

PROPOSALS FOR THE DEVELOPMENT OF INTERCULTURALITY IN EDUCATIONAL PROGRAMMES CARRIED OUT DURING LEISURE TIME AND WITH A COMMUNITY APPROACH IN CATALONIA

PROPUESTAS PARA EL DESARROLLO DE LA INTERCULTURALIDAD EN LA
EDUCACIÓN EN EL TIEMPO LIBRE DE BASE COMUNITARIA EN CATALUNYA

PROPOSTA PARA O DESENVOLVIMENTO DA INTERCULTURALIDADE
NA EDUCAÇÃO EM TEMPO LIVRE DE BASE COMUNITÁRIA NA CATALUNHA

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ABSTRACT: INTRODUCTION. The educational programmes carried out during leisure time and with a community approach played an important role in the development of social cohesion in Catalonia. In this paper the value of this contribution is recognized, but at the same time, the existence of educational concentration and segregation dynamics is identified as a problem for interculturality. For this reason, some proposals presented here can help these organizations to manage interculturally their projects, for example, reflecting the sociocultural diversity of the community within they are developed. METHOD. The framework of this paper is a research project oriented to contribute to the strengthening of intercultural vision in this context. The goals were: identify organizational and educational conditions which facilitate or not the development of interculturality; and, make proposals for their sustainability or improvement. Some qualitative technics were used to collect data: documentary analysis, semi-structured interviews and discussion groups. And Atlas-Ti program, as well as, discourse critical analysis procedure were used to analyse the data. RESULTS. The results pointed out that, even though there are advantageous and disadvantageous conditions to interculturality, those that restrict the sociocultural diversity of participants influence more. And it was confirmed that educational teams have not developed, or very little, their community dimension. DISCUSSION. On the basis of the results obtained and the literature reviewed is suggested, on one hand, the impulse of some organizational actions oriented to participation, diversity

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	<p>attention and training actions. On the other, it is noted the appropriateness of designing and launching actions, together with the educational community, to manage the existence of over-representation of some sociocultural profiles among participants, and finally, it is proposed the constitution of diversity attention' community teams to manage interculturality among educational community and oriented to overcome the concentration and segregation educational dynamics.</p>
<p>PALABRAS CLAVE: educación tiempo libre programas interculturales segregación equidad educativa</p>	<p>RESUMEN: La educación en el tiempo libre de base comunitaria ha jugado un papel importante en la construcción de la cohesión social en Catalunya. En este artículo se pone en valor esta contribución, pero a su vez se señala como problemática la existencia de procesos de concentración y segregación educativa que pueden constituir un obstáculo para la interculturalidad. Se presentan propuestas que ayuden a plantear, desde estas organizaciones, una gestión intercultural de sus proyectos socioeducativos, por ejemplo, reflejando en ellos mayores cuotas de diversidad sociocultural. MÉTODO. La investigación tenía como finalidad contribuir al fortalecimiento de interculturalidad en este contexto, a partir de los siguientes objetivos: identificar condiciones organizativas y educativas que favorecieran o dificultaran el desarrollo de la interculturalidad; y, formular propuestas para su sostenibilidad o superación. Se aplicaron diferentes técnicas cualitativas para la recogida de datos: análisis documental, entrevistas semi-estructuradas y grupos de discusión. Para el tratamiento y análisis de los datos se realizó un análisis crítico del discurso y se utilizó el programa Atlas-Ti. RESULTADOS. Los resultados obtenidos constatan que, aunque coexisten condiciones favorables y desfavorables a la interculturalidad, tienen más peso aquellas que limitan la diversidad sociocultural entre sus participantes, y que los equipos educativos no tienen desarrollada, o muy poco, la dimensión comunitaria. DISCUSIÓN. Partiendo de los resultados y de la literatura revisada se propone, por un lado, impulsar medidas organizativas orientadas a la participación, la atención a la diversidad y la formación. Por otro, diseñar e impulsar acciones conjuntas con la comunidad educativa para gestionar la existencia de sobre-representaciones de perfiles socioculturales entre los participantes. Y por último, se sugiere la constitución de equipos comunitarios de atención a la diversidad que promuevan una gestión intercultural compartida para superar los procesos de concentración y segregación educativa.</p>
<p>PALAVRAS-CHAVE: educação tempo livre programas interculturais segregação equidade educativa</p>	<p>RESUMO: INTRODUÇÃO. A educação em tempo livre de base comunitária teve um papel importante na construção da coesão social na Catalunha. Neste artigo o valor dessa contribuição se faz presente, mas também sinaliza como problemática a existência de processos de concentração e segregação educativa que podem constituir um obstáculo para a interculturalidade. MÉTODO. A pesquisa em que se situa este artigo teve como finalidade contribuir ao fortalecimento da interculturalidade nesse contexto. Seus objetivos eram: identificar condições organizativas e educativas que favoreceram ou dificultaram o desenvolvimento da interculturalidade; e, formular propostas para a sua sustentabilidade ou superação. Foram aplicadas diferentes técnicas qualitativas para a recolhida de dados: análises documentárias, entrevistas semiestruturadas e grupos de discussão. E para o tratamento e análises dos dados foi realizada uma análise crítica do discurso e a utilização de um programa Atlas-Ti. RESULTADOS. Os resultados alcançados constataram que, ainda que existam condições favoráveis e desfavoráveis à interculturalidade, têm mais peso aquelas que limitam a diversidade sociocultural entre seus participantes, além de que as equipes educativas não desenvolveram, ou desenvolveram muito pouco, a dimensão comunitária. DISCUSSÃO. Partindo dos resultados e da literatura revisada propõem-se, por um lado, impulsar medidas organizativas orientadas à participação, atenção à diversidade e formação. Por outro lado, desenhar e impulsar ações conjuntas com a comunidade educativa para gerenciar a existência de sobre-representações de perfis socioculturais entre os participantes. E por último, se sugere a constituição de equipes comunitárias de atenção à diversidade, que promovam uma gestão intercultural compartilhada, com o fim de superar os processos de concentração e segregação educativa.</p>

1. Introduction

This section sets out, firstly, some ideas on the role that education in community based leisure time has played in social cohesion in Catalunya. This allows analysis of the strengths and weaknesses of those socio-educational projects which are related to the inclusion of sociocultural diversity. Secondly, it tackles, at a conceptual level, the need to show greater sociocultural diversity

as a requisite for increased interculturality in the sphere of education.

Education in community based leisure activities as a key element for social cohesion

In recent years, education during leisure time has contributed significantly to social cohesion through community involvement in the local contexts in which they are performed. The various

contributions which are indicated here (Essomba, 2009; Vallory, 2010) and which stand out, although they exist in different organisational forms in the sphere of education, all have in common a pedagogic method and an axiological critique in line with equality, participation and social transformation.

This context can also be characterised by its educational purpose and its ability to generate, among the participants, strong and effective bonds. These ties usually transcend the gaps created in and between the organisations in which they were created. For all of them the experience of participation is seen to be positive and intense, and their participants usually identify effectively with the organisation's educational project.

In recent years community based leisure time has been given greater significance (Generalitat de Catalunya, 2010). This is a distinctive element in relation to other educational proposals in the same sphere, which have neither developed their projects with and for the community, nor from an inclusive perspective.

For this reason, community based leisure time education (hereafter CBLTE) must be understood as a strategic educational context for social cohesion. The main reason is to make it possible that, through their educational projects, organisations active in the field of sociocultural diversity interact. Additionally, and based on its relationship with educational centres, it can contribute to the reduction of educational risks indices, such as those indicated by Anderson *et al.* (2014) in California.

However, it would be advisable to indicate the existence in CBLTE of stresses between two contradictory logics. On the one hand, the commitment to social transformation and educational inclusion, and, on the other hand, the inequalities in access and participation of the whole sociocultural diversity in its educational projects.

It was recently pointed out (Fundació Ferrer I Guardia, 2013) that, in Catalunya, only 1.5% of the families of those who attended youth centres were of foreign origin. On the other hand, a report in the area of Open Centres (Xarxa de Centres Oberts de Barcelona, s.f.) deemed it desirable that no more than a half of those who took part were at risk of socio-economic exclusion or vulnerability, otherwise there existed a risk of socio-educational stigmatisation. So, although initially a diversity of profiles was espoused, as much as from the point of view of social situation as cultural origin, the reality shows that the desirable proportions were exceeded. Even so, a recent report indicated that:

Although leisure time education is an important breeding ground of social inequalities, it should be

noted that, thanks to the role of social initiatives, with the support of public bodies, it is also a field strongly committed to equality and the understanding of these inequalities. (Síndic de Greuges, 2014, p.11).

Without doubt, the management and overcoming of these inequalities on the part of education teams entails a big challenge, since there are diverse spheres which contribute to the structural logistics of educational exclusion. In recent years, these education teams have developed organisational measures for giving improved access to the diverse sociocultural population. For example, easy payment terms for families in economic difficulty, and the distribution of information about education projects through communication strategies (such as explanatory leaflets) aimed at sociocultural groups only recently arrived in the community. However, in practice these have not been totally effective. In addition, there are three elements which exist outside the decision making and management sphere of these same education teams, and which promote the logics of exclusion, such as legislation or public expenditure reductions.

Internationally, there is a range of voices which claim appropriate space for this educational sphere as a lever to activate the process of educational inclusion:

Inclusive leisure education programs are needed that embrace all human beings, especially individuals and groups who have been oppressed and encounter leisure constraints relative to their gender, race, ethnicity, ability, age, sexual orientation, income, living situation, religion, and other salient characteristics². (American Association for Physical Activity and Recreation [AAPAR], 2011, p. 44).

Finally, it is appropriate to highlight that CBLTE is a research environment rarely tackled from a global analytical perspective, something which would permit an in depth investigation of sociocultural diversity in these spaces. Mechanisms for systemising this type of data do not exist. The approximations carried out in the form of observations, while useful and indicative, are approached from a sector by sector, not global, vision of CBLTE (Fundació Ferrer I Guardia, 2013).

The sociocultural diversity representation among the participants as a key element for interculturality.

The intercultural perspective offers a valuable theoretical and action framework in line with the principle of educational inclusion and with the

goal of having a greater range of sociocultural diversity among the participants. In the following, some intercultural fundamentals are outlined, which are related to possible practical implications for CBLTE.

- Why build interculturality? The construction of social cohesion is an intercultural objective, so the conditions which generate exclusion must be overcome. Additionally, the axiological character must be recognised, and without neutrality in the intercultural project (Abdallah-Pretceille, 2006; Bartolomé, 2012; Wood & Landry, 2008). In this way, in the CBLTE context, the intercultural perspective can be limited to identifying and overcoming the factors which, from an educational equity point of view and in the context of diversity, hinder the access of sociocultural minority groups to educational projects.
- How to construct interculturality? The central concepts of equality and recognition are fundamental to the development of interculturality. For this it is necessary that the relationships that are established happen in situations of equality, with the assumption that the whole group has the same importance and carries the same weight. (Giménez, 2012). Thus, in CBLTE, interculturality is built free of hierarchies, establishing relationships as a result of a level of participation which entails a positive experience for everyone.
- When to build interculturality? Interculturality is understood as a process always in construction, not being a specific objective but an instrument for achieving strategic successes such as social cohesion (Sales, 2011; Zapata-Barrero & Pinyol, 2013). That is why, within CBLTE, it is necessary to rely on the capacity to generate personal relationships between the participants which are sustainable over time, and which easily transcend the physical geography of the organisation. In addition, in this way a contribution is made in the present day to the construction of future citizenship.
- Who are the participants? Interculturality is centred in the principle of educational integration (Essomba, 2011), and the totality of diversity is necessary for its development (Consejo de Europa, 2008). From the position of CBLTE it is essential to reflect, among its participants, the average sociocultural diversity in the area of educational action.

In this respect, it is assumed that one condition for interculturality is the generation within CBLTE of spaces of connection between young people of different cultural origin and social conditions.

With this intention, and from the perspective of organisational management, it is necessary to analyse in depth the factors which limit the participation of the whole sociocultural diversity.

These factors are contextualised in the framework of interaction between educational organisations and local communities. For this conceptualisation, references which link the scholastic sphere with the processes of concentration and segregation must be taken into account, processes which these references also point to as obstacles to educational equity and, as a consequence, to interculturality.

These references can be placed into three elements:

- In terms of social diversity: the processes of concentration in the scholastic area are related to the explicatory dynamics of inequality, manifested in the concentration of socially homogenous groups (Alegre, 2013; Bonal, 2012). In addition, variables such as the social condition and family income are usually determinants in the choice of scholastic centres, cementing the shape of the segregation process (Burgess, Wilson & Lupton, 2005). In CBLTE, the combination of these elements is mirrored by the transversal nature of social diversity. Young people from middle or high income families are concentrated in one organisational type (youth centres and scouts) and those from lower income families in other types (open centres).
- In terms of cultural diversity: cultural diversity turns out to be a complex concept for analysis, especially if it is taken into account that its component parts are socially constructed, fostered by contextual, subjective and dynamic elements (Delgado, 1999; Giménez, 2012).
- In terms of complexity: according to what has been indicated in some papers, the process of segregation in schools is situated ahead of the process of concentration. This is due to its origin being the areas of organisational management and private family decisions. As a result, this relationship gives rise to a complex scenario which calls for a concurrent analysis of both processes, given that it provides feedback. From the perspective of CBLTE it is appropriate to include the community dimension in analysis, because a part of the base and activities of its educational organisations are developed with and on behalf of a specific community. Additionally, in the field of educational research there are extensive references which tackle the relationship between ethnic and cultural segregation, and also residential segregation from the point of view of access (Bonal,

2012; Clotfelter, 1998; Reardon, Yun & McNulty, 2000). This feature makes evident the importance of taking into account the community dimension as an explanatory element.

Arising from this reality, and from the results of a previous investigation, this article offers guidance for an intercultural management of socio-educational projects in the area of CBLTE. The conclusions attempt to contribute to overcoming the processes of educational exclusion previously analysed. In addition, it indicates future lines of investigation to achieve progress in the scientific study of this field.

2. Methodology

The research which provides the context for this article has, as its purpose, contributing to the strengthening of interculturality within the CBLTE educational organisations in Catalunya. To do this, the objectives of the research were:

1. Identify organisational and educational conditions which favoured or hindered the development of interculturality.
2. Formulate proposals for its sustainability or improvement.

Research sample

The research sample consisted of a total of six educational organisations (two scouts' organisations, two youth centres and two open centres). A sampling convention was used in this selection, non-probabilistic and non-randomised, in accordance with criteria directly related to the objectives of the study, following the fundamentals indicated by McMillan and Shummacher (2011). The criteria utilised for their structuring were:

- That the population areas where the education organisations were located were deemed to be multicultural, having at least 10% of total population being of foreign origin;
- That the organisations were located in the Metropolitan Area of Barcelona;
- That there was a proportional distribution of organisations on a secular and non-secular basis;
- That the educational teams had demonstrated interest in intercultural development.

The Open Centres are included in the sample because, even though they are not specifically defined as educational organisations in leisure time, they share pedagogic principles with CBLTE, for example, their dialogical base and group activities.

In addition, they offer educational services typical of CBLTE.

Data Collection Techniques

In line with the methodological techniques established by various authors (Martínez, 2006; Kvale, 1996) qualitative techniques were applied for data collection with the same sequence as in the formulation of questions: *descriptive dimension* (How are things?); *axiological dimension* (How would you like things to be?); and a *methodological dimension* (How should this be done?).

Firstly, 31 semi-structured interviews were carried out, in order to establish and examine in depth the perceptions and views of the interviewees from comments arising from their personal experiences. Those interviewed: 12 members of education teams, including team managers; 11 young people between 15 and 18 years of age, with fair gender representation, prioritising those from families of foreign origin (Morocco, Bolivia, The Congo, Argentina and Ecuador), although as a contrast young people from indigenous families were also interviewed; and 8 members of the families of these young people.

And secondly, two discussion groups were established. The first was made up of one member from each educational team of the participating organisations, with the aim of evaluating some of the preliminary results obtained from the analysis of the interviews. The second was made up of experts in interculturality, to validate the main results of the research work.

Finally, six documents provided by the educational organisations were analysed, in order to identify continuities and discontinuities between the established norms and those gathered from the interviews.

Procedure

To structure the process of data collection a matrix was produced which allowed the identification and association of the study's theoretical foundations with its objectives. In this way, and in line with the ecological formulation of Bronfenbrenner (1992), elements which favoured or disfavoured interculturality were distinguished as originating from a triple context: macro (the general sphere of CBLTE); meso (educational project and team); and micro (impact of interculturality on the participants and family views). This matrix fulfilled a guidance role for the study tools, since they were developed at the beginning of the research process, connecting the dimensions and range of

the research, the key questions to explore and their relationship to the tools.

For the treatment of data, a critical discourse analysis was undertaken. Contributions from Van Fijk (2006), deeming discourse to be related to certain socio-political problematics which originated in inequality, and from Calsamigla and Tusón (1999), which considered their origin to be more linguistic, were combined. For the process of data analysis the Atlas-To program was used, undertaken with a provisional beginning total of 132 codes. Additionally, for the better management of the high volume of data processed, the comprehensive analysis was carried out from a definitive coding of 35 codes grouped together in 5 super codes: organisation, inclusion, intercultural competence, and participants. All of this took place at the final data triangulation (theory, methodology, and contributors in the study).

For the analysis and presentation of the results, reference is made to two types of educational scenarios:

- Scenario "A": made up of professional teams from the Open Centres. They are charged with the development of a comprehensive service which combines social, educational and family aspects.
- Scenario "B": made up of voluntary education teams from youth centres and scouts. They are elements described by their objectives as much as by their participation in the social transformation of the community.

3. Results

In the following, the most significant results of the research are gathered, organised in two main sections: results relating to organisation, and those relating to the community.

In relation to the organisational field

In the CBLTE organisational sphere, evidence shows that two types of results coexist. In the first place, those that promote the development of educational inclusion and the complete social diversity being reflected in its participants. Secondly, those that are obstacles for an intercultural organisational management.

With reference to the former, a broad vision and active participation is a common and characteristic element. This is cemented by the existence of distinct access paths so that the young people and their families participate in the educational projects:

- Through peer groups when young people influence their peers to spend their free time in CBLTE.
- Through a family decision when one family member has already built up an educational consciousness of CBLTE, by way of contact with another family, or through a previous experience of participation (especially indigenous families).
- Through guidance from other services when education centres and social services hold the CBLTE educational projects in high esteem, leading the young people to participation.

It also takes strength from an organisational approach through which education teams seek the maximum participation of newcomers among young people:

"Yes, we have a waiting list, but we can take sixty children onto the list the same as twenty. We can never have too many. We are always looking for them and we always try to have an open door policy" (extract from an interview with an educator, educational scenario B).

As such this results in a positive condition which all participants describe as significant, positive and intense. In addition, these positive views usually go together with the projection of the notion of familiarity, security and confidence in the educational organisation:

"I am a person who can travel the world and can respect and believe that this is partly thanks to here" (extract from an interview with a participant, a girl of 18, educational scenario B).

Another type of result favourable to interculturality is located in the development of some measures which pay heed to diversity. But not all organisations drive these forward at the same time. Instead their development is fragmented and isolated:

- Flexibility in the admittance of new participants: offering the opportunity of a trial period in order that future participation can be evaluated.
- Easy payment conditions: the application of a system of financial aid in the face of family difficulties in the payment of fees. The increase in these types of situations since the beginning of the economic crisis is significant:

"The important thing is that you are here, and if you cannot pay nobody stops you coming here because you can't pay. This realisation came to

us late, but it opened our eyes and from that point we made the most of this new way of thinking” (extract from an interview with an educator, educational scenario B).

- Reflecting socio-cultural diversity in the actual education team: some teams rely on, among their members, educators belonging to the diverse socio-cultural groups present in the community. In this way they have more resources available for understanding situations in relation to a multicultural context, and they acquire new strategies of communicating in their districts.
- Presentation of the educational project to schools: ensuring that new teaching staff know about the educational project and the educational meaning of its activities, and that it is interested in future participants.
- Making the educational project visible in the public arena: the objective is to increase the number of participants carrying out educational activities in public spaces, and on days which are important to the community.

With regard to the conditions which are not favourable to intercultural organisational management, the resistance within the education teams to the promotion of measures based on positive discrimination stands out. The teams are not in favour of young people with specific sociocultural profiles entering and taking part in their educational projects. Thus the educational organisation in scenario “B” do not consider positive discrimination to be beneficial to the whole community, because it gives special treatment to one segment (future participants from foreign origin families) and that this generates educational inequalities. For this reason, they defend an egalitarian approach which considers it necessary to dispense the same treatment to the totality of social diversity:

“The moment children of other origins enrol I will have no problem but, for example, I do not believe there is a duty to discriminate in this sense. That is to say as we understand positive discrimination, in the sense that we reserve so many places for different cultures. I believe that we are more open-door and, when there is an enrolment, some lists are started and whatever person who enrolls can join. I think that there shouldn't be any discrimination in any way” (extract from an interview with an educator, educational scenario B).

It is also customary that the education teams reinforce these approaches, questioning the effectiveness of these measures:

“To reserve some places for some people when you don't know if they will come ,and if perhaps they don't come there is a child who wants to join but can't, I don't know...” (extract from an interview with an educator, educational scenario B).

The teams which show willingness to develop positive discrimination measures express difficulties and a lack of ability which, in practice, make its development impossible:

“We want more children. We want to persuade more children. We are trying to devise things, sometimes well-chosen, sometimes not (...) but anyway we do not know where to look or how to get there” (extract from an interview with an educator, educational scenario B).

The organisations belonging to scenario “A” agree in expressing the impossibility of developing these type of measures. They point to aspects which exceed their organisational ability and do not allow them to ensure that, in their participants, a greater part of the sociocultural diversity is reflected. For example, they put the requirement to cover certain basic needs before having greater sociocultural diversity:

“This is a utopia which these days we can't put a value on, when we have waiting lists of so many kids who don't have anything to eat or only have one meal a day. It's all very well, but we don't get there” (extract from an interview with an educator, educational scenario A).

Finally, another unfavourable situation, and very common in all organisations, is that their teams are not trained in interculturality. Even if the teams share the opinion that intercultural training facilitates the development of intercultural strategies, in practice they do not take the decisions necessary for its realisation.

In relation to the community sphere

In the following, the three types of results most significant in the community sphere are presented, related to: the existence of processes of sociocultural overrepresentation; the community actions of the organisations; and the views they hold of family diversity.

Certain sociocultural profiles are overrepresented among the participants when compared

with the composition of the total sociocultural diversity. Specifically, the profile of those taking part through scenario “A” shows a proportion of young people from families of foreign origin and situations of socioeconomic vulnerability much higher than the national norm. Numerically, the foreign origin population of the geographical area from which the sample was formed is between 10% and 40% of the total population, but the figure for those participating who were from foreign origin families was between 65% and 85%.

Members of the education teams put it in this way:

“We have Muslim attendance here which is not representative of the district (extract from an interview with an educator, educational scenario A).

“We attend to the neediest, which is a microcosm that does not reflect the diversity of the neighbourhood. The Open Centres should be centres for the integration of different profiles and social classes, precisely so as not to ghettoise” (extract from an interview with an educator, educational scenario A).

On the other hand, the great majority of those taking part in the organisation of scenario “B” come from native families, and from families in the medium or high socioeconomic bracket. The percentages of these are double or triple the area average. One educator explained it in these words:

“The people who come here generally belong to higher status families and here there is neither diversity nor multiculturalism (extract from an interview with an educator, educational scenario B).

It is notable also, that in the face of the analysis of these processes of over-representation, the education teams in both scenarios project views of sociocultural diversity in which elements of homogeneity and ethnocentrism appear. The following response was in the context of an organisation in which 5% of its participants were of foreign origin, in an area whose foreign origin population was 20% of the total. The question posed was whether there existed any group, such as cultural origin, which was significant in the district but was not represented in the educational project:

“No. I think we have all here (extract from an interview with an educator, educational scenario A).

The ethnocentric views are evident in many cases where the concentration of young people from families of foreign origin in the area’s educational projects is viewed as problematic. But, at the same time, the concentration of native

families is viewed as normal. In this way, adjectives such as “harsh” or “untenable” were used in the first case, in contrast to more descriptive and neutral language in the second.

With reference to the community action that they promote, the education teams in both scenarios neither design, nor drive forward, joint actions with the community that are orientated towards overcoming the process of over-representation. The teams from scenario “B” cite difficulties of coordination with the educational community and, above all, with the scholastic centres, since these collaborations are very isolated. In the same way, those in scenario “A” collaborate with members of the educational community on other matters, but they do not tackle aspects relating to educational concentration or segregation, or to the process of over-representation. As a result, none of the education teams construct a strategic vision shared with the educational community which is capable of promoting tools for the management of sociocultural diversity.

And finally, the views of the education teams towards family diversity do not, in many cases, coincide with the views that the same families show towards the teams. In this respect all families – native and of foreign origin – have positive views of the educational work being developed:

“The only things I can say is that I am very grateful. I am delighted to come here. My son is happy and content. I’m now the happiest person in the world (extract from an interview with a member of a participant’s family, educational scenario A).

Nevertheless, the education teams demonstrate a homogenous view of family diversity. For example, views that sometimes emphasise problems, overlooking family potentials and resources were identified.

“We look after them and, of those that regularly attend, I would say almost a good 80% are families in a very complicated socioeconomic situation, with financial obstacles and a virtually marginalised situation. And some of those that I am talking to you about don’t understand me, and others don’t know or understand why their children are here)” (extract from an interview with an educator, educational scenario A).

In turn, in scenario “B” limited expectations of families of foreign origin were identified, arising from the perception that they did not understand the educational meaning of CBLTE. Above all, when they did not have experience of educational management in the context of diversity:

"I think that these immigrants who come here will be a complication in the sense of not knowing how a youth centre works. They don't understand the timetable, routines, customs, etc." (extract from an interview with an educator, educational scenario B).

Discussion and Conclusions

To close this article, some conclusions are presented which could lead to improvements both in the organisational and the community spheres.

In relation to the organisational sphere

As a general conclusion, it is as well to underline that the organisational actions that are developed within CBLTE are not sufficient for overcoming and transforming the processes of educational concentration and segregation recently highlighted (Síndic de Greuges, 2014). Although there exist some favourable conditions for reflecting greater sociocultural diversity among those taking part, finally these are neutralised by various obstacles.

In the area of participation, it is positive that the organisations provide a variety of paths to achieve success. From the first they make it easier for new profiles of families and young people to know about and gain access to their educational projects. This inclusive approach accords with that indicated by the Síndic de Greuges of Catalunya report (2014), which highlighted the need to promote the awareness and appreciation of CBLTE on the part of the socially disadvantaged groups.

However, it is advisable that the education teams analysis and take a stance on whether these participatory procedures are sufficient to achieve the involvement of the optimum sociocultural diversity. The number of young people who know about and take part in this educational environment are in the minority, as are the teachers who encourage their student to get involved. It is appropriate to further underline that this necessity is in the context of inclusive organisations, since the teams want the maximum participation of young people, and those that actually take part, independent of their sociocultural profile, regard their participation as a significant and positive experience.

It is fitting to highlight that the measures to foment diversity are not conceived as a priority so, for the education teams, neither is it a priority to reflect a high proportion of sociocultural diversity within those taking part. This general view coincides with what was noted recently (Iglesias-Vidal, 2014; Síndic de Greuges, 2014) about the existence of resistance to positive discrimination measures.

Because of this, the development response is a reactive approach to specific situations, rather than a strategic approach, or better, proactive. In particular, prevailing flexibility in the reception given to young people enables the uncertainty experienced by those without previous experience of taking part in CBLTE to be reduced. The provision, from the start, of explanatory information aimed at giving a better understanding of the educational meaning of CBLTE, is a positive measure. Furthermore, easy payments or exemption from payment is an inclusive measure, because it is directed towards ensuring that no participant will be excluded for financial reasons. However, it is advisable that these actions are situated in a more comprehensive organisational approach, structured towards the following actions:

- To design and develop explanatory procedures with the community in total about the educational direction of the project, so that new families can see that trial periods exist and that financial difficulties are not seen to be a reason for being excluded to taking part.
- To strengthen cultural diversity within education teams, incorporating new intercultural competences and, above all, new organisational strategies for a greater sense of understanding of family participation.
- To reformulate the approach that goes along with the presentation of the educational project to the scholastic centres, and share the objective of having greater diversity in CBLTE.
- To increase the visibility of the educational organisation through activities in public spaces. This requires a strategic approach, as currently these measures are not totally effective because they are not accompanied by complementary activities, such as a member of the education team having the sole function of communicating with the onlookers. It is essential to stress the importance of direct, face-to-face communication between the education team and members of the community (immigrant community associations, schools or families). All of this allows the joint transfer, socialisation and construction of the importance of education for new sociocultural profiles.

Finally, the lack of training in interculturality for education teams suggests a broad strategic area which needs examination, and the teams are aware of this. This finding coincides with the necessity, indicated by different authors (Generalitat de Catalunya, 2010; Herrera, Albaigés & Garet, 2003; Iglesias-Vidal, 2014), for training programmes so that the teams overcome some of

the difficulties they face in the development of an intercultural perspective. In fact, the absence of training conditions the building of the sense of sociocultural diversity. Furthermore, it is not considered to be an organisational priority, so there is no internal reflection process which links the overcoming of processes of concentration and segregation with the organisational and community dimension of the organisation. Consequently, the resistance of education teams to developing positive discrimination measure is common.

In relation to the community sphere

Starting from the idea that free time education is located in community education (Essomba, 2009), it is appropriate to strengthen the community dimension of education teams. This is a requisite for the intercultural management of sociocultural diversity. However, a report of the Generalitat de Catalunya (2010) identified some difficulties for this community work due to special factors in these bodies, such as the fact that they use volunteers and the high rotation rate of the educators. The Síndic de Greuges de Catalunya (2014) also highlighted some coordination problems in the community field.

In the light of the findings presented here, it is considered fundamental to overcome these difficulties. Strengthening the community dimension of the education teams also contributes to strengthening the principle of socio-educational prevention included in the objectives of the scenario "A" organisations, and the capacity for social transformation that defines scenario "B" organisations. Thus it is absolutely essential that the education teams take part in ongoing analysis groups with the educational community. In fact, community education envisages the participation of all sectors of the community (families, schools and children's and young people's associations). Accordingly, it must follow an educational - community approach, in order to tackle the following courses of action:

- Reflect on existing relationships between the sociocultural diversity present in the educational organisation and that present in the area in which it operates. It is advisable to identify the reasons they establish access tracks between the profiles of participants and specific organisations. In addition, identify the effects of these relationships on the shape

of processes of congregation and segregation in the geographical area of activity.

- Identify the communication channels which connect scholastic centres with CBLTE through social images and the educational expectations related to social diversity. It should be taken into account that these images and projections have a direct impact on the personal and academic hopes which those taking part build up, and on the type of educational adhesion which the families develop towards the community's educational projects.
- Bring to light the importance and educational consciousness that families have built up over CBLTE. It is as well to distinguish unique aspects relating to the cultural contexts of origin, in this way taking in to account more components for overcoming a deficiency in family vision. The education teams neither visualise the possibility of diversification into new socio-familial profiles, nor have they contrasted their own image with other members of the community. In this manner, this area of work would allow those teams without educational experience in the contexts of diversity to incorporate new meanings and expectations around family diversity, leaning on the management experience of other organisations.

As a final conclusion, it is recommended that, in order to contribute to overcoming the processes of educational concentration and segregation, proposals be formulated which combine aspects of both the organisational and community fields. Thus is proposed, from the position of intercultural management, the setting up of community diversity awareness teams, through the involvement and collaboration of educational administrations and organisations.

Limitations and future lines of investigation

The absence of precedents and references in this field are recognised as being a limitation in this research, since there are no verification factors neither for progress in the research process, nor in the construction of findings or conclusions. Thus, for future lines of investigation, the specification, validation, development and evaluation of a mechanism for the diagnosis of interculturality in this educational context, and from a perspective of organisational and community development, is recommended.

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Notes

¹ This organisational context is defined through its social welfare character but it also promotes services related to education in leisure time.

² Traducción: “Los programas educativos inclusivos en el tiempo libre son necesarios para todas las personas, especialmente para individuos y grupos que han sido oprimidos y pueden encontrar en las actividades de ocio restricciones por razón de género, raza, étnica, capacidad, edad, orientación sexual, ingresos, condiciones de vida, religión y otras características destacadas”.

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