they do, if they see their country deteriorating and constantly falling behind other European states.*

As it is observed, there is a richness of nuances that help to understand the evaluative process carried out with the Likert scale. The numerical response, necessary for its placement in a system of comparable categories, is nuanced by the discourse of the experiences presented by the participants, inviting to another type of analysis and interpretation.

### 3.2 The protagonists and feelings. Which protagonists did the participants mention? How did they Justify their feelings towards those protagonists?

The participants' narratives justify the evaluation they gave to each feeling. They feel the need to mention the protagonists of history in the way they deem appropriate. In total, two hundred and eight mentions of protagonists have been identified, each linked to each feeling. It is important to note that the protagonists mentioned are not necessarily examples of the associated to the feelings, as they can be cited as counterexamples. The analysis includes categorizations of the characters and how many times they were mentioned: *characters* (fifty-eight), *people* (twenty-eight), *gender* (nineteen), *family* (five), and *impersonal entities* (ninety-eight), the feelings are grouped by frequency of mentions.

The first group consists of *identity* (thirty-three), *pride* (twenty-nine), and a*dmiration* (twenty-nine). *The second group* consists of feelings of *shame* (twenty-five), *gratitude* (twenty-five), *indignation* (twenty-four), and *commitment* (twenty-two).This is a heterogeneous group where *gratitude* and *commitment*, align with s*hame* and indignation. The third group consists of *guilt* (fifteen) and *indifference-interest* (six), as mentioned earlier; guilt had an almost unanimous response: I was not involved, indicating that the responsibility lies with those who committed the acts. Regarding *indifference-interest,* it is briefly mentioned in the people and impersonal categories. Table 1 summarizes these data.

Table 1

*Protagonists of the History of Spain and the participants' frequency of feelings*

| PROTAGONIST | 1 Pride | 2 Admiration | 3 Gratitude | 4 Indignation | 5 Guilt | 6 Shame | 7 Indifference Interest | 8 Identity | 9 Commitment | Frequency |
|---|---|---|---|---|---|---|---|---|---|---|
| GOVERNMENT | 13 | 10 | 3 | 9 | 2 | 11 | | 5 | 5 | 58 |
| PEOPLE | 3 | 4 | 1 | 9 | 4 | 1 | 2 | 2 | 2 | 28 |
| GENDER | 2 | 3 | 4 | 2 | | 1 | | 4 | 3 | 19 |
| FAMILY | 0 | | 1 | 1 | | | 1 | 2 | | 5 |
| IMPERSONAL | 11 | 12 | 16 | 3 | 9 | 12 | 4 | 19 | 12 | 98 |
| **TOTALS** | **29** | **29** | **25** | **24** | **15** | **25** | **7** | **32** | **22** | **208** |

Source: Legacy NMV-MOR

#### Government

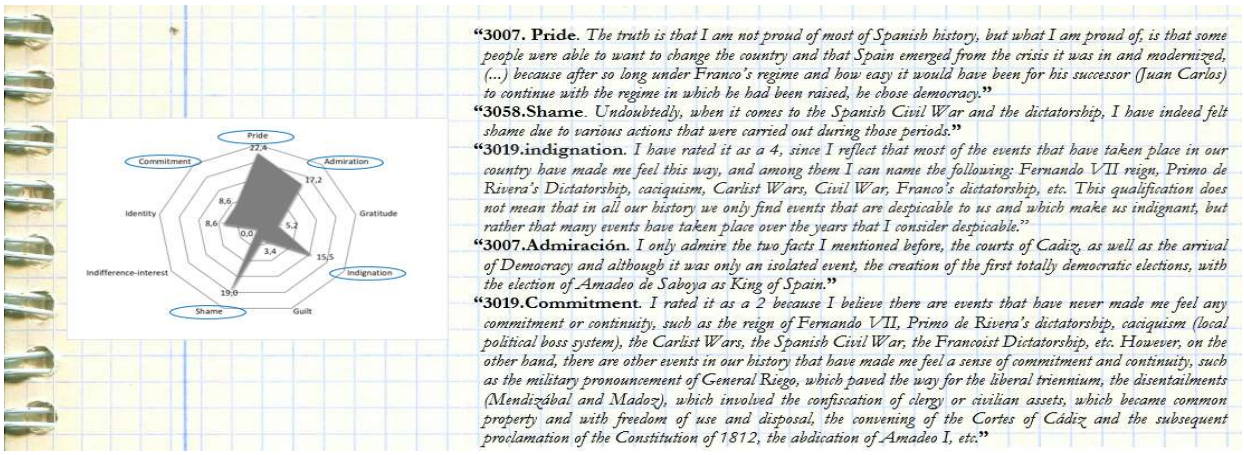
Responses have been analysed regarding five characteristics: characters and their government, with fifty-eight mentions. The terms used may include dynasties (Bourbons) or kingdoms (Christian), along with specific names.

The most mentioned ones are: Fernando VII (eleven), Franco (eight), Primo de Rivera (four), Isabel la Católica (four), and Amadeo I de Saboya (four).As can be seen, the less tolerant governments are remembered the most, except for Amadeo's. The next block, with lower frequency, consists about the monarchs linked to the modern Spain periods: Catholic Kings, Carlos I, Felipe II and Carlos III. It is also worth noting the non-noble characters mentioned: Madoz, Mendizábal, Riego, Prim, and Adolfo Suárez; all of them with low frequency but associated with moments of change in Spain.

When it comes to the mentioned feelings Figure 2, the highest frequencies consist of a bipolarity: *pride* 22.4% and *admiration* 17.2%, which arise from individuals who fought for democracy, contrasting with *shame* 19% and *indignation* 15.5% towards regrettable and abundant events and people in the history of Spain. A second block, *identity* and *commitment*, both at 8.6%, positions the participants in deciding their level of connection to history and degree of involvement in the future, where figures like Fernando VII and the wars are juxtaposed with others like Madoz or certain constitutions, leaving the participants uncertain about their commitment. The other three sentiments, *gratitude* 5.2%, *guilt* 3.4%, and *indifference-interest* 0%, have a minimal representation.

Figure 2

*Government: percentages of feelings and participants' statements*




Source: Legacy NMV-MOR

**The people**

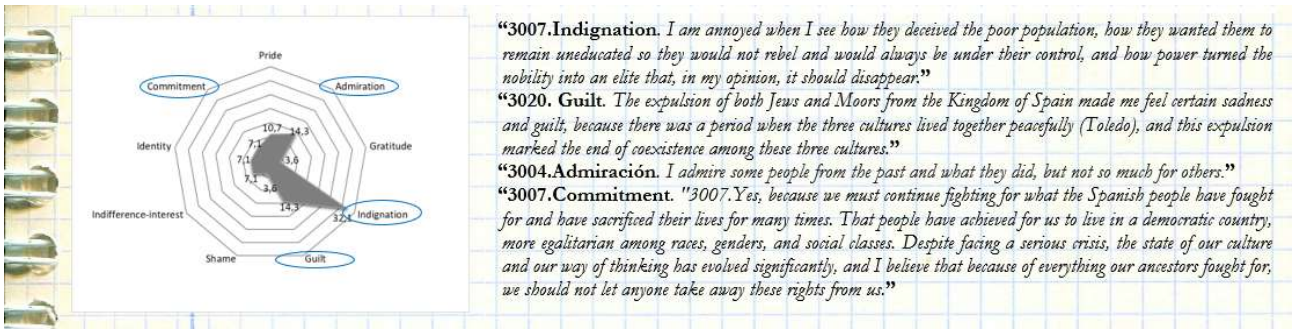
*People.* Attained twenty-eight mentions, thirteen were show a certain progression in the role of the individuals: persons, population, people and citizens. Another group of (five) focuses on social differences, referring to social classes, labour movements, and peasants. A third perspective is represented by (seven), where the focus is on the communities that form the characters of history, including indigenous people, Moriscos (Muslims forcibly converted to Christianity), Jews, and Muslims. A diverse last group, with (three), suggests the importance of childhood, the elderly, or the Jesuits.

The importance is reflected in the feelings associated with the people. On one hand, *indignation* 32.1% and *guilt* 14.3% are the most common feelings expressed to show repulsion towards the manipulation of the people (who are sometimes kept ignorant), mistreatment of indigenous Americans, and the expulsions carried out against Moriscos, Jews, and even Jesuits. On the other hand, the two positive feelings mentioned, *admiration* 14.3% and *pride* 10.7%, are associated with the struggle for their rights carried out by labour movements and peasants, also recognizing the importance of children and elderly individuals. The concept of family and feeling the suffering of others is also noteworthy, as *indifference-interest* 7.1%, identity, and commitment each represent the feelings expressed Figure 3. This may be due to the belief that the achievements of the people should be continued and improved upon, or because they consider themselves heirs to history. It is also interesting to observe how the statements about previous feelings influence the subsequent ones. For example, participant 3007 expresses *indignation* and *guilt*because of actions she perceives as unjust however she declares to be *committed* to continue and make improvements.

Figure 3

Figure 3

*People: percentages of feelings and participants' statements*



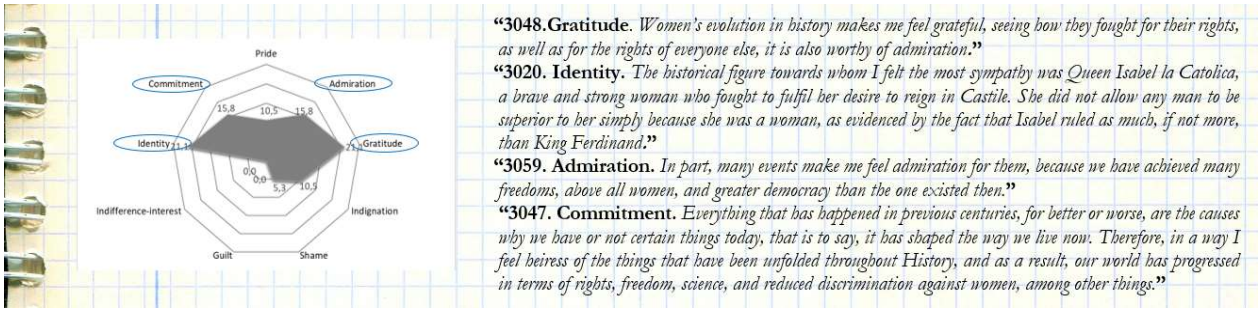

Source: Legacy NMV-MOR

**Gender**

*Gender*. It has nineteen mentions Figure 4. The mention of women stands out (thirteen), as well as men (six), always linked to women. It is also significant that even when mentioning a queen (Isabel), it is done specifically as a woman, not only as a monarch. The feelings triggered by gender are positive, for the family *I praise others* they include the feelings of *pride* 10.5%, *admiration* 15.8%, and *gratitude* 21.1%. It is important to note that *gratitude* obtains the highest number of mentions. This is evident when discussing *commitment* 15.8%, which is considered within a broader framework, involving *identification* with and involvement in the future. *Indignation* regarding the situation of women is also present 10.5%, highlighting the rights they lacked, which evokes anger in the participant. Similarly, there is a sense of *shame* 5.3%, expressing the fear associated with such circumstances. Finally, *identity* 21.1% is on the same level with *gratitude*, emphasizing the fight for equal rights rather than distinguishing based on social class.

Figure 4

*Gender: percentages of feelings and participants' statements*




Source: Legacy NMV-MOR

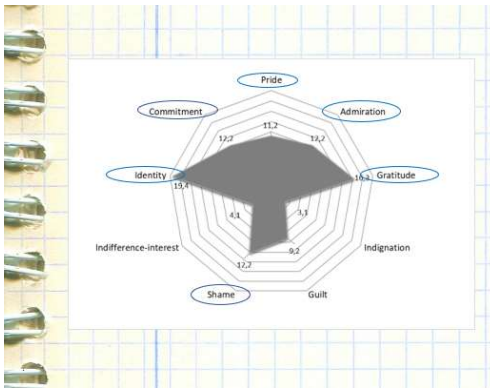
**Impersonal**

*Impersonal* accounts for ninety-eight mentions. Within this group, we can identify three situations with a similar frequency: those referring to *historical figures* (twenty-seven), to *people* in general (Thirty-nine) and those *identified by the context of the narrative* (thirty-two).The family in *I praise others* has a significant and consistent presence in the three feelings: *pride* 12.2%, *admiration* 12.2%, and *gratitude* 16.3%. In their statements, they are referring to individuals who fought for the improvement of society, emphasizing once again the awareness of the existence of reprehensible actions by others. The values that stand out include effort, ideals, change, revolutionaries, fighters, etc., as highlighted by participant 3027. However, she also acknowledges that other individuals have snatched away the feeling of *pride*. It is also important to note that *guilt* 9.2% and *shame* 12.2% are quoted by the participants with a noticeable frequency, although as we saw in the evaluations, especially with *guilt*, they are not directly assumed. The expression was not there is common when referring to *guilt* or the acknowledgment of *shame* when

reflecting on what some individuals were capable of doing. The evaluation of feelings of *identity* 19.4% and *commitment* 12.2% are also a clear example of what we have been analysing. The higher presence of *identity* is justified by how the actions carried out by certain characters are the reason for not identifying with them, even feeling contempt, although they also recognize that others were very different. On the other hand, *commitment* is justified and valued to the extent that it aligns with improvements, changes, and the struggle to maintain and even enhance them.

Figure 5

*Impersonal: percentages of feelings and participants' statements*




**"3042.Identity**. *There are many historical figures who can be closely related to the present-day characters and of course, there are historical figures whom I admire, others whom I feel curious about, and others whom I despise.***"**
**"3027.Pride.** *As I just mentioned, I am proud because individuals who are such fighters and have pursued their ideals, they have managed to mark the History and bring about a change in it.***"**
**"3027.Admiration**. *I admire those historical figures who have achieved what they sought through their effort and struggle.***"**
**"3027.Gratitude.** *I have indeed felt and continue to feel gratitude towards those historical figures who were revolutionaries and completely transformed the society by following their ideals and fighting for what they wanted.***" "3011.Shame**. *Many of the events made me feel that way since I cannot imagine how some people could react in such a manner to various problems.***"**
**"3037. Commitment**. *In this regard, I fully agree because issues such as racism, inequality, or sexism, among others, which are now completely equal (if not worldwide, in the most developed countries), have carried a constant and tremendous struggle and sacrifice, just like the lives of many people. Therefore, I believe that we all have a huge commitment to aspects like these, as we cannot disregard the fight of so many people, and it is not beneficial for ourselves either.***"**

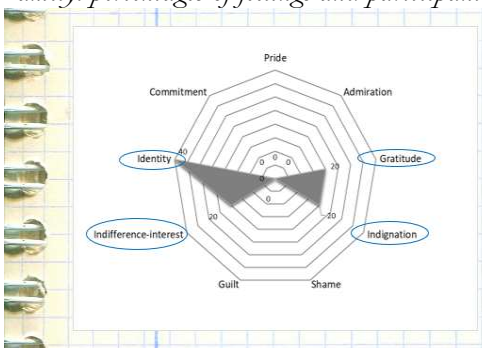
Source: Legacy NMV-MOR

**The family**

*Family*. With this categorization, even smaller than the previous one with only (five mentions), Figure 6. We wanted to highlight the connection of immediate and close historical events to the participants relatives, seeing in them a history closely tied to their ancestors, family, and grandparents. Despite the low number of mentions, there is a notable sense of *identity* (experiencing the contradictions and horrors they have directly witnessed), *gratitude*, and the *interest* they arouse, along with the *indignation* caused by conflicts within the same family due to belonging to different ideologies. The mentions of family are a necessary knowledge that helps them connect with history and make this subject distinct in the academic curriculum.

**Figure 6**

*Family: percentages of feelings and participants' statements*




**"3067.Identity**. *In the study of topics, such as the Spanish Civil War, for example, watching videos from that age, which had not even been a hundred years ago, and knowing that my grandparents had lived during that time... it was very emotional to see how people were shooting at each other or even dying right before the cameras in a matter of seconds... I did not feel personally identified with them, but in a way, I felt a connection to people who could have been my grandparents and who were forced to fight for their country in that war, even if they had a different ideology.***"**
**"3003.Gratitude**. *Absolutely, because as I mentioned before (my own history and that of my family), if those events had not taken place, the world as we know it today would not exist, although the current times we are going through are not very grateful for many people.***"**
**"3003.Indifference-interest**. *No, because I am interested to know what happened, since it is my own history and that of my family, and by knowing it, I can compare how daily life differed then and now.***"**
**"3067.Indignation**. *One event that has made me feel indignation, for example, is when people from the same family were killed in the civil war due to have different ideological sides.***"**

Source: Legacy NMV-MOR

### 3.2 Contents and Feelings. What contents were mentioned? How did they justify their feelings towards those contents?

The participants made three hundred and seventy-four mentions Table 2, more than double the number when referring to the protagonists. Nearly all of them participate in discussing: change, conflict, and perspective towards history, while two out of every three participants mentioned power and freedom. The two most frequently mentioned historical concepts are *changes* (one hundred and twelve) and *conflict* (seventy-seven). In their justifications, the participants admire those moments of historical evolution that have led to positive improvements, as well as express rejection towards situations that generate violence and suffering in the population.

The concepts of *freedom* (fifty-three) and *perspective towards history* (sixty-eight) represent another positive axis in their mentions, serving as necessary references to understand the changes that constitute improvements. Power, although not less important, encompasses concepts such as *democracy* or *dictatorships* (forty-four), which largely define the political organization of what has been mentioned. Finally, it should be noted that *others* (twenty) include the limited presence of references to centuries before the 19th century, as well as movements of workers and peasants. It is worth mentioning that no references were found to the current coexistence among societies and cultures and the problems it generates Table 2.

The group formed by the family of feelings *I praise others* (*pride, admiration*, and *gratitude* with fifty-five, forty-four, and fifty-one mentions, respectively) is the one that contributes the most, confirming the importance of participants' perception of the positive and negative aspects about historical events. Equally important are the feelings that make up the family *I feel what others suffer* (*indifference-interest, identity*, and *commitment* with thirty-four, thirty-one, and fifty-four mentions, respectively), with a clear emphasis on the feeling of *commitment* and the need to justify their evaluations. Like with the protagonists of protagonists' history, *guilt* (twenty-seven) and *shame* (forty-one) compile a moderate number of mentions, but they are necessary in the participants' narratives. Lastly*, indignation* with thirty-seven mentions is below its importance in the ratings, possibly, as we saw in the characters do to the clarity of these facts and the lesser need to expand the explanations of the valuation.

**Table 2**

*Contents of the History of Spain and the participants' frequency of feelings*

| CONTENTS | 1 Pride | 2 Admiration | 3 Gratitude | 4 Indignation | 5 Guilt | 6 Shame | 7 Indifference Interest | 8 Identity | 9 Commitment | Frequency |
|---|---|---|---|---|---|---|---|---|---|---|
| CHANGE | 22 | 15 | 16 | 5 | 5 | 6 | 10 | 6 | 27 | 112 |
| UNREST | 11 | 2 | 4 | 14 | 6 | 23 | 3 | 10 | 4 | 77 |
| POWER | 3 | 5 | 6 | 10 | 2 | 8 | 1 | 4 | 5 | 44 |
| FREEDOM | 8 | 10 | 17 | 1 | 1 | 1 | 2 | 3 | 10 | 53 |
| PERSPECTIVE TOWARDS HISTORY | 6 | 7 | 6 | 5 | 11 | 2 | 18 | 6 | 7 | 68 |
| OTHERS | 5 | 5 | 2 | 2 | 2 | 1 | 0 | 2 | 1 | 20 |
| **TOTALS** | **55** | **44** | **51** | **37** | **27** | **41** | **34** | **31** | **54** | **374** |

Source: Legacy NMV-MOR

## *Change*

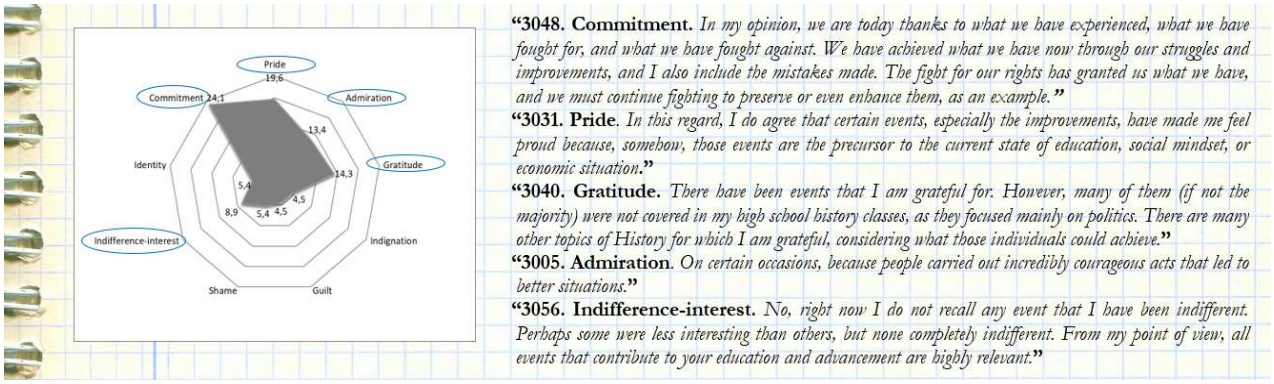
*Change*. Is highly valued by the participants and linked to the feelings of *commitment* and *pride*. We have categorized this section into five dimensions, the first implicitly mentions *changes* in the narratives carried out by the participants: as best as possible, changing some things, achieved facts, they fought and achieved, etc. (forty-two). The second, *advances*, specifically mentions them and highlights their dimension of progress, a better future, achievements, innovation, modernization, moving forward, providing solutions to problems, and how they are appreciated by the population (forty-one). The third, *uprisings*, indicates the disruptive nature of some of these changes, as they involved breaking away from the previous system: revolutionary movements, military pronouncements (nine).The fourth, *contexts*,

indicates some of the *social sectors* that are involved: economy, society, culture, politics, etc. (two). The fifth refers to the *motivation* behind making those changes, mainly referring to the historically involved protagonists: achieving their goals, efforts, fighters, ending racism, inequality (eighteen).

It is worth noting, when referring to their relationship with feelings, Figure 7 the presence and regularity of the family of *I praise others*: *pride* 19.6%, *admiration* 13.4%, and *gratitude* 14.3%. The participants expressed their opinions critically, sometimes extending beyond the scope of the history program. These feelings are directed towards the courageous and determined individuals who have contributed to what Spain is today. The most mentioned feeling is *commitment* 24.1%. The reasons for their commitment are clear, and they are all related to achievements, improvements, and the consolidation of progress, as well as their overall and individual impact. Another noteworthy feeling in this family is *indifference-interest* 8.9%, which highlights the importance of not being indifferent to any event, although it doesn't imply agreement with what happened. *Guilt* 4.5%, *shame* 5.4%, and *indignation* 5.4% have a lower presence, but the participants' statements are very interesting. When they express indignation, they are aware that those events, set Spain back without remedy from the characters of different periods. In the case of *shame*, they refer to individuals who worsened the situation.

**Figure 7**

*Change: percentages of feelings and s' statements*




Source: Legacy NMV-MOR

## Conflict

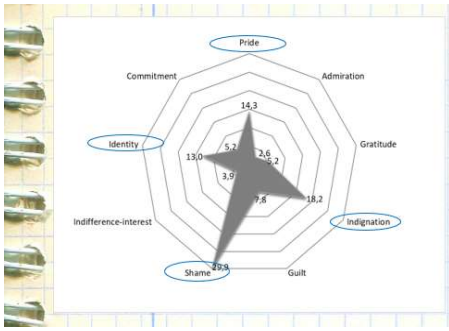
The participants' stance on conflicts is clearly reflected in their statements, which are linked, although not exclusively, to the family of *I condemn others* and the feeling of shame, as shown in Figure 8. Four characteristics have been identified after studying the (seventy-seven mentions). *Confrontations* that involve widespread violence (wars, invasions, military uprisings, expulsions of population sectors, and the exploitation of individuals) are mentioned thirty-two times, indicating a rejection of such acts. The *cruelties* inflicted upon the population, such as: executions, assassinations, attacks, deaths, and even the consequences of famines caused by these conflicts, are rejected with (nine). The *actions* taken towards the *people*, including deception, false accusations against certain groups, failure to assume responsibility for negative events, lack of response to injustices, exacerbation of situations due to the selfishness of those in power, and failure to address and resolve social conflicts, are mentioned (ten times) to highlight these attitudes. The *environments* in which these conflicts occur are vehemently described as: unpleasant, detestable, racist, despicable, disastrous, atrocious, hateful, disastrous, paralyzing, dreadful, shocking, unjust, cruel, tragic, drastic, etc., with (twenty-six mentions).

When it comes to the connection with feelings, particularly *shame* 29.9% and *indignation* 18.2%, it is evident that these are the emotions that trigger the participants' reactions. It is also important to consider the emotions related to *pride* 14.3%, which serve to contrast them with what they do not feel proud of (tragedy, exploitation, selfishness, etc.), and *identity* 13.0%, as they cannot identify with those who:

caused suffering to others, be like those individuals, or those who caused famine, forced them to fight against their ideology among others.

Figure 8

*Unrest: percentages of feelings and the participants' statements*




**"3050 Shame**. *All the wars that have occurred in Spain due to political differences or religious beliefs are shameful to me because no one should impose on others to be different from who they are. Moreover, we should respect everyone, even if they are different from us or have different thoughts.*"

"**3008. Indignation**. *It is true that some events throughout history have indeed seemed outrageous to me. Some that I remember are episodes of repression against citizens and the Spanish Civil War.*"

"**3050. Pride**. *In general no, the entire history is full of wars caused by the interests of a few that harmed many. But I believe that the only event that makes me proud is the uprising of May 2nd, the unity of a large part of the population to free themselves from the ideals of a Frenchman and his government to fight to recover their country and their king, although this event had very negative consequences.*"

"**3037. Identity**. *Despite being different times, there are attitudes that never change, such as the Queen Isabel la Catolica, her effort and determination to be Queen, which I admire. Similarly, one empathizes when learning and studying moments of war, famine, and solitude, with those who have suffered from them, and it serves to appreciate what one has and what all of it deserves.*"

Source: Legacy NMV-MOR

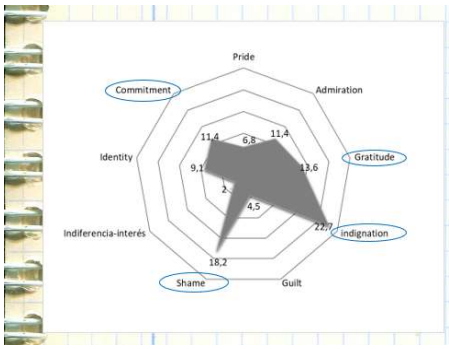
**Freedom**

The democratic system of government recognizes freedom as the right to freely express one's thoughts, as indicated by fifty-three mentions. The characteristics revolving around the concept of freedom (sixteen). This freedom is enshrined in the constitutions (seventeen) which are directly referenced or highlighted as the outcome of improvement processes. These constitutions and their laws establish the collectives and individual's rights (eighteen), including: equality, race, gender, social classes, peasants, education, economy, society, childhood, women, the elderly, employment, demonstration, assembly, association, etc. Lastly, the mention of representation refers to the organization of the voice of the people through elections and voting, with (two mentions).

When discussing freedom and the feeling are related with the family *of praising others*, particularly with *pride* 32.1%, as it involves responding to people who provided it, they highlight certain rights that were achieved with the contributions of individuals from the past, such as women's rights, those who fought against Franco's regime, or the significant role of constitutions. *Admiration* 18.9% also mentions women, constitutions, and rights in general. Finally, *pride* 15.1% once again references freedoms but also acknowledges the tragic events in history. *Commitment* 18.9% stem from the progress made, especially when a constitution opens greater spaces for rights and freedoms that have been achieved over time through struggles Figure 9. Participants explicitly express their desire to protect and expand these rights, showing their involvement in maintaining them.

**Figure 9**

*Power: percentages of feelings and the participants' statements*




"**3056. Indignation**. *I am indignant about certain decisions made by kings who prioritized their own interests, such as Fernando VII when he justified absolutism as the best form of government for his homeland in the Persian Manifesto, only caring about its greatness and smooth functioning.*"

"**3008.Shame**. *In general, they did not make me feel shame or hate or any other type of feeling towards the facts. Yes, it is true that, in some events such as wars, episodes of repression, deaths from these causes... are something that one is not proud of, but it is history and it is something that happened."*

"**3020. Gratitude**. *I am grateful for Adolfo Suárez work and other politicians after the Francoist dictatorship, in reintroducing the constitution and thereby establishing democracy. (Although we did not have time to cover 'The Democratic Transition topic, we dedicated a day in class to discuss it, and this event caught my attention).*"

"**3010. Commitment**. *Well, everything that happened in the past, whether we like it or not, will always be part of our history, the history of Spain. There are things we will be prouder of and others that we won't, but we will always be heirs to it. For example, during the revolutionary or democratic period, a significant advancement was the expansion of rights after the Constitution of 1869, which greatly benefited all citizens."*

Source: Legacy NMV-MOR

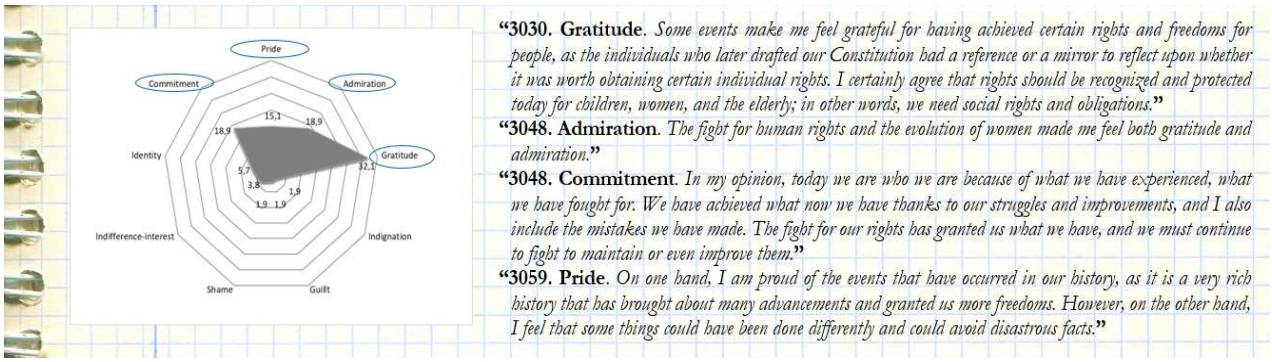
**Power**

According to the participants government is centred in two structures: democratic or dictatorial, with forty-four mentions. References to *dictatorships* indicate: abuses, misuse of power, absolutism, repression, and exploitation (seventeen), the *democratic* system (twelve) these mentions refer to *both types of power, democratic and dictatorial*.

When power is related to feelings, it involves the family *I condemn others, indignation* is the most mentioned feeling at 22.7% and *shame* 18.2% when it comes to personal awareness of the events. References to periods of greater democracy are accompanied by the recurring feelings of *admiration* 11.4% and *gratitude* 13.6%. The relationship with the feelings of *commitment* 11.4% and, to a lesser extent, *identity* 9.1% once again demonstrates this ever-present view of positive and negative events in their connection between events and feelings, which can be interpreted based on the participants' perspectives, Figure 10.

Figure 10

*Freedom: percentages of feelings and the participants' statements*




**"3030. Gratitude**. *Some events make me feel grateful for having achieved certain rights and freedoms for people, as the individuals who later drafted our Constitution had a reference or a mirror to reflect upon whether it was worth obtaining certain individual rights. I certainly agree that rights should be recognized and protected today for children, women, and the elderly; in other words, we need social rights and obligations.*"

**"3048. Admiration**. *The fight for human rights and the evolution of women made me feel both gratitude and admiration.*"

**"3048. Commitment**. *In my opinion, today we are who we are because of what we have experienced, what we have fought for. We have achieved what now we have thanks to our struggles and improvements, and I also include the mistakes we have made. The fight for our rights has granted us what we have, and we must continue to fight to maintain or even improve them.*"

**"3059. Pride**. *On one hand, I am proud of the events that have occurred in our history, as it is a very rich history that has brought about many advancements and granted us more freedoms. However, on the other hand, I feel that some things could have been done differently and could avoid disastrous facts.*"

Source: Legacy NMV-MOR

**Perspective towards history**

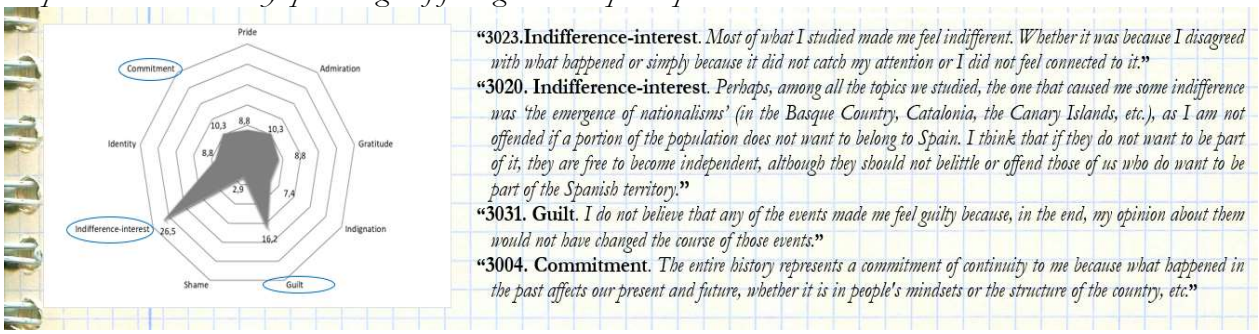
It constitutes one of the characteristics that drive the participants to act sixty-eight mentions, as it generates the fundamental purposes and resources to approach and put into practice what they believe in. We have distinguished four characteristics in the participants' narratives. The *way of thinking* (ideas, ideology, respect, etc.) would be the first one, as it implies the point from which they interpret how each character acted or what they consider motivates the characters of history; in this analysis, they often include the participants' position of identification or rejection (twenty-seven). From this thinking, they approach the involvement in the ideas they hold, that is, *their determination* to act (commitment, effort, perseverance, interest, courage, struggle, daring, etc.), which, as can be observed, implies consistency in their actions for what they believe in and fight for (thirty-one). *Honesty and dignity* (five), indicate the quality of some interpretations made by the characters of history, not forgetting also evil (three) or *indifference* (two).

When it relates to feelings Figure 11, *indifference-interest* 26.5% takes the first place. It is argued that one cannot disregard others, that diverse opinions must be respected, that many events are not aligned with the participants' ideology, or that one cannot be indifferent because it is the country they live in (which doesn't mean they agree with everything). *Guilt* 16.2% refers to the fact that they were not present at that time, and it is the characters of history who must assume responsibility for their actions. However, there is an awareness of these regrettable events when they explicitly state that nothing can be done or that the country is responsible. *Commitment* 10.3% presents completely contrasting perceptions, with some participants not feeling it precisely due to the trajectory followed, while others feel it due to the constant and sacrificial struggle of many people that has allowed progress, and they are determined to continue that positive legacy. The family *I praise others* has a moderate presence, *admiration* 10.3% due to the

way they faced challenges, the consistency of their actions, and their ability to do incredible things, among others; and with *gratitude* 8.8% for their efforts, interest, courage, etc. Finally, indignation 7.4% is mentioned for being against their thoughts and not understandable in the current times we are in.

Figure 11

*Perspective towards history: percentages of feelings and the participants' statements*




Source: Legacy NMV-MOR

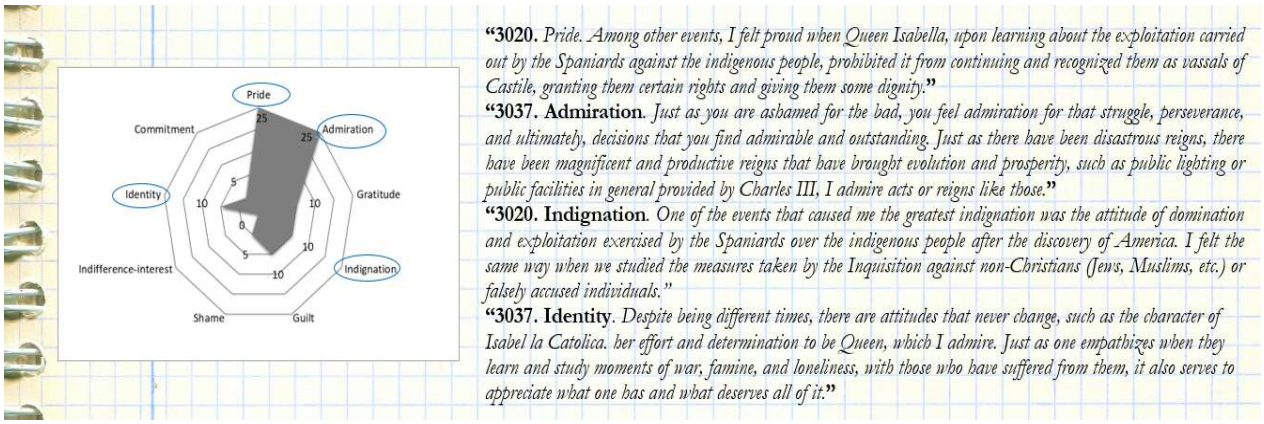
**Others: Absence of the distant past, peasants, workers and coexistence.**

It represents a reading that cannot be labelled as absent, as there are mentions, there are three main references that we will mention: the limited presence of the period before the 19th century, the almost invisibility of peasants, the working classes, and the theme of coexistence. Altogether, they are addressed in twenty mentions by ten participants. Regarding the periods of non-contemporary Spanish History, they mention sixteen times: Rome (two mentions, causing feelings of *admiration* and *pride*), Middle Ages and the Muslim world (three mentions, with feelings of *admiration* and *gratitude*), Spanish Empire (two mentions, with feelings of *admiration* and *pride)*, Catholic Monarchs (seven mentions, highlighting the figure of Queen Isabel, her determination as a woman (*identity*), and the positive and lamentable aspects of colonization, causing feelings of *pride* and *indignation*). It is worth noting four types of judgments: *heritage* (Rome, Al-Andalus, and Charles III), *interest* (implicitly referring to the bourbons of the 19th and 20th centuries), empire (maximum splendour), and the *personality of Isabel* (due to her character, being a woman, and defending the rights and dignity of the indigenous people).

The almost *invisibility of peasants and workers* is mentioned only once (3030 in the context of demands for better wages and social improvements, expressing a feeling of commitment). Coexistence recognizes it in some mentions related to expulsions (three mentions, already analysed), and the absence of this content in current times (zero).

**Figure 12**

*Others: percentages of feelings and the participants' statements*




Source: Legacy NMV-MOR

## *4. DISCUSSION AND CONCLUSIONS*

We will focus on these conclusions in three reflections: the characteristics of our participants, the relationship between the presented typology of emotions and the topics and characters that constitute the narratives, and finally, the consideration of feelings as another perspective for understanding the teaching and learning processes, that is, as a threshold concept.

It should be noted that the twenty-six participants are the same individuals who have already participated in other academic research topics that have been published, supported by evidence such as: books, notes, completion of academic assignments required by their teachers, descriptions of their schools and classrooms, etc., which they have used in their teaching and learning process (Martínez-Valcárcel, (Coord.), et.al 2021).
The proposal we primarily make, based on Damasio (2013) and Haidt (2003), is articulated around the four families of feelings that have allowed us to understand how participants perceive others. History compiles positive and negative events that are analysed by participants in terms of the families of feelings: praising others and condemning others. Furthermore, the awareness of those involved (*self-conscious* family) and their participation in the world they live in (*I feel what others suffer* family) are necessary, giving meaning to what Ratcliffe (2005) calls the feeling of being, specifically "finding ourselves in the world" (p. 45). Therefore, we have worked with the families of emotions and the need to build awareness of ourselves, of us, and of others.
As for the most notable findings in the research, we distinguish Who are the actors who have experienced history? and What history content was taught to them? When referring to who constructed history, they mentioned everyone who contributed, lived, and suffered those moments, including specific names, the people, characters, individuals, social classes, the expelled, the general population, women, and families. In other words, from that standpoint where events and emotions form a unit of understanding, their response has considered the entire Spanish population.

On the other hand, when establishing the major areas of interest (political, social, economic, etc.) identified by the participants and the feelings they evoked, they emphasized: *change, power, conflict, freedom, the perspective of history, and others* (referring to absences and scarce mentions). Clearly, behind these data, there is a taught History of Spain that we could call academic, with varying degrees of breadth of knowledge. However, the narratives provided by the participants follow a different organizational structure that is not chronological and reminiscent of the proposal by Edling, Löfström, Sharp, and Ammert (2021): "historical consciousness is directed at how individuals give meaning to temporal relationships, moral consciousness intertwines with human creation of meaning regarding questions of good and evil, right and wrong" (p. 1), presenting *five main themes* that were correlated with moral consciousness: *cosmopolitanism, democracy, emancipation, identity construction, and existential struggle*, which align perfectly with the themes narrated by our participants.

The results allow us to consider a new and transformative form of learning, where students enter a new conceptual territory where previously unnoticed things come into view? We believe that they do, and they fall within the *transformative* power of threshold concepts and the changes they entail, as they become part of who we are, what we see, and how we feel. They also demonstrate the irreversibility of understanding, as it has provided them with a new perspective on acquired knowledge and its relationship with what they previously had. Furthermore, they have an integrative nature as they reveal hidden interrelationships and new connections between the investigated dimensions. They can also delimit the disciplinary field of study but, at the same time, bring forth other relationships with related fields of study that prompt reflection on their possibilities for interaction. Lastly, they may give rise to problematic knowledge that may appear strange or inconsistent with the culture or agreed-upon knowledge within a particular domain.

Therefore, the participants have shown a different learning and perspective of history. This fact has allowed for the structuring of analysis and interpretation that differs from the academic view and it suggests that the families of feelings are a threshold concept for teaching and researching history.

The conclusion of this work presents an attractive perspective for continuing our research on history education. It invites us to study where? How? And with what means the participants have acquired this learning? Which content and topics from the curriculum have not been mentioned in the participants' statements? The answers could be found in the books they have used, the teaching they describe, and the implementation of a proposal for disseminating the learned content through a lecture on the Sexenio Democrático, 1869-1874, which in some way compiles the knowledge used by the students and their social representations (Castorina 2017, Castorina and Bruno, 2021). The previous work we have done related to these new challenges can help answer the questions posed and propose new questions for further research in this area.

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