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TABLE OF CONTENTS

Pedagogía Social. Revista Interuniversitaria
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Publishing

Monograph

Presentation

Research

INFORMATION

PUBLISHING

HOW TO EDUCATE? ARE WE DOING IT WELL?

CONTRIBUTING TO THE ON GOING DEBATE IN THE LITERATURE ABOUT THE OPTIMUM PARENTAL EDUCATIONAL STYLE

At the current time, those changes affecting the family unit (lifestyle, working needs, not always right educational attitudes...) cause many times confusion to families facing the possibility to find and answer to those daily situations. Some times being a parent represent to live high levels of satisfaction; but there are also significant levels of stress and suffering, experiences that generate dissatisfaction and frustration. The task is certainly complicated: improvisation is not an option and specific skills to face those challenges are required. Parents must respond to the emerging new educational challenges in order to reach an effective, positive and appropriate socialization for the optimal development of children and adolescents in a safe environment.

Research on education, parental educational practices or "educational styles", topic of pedagogical and psychological literature during the last decades of the last century, has provided a wealth of knowledge and specific theories, but is still under investigation. From *Pedagogía Social, Revista Interuniversitaria* we want to participate in this debate and stimulate it through our pages if possible. For the moment, lets expose some aspects...

Educational parent styles: form the typological or qualifier approach to the dimensional

Most part the researches on relationship between parental educational styles and child and adolescent behaviour are based on Diana Baumrind proposal (1967 and 1971), whose work represented a fundamental point of reference in the field of support and parental control, autonomy and personality development of children. The author also reviewed the positive influence of a neglectful or democratic style on gender, age, ethnicity, socioeconomic status and family structure (to see a the neglectful model history, check Baumrind, 2013). Baumrind's results were the reformulation of those by Maccoby and Martin (1983) showing how an authoritative parental style better transmitted norms and social values, getting more mature, autonomous and responsible children. In general, we start form the Baumnrind traditional tripartite model, whereas three parental educational styles ("authoritative discipline", "anti-authoritarian discipline" and "permissive discipline") or the quadripartite later revised by Maccoby and Martin (1983) - authoritarian-reverse, authoritarian-repressive, permissive-indulgent and permissive-neglectful style-in the Anglo-Saxon literature, reinforced the authoritative parents prototype as the most beneficial in their children development. Thus, this theoretical suitability between the educational style and optimal psychosocial child and adolescent adjustment has been corroborated by various authors (Dornbusch, Ritter, Liederman, Roberts and Fraleigh, 1987; Dornbusch, Ritter, Mont-Reynaud, and Chen, 1987; Lamborn, Mounts, Steinberg and Dornbusch, 1991; Steinberg, Elmen and Mounts, 1989; Steinberg, Lamborn, Darling, Mounts and Dornbusch, 1994).

However, there is an important exception to the idea that authoritative style is always optimal for the children familiar socialization. There is empirical evidence that suggests that the combination of affection and imposition is not always associated with the best results in the children psychosocial well-being. Different studies developed in different cultural contexts suggested that the **authoritarian style** is the right one: American studies with ethnic minorities of African Americans (Deater-Deckard, Bates, Dodge & Pettit, 1996), chinese (Chao, 1994, 2001) or multi-ethnic (Steinberg, Dornbusch & Brown, 2002). Those studies have pointed out the lack of cross-cultural validity of affection and control, as they are understood differently in some oriental cultures regarding those with the American culture. The Eastern traditional culture has been identified by very static gender roles where fathers have a closest relationship with sons and mothers with daughters. In addition, there are important differences in educational interaction: strict and emotionally distant fathers and less straight and more affectionate mothers. The strong control and the obedience -meaning care, concern and love- promoted by the parents, with the purpose of keeping the harmony and family unit, explain their authoritarian style. In regards of such situation, we were lead to the inclusion of a new typology: "chiaoshun or training style" (Chao, 1995), that emphasises the self-discipline, the obedience and the hard work of the child from early ages. The authoritarian practices of parental imposition and firmness, would only have effective results in collectivist and vertical cultures in which the parent-child relation its hierarchical and linked with the positive affection and the respect by the authority (Martínez & García, 2008).

On the other hand, another set of studies indicated that adolescents from **indulgent families** also get equal to or greater scores in different criteria than those of authorizatives families. In this way, the high acceptance/involvement of parents together with a low severity/imposition defined as indulgent parental style is key to identify sons and daughters with best general profiles for psychosocial adjustment. So is noted in studies carried out in Spain (Calafat, García, Juan, Becoña & Fernández, 2014; Fuentes, García, Gracia & Alarcón, 2015; Garaigordobil & Aliri, 2012; García & Gracia, 2009, 2010; García, Pelegrina & Lendínez, 2002; Gracia, Lila y García, 2008; Martínez, Fuentes, García & Madrid, 2013; Musitu & García, 2004; Pérez Alonso-Geta, 2012); as well as in South American countries such as México (Villalobos, Cruz & Sánchez, 2004) or Brasil (Martínez, García & Yubero, 2007; Martinez & García, 2008); and also in works

developed in Germany (Wolfradt, Hempel, & Miles, 2003), Portugal (Rodrigues, Veiga, Fuentes & García, 2013) or Italy (Marchetti, 1997; Di-Maggio & Zappulla, 2014). All of them point out that sons and daughters of indulgent parents are not only as suitable as those from authoritative parents, but that even improve in the emotional and family self-concent, in hostility /aggression, emotional instability and negative vision of the world.

There is no doubt that these results reinforce the importance of acceptance/involvement for family socialization which is shared by the authoritative and indulgent styles, enabling the modelling of children behaviour, the establishment of a clear and well structured regime of rules as well as an intimate, open and spontaneous communication (Alegre, Benson & Pérez-Escoda, 2013; García & Gracia, 2010; Martínez, et al., 2013; Pérez, 2012).

Both the variety of obtained results in the various investigations as well as the different samples and methodologies used make it difficult to combine criteria or generalizeable conclusions and reveal the absolute need to deepen in the construct validity.

Similarly, although the first approaches to the study of parental style and Diana Baumnrind's results, using a qualifier or typological approach – comparing those whose parents are differentiated by the educational style, and that have been defined according to dimensions such as affection or control – have laid the foundations to combine and integrate the mode in which parents behave with their sons and daughters. Moreover, these works were completed and enriched by contributions from other researchers using a dimensional approach – relating some of the variables or most relevant dimensions of parental style to variables concerning their sons and daughters' adjustment or competence – (García, Cerezo, De la Torre, Carpio & Casanova, 2011; Oliva, Parra, Sánchez-Queija & López, 2007; Rivas, 2008). From that perspective, two fundamental assumptions are highlighted (Ceballos & Rodrigo, 1998): on the one hand, relations between parents and children are bi-directional; on the other hand, educational practices are only effective if they are adapted to the children age and promote their development. No doubt, both approaches are complementary.

Many of the issues considered from the 90s leaded to a change of perspective. While the models and the variables proposed during the second half of the 20th century were inductively obtained, in this decade deductive models based on complex theories of motivation and human development will be built; those will be focused on developing intrinsic instead of extrinsic motivations based on behavioral and psychological control.

Some important dimensions in the parental relationships and the psychosocial adjustment of their child

Affection is one of the dimensions or variables that more attention has received from family socialization's researchers. That label (Oliva Delgado, 2006) is refers to aspects such as the emotional closeness, support, harmony or cohesion. There are many data supporting the importance of child and adolescent's social adjustment. Available data indicate that parents drives to: a higher self-esteem and psychological well-being (Cerezo, Casanova, De la Torre & Carpio, 2011; Darling & Steinberg, 1993; Steinberg & Silverberg, 1986; Oliva, Parra & Sánchez-Queija, 2002), a better scholar or academic adjustment (Im-Bolter, Zadeh & Ling, 2013; Mounts & Steinberg, 1995; Steinberg, Lamborn, Dournbusch & Darling, 1992), lower toxic substances consumption (Bahr & Hoffman, 2010; Becoña, Martínez, Calafat, Juan, Fernández & Secades, 2013; Calafat, et al., 2014; Parra & Oliva, 2006) and a lower behavioural problems (Aunola, Stattin & Nurmi, 2000; Pelegrina, García & Casanova, 2002). There are many studies manifesting the importance of some positive family relations (emotional cohesion and its adaptability) on emotional problems: as depressive adolescents (Milevsky, Schlechter, Netter & Kreehn, 2007; Oliva, Jiménez, Parra & Sánchez-Queija, 2008) or the influence over the capacity to face and overcome vital adverse and stressful events with more adapted behaviour producing more adapted and resilient individuals (Fuentes, et al., 2015; Milevsky, et al., 2007; Oliva et al., 2008; Suldo & Huebner, 2004). Therefore, it is noted the importance of fathers and mothers affective involvement in their child and adolescent socialization for a suitable psychological and emotional adjustment.

Regarding **control,** things appear to be less clear and we can't say that there is a linear relationship between control and adjustment. Researchers have not reached an agreement over the aspects that should be included under the label "control" (Oliva et al., 2007; García, De la Torre, Carpio, Cerezo & Casanova, 2014), such as the establishment of limits and the application of penalties for non-compliance, child's monitoring or direct supervision, responsibilities requirement, the knowledge that parents have of their child's activities, etc. Most of them do not separate the different dimensions of control, making it complicated know which of them related to their children psychosocial adjustment. Concerning these issues, currently a new line of performance under the considerations of "Self-determination Theory, in order to clarifying the "parental control" term

has been developed. The human being needs to satisfy three psychological needs for an optimal development and a good social adjustment: the need of competition, autonomy and affective relationship or connection. The social environment in which the subject interacts must promote the development of these three basic vital needs and the family environment plays a key role in this development. So that, there are family interaction that promotes the individual autonomy and family interaction contexts that exercise the control. From this point of view, parental control is a socializing strategy always with negative consequences in the development child and adolescent given that it thwarts the individual need for autonomy. On the contrary, family contexts promoting the autonomy would enhance this basic human need. From this perspective, parents exercising control would be rejecting the child's perspective and would be pushing them to behave in the way they want them to act. However, in a family atmosphere of autonomy support, parents empathize with the child perspective, supporting them so that they show their own opinions, goals and values. That option provide an adequate degree of choice and also reasoning when personal choice is limited by maternal and parental decisions (Soenens & Vansteenkiste, 2010).

Promotion or autonomy promotion has been widely studied (Hodges, Finnegan & Perry, 1999; Oliva, 2006). It refers to parental practices intended to the development of greater capacity in children to think, form their own opinions and make decisions for themselves; and above all, by questioning, exchanging views and being tolerant to ideas and dissenting elections. With regard to the consequences arising for the teenager, data indicate that parents promoting autonomy have more individualized children and with more adjustment and social competence.

Contributions on the aspect of the parental-child communication are also important, as it is **self-disclosure,** which refers to adolescents trend to spontaneously inform parents about their activities in the street, their friends, or relationships; in other words, of what they do when their parents are not present (Kerr & Stattin, 2000;Oliva et al., 2007). The disclosure of information in adolescence (Oliva et al., 2008) can meet at this stage a similar role to behavioural control in childhood, so it would be a key element in the democratic style from puberty.

Finally, we point out another line of investigation: **consistency and inconsistency in the educational style of parents** (parental agreement). In many cases, research is focused on the effect of the mother educational style (Beckwith & Cohen,

1989; Kim & Mahoney, 2004; Thompson, Raynor, Cornah, Stevenson, Sonuga-Barke, 2002), perhaps by the fact that usually that is still, despite some modifications, responsible for supervising activities of daily life and habits. In this case, it assumes that the father style is similar or irrelevant (García Linares et to the., 2014). On the other hand, certain studies the average score is considered and the attitudes of each parent are diluted in a single score. The works that have considered both parents García Linares, et al., 2014; Mestre, Samper & Frías, 2004; Mc-Nally, Eisenberg & Harris, 1991) were differently valuated by son or daughter about their relationship with the father and the mother. The general hypothesis is that regardless the predominant style ,it has to be consistent given that inconsistency is harmful for the child development (Winster, Madigan & Aquilino, 2005). With regard to the consequences that low coherence can have on teenager adjustment Fletcher, Steinberg and Sellers (1999, see also Olive, Parra & Arranz, 2008;) (Simons & Conger, 2007) state that those adolescents that had an only democratic parent showed a greater competition that those with none, although father and mother were consistent in their styles. The benefits of having, at least, a democratic parent seem to overcome the negative effects that could arise from the lack of agreement.

In short, all the previously stated indicate that the educational style is a **multidimensional concept**, and that, beyond affection and control, there are other variables that should be taken into account. These brief pages reinforce the importance of parental socialization and the need for greater efforts by parents in aspects sometimes neglected: communication with children, friendly relations, interest in their problems, reasoned explanation of their actions, autonomy promotion, etc.

Practical implications: Promotion of the parental education

The positive exercise of parenthood means that the primary concern of the parents must be the well-being and healthy development of the child and that they must educate their sons and daughters so that they can develop themselves the best possible at home, at school, with friends and the community. Understand by positive parenting the good treatment received by different people based in the capacity for loving, welcoming, caring for, calm; in synthesis, to protect and produce good reactions favouring the brain, cognitive, emotional and interpersonal development (Council of Europe, 2006; Sanders, Markie-Dadds

& Turner, 2003). Programs for parental education constitute one of those supports needed by the family in order to develop parenting skills or capabilities that allow to face the vital task of being father and mother.

Those programs have evolved along during the time and changing its objectives, content and methodology according to the conceptual approach and parent needs of each generation. In recent decades, there is a multiplicity of experiences in different contexts. Thus, we can highlight parental education programs internationally (Dinkemeyer, McKay & Dinkmeyer, 1998; Gordon, 2006; Kumpfer et al., 1989; Popkin 2002, 2008; Sanders, 1999, 2008), most of them are a technical model, driving parents purchase procedures and specific techniques for modification of the sons and daughters behaviour. The "Triple P" Positive Parenting Program (Sanders et al., 2003), designed at the University of Queensland Australia and implemented in more than twenty countries in the world, has shown that it generates positive changes in parenting skills, problems, behavioural and parental well-being, varying results depending on the intensity of the intervention and according to the delivery mode (individual, group and self-administered) showing best results in personalized interventions.

At the same time, the *national field* can point out program development of parental competencies based in empirical evidences through intervention group, in a context of primary or secondary intervention and that essentially adopt, an experiential methodology that favours a shared knowledge between the participating fathers and mothers. These programs can be applied in the multiple contexts or centres dispensed. As to say families and schools (Díaz-Sibaja et al., 2009; Equipo de Preescolar Na Casa, 1998; García Bacete & Forest, 2006; Maíquez et al., 2000; Torío et.al., 2013), social services (Hidalgo, et al., 2007; Rodrigo et al., 2000, 2008, 2010), in both contexts -schools and social services- (Maganto and Bartau, 2004; Martínez, 2009; Oliva, Hidalgo, Martín, Parra, Ríos & Vallejo, 2007) or eventally at social services and Proyecto Hombre ot other community centre of drug addiction prevention (Orte et al., 2006; Larriba et al., 2004).

Parental group education enables spaces and exchanges meetings between mixed groups of mothers and fathers, highlighting the potential and resources that they have to face different daily situations and constitutes a effective psychoeducational resource to changes parental skills: emotional skills development, family skills development, social skills, organizational or management skills; as well as to acquire theoretical

relevant knowledge. In synthesis, it seems necessary that those parents organize the family scenario and develop positive educational upbringing styles.

It is crucial to find an appropriate way of relating with and educating their children, an educational style spacing the running times, which forces to reformulate the existing models or to extend the typology, without excluding that both options are necessary; as well as it is to consider and incorporate strategies addressing the complexity of the different family situations that coexist in today's society.

All of this, and given its relevance to the families, and thus for society itself, must encourage us to continue working and delving into this complex subject with more determination if possible.

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CULTURAL DIVERSITY AND SOCIO-EDUCATIONAL INCLUSION

PRESENTATION

Cultural Diversity and Socio-Educational Inclusion

In the field of education, the last decade of the 20th and the first decade of the 21st century have been characterized by the dynamism and the new configuration of the classroom. Globalization and the speed of social, economic, cultural and technological change make new demands of schools which oblige educational systems to constantly renew themselves in order to respond to the demands and needs of people and societies.

The consequences of globalization are interdependence, interconnections, interrelations and the existence of global networks through which any event or fact in any given place which may previously have only had a local impact, today can have global repercussions. This globalization facilitates exchange between persons from different cultural contexts but, in parallel, it also facilitates exclusion and social segregation. According to UNESCO (2005, 15) *"globalization is presented to us as an opportunity for exchange and enrichment between nations and peoples, but it also introduces new tensions in social coexistence. We have detected the appearance of new forms of intolerance and aggression. On the one hand, we experience the fascinating proximity of many different cultures, but on the other, we see how xenophobia, racism and discrimination based on color, sex or ethnicity increase. Cultural diversity, instead of being seen as the common heritage of humanity and an opportunity for growth, becomes a threat and is used as an excuse for intolerance and discrimination".*

The challenge for education and educational systems in the face of this globalization and social change is to maintain a balance between people's right to their own identity and a guarantee of basic learning for all people. According to UNESCO (2007), the response of education to diversity requires a guarantee of the right to one's own identity, respecting every other person for who they are, with their biological, social, cultural and personal characteristics which allow the individualization of a person in society.

The Right to Education (Universal Declaration, Art. 5) does not just mean the right of access to an educational system, the right to education refers to the right to receive a quality education which achieves the optimum development of all pupils, encouraging their active participation in society. From the point of view of cultural diversity, offering a quality education means an education without discrimination of any kind, progressing towards a focus which values, recognizes and encourages cultural diversity in the educational community, promoting full access, progress, educational achievement and the active participation of students, their families and the teaching community, with special attention to those in a situation or at risk of exclusion. To this end, it is essential to take educational measures to address

cultural diversity, such as cross-cultural education for all, to diversify the educational offer, to adapt the curriculum, to adopt stereotype-free texts and images, to establish flexible school calendars, the active participation of all in school life, etc.

Educational systems alone cannot guarantee respect for cultural differences and guarantee equal opportunities, but they can cooperate in the construction of fairer, more solidary societies. In fact, with respect to this point, educational systems are one of the central axes for harmonious cross-cultural coexistence, since they can cultivate among students the cultural skills necessary to forge planetary citizenship.

However, to respond to cultural diversity, educational systems today face three important challenges (UNESCO, 2005):

- Not to fall into cultural homogenization. In the tension generated by encouraging self-esteem and one's own cultural identity and at the same time encouraging the valuing of cultural differences, there is a danger of falling into a process of cultural assimilation and homogenization .
- How to educate persons of different origin, ethnicity and values regarding harmonious co-existence. The danger is that stereotypes and prejudices which are accepted in society are reproduced instead of constructing new models of social coexistence based on democratic principles.
- How the school can promote inclusive education, reducing the inequality of opportunity suffered by some pupils due to their place of origin, culture, economic situation, etc. The school runs the risk of reproducing the social segmentation and exclusion of marginalized groups.

This monograph offers a series of educational innovations which represent a crucial space to provide answers to new challenges and generate new solutions for the needs of today's school, in response to cultural diversity. The paper comprises six sections, some addressing different geographical contexts, which describe the reality of the classroom and demonstrate the need to continue innovating and proposing alternative teaching methodologies in order to configure a fairer society.

The first article analyses the need for social educators in schools in order to enhance the quality of education. Social educators are essential agents in cross-cultural education and the treatment of cultural diversity, and their functions and competencies and what they can contribute to the direction of education for harmonious co-existence and cross-cultural relationships are considered. This article presents the results of a study performed in several Andalusian schools through which, together with the social educators at the schools, an analysis is made of what their functions are with respect to the treatment of cultural diversity. The article encourages the development of the profession of social educator in the educational system and reflects on the importance of harmonious coexistence at school in order to promote education for citizenship and the construction of a society based on respect and social participation by all.

The second contribution revolves around the inclusion of immigrant pupils in public schools, which is still today one of the challenges facing the educational system. This article defines the measures that schools should take in order to integrate immigrant pupils, promoting equity, cross-cultural harmony and establishing processes to address cultural diversity. In summary, it establishes a series of good practices which schools should implement in order to enhance cross-cultural education in educational contexts involving immigrant pupils.

The third article focuses on the teacher, the methodology used involving technology and the learning of a second language by immigrant pupils. It contemplates a case study in a school in Texas and how, through technological resources, Latino pupils learn a second language while retaining their mother tongue. The teaching method considered could be useful for the training of teachers who face the challenge of teaching a second language.

One of the central axes of this monograph is harmonious cross-cultural coexistence based on democratic citizenship and the fourth article concentrates on this point, analyzing the constitutional values of young Christians and Muslims. This contribution includes the results of a study undertaken in the city of Ceuta among young Christians and Muslims of between 15 and 20 years of age, establishing that educational processes are encouraging the social cohesion of these young people, although differences can be detected in some values derived from Islamic traditions.

The following section presents the perspective of Moroccan pupils in public secondary schools in Andalusia, and how they feel with respect to their own cultural identity. Through quantitative methodology, over 800 surveys are analyzed in order to discover the reality experienced by Moroccan minors with respect to their arrival in Spain, their contact with their homeland, their opinions of their cultural traditions, elements of their current lifestyle and prospects for the future. In this regard, it is important to know how immigrant pupils feel in order to establish intervention strategies in

the schools to benefit their integration at school and in society.

Finally, the sixth article focuses on the relationship between the family and the school as a relevant factor for a quality education and the achievement of academic goals, especially in schools working in contexts of social exclusion. This section presents the results of research undertaken in 24 schools to establish models for collaboration between the family and the school and how the schools which encourage this collaboration obtain better academic results and promote harmonious cross-cultural coexistence.

This monograph aims to guide and serve as a basis for scientific and academic debate that will bring progress towards a model of cross-cultural education in which cultural diversity is a source of enrichment and human development, encouraging democratic coexistence and social equity. To achieve this, it is not so important in the educational sphere to speak of cross-culturalism as cross-cultural harmony, without forgetting the connection which exists between cultural diversity and social exclusion, since cultural diversity is very often considered to be a problem, masking the fact that the real problem lies in the social exclusion derived from other factors, such as economic, labor or social factors.

We hope that this material helps to improve harmonious cross-cultural coexistence in the school and encourages good practices in the management of cultural diversity in school systems.

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INCLUSIVE CROSS-CULTURAL EDUCATION. THE FUNCTIONS OF SOCIAL EDUCATORS IN EDUCATIONAL INSTITUTIONS

EDUCACIÓN INTERCULTURAL INCLUSIVA. FUNCIONES DE LOS/AS EDUCADORES/AS SOCIALES EN INSTITUCIONES EDUCATIVAS

EDUCAÇÃO INTERCULTURAL INCLUSIVA. FUNÇÕES DE Os/AS EDUCADORES/AS SOCIAIS EM INSTITUIÇÕES EDUCATIVAS

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ABSTRACT: Cross-culturalism in schools, as a focus of the treatment and management of cultural diversity in educational institutions, requires measures at the pedagogical level which are based on a cross-cultural, egalitarian education, promoting socio-educational conditions that will make people aware of the cultural diversity which surrounds them and give equal rights to all persons. Coordination and collaboration between all of the agents who intervene in an educational institution which aims to bring about a transformation for the better and the inclusion of all persons should be conceived in a natural manner. In this regard, the paper focuses on the profile of social educators as essential figures in schools, and who have recently been recognized as professionals within the sphere of regulated education (Jiménez Jiménez, 2013). In short, they are professionals in those educational institutions whose aim is to create a transformative, renovative, innovative educational culture. The objective of this research is to ascertain the functions and competencies –individual and/or shared- performed by social educators in schools in Andalusia in order to intervene with ethnic minorities and in cross-cultural education, as one of their fields of action. Quantitative research methodology using surveys was employed to gather information by means of a questionnaire. According to the results of the study, the functions most frequently performed by social educators are as intermediaries between all of the members of the educational community in the quest to improve harmony in the school, and in questions related to the design, coordination, development and evaluation of socio-educational integration programs and projects.

PALABRAS CLAVES:
Educación Social
Educador/a social
diversidad cultural
educación
intercultural
escuela

RESUMEN: La interculturalidad en la escuela, como enfoque de atención y gestión de la diversidad cultural en las instituciones educativas, exige medidas a nivel pedagógico basadas en una educación intercultural e igualitaria, favoreciendo condiciones socioeducativas para que las personas sean conscientes de la diversidad cultural que les rodea y de la igualdad de derechos de todas las personas. La coordinación y colaboración entre todos los agentes que intervienen en una institución educativa, que pretende la transformación para la mejora e inclusión de todos y todas, debe ser concebida de forma natural. En este sentido, el presente artículo se centra en el perfil de los/as educadores/as sociales como figura imprescindible en los centros escolares y reconocida recientemente como profesional del ámbito reglado (Jiménez Jiménez, 2013). En suma, profesional de aquellas instituciones educativas en las que se pretende conseguir una cultura educativa transformadora, renovadora e innovadora. El objetivo de esta investigación es conocer las funciones y competencias –singulares y/o compartidas- que realizan los y las educadores y educadoras sociales en los centros educativos de Andalucía para intervenir con minorías étnicas y educación intercultural, como uno de sus ámbitos de actuación. La metodología de investigación es cuantitativa, usando como técnica de recogida de información la encuesta y el instrumento utilizado ha sido el cuestionario. Según los resultados del estudio, las funciones que los/as educadores/as sociales realizan con mayor asiduidad se refieren a la intermediación entre todos los miembros de la comunidad educativa para el logro de una mejora en la convivencia escolar y en cuestiones de diseño, coordinación, desarrollo y evaluación de programas/proyectos de integración socioeducativa.

PALAVRAS-CHAVE:
Educador social
diversidade cultural
educação
intercultural
escola

RESUMO: O modelo intercultural nas instituições de ensino requer medidas pedagogicamente com base na educação intercultural e promovendo a igualdade de condições para as pessoas a ter consciência da diversidade cultural em torno deles e os direitos iguais de todas as pessoas. Coordenação e colaboração entre todos os atores envolvidos em uma instituição educacional, que visa melhorar a transformação ea inclusão de todas as pessoas, deve ser concebido naturalmente. Neste artigo vamos olhar para uma figura que consideramos essencial nas instituições de ensino, sendo reconhecido recentemente como um nível formal de centros profissionais, como evidenciado Jimenez Jimenez (2013). Especialmente nessas instituições é de alcançar uma cultura de transformação e renovação da escola. Referimo-nos aos educadores sociais. O objetivo desta pesquisa é conhecer e as funções e competências que os educadores e assistentes sociais nas escolas da Andaluzia para intervir com as minorias étnicas e educação intercultural, como uma das suas áreas de actividade. A metodologia da pesquisa é quantitativa, utilizando como técnica de coleta de informações eo instrumento de pesquisa utilizado foi o questionário. De acordo com os resultados do estudo, os papéis que os assistentes sociais realizaram mais freqüentemente se referem a intermediação entre todos os membros da comunidade educativa para alcançar uma melhoria na vida escolar e problemas de design, coordenação, desenvolvimento e avaliação programas / projetos de integração social.

1. Introduction

The cross-cultural model, as a discourse in the context of the cultural diversity typical of democratic societies, requires pedagogical measures based on cross-cultural, egalitarian education which promotes the necessary conditions for people to be aware of the cultural diversity that surrounds them and of the equal rights of all people. In this regard, understanding cross-culturalism as a way of thinking, a socio-educational practice and a reflection on education as a process of cultural transmission and construction, this model should activate:

> (…) educational practices aimed at each and every one of the members of society as a whole; (…) a model for analysis and action that affects all dimensions of the educational process. It aims to achieve equality of opportunity (understood as opportunities to choose and to access social, economic and educational resources), to overcome racism and equip everyone, whatever their cultural reference group, with cross-cultural competency (Aguado, 2004, p. 40).

This vision of cross-cultural education requires the construction of a public ethic and institutional responses based on cross-culturalism, constructed on the basis of fundamental principles such as equality of rights, and equity, understanding that students should not encounter barriers in their learning.

As mentioned above, cross-culturalism is, or should be, a practice which affects all groups. According to Merino Fernández (2013, p. 161), it is understood as an "(…) educational model that facilitates the development of a cross-cultural society and inclusive schools". This educational model is accompanied by an increase in the participation of the entire educational community in learning processes (Banks, 2008). In short, it requires the construction of a shared school culture, accompanied by transformation and improvement based on the solution of problems through cooperation,

[Teresa TERRÓN-CARO, Rocío CÁRDENAS-RODRÍGUEZ & Rocío RODRÍGUEZ CASADO]

using different methodologies in which all of the community feels that it is a participant (Moliner, Sales & Escobedo, 2016).

García-Cano, Márquez and Antolínez (2016, p. 253) state that cross-culturalism is "very ideological in its approach, propositive in its interests and ambitious in its commitments". It is therefore understandable that today many studies, such as those by the authors cited above, focus on specific experiences and possible practices in inclusive cross-cultural education. We believe that enquiring into how this change is produced in the educational culture at school level (micro) will facilitate the detection of good educational innovation practices which lead to the consolidation of key factors of the keenly sought inclusive cross-cultural education.

In this regard, as one of the conclusions of their research, Moliner, Sales and Escobedo (2016, p. 52) indicate the relevance to teachers of

> (...) change that comes from the classroom, in practical terms, for the solution of day-to-day problems. Grand speeches and plans for improvement do not seem to motivate or change the attitude of resistance which education professionals display when faced with innovation. Endeavors should be focused on moving from personal dissatisfaction and the individual quest for solutions to collaboration, the creation of small communities of practice which contrast and share a discourse and practices which make sense. (...) (Moliner, Sales & Escobedo, 2016, p. 52).

We agree with these authors, and believe that transformation is largely achieved from the bottom up, through the involvement of the key players who take part in the teaching-learning process, and by recognizing the great importance of the role of the teacher in the process. This latter claim has been shared in the academic literature in recent years, and a transcendental role has been associated with the teacher, especially in schools where there is great cultural diversity, documenting the fact that teachers must evolve from being a mere transmitter of information to being an educator (Leiva, 2010).

This article, though, focuses on a figure who we also believe to be essential in educational institutions, having recently been formally recognized as a professional in the school, as noted by Jiménez Jiménez (2013), and all the more so in those schools which aim for a transformative, renovative educational culture. We are referring to social educators. Our study concentrates on the role that social educators play in the management of cultural diversity in schools in Andalusia, asking the following questions: What are the functions they perform, both individually and jointly with other professionals, in order to address cultural diversity in schools? Specifically, in educational intervention with ethnic minorities and cross-cultural education, what are the main functions that social educators perform and what type of functions are they - preventive, educational or mediation?

2. Justification

Coordination and collaboration between all of the agents involved in an educational institution that seeks transformation for the better and the inclusion of all, must be conceived naturally. As stated by the social educator Sarai Menacho (2013, p. 15), there must be networking between all of "(...) the social agents, institutions, social centres, associations, etc. All those of us who make up society have the responsibility to intervene in the all-round development of persons. There must be coordination in order to achieve a positive result".

For years, social education in the educational environment has been subtly integrating into the development of innovative activities designed to meet the emerging needs which are rapidly appearing in society and in schools. This reality has facilitated the formal, regulated inclusion of the social educator in schools in some regions of Spain, such as: Castilla la Mancha (2002), Extremadura (2002), Andalusia (2006) (Jiménez Jiménez, 2013). We must highlight, though, the need to continue working in this line, including the figure of the social educator as full members in their own right of the interdisciplinary teams that work in schools at a national level (López, 2013; Menacho, 2013). These professionals should be incorporated into all schools in order to work not just on the resolution of conflicts, but also "(...) on prevention and from a community perspective (...)" (Laorden, Prado & Royo, 2006, p. 91).

In different regions of Spain (Aragón, the Canary Islands, Castilla - León, Catalonia, Galicia, the Balearic Islands, Madrid, Navarre, the Basque Country and Valencia), social educators intervene with different projects and specific programs in the educational sphere through social services, associations, companies, local councils, etc., while in other regions they have for some time being demanding their formal incorporation into the academic sphere (CGCEES, 2015). The General Council of Colleges of Social Educators (CGCEES) campaigns for social education professionals to form part of the "Faculty of Teachers and/or to be members of the Department of Attention or Counseling for special educational needs, reporting to the head of Department, in collaboration with the school management and tutors, and

to undertake the function of liaison and direct mediation with all of the social resources of the community" (CGCEES, 2015, p. 19).

In Andalusia, where our study took place, the figure of the social educator in schools is regulated by the following measures of the Regional Ministry of Education:

– Resolution of 16 October 2006, of the Directorate General of Human Resources Management, which called for provisional coverage of social education posts in schools in the 2006-2007 academic year.
– Decree 19/2007, of 23 January, under which measures were adopted for the promotion of the Culture of Peace and the Improvement of Harmonious Coexistence in Schools, financed from public funds. This decree included the figure of the social educator in the "educational counseling teams which work with schools that attend to pupils facing special problems of harmonious coexistence at school (...)" (Article 36.1) and they could be seconded to the Counseling Department "in secondary schools which attend to pupils facing special problems of harmonious coexistence at school (...)" (Article 36.2).
– Instructions of 17 September 2010 of the Directorate General of Participation and Educational Innovation of the Regional Government of Andalusia, which regulates the intervention of social educators in the educational sphere. The first instruction states that "Social Educators join the educational system as professionals specialized in personal, social and family interventions, constituting an essential support and resource for the improvement of teaching actions in Schools and in Educational Communities".

Social educators are seconded to the Educational Counseling Teams, which are interdisciplinary and specialized. They support teaching activity and have a local perspective, and they contribute to educational dynamism and innovation (Law 17/2007, of 10 December, on Education in Andalusia). As mentioned above, a Secondary School may exceptionally second the social educators to the Counseling Department. Specifically, according to the Andalusian Regional Government (Instructions of 17 September 2010) the areas of action of these professionals in secondary schools in Andalusia are:

– Education for harmony and conflict resolution.
– Prevention, monitoring and control of truancy.
– Dynamization and family and community participation.

– Accompanying actions and tutoring for pupils in situations of risk.
– Education in values and social skills.
– Educational intervention with ethnic minorities and Cross-Cultural education.

3. Objectives and methodology

The purpose of this research was to ascertain the functions and competencies, whether exercised alone or shared, of social educators whose work in schools in Andalusia involves ethnic minorities or cross-cultural education.

The research methodology was quantitative, using a survey for data gathering by means of a questionnaire. With respect to the validation of the questionnaire, a review was first undertaken by experts in quantitative research methodology and in the subject matter. Secondly, the validation was performed by means of a pilot study. This validation process allowed the questionnaire to be fine tuned and, after the necessary changes, the final instrument to be used in the research was obtained.

The questionnaire was divided into four blocks: identification data; actions, measures and resources used to address cultural diversity in schools; functions and competencies of the social educator in the management of cultural diversity and, lastly, training in cultural diversity.

In this paper, we shall focus on the third block, on questions related to the shared and/or individual functions and competencies of social educators working in the field of the cultural diversity of pupils in schools in Andalusia. The functions considered in this study are:

1. The elaboration and evaluation of proposals for harmonious coexistence programs in the school in order to address cultural diversity at school.
2. Collaboration with the school management in the field of compliance with school rules and internal regulations.
3. The design, implementation and evaluation of proposals to promote relationships between the school and the local neighborhood.
4. Collaboration in the design of programs of education for tolerance and equality, peace and other programs determined by the Counseling Department, the school management or other organs.
5. The creation of spaces and mediation and negotiation working teams to promote efficiency in conflict resolution.
6. The monitoring and control of truancy, academic failure and violence.

[Teresa TERRÓN-CARO, Rocío CÁRDENAS-RODRÍGUEZ & Rocío RODRÍGUEZ CASADO]

7. Monitoring of and collaboration in the schools' response to pupils displaying problematic behavior.

8. The development of programs to prevent and address conflictive activity at school. School integration programs.

9. The planning, coordination and development, together with the Counseling Department, of complementary and out-of-school activities, or with the Parents' Association or the School Council, and contextualized socio-cultural activities that improve relationships between the school and its surrounding neighborhood and which encourage the creation of stable communication networks.

10. The programming and execution, together with the Counseling Department and the school management, of actions aimed at guaranteeing the communication of the necessary information to the families with respect to the educational process of their children.

11. Information, counseling and advisory programs for pupils.

12. Participation in advisory, training and parents' association programs.

13. Support for teacher training.

14. Participation in and advice on the treatment of diversity through socio-psycho-pedagogical evaluations.

15. Participation in and advice on the treatment of diversity through the elaboration and development of Individualized Curricular Adaptations (ICAs).

16. Participation in and advice on the treatment of diversity through the elaboration and development of Individualized Treatment Programs for combined teaching and collaboration in advice to parents.

17. Participation in innovative projects and training actions related to cultural diversity.

18. The coordination of the actions of the School with the Municipal Social Services, through the local Social Work Units, in the case of pupils in situations of risk or social disadvantage, in order to apply the specific measures for attention and to implement the socio-family intervention in an integrated manner.

Continuing with the description of the questionnaire, each thematic block was made up of closed, single-answer questions, multiple-choice questions and open questions.

With respect to information gathering, the questionnaires were delivered to schools in Andalusia where a social educator had been appointed following the publication of the "Instructions of the Directorate General of Participation and Educational Innovation which govern the intervention of social educators in schools" (Regional Government of Andalusia, Regional Ministry of Education, 2010), and in some schools which had a significant number of pupils of foreign heritage. For this study, this first sampling criterion was considered essential, since it allowed us to take an overview of the object of study, without the interference of preferences or the degree of accessibility of same. Of the 66 social educators who joined schools in the 2009 – 2010 academic year, a total of 37 completed the questionnaire. Lastly, it should be highlighted that the information obtained was processed with the SPSS (Statistical Package for the Social Sciences, updated version) program.

4. Results of the study

4.1. Profile of the educators in the schools

To begin the analysis, 61.1% of the educators interviewed were women and 38.9% were men, a question that is related to the fact that studies in social education and in the field of education have a higher proportion of women than men. According to the PISA Report (2012), the field of education is one of the professional areas with greatest gender segregation, with women representing 70% and men, 30%.

With respect to the qualifications held by the study sample, 67.6% of the persons surveyed held Social Education qualifications and were hired in that capacity, and 24.3% held a bachelor's degree, mostly in psycho-pedagogy. The rest of the subjects in the sample were: pedagogues (21.6%), psychologists (2.7%), social workers (2.7%), primary school teachers (2.7%) and others (2.7%). All of them were selected to form part of this study since, in their professional activity, they were responsible for managing cultural diversity in their respective schools.

With regard to the educational sphere in which the subjects of this research worked, the majority were employed in Secondary Education (58.3%), while only 8.3% worked in Primary Education and the rest (33.3%) worked in both Primary and Secondary Education. The data presented confirms that most of the professionals are employed in Secondary Education, where the management of cultural diversity is more relevant, since adolescence is a stage in which cultural differences are accentuated. In this same line, Carabaña (2007), cited by García Castaño et al. (2008), indicates that the cultural perspective is more irrelevant at younger ages and increases during adolescence,

and so greater difficulties of harmonious coexistence arise during Secondary Education as a result of the existence of more significant differences between the pupils, especially those originated by ethnic-cultural diversity.

Most of the professionals involved in the study, 48.4%, formed part of the Counseling Teams in the schools, except in some cases in which they belonged to external counseling teams, from outside the school (19.4%), such as Educational Counseling Teams, or to mixed teams (in-house and external) of the school (19.4%) or, lastly, to the internal School Management team (3.2%). In this respect, according to the social educators, they were usually seconded to an Educational Counseling Team (in-house or external), and their usual functions included: harmonious coexistence and conflict resolution, prevention, monitoring and control of truancy, pupils at high psycho-social risk, attention to ethnic minorities and cross-cultural education, inter-institutional coordination and the generation of social networks.

4.2. The functions of social educators in schools in multicultural contexts

The results obtained indicate that educational agents, mainly social educators, perform different functions to address the matter of cultural diversity in their institutions. The data (with over 50% in all items) reveals that all of the functions contained in this study (*Table 1*) were performed jointly with other professionals, and not exclusively by the social educators. In this regard, socio-educational intervention in multicultural, holistic contexts requires multidisciplinary working teams, with persons of different professional profiles, including social educators.

For greater analytical and interpretative clarity regarding the functions performed in schools by the professionals surveyed, the most significant data is given below, taking into account the percentages obtained with respect to the execution of each function and whether each function was considered to be performed by social educators alone or shared.

Firstly, we shall highlight those **functions least performed** by social educators in the field of cultural diversity in the school. In this matter, we believe that it is important to highlight those functions about which the subjects do not respond or they answer that they do not know, with respect to the performance of the function in question and whether, in turn, it corresponds exclusively to their professional profile (Singular Function, hereinafter, SF), or whether it is a function that is performed jointly with

other professionals in the school (Joint Function, hereinafter, JF).

– 81.8% of those surveyed declared that they did not perform the function of participation in and advice on the treatment of diversity through the elaboration and development of the Individualized Treatment Program (ITP) for combined teaching with advice to parents (*Function nº 16, see Table 1*).

– 66.7% said that they did not perform the function of participation in and advice on the treatment of diversity through the elaboration and development of Individualized Curricular Adaptations (ICAs) (*Function nº 15, see Table 1*).

– 45.5% responded that they did not perform the function of support for teacher training (*Function nº 13, see Table 1*). Though this is not a majority, the proportion of survey respondents who did not perform this function is considered to be a high percentage.

– 38.5% did not perform the function of participation in innovative projects and training actions related to cultural diversity (*Function nº 17, see Table 1*). This figure is not a majority either, but we highlight it as it is considered a high percentage and since it refers to the specific area of cultural diversity.

– 37.5% did not perform the function of participation in and advice on the treatment of diversity through socio-psycho-pedagogical evaluations (*Function nº 14, see Table 1*). This percentage is also considered to be high, especially as regards the participation of social educators in advice on the social evaluation of students with difficulties.

With respect to the **functions which the social educators state that they perform** in the exercise of their profession in the school and in the field of cultural diversity, the following can be highlighted:

– Elaboration and evaluation of proposals for harmonious coexistence programs in the school to address cultural diversity at school, with 82.1%, of whom 81.8% consider this to be a JF.

– Collaboration with the school management in the field of compliance with school rules and internal regulations, with 81.1%, of whom 89.3% consider this to be a JF. In this matter, it is significant that 18.9% responded Don't Know/No Answer.

– Collaboration in the design of programs of education for tolerance and equality, peace and other programs determined by the Counseling Department, the school management or other organs, with 78.4%, of whom 92.3% considered this to be a JF. Likewise, we should highlight

[Teresa TERRÓN-CARO, Rocío CÁRDENAS-RODRÍGUEZ & Rocío RODRÍGUEZ CASADO]

in this item that 21.6% of the respondents answered Don't Know/No Answer.

– With the same positive percentage as the previous function, 78.4% of respondents stated that they did perform monitoring and collaboration tasks with students showing problematic behavior. However, the difference with the previous function was that 80% considered this to be a JF. This is considered significant, although 21.6% of those surveyed responded Don't Know/No Answer to this question.

– The planning, coordination and development, together with the Counseling Department, of complementary and/or out-of-school activities, or with the Parents' Association or the School Council, and contextualized socio-cultural activities that improve relationships between the school and its surrounding neighborhood and which encourage the creation of stable communication networks, with 79.3%, of whom 90.5% said that this function was a JF.

– The programming and execution, together with the Counseling Department and the school management, of actions aimed at guaranteeing the communication of the necessary information to the families with respect to the educational process of their children, with 79.3%, of whom 81.8% indicated that this was a JF.

– With respect to information, counseling and advisory programs for pupils, 85.2% of the professionals responded that this was a function performed in the school, of whom 81% considered it a JF.

– Participation in advisory, training and parents' association programs, 70.4% replied that this was one of the functions performed in the centre, of whom 81.3% considered it a JF.

In order to determine the functions that define the profile of social educators addressing cultural diversity in schools (SF), we underline those functions which are undertaken most by the professionals in the sample among those which are most performed (see *Table 1*). According to this study, the **singular functions (SF) of social educators are**:

– **94.6%** declare that they perform functions related to the development of programs to prevent and address conflictive activity at school as well as school integration programs. Of this number, **34.6%** considered it an SF.

– **78.4%** responded that they performed functions related to the coordination of the actions of the school with the Municipal Social Services through the Social Work Units in cases involving pupils in a situation of risk or social disadvantage. Of these, **33.3%** consider it to be an SF.

– **89.7%** indicated that they performed functions related to the design, implementation and evaluation of proposals to promote relationships between the school and the local neighborhood. Of these, **32%** considered it an SF.

– **96.6%** stated that they performed functions related to the monitoring and control of truancy, academic failure and violence. Of these, **30.8%** considered it an SF.

Also related to the singular functions of the professional profile of social education, it should be highlighted that both in function nº 16, regarding participation in and advice on the treatment of diversity through the elaboration and development of Individualized Treatment Programs (ITPs) for combined teaching and collaboration on advice to parents, and in function nº 17, on participation in innovative projects and training actions related to cultural diversity (see *Table 1*), **89.2%** and **59.5%,** respectively, of the professionals responded Don't Know/No Answer to the question whether they were singular functions of the social educator's profile.

Table 1. Functions performed by social educators in their schools in the field of cultural diversity

	Functions performed	Yes	No	Don't Know/ No Answer	SF	Singular function (exclusive to my professional profile)
1	The elaboration and evaluation of proposals for harmonious coexistence programs in the school in order to address cultural diversity at school.	**82.1%**	17.9%	-		18.2%
2	Collaboration with the school management in the field of compliance with school rules and internal regulations.	81.1%	-	18.9%		10.7%
3	The design, implementation and evaluation of proposals to promote relationships between the school and the local neighborhood.	**89.7%**	10.3%	-		**32%**
4	Collaboration in the development of programs of education for tolerance and equality, peace and other programs determined by the Counseling Department, the school management or other organs.	78.4%	-	21.6%		7.7%
5	The creation of spaces and mediation and negotiation working teams to promote efficiency in conflict resolution.	**89.3%**	10.7%	-		21.7%
6	The monitoring and control of truancy, academic failure and violence.	**96.6%**	3.4%	-		**30.8%**
7	Monitoring of and collaboration in the schools' response to pupils displaying problematic behavior.	78.4%	-	21.6%		20%
8	The development of programs to prevent and address conflictive activity at school. School integration programs.	**96.4%**	3.6%	-		**34.6%**
9	The planning, coordination and development, together with the Counseling Department, of complementary and out-of-school activities, or with the Parents' Association or the School Council, and contextualized socio-cultural activities that improve relationships between the school and its surrounding neighborhood and which encourage the creation of stable communication networks.	79.3%	20.7%	-		9.5%
10	The programming and execution, together with the Counseling Department and the school management, of actions aimed at guaranteeing the communication of the necessary information to the families with respect to the educational process of their children.	79.3%	20.7%	-		18.2%
11	Information, counseling and advisory programs for pupils.	**85.2%**	14.8%	-		19%
12	Participation in advisory, training and parents' association programs.	**70.4%**	29.6%	-		18.8%
13	Support for teacher training.	**54.5%**	45.5%	-		18.2%
14	Participation in and advice on the treatment of diversity through socio-psycho-pedagogical evaluations.	**62.5%**	37.5%	-		13.3%
15	Participation in and advice on the treatment of diversity through the elaboration and development of curricular adaptations (ICAs).	**33.3%**	66.7%	-		12.5%
16	Participation in and advice on the treatment of diversity through the elaboration and development of ITPs for combined teaching and collaboration in advice to parents.	18.2%	81.8%	89.2%*		*
17	Participation in innovative projects and training actions related to cultural diversity.	**61.5%**	38.5%	59.5%*		*
18	The coordination of the actions of the School with the Municipal Social Services, through the local Social Work Units, in the case of pupils in situations of risk or social disadvantage, in order to apply the specific measures for attention and to implement the socio-family intervention in an integrated manner.	78.4%	-	21.6%		**33.3%**

Source: Author.

[Teresa TERRÓN-CARO, Rocío CÁRDENAS-RODRÍGUEZ & Rocío RODRÍGUEZ CASADO]

In summary, it can be stated that most of the functions performed by social educators in schools and which address the matter of cultural diversity are usually shared (JF), despite these functions being defined as the tasks of the social educators. In turn, according to the responses of the social educators, most of their functions are related to the improvement of the climate at school, harmonious coexistence, truancy and the prevention and resolution of conflicts. These professionals are the nexus of union between the spheres of school, family and neighborhood, and these functions are considered more appropriate for social educators (SF).

The functions which are least attributed to social educators are those related to psycho-pedagogical attention, with three of the functions being considered inappropriate for social educators but, in our opinion, they are crucial to the cross-cultural focus. They are: teacher training, participation in and advice on the treatment of diversity in individualized curricular adaptations (ICAs), and participation in innovative projects and training actions related to cultural diversity.

Having evaluated the most significant data from this study, we can identify the singular functions which correspond to the social educator in the field of cultural diversity and compare them to the general functions indicated by the Regional Ministry of Education of the Andalusian Regional Government (2010) in the Instructions of the Directorate General of Participation and Educational Innovation which regulate the intervention of Social Educators in the field of education. It is important to remark that these Instructions contain a general description of the functions in all areas of intervention in which it is specified that a social educator should work, according to the Regional Ministry of Education of the Andalusian Regional Government (2010). In contrast, our research makes special mention of the field related to "educational intervention with ethnic minorities and Cross-Cultural Education".

Table 2: List of general and specific functions of the Social Educator in the field of education	
GENERAL FUNCTIONS ANDALUSIAN REGIONAL GOVERNMENT	**SINGULAR FUNCTIONS IN THE FIELD OF CROSS-CULTURAL EDUCATION DETECTED IN THE STUDY**
Monitoring of truant pupils and mediation between the family and the school.	Monitoring and control of truancy, academic failure and violence. The design, implementation and evaluation of proposals to promote relationships between the school and the local neighborhood.
Mediation in conflicts: pupils-school, family-school and pupil-family.	The development of programs to prevent and address conflictive activity at school. School Integration Programs. The programming and execution, together with the Dept. of Counseling and the school management, of actions aimed at guaranteeing the communication of the necessary information to the families with respect to the educational process of their children.
Intervention with pupils and families in problems of harmonious coexistence.	The coordination of the actions of the School with the Municipal Social Services, through the local Social Work Units, in the case of pupils in situations of risk or social disadvantage, in order to apply the specific measures for attention and to implement the socio-family intervention in an integrated manner. The creation of spaces and mediation and negotiation working teams to promote efficiency in conflict resolution. Monitoring of and collaboration in the schools' response to pupils displaying problematic behavior. The development of programs to prevent and address conflictive activity at school. School Integration Programs.
Mentoring of pupils in situations of risk.	–
Organization and development of training activities for the families of pupils in situations of risk.	Participation in advisory, training and parents' association programs.
Coordination of out-of-school activities for students in situations of risk.	The planning, coordination and development, together with the Dept. of Counseling, of complementary and out-of-school activities, or with the Parents' Association or the School Council, and contextualized socio-cultural activities that improve relationships between the school and its surrounding neighborhood and which encourage the creation of stable communication networks.

Table 2: List of general and specific functions of the Social Educator in the field of education	
GENERAL FUNCTIONS ANDALUSIAN REGIONAL GOVERNMENT	SINGULAR FUNCTIONS IN THE FIELD OF CROSS-CULTURAL EDUCATION DETECTED IN THE STUDY
Monitoring of the non-classroom activities of pupils.	Information, counseling and advisory programs for pupils.
Collaboration in healthy lifestyle programs.	–
Organization and development of socio-educational programs.	–
Development of leisure and free time activities with pupils in situations of risk.	–
Development of programs of social, communication and relationship skills with pupils in situations of risk.	–
Development of programs for multicultural integration.	–
Development of programs of education in values: education for citizenship, for the environment, etc, with pupils in situations of risk.	–
Coordination of local resources for use by pupils in situations of risk.	The design, implementation and evaluation of proposals to promote relationships between the school and the local neighborhood.
Collaboration with the teaching staff in running the harmony classroom.	The elaboration and evaluation of proposals for harmonious coexistence programs in the school in order to address cultural diversity at school.
–	Collaboration with the school management in the field of compliance with school rules and internal regulations.
Performance of all other actions or activities as necessary, at the request of the Educational Authorities.	–

Source: Author, from the Instructions of the Director General of Participation and Educational Innovation which regulates the intervention of Social Educators in schools (2010) and the data obtained in the study presented in this article.

Some of the functions shown in Table 2, laid down by the Directorate General of Participation and Educational Innovation, do not have equivalents among the functions identified in our study, since some of them have little relevance to the field of cultural diversity, or they fall within other functions which have been defined in more general terms. In all events, almost all of the functions defined by the Directorate General as singular functions of social educators in the field of education coincide with those established in this study within the more specific field of cultural diversity.

At a more systematic level, Arrikaberi et al. (2013, p. 14-15), in line with ASEDES (2007), establish three types of function performed by social educators in schools:

(...) 1.- **Preventive Functions.** Detection and evaluation of educational needs associated with situations of risk; detection and prevention of risk factors which could lead to favorable educational situations, prevention and treatment of truancy and violence; implementation of programs for the prevention of unhealthy habits among pupils, parents and the rest of the educational community.

2.- **Educational Functions.** Participation in the elaboration of the Tutorial Action Plan, an academic and professional counseling program and a program of out-of-school and complementary activities; the creation of channels for participation with groups and institutions in the community; intervention with parents in training and informative sessions or the creation of

[Teresa TERRÓN-CARO, Rocío CÁRDENAS-RODRÍGUEZ & Rocío RODRÍGUEZ CASADO]

family schools; coordination of the interventions of social educators with those of the Social Services and the Health Centre, community resources, etc.

3.- **Mediation Functions.** Mediation in situations of conflict at school, outside school and/or in the family; participation in the elaboration, execution, implementation and evaluation of the School Harmonious Coexistence Plan (Arrikaberi et al., 2013, p. 14-15).

In this regard, the functions that we have detected in this study are listed in the following table, with the three types of function proposed by Arribakeri et al.[1] (2013). In Table 3, the functions undertaken by social educators in the field of cultural diversity at school can be seen, highlighting **those which scored a higher percentage and establishing whether they are preventive, educational and/or mediation functions:**

Table 3: Types of functions of social educators in the field of cultural diversity in schools				
Funciones	Porcentaje obtenido	Preventivas	Educativas	Mediadoras
The monitoring and control of truancy, academic failure and violence. **(Singular Function)**	96.60%	X	-	X
The development of programs to prevent and address conflictive activity at school. School Integration Programs. **(Singular Function)**	96.40%	X	-	X
The design, implementation and evaluation of proposals to promote relationships between the school and the local neighborhood. **(Singular Function)**	89.70%	X	-	X
The creation of spaces and mediation and negotiation working teams to promote efficiency in conflict resolution.	89.30%	X	-	X
Information, counseling and advisory programs for pupils.	85.20%	X	-	
The elaboration and evaluation of proposals for harmonious coexistence programs in the school in order to address cultural diversity at school.	82.10%	X	-	X
Collaboration with the school management in the field of compliance with school rules and internal regulations.	81.10%	X	-	X
The planning, coordination and development, together with the Dept. of Counseling, of complementary and out-of-school activities, or with the Parents' Association or the School Council, and contextualized socio-cultural activities that improve relationships between the school and its surrounding neighborhood and which encourage the creation of stable communication networks.	79.30%	-	X	-
The programming and execution, together with the Counseling Department and the school management, of actions aimed at guaranteeing the communication of the necessary information to the families with respect to the educational process of their children.	79.30%	X	-	-
The coordination of the actions of the School with the Municipal Social Services, through the local Social Work Units, in the case of pupils in situations of risk or social disadvantage, in order to apply the specific measures for attention and to implement the socio-family intervention in an integrated manner. **(Singular Function)**	78.40%	-	X	X
Collaboration in the design of programs of education for tolerance and equality, peace and other programs determined by the Counseling Department, the school management or other organs.	78.40%	X	X	-
Monitoring of and collaboration in the schools' response to pupils displaying problematic behavior.	78.40%	X	X	X
Participation in advisory, training and parents' association programs.	70.40%	X	X	-

Table 3: Types of functions of social educators in the field of cultural diversity in schools				
Funciones	Porcentaje obtenido	Preventivas	Educativas	Mediadoras
Participation in and advice on the treatment of diversity through socio-psycho-pedagogical evaluations.	62.50%	X	X	–
Participation in innovation projects and training actions related to cultural diversity.	61.50%	–	X	–
Support for teacher training.	54.50%	–	X	–
Source: Author.				

Table 3 shows that 16 (of the 18 functions studied) have obtained a higher percentage. The two functions not included in this table were given very low scores and referred to psycho-pedagogical functions, since they involved the intervention of the social educator in curricular adaptations and individualized planning of teaching-learning processes, functions which are not those of social educators.

In turn, it can be seen from Table 3 that the functions most frequently performed by social educators in the field of cultural diversity at school are preventive and mediation functions, since they have the highest scores and are, in fact, considered to be singular functions of social educators. Educational functions are those which have received the lowest scores and are not considered (except in one case) to be singular functions of social educators, but joint functions which the social educators share with other professionals.

5. Conclusions

We present below some of the conclusions drawn from this study. It is important to recall that this study refers not just to the functions of social educators in a school context but specifically to their intervention in the field of cultural diversity, that is to say, in multicultural school contexts.

Social educators who work in the schools sampled in Andalusia declare that they perform different functions in the field of *Educational intervention with ethnic minorities and cross-cultural education,* performing them, in the main, jointly with other professionals. We can therefore state that socio-educational intervention in multicultural and holistic realities requires multidisciplinary working teams whose members have different professional profiles, among which are the social educators.

In turn, most of the functions of social educators in the field of cultural diversity in schools are related to truancy, conflict at school, situations of risk or socio-cultural disadvantage. That

is, preventive and mediation functions. However, we should not associate the figure of social educator exclusively with schools located in areas of social transformation or educational compensation zones, that is, they do not just perform their functions in contexts of social disadvantage, and it is important to incorporate the figure of social educator in all schools, since the socio-educational reality of schools is increasingly complex and requires the collaboration of social educators who can provide an educational complement to the intervention provided by the educational system.

According to the results of this study, the functions most frequently performed by social educators are mediation between all of the members of the educational community in order to improve harmony at school and in questions related to the design, coordination, development and evaluation of socio-educational integration programs and projects.

In this regard, this study agrees with the results of the study by Conde and Tirado (2013) which showed that social educators performed, firstly, educational mediation functions between pupils and the rest of the educational community and, secondly, that they performed tasks related to the relationship between the school and the families of pupils and, lastly, that they collaborated in the development of programs for education in values and the improvement of harmony at school. That is to say, they are all functions related to:

– Mediation in conflicts.
– Joint activities with other local schools and institutions.
– The Harmony Classroom.

We believe it is important to mention that the functions which social educators report that they perform least are those that Arribakeri et al. (2013) called "Educational Functions". These functions referred to participation in individualized curricular adaptations and in individualized programs, that is, they are functions more suited to other professionals, and although they are

not singular functions, social educators can participate in these processes in order to improve the academic (and social) integration of pupils and their families. In fact, most of the survey respondents declared that they belonged to the Counseling Teams, which would allow social educators to participate in these processes. On this point, we understand that the "Educational Functions" mentioned by Arribakeri et al. (2013) refer to functions related to instructive teaching or psycho-pedagogical processes. From our point of view, we understand that all the functions performed by social educators (we refer to preventive and mediation functions) should also be considered educational functions.

Therefore, and taking the information gathered in our study into account, we propose the following classification of the functions performed by social educators in schools: Preventive Functions, Instructive or Counseling Functions and Mediation Functions, since all the processes in which social educators in schools are involved are educational processes.

Another of the results to be highlighted in this study is that social educators are usually present in secondary schools, but are hardly found in primary schools. It is important for social educators to be integrated into the whole educational system, intervening from the very first years of the school life of pupils, thereby contributing to equality of opportunity, preventing truancy and conflict situations, improving harmony in the school and encouraging appreciation of cultural diversity. To this end, the necessary channels must be created for the figure of the social educator to be understood, accepted and valued by all of the educational community (political and educational institutions, headteachers, administration personnel, teachers, pupils and families).

With respect to the field of cultural diversity in schools, it is important for the educational community to understand that cross-cultural education does not refer to specific actions or out-of-school activities which are closer to folklore than to the political-pedagogical and socio-educational approach implicit in cross-culturalism. To this end, in order to understand the importance of social educators in schools as part of the intervention to promote cross-cultural education, the educational community should become more aware that in order to promote cross-culturalism, it is essential to work to encourage equity, equal opportunities, harmony and conflict resolution in multicultural contexts, which are the singular functions of social educators.

As a future line of research and in accordance with the results obtained, it can be concluded that further work to identify good cross-cultural practices and training in cultural diversity through social education at school is both necessary and important. In the same way, as in all research, we must take into account the limitations in the methodological approach and fieldwork, especially with regard to the participation of the subjects studied, as well as other external factors which, in practice, exert a practical influence.

With this study, we continue to back the management of cultural diversity through cross-culturalism, which is understood as the achievement of cultural harmony, respect for cultural diversity and dialogue between different cultural groups, whose purpose is to reach out to all of the pupils, prioritizing solidarity, harmony and reciprocity between cultures (Terrón-Caro et al., 2015). We should add to this idea, as can be taken from this research, the need also to work on cultural diversity through the involvement of all of the socio-educational agents of the Educational Community in a school (teachers, pupils, families, school management and other socio-educational agents inside and outside the school).

As a final contribution and, in agreement with Terrón-Caro et al. (2015), we must continue to fight inequality, through the empowerment of the educational community and the full inclusion of all pupils, regardless of ethnicity, culture, social status or religion. This is one of the roads along which we can progress towards the improvement of education, which, obviously, concerns us all.

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Note

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WHAT INTEGRATION SCHOOLS OF IMMIGRANT STUDENTS DO: INDICATORS FOR GOOD PRACTICES

LO QUE HACEN LAS MEJORES ESCUELAS INTEGRADORAS DE ALUMNADO INMIGRANTE: INDICADORES DE BUENAS PRÁCTICAS

O QUE FAZEM AS MELHORES ESCOLAS INTEGRADORAS DE ALUNATO IMIGRANTE: INDICADORES DE BOAS PRÁTICAS

María-Jesús MARTÍNEZ-USARRALDE, Carmen LLORET-CATALÁ
& Manuel CÉSPEDES RICO
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ABSTRACT: Immigration is a phenomenon which has changed the social scene of all over the countries and has increased alongside a world becoming even more global. These social changes have generated new challenges in educational sphere focused on the integration of immigrant students and the intercultural education. The purpose of this study is to investigate the elements of educational attention to immigrant students defined in hosting policies for this group pertaining to educational institutions and national/international reference authors. To do this and based on a theoretical framework, the following phases in the development of research are addressed in the research: pre-analysis of documents, content analysis with Atlas.ti 7 through categories and indicators of good practices on what schools should do to integrate immigrant students (education access, family care, school choice, intercultural education, educational services, intercultural curriculum, researches on behalf of the integration which prevent from the school dropout rate increases), results and conclusions, to systematize and to group actions in a way that any "inclusive" school should/could implement them making easier any self-assessment integration program in these schools.

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PALABRAS CLAVES:
Integración social
alumnado inmigrante
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programas
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educación para la
ciudadanía

RESUMEN: La inmigración constituye un fenómeno que ha modificado el escenario social de todos los países y que ha ido creciendo junto a un mundo cada vez más global. Fruto de estos cambios sociales, se han generado nuevos retos y desafíos en el ámbito educativo orientados a la integración del alumnado inmigrante y la educación intercultural. El objetivo del presente estudio se centra en acometer un análisis sobre los elementos de atención educativa al alumnado inmigrante definidos en las políticas de acogida a este colectivo, tanto de instituciones educativas como de autores de referencia a nivel nacional e internacional. Para ello, se abordan las siguientes fases en el desarrollo de la investigación, tras establecer el marco teórico: pre-análisis de la documentación, análisis de contenido con Atlas.ti 7 a través de categorías e indicadores de buenas prácticas sobre qué deberían hacer las escuelas integradoras del alumnado inmigrante (acceso a la educación, atención a las familias, elección de centro, educación intercultural, atención educativa, curriculum intercultural, investigación–acción a favor de la integración y prevención del fracaso y abandono escolar), resultados y conclusiones a fin de sistematizar y agrupar las medidas que cualquier escuela "integradora" debería poner en práctica y facilitar con ello la autoevaluación de cualquier programa de integración escolar.

PALAVRAS-CHAVE:
Integração social
alunato imigrante
política educativa
programas
interculturais
educação para a
cidadania

RESUMO: A imigração constitui um fenômeno que tem modificado o cenário social de tudos os países e que tem vindo a crescer junto a um mundo cada vez mais global. Fruto dessas mudanças sociais, tem-se gerado novos desafios no âmbito educativo orientados à integração do alunato imigrante e a educação intercultural. O objetivo do presente estudio centra-se em acometer um análise sobre os elementos de atenção educativa ao alunato imigrante definidos nas políticas de acolhida o colectivo, tanto das instituições educativas como dos autores de referência no âmbito nacional e internacional. Para tal, abordam-se as fases a seguir no desenvolvimento da investigação, após estabelecer o marco teórico: pre-análise da documentação, análise do conteúdo com o Atlas.ti 7 através de categorias e indicadores de boas práticas sobre o que deveriam fazer as escolas integradoras do alunato imigrante (acesso à educaçao, atenção às famílias, eleição do centro, educação intercultural, atenção educativa, currículo intercultural, investigação-ação a favor da integração e prevenção do fracaso e o abandono escolar), resultados e conclusões, ao fim de sistematizar e agrupar as medidas que qualquer escola "integradora" deveria por em prática e facilitar com isso a auto-availação de qualquer programa de integração escolar.

Introduction

Migration has significantly been around Europe throughout its recent history. This fact has made countries and their policies to adapt to the historical moment of immigration (Castles & Miller, 2004). Continuous and diverse immigration has turned countries of immigration into a milieu where, from the earliest rejection and ignorance to later recognition, some basic elements in terms of evidence of cultural diversity have been gradually implemented, making immigration and integration visible aspects of the political agenda of the European Union (Llorent & Terrón, 2013). In the last decades, EU's southern states, particularly Spain, have shown very high migration rates. Globalisation has given immigration a more multicultural side, thereby making a better knowledge of cultures possible (Banks, 2015).

In the field of education, the number of foreign students has increased steadily, until its more recent stabilisation. According to data from the Spanish Ministry of Education, Culture and Sport, the total number of non-Spanish students in non-university education in the academic year 2014-2015 was 712,098 out of 8,090,017 students (MEC, 2015). Consequently, there are new necessities and challenges that emerge from the pedagogic and social function of the educational system. Educational policies are therefore the required instruments for social equity (Contreras, 2007).

Following López & Sourrouille (2013), current educational policies must not only pursue equal opportunities in education but also work towards equality in educational achievements. Only in this way will students' school experience guarantee their access to the knowledge that enables them to function in society. Therefore, the school must be an essential means for the acquisition of knowledge and competences that allow them to effectively integrate and participate, thereby supporting the exercise of civil, political and social rights.

On the basis of these premises, one of our objectives in this work is to build on specific theoretical grounds for establishing the necessary elements of educational care for immigrant students in order to promote educational and social equality between immigrant and local students.

1. Rationale and objectives

The structures of the welfare state generate processes of inclusion that allow disadvantaged citizens to be equals to the rest. These institutional mechanisms assume the task of integrating immigrant population.

[María-Jesús MARTÍNEZ-USARRALDE, Carmen LLORET-CATALÁ & Manuel CÉSPEDES RICO]

As regards this issue, the Report on Social Inclusion in Spain (Marí-Klose, Marí-Klose, Granados, Gómez-Granell & Martínez, 2009) states that the educational system must become a founding pillar entrusted with ensuring the opportunities of access to social structures and personal development of citizens, aiming at a proactive social integration. Accordingly, it is indispensable to contribute to the education of subjects so that they are able to interpret and produce in a critical way the knowledge that prevails in the different spheres of social life. Educational institutions must therefore give priority to teaching social mobility over the performance of some fixed functions. We must deal with the need to access quality education that ensures the development of competences to become "knowledge users in an adaptable and ever-changing field" (Aparicio, 2006: 110 [original in Spanish]). The school fulfils an important social function that aims to minimise economic and social inequalities. In her research on Comparative Education, Duru-Bellat (2010) shows that the educational systems of some OCED countries are able to offset social inequalities more effectively.

Besides, Field, Kuczera & Pont (2007) point out that education and training are key elements in the social and economic integration of dis-advantaged groups, including immigrants. Education plays a fundamental role in determining people's development: a fair educational system that cares for integrating society as a whole must foster equality of opportunities and of results, together with the acquisition of the relevant capacities for the enjoyment of an active citizenship. Fairness of an educational system manifests itself when education lays greater emphasis on those issues that promote students' equality, which will undoubtedly produce a fairer and more equalitarian society.

Educational systems have set themselves up as the major agents for the cultural integration of immigrant population without creating a rupture with their cultures of origin (Heckmann, 2008). In this sense, it is now imperative to execute policies for cultural diversity that ensure the recognition of linguistic plurality through the teaching of mother tongues; the recognition of diverse identities, through the acceptance of distinctive aspects of cultures, including them in academic contents and institutional practice; and the recognition of religious diversity (Heckmann, 2008; Shuali, 2008). It is not enough for isolated schools to include these cultural elements 'independently'. There must be a determined political will, clear objectives and specific educational actions that embrace the whole educational system, thereby guaranteeing integration from the development

of capabilities in a background of social justice (Sánchez-Santamaría & Ballester, 2014).

The aim of this paper is to carry out an analysis of the elements of educational provision to immigrant students as gathered in the integration policies of immigrant students by educational institutions and by national and international renowned scholars. In doing so, we wish to contribute to the existing studies exploring the field of educational integration of immigrant students. This research proposes to lay the foundations for the future development of an instrument ensuring the quality of integration policies and encouraging their positive educational, social, cultural and economic impact. We will therefore begin by categorising and identifying the different elements of attention to immigrant students detected, with a view to establishing the indicators that will allow educational authorities to assess in the planning phases those actions that guarantee an optimum integration.

2. Methodology

the present study follows the investigation phases put forward by Guix (2007): to establish a theoretical framework, to carry out a pre-analysis of the documentation in order to set research questions and aims and, lastly, to do a content analysis in order to determine indicators of good practice.

In order to establish the theoretical framework that will inform the analysis, we searched the databases *ISI Web of Science, Dialnet* and *Education Resources Information Centre* (ERIC) for measures and programmes of educational integration of immigrant students, preferably those referred to Spanish settings, and we took also into account the institutions and organisms involved in pursuing this aim.

In the next stage, we carry out a pre-analysis of the documentation in order to set our research question: what are the principles of educational attention to immigrant students that are currently being discussed or implemented.

Subsequently, we conduct a content analysis of the different components of the educational attention to immigrant students that, according to renowned national and international scholars, are valued as essential for an effective education of immigrant students in diverse educational systems (Aguado & Gil, 2003; Alegre, 2008; Alegre & Benito Pérez, 2010; Benito Pérez & González-Balletbò, 2013; Banks, 2015; Bunar, 2011; Calero, Choi & Waisgrais, 2010; Carrasco, 2005; CIDE, 2005; Commission of the European Communities, 2008; EURYDICE, 2009; Fernández Enguita, 2006; Field, Kuczera & Pont, 2007; Fundación

CeiMigra, 2012; García Castaño & Granados, 1999; Garreta & Llevot, 2011; Heckmann, 2008; Huddleston, Niessen, Ni Chaoimh & White, 2011; Llevot & Bernad, 2015; Ni Chaoimh & White, 2011; Mancebón & Pérez-Ximénez de Embún, 2007; Marchesi, 2003, 2006; Martínez Lizarrondo, 2011; Martínez Usarralde & García López, 2007; Martínez Usarralde, 2015; Mena, Fernández Enguita & Riviére, 2010; OCDE, 2007, 2010; Palaudàrias & Garreta, 2011; Pérez-Esparrells & Rahona, 2009, 2012; Rahona & Morales, 2007, 2013; Sales & García López, 1997; Sánchez-Hugalde, 2007; Serra & Palaudàrias, 2010; Simó, Pàmies, Collet-Sabé & Tort, 2014; Shuali, 2010; Tarabini & Curran, 2013).

The content analysis of the documentation is performed by means of the software Atlas. ti 7, which allows users to organise texts in units of meaning (what [do] schools do to promote the integration of immigrant students), encode them in categories (a concept that brings together different elements with common features, according to García & Quintana, 2012) and establish a system of codification (frequency of occurrence of such elements). Accordingly, we set the following categories:

– Access to education
– Attention to families
– Choice of school
– Intercultural education
– Educational attention
– Intercultural curriculum
– Action-research for integration
– Prevention of educational failure and dropout

Finally, we categorise the information in the documents including the elements of integration identified in any of the set categories.

3. Results

In this section we present the results of the content analysis of documents of the components of attention to the immigrant students that educational institutions should take into account for an effective integration, according to the set categories and ordered by frequency of occurrence.

Table 1. Summary of findings: what should a school do to integrate immigrant students?	
CATEGORIES	What schools should offer to effectively integrate immigrant students (INDICATORS FOR GOOD PRACTICE, ranked by frequency of occurrence)
Access to education	Widespread access to pre-school education Existence of early childhood education programmes, especially aimed at disadvantaged populations
Attention to families	Availability of different strategies for providing families with socio-educational information Promotion of programmes to connect families with the educational process Organisation of programmes of school integration of students and their families
Choice of educational centre	Availability of different strategies for providing families with socio-educational information Prevention of excessive concentration of immigrant students in the same school(s) Mechanisms of allocation of increased resources to schools with higher rates of immigrants Programmes to promote school autonomy in the governance of human, didactic and pedagogic resources
Intercultural education	Promotion of the formation of teaching and management teams in intercultural education and attention to cultural diversity
Educational attention	Implementation of remedial classes for students with learning difficulties
Intercultural curriculum	Integration of aspects of intercultural education in the curriculum and in school organisation
Action-research for integration	Implementation of immigration an socio-educational research programmes that identify the potential inequalities among students and their attention
Prevention of educational failure and dropout	Organisation of programmes to prevent school absenteeism and drop-out
Source: Author.	

[María-Jesús MARTÍNEZ-USARRALDE, Carmen LLORET-CATALÁ & Manuel CÉSPEDES RICO]

In order to elaborate on the elements that are involved in the definition of the so-called 'integration', in the following section we deal with the most relevant categories shown in Table 1:

Attention to families

- Availability of different strategies for providing families with socio-educational information.
- Promotion of programmes to connect families with the educational process.
- Organisation of programmes of school integration of students and their families.

The schools' encouragement of the participation of immigrant students' parents, playing an active role in their education, is a determining indicator of positive school integration. This process of integration enormously benefits from this participation, as these families cater their schools for new educational possibilities.

In this sense, Shuali (2010), based on several European experiences, states that the collaboration of other people who share the immigrant students' language and culture does not only maximise the possibility of a more effective contact, but also strengthens the link between the school and immigrant communities. This may result in a positive attitude towards the commitment and interest of the students, which may also correlate with an improvement in their academic performance and, consequently, with more equality in their school career.

Furthermore, the mechanisms of integration of the immigrant students and their families are particularly important (Llevot & Bernad, 2015). These are especially relevant because they have an effect on the schooling process, when these students and their families begin to understand, adapt themselves and operate within the specific educational centres and the society where these are located.

The aim of the process of integration can be defined as the organisation of the educational actions oriented towards the adaptation of the students and their families to the educational centre (Palaudàrias & Garreta, 2011); and to their lives in a new society, we may add.

Thus, integration must be founded upon three principles:
- "To start from knowledge and recognition of the characteristics of foreign students when entering the school, with a greater emphasis on what we share than on what makes us different."
- "To work on integration strategies suited for the school's situation and availability."

- "To enact the principles of normalisation and equality of opportunities, starting from a positive evaluation from students." (Palaudàrias & Garreta, 2001: 51 [original in Spanish]).

Choice of educational centre

- Availability of different strategies for providing families with socio-educational information.
- Prevention of excessive concentration of immigrant students in the same school(s).
- Mechanisms of allocation of increased resources to schools with higher rates of immigrants.
- Programmes to promote school autonomy in the governance of human, didactic and pedagogic resources.

The more information parents have and, consequently, the more involved they become in their children's education, the higher the number of quality criteria considered in their choice of an educational centre. Families with higher socio-economic resources are more inclined to choose an educational centre that meets their expectations (Sánchez-Hugalde, 2007).

Providing families with further information on such issues as the choice of an educational centre for their children would result in a fairer distribution of students, thereby reducing the excessive gathering of immigrants in some schools. This uncontrolled concentration of immigrant students –especially in first-generation students- has a negative impact on the school's overall performance, as there is a higher demand of individualised attention that schools cannot adequately cope with.

Based on data from the PISA reports, some studies have pointed out that school overcrowding has a direct impact on the students' general learning achievement. Thus, some 2003 surveys showed that a concentration of immigrant students above 10% affected negatively the overall results of the students in that school. Likewise, some research based on the 2006 PISA reports obtained similar conclusions, but with a concentration above 20%. The 2009 PISA reports exhibit similar results to the latter (Calero, 2007; Calero & Waisgrais, 2009; Cebolla & Garrido, 2010; Benito Pérez & González-Balletbò, 2013). In this respect, it is important to note that the concentration of students with low socio-economic status has comparable effects.

On the other hand, local population's rejection of sharing spaces for community living with the newly-arrived evinces the former's prejudice to not relating to people from different socio-cultural environments and lower socio-economic

status. Similarly, their fear of possible negative effects in their children's school performance –as being in schools with a high number of immigrants- contribute to equalizing the typology of students within some schools, while, at the same time, to increasing the heterogeneity of the school population among different schools.

It is worth noting that this separating effect patently increases a tendency not to have an on-going contact between the local and immigrant populations, which nurtures the existence of racial prejudices on both sides. In this respect, Pettigrew & Tropp (2008) study the moderating effects of contact over prejudice, and conclude that contact reduces inter-group prejudices –which is especially remarkable in the larger group. Thus, the introduction of other contact spaces such as the school and the neighbourhood would favour the increase of inter-group acquaintance and would help reduce prejudice, especially in the local group.

Given school high concentrations of immigrants, another significant measure is the allocation of more material and human resources to those schools with a higher proportion of immigrant students.

In addition, one of the positively rated features before the concentration of immigrant population is school autonomy for the distribution of educational resources. The schools with higher autonomy in the allocation of their resources –especially human ones– are often more successful. Notwithstanding this, there is evidence that the Spanish educational system does not favour autonomy in public schools in this respect (Marchesi, 2006).

Intercultural education

- Promotion of the formation of teaching and management teams in intercultural education and attention to cultural diversity.
- Presence of intercultural mediators in the school and out-of-school settings.

According to Heckmann (2008), beyond the existing differences among European educational systems, the relationship and interaction of the staff with the students is central to the students' school success. This author states that most professionals are not adequately trained to work in schools and classrooms with a high number of immigrants. This scholar emphasises the need to a thorough training at all levels: pre-school, primary and secondary school.

In line with this, Shuali (2008: 74) states that intercultural education "takes for granted the existence of a plural and diverse society made up of different ethnic and cultural groups upon which to

work in order to attain a harmonious, integrated and cohesive society without discrimination and where everyone has equal opportunities for participation and social progress" (original in Spanish).

Ultimately, intercultural knowledge must be a sine qua non requisite if we wish to attend the multicultural circumstances of schools – with their inherent complexities – in order to promote mutual enrichment.

Intercultural education is not only a matter of pedagogical contents. It also involves school organisation and methodology. In this regard, Fernández Enguita (2006: 127) claims that "in the face of the unequal and evolving challenge of multiculturalism, the education response should not come from politics or governments but from the schools and workers at ground level, which implies certain visions of the organisation and of the profession".

Educational attention

- Implementation of remedial classes for students with learning difficulties.
- Giving linguistic support classes on the official languages.
- Availability of mother tongue and culture classes for most students' nationalities.
- Presence of more support and teaching staff to attend the concentration of immigrant students.
- Increase of the number of bilingual and immigrant teachers.

We highlight three main variables that decisively influence the educational needs of immigrant students in the educational institutions of the host country: "their age on arrival and commencement of compulsory schooling; their knowledge of the local language; and their educational trajectory and level of learning" (Alegre, 2008: 23).

Language is one of the main obstacles for immigrant students in host countries. Immigrants have to undergo an initial period of learning the official language(s) of the host country. In this respect, the older the students when entering the educational system, the more difficult it is to integrate them.

Thus, learning the local language is a key factor for integration and learning development. Several EU countries have implemented specific measures related to the promotion of languages, such as specific language classes for the newly-arrived immigrant students. Numerous actions have been taken for this aim: tests of linguistic competence, foundation language courses before starting school, and training of professionals in the abilities

needed to improve their students' competence in the host language (Commission of the European Communities, 2008).

There are different models in Europe for the educational adaptation of students with linguistic and curricular needs (Blanco, 2002). The most common are:

- Establishment of a class redistribution within the school schedule so that the group that receives linguistic reinforcement is taught separately. However, if the group split extends over time, there is the risk of having different learning paces between both groups in some subjects.
- Presence of support teachers in the same classroom, which allows students with educational needs to follow the learning process with their peers. Although this model aims to make the best use of resources and efforts, it can lead to an excessive number of students in the classroom, thereby hindering the course of the educational process due to multiple specific demands.
- Establishment of a separate initial period of linguistic immersion until students achieve sufficient knowledge for their normal integration in the mainstream group. As is the case in the first model, the risk of an unbalanced learning pace may be present.

On the other hand, it is also recommended that these students receive support from teachers in some specific academic subjects. Rahona & Morales (2013) argue that one way of reducing immigrant students' inequalities is compensatory education and support in core subjects: "Any action designed to improve the educational success of this group will lead to an increase in the average academic performance of the Spanish educational system, of every region and of every educational centre" (p. 87).

It is important to emphasise the relevance of the actions designed to effectively even out the acquisition of competences and basic contents for the students in each educational stage. One of the alternatives adopted by traditional educational systems is the students' repetition of grades as an equalising instrument. Field, Kuczera & Pont (2007) highlight that the repetition of grades is associated with subsequent poor school performance. On the one hand, they point out that the results obtained by repeaters are significantly lower than those of the rest. On the other hand, based on different experiences in OECD countries, they show that this is a general tendency. Similarly, repeating grades increases the chances of school dropout in subsequent years.

Prevention of educational failure and dropout

- Organisation of programmes to prevent school absenteeism and dropout.
- Introduction of educational guidance strategies.
- Promotion of access to professional training, especially for those students who decide to drop out early.
- Implementation of curricular diversification programmes that complement the general contents and that foster students' motivation.
- Adoption of measures for the economic and/or material endowment of students from low income families.
- Promotion of adult education and academic recognition as a strategy for the continuation of their educational careers.

For Huddleston, Niessen, Ni Chaoimh & White (2011), playing a part in immigrant students' enjoyment of the educational process from pre-school to higher education is a guarantee for personal development and indicator of excellent social and educational integration. The reduction of failure and drop-out rates is a necessary requirement to achieve higher levels of socio-educational equality. Furthermore, this fact would contribute to avoiding the social costs of marginalised adults for their lack of basic competences and aptitudes (Field, Kuczera & Pont, 2007).

Concerning this issue, it is necessary to reduce the high academic failure rates in many OECD countries if we want to ensure minimum standards of education for everyone.

As OECD (2010) states, based on the 2009 PISA reports, the fact of belonging to the category of 'immigrant student' is associated with an increased probability of negative educational outcomes and higher dropout rates.

The specific measures for educational support and diversification in Spain – included in Compulsory Secondary Education (CSE henceforth) – show varying degrees of influence on the students' continuation. On studying the Significant Curricular Adaptations (ACS, in its Spanish acronym), the consideration of students with Special Educational Needs (ACNEE, in its Spanish acronym), and the Curricular Diversification Programmes, it is worth noting that the latter are the only measures that have proved effective in preventing school dropout (Mena, Fernández Enguita & Riviére, 2010).

Investment in education has received much attention among scholars. Within educational funding, researchers underscore the investments in pre-school and primary education to improve subsequent learning achievement. According to

Pérez-Esparrels & Rahona (2012: 68), "the earlier risk detection occurs and mechanisms are put in place to mitigate learning difficulties, the more students will complete primary school at the right age and continue their studies to obtain their diploma in CSE." In this respect, the strong individual aid to compensate for the inequalities among students has a decisive influence on the increase of school retention rates.

Lastly, it is worth noting the role of adult education as an alternative for those students who abandoned education at an early age. The promotion and adaptation of these services for youth and adults to provide an attractive educational offering is a plan to encourage a part of the population to continue their academic careers and to strengthen their professional roles. The contribution of adult education, together with academic recognition at all educational levels, provides a mechanism to reduce socio-economic asymmetries in disadvantaged populations by endowing them with the potential requisites to access decent work.

4. Discussion and conclusions

The school has a strategic role to play in favouring equal opportunities to access social structures and personal development. It is also a cornerstone of the proactive social integration of all citizens. With this aim, the educational resources allocated to achieve that population have a series of minimum capacities and to revitalise the praxis of citizenship advocate for a reducing existing inequalities.

Immigrant students' increased presence in the Spanish educational system, especially since the end of the 1990s, has led to a phasing-in of general and specific measures by the educational centres, without a general consensus on the measures schools should include in their integration plans to optimise the integration process and meet these students' needs. The present study systematises and groups the measures that any "inclusive" schools should execute:

With regard to "access to education", wider and cost-free strategies in educational attention benefit especially those groups that cannot afford access to education for lack of economic resources. In this way, we might say cost-free and support access to these measures would definitely be beneficial to subsequent processes of equitable development in the school and social environments (Huddleston, Niessen, Ni Chaoimh & White, 2011; Rahona & Morales, 2013; Shuali, 2010).

As regards "attention to the families", the sociocultural rapprochement between school and families paves the way for the inclusion of new intercultural educational strategies, and for greater sensitivity in educational work with this group.

As for "choice of educational centre", it is important that education administrations develop direct actions to encourage a more equitable distribution of students and upgrade information processes. While it is true that the reversion of these social concentration processes does not only depend on information and parental awareness for the most adequate choice, it might also be said that this is one of the key factors. In the case of school concentration, Pérez-Esparrells & Rahona (2009) affirm that providing schools with additional resources can compensate for the educational difficulties caused by the students' profiles.

Besides, the continuous training of teachers plays a fundamental role in "intercultural education". From this perspective, OECD states that the professional development of teachers and school management teams is an essential complement today to deal resolutely with multicultural situations. This agency also indicates that this development must be a further step towards educational equity between the immigrant and the mainstream groups (Field, Kuczera & Pont, 2007). Related to "intercultural contents", as seen above, the training of teaching and managements teams in schools is equally essential to reach an integrating praxis. Likewise, the importance of a methodology that cares for a multicultural environment is indisputable; as is the presence of intercultural mediators that take part in, and even lead, such projects (Martínez Usarralde, 2015).

When dealing with "educational attention", according to various sources, it is advisable to use, as far as possible, teachers who speak the immigrants' mother tongue in order to ease comprehension and increase their level of confidence (Commission of the European Communities, 2008; Rahona & Morales, 2013; Simó et al., 2014). In this regard, we observe that the learning of a second language and the recruitment of bilingual teachers are indicators of a good integration. This, however, is not an easy task, given the huge variety of languages. Most European countries are reluctant to offer this kind of resource.

Likewise, the "intercultural curriculum" should aim at reaching a balance between comprehensive and diverse schools for a real and fair intercultural encounter to take place. The promotion of "action-research programmes for integration" is one of the key pillars of integrating schools. Heckman (2008) considers that these programmes are essential if the educational system is to enable a positive and constantly improving adaptation of the integration structures of immigrant students.

Lastly, we wish to comment on the "prevention of school failure and dropout". When school leaving rates are acute, it is not only the student but the whole system that fails. Therefore, the student's responsibility for such situation should not minimise that of families, professionals, schools and other relevant institutions.

As a final note, we would like to mention that the allocation of educational resources that improve the long-term prospects of disadvantaged groups like immigrants is in the interest of social equity and of the population's future shared expectations. By means of integrating models for immigrant students, the school should also aim to strengthen the recognition of the identities of the different 'actors' that make up our society. To face this great challenge, schools and models of educational integration should work together. Education should have a mediating role between origin and social destiny and be an element of recognition of all individuals as citizens.

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INNOVATIVE TECHNOLOGIES AS SOCIAL PEDAGOGY: TRANSFORMING INFORMAL EDUCATIONAL PRACTICES IN THE UNITED STATES

LA TECNOLOGÍA COMO INCLUSIÓN EDUCATIVA DE LA DIVERSIDAD CULTURAL: TRANSFORMANDO PRÁCTICAS INFORMALES DE EDUCACIÓN EN LOS ESTADOS UNIDOS

A TECNOLOGIA COMO INCLUSÃO EDUCATIVA DA DIVERSIDADE CULTURAL: TRANSFORMANDO PRATICAS INFORMAIS DE EDUCAÇÃO NOS ESTADOS UNIDOS

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The University of Texas at San Antonio

ABSTRACT: This study analyzes the impact of digital technology in order to enhance the academic achievement of marginalized children by exposing them to the latest technological advances. The use of digital autonarratives as social transformative pedagogy is analyzed, specifically in the case of a project called La Clase Mágica (LCM), conducted in an educational institution in Texas (USA) with a high percent of Hispanic student population. La Clase Mágica is an extracurricular technology-based project designed to promote the academic achievement of bilingual Latin elementary-aged students, particularly in the areas of bilingualism, biliteracy, and technology. Up to twenty Bilingual Teacher Candidates (BTCs) were involved in this program and each BTC was assigned to a young elementary student, establishing adult-child pairs called amigo/as and amiguitos/as. Data collection and analysis were conducted within a period of 18 months using a qualitative methodology based in digital auto-narratives, digital field notes and in-class discussions which were transcribed in order to identify emerging themes, patterns and relationships as well as the preferred type of digital artifacts used. Findings reveal that prospective teachers need to take in technology as a pedagogical tool in order to develop a practical understanding of technology integration. The outcomes offer an additional understanding of the direction for teacher preparation programs in order to be more efficient for BTCs, allowing them to become technologically qualified and effective teachers, prepared to meet the needs of culturally and linguistically diverse learners.

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PALABRAS CLAVES:
auto-narrativas
digitales
cuento digital
BTCs
clase mágica
pedagogía narrativa
alfabetización digital

RESUMEN: Este estudio analiza el impacto del uso de tecnología digital para reforzar los logros académicos de niños marginados exponiéndolos a determinados avances tecnológicos. Se analiza el uso de auto-narrativas digitales como pedagogía de transformación social, concretamente el impacto de la Clase Mágica (LCM) en un Centro escolar de Tejas (EEUU), con una alta población estudiantil de hispanos. La Clase Mágica es un proyecto extraescolar basado en la tecnología, diseñado para fomentar el logro académico de los estudiantes bilingües latinos que asisten a escuelas primarias, en particular en las áreas de bilingüismo, lectoescritura bilingüe y tecnología. En la experiencia participaron 20 Candidatos a Maestros Bilingües (Bilingual Teacher Candidate, BTCs) quienes establecieron una relación con otros tantos alumnos de primaria, constituyéndose parejas de adulto-niño que se denominaron amigo/as y amiguitos/as. A lo largo de un periodo de 18 meses se aplicó una metodología cualitativa para la recogida y análisis de los datos, basada en auto-narrativas digitales, apuntes digitales de campo y transcripciones de las discusiones en las clases, para identificar temas, patrones y relaciones destacados, así como el tipo de tecnología utilizada. Los hallazgos de la investigación indican una necesidad por parte de los futuros maestros de involucrarse en un aprendizaje mediado por la tecnología con el fin de desarrollar un entendimiento práctico sobre la integración de la tecnología. Los resultados de esta investigación ofrecen un entendimiento adicional acerca de la dirección que deben tomar los programas de formación de maestros para servir mejor a los candidatos a maestros bilingües en su experiencia educativa con el fin de convertirse en maestros tecnológicamente competentes y preparados para cumplir con las necesidades de una población escolar lingüística y culturalmente diversa.

PALAVRAS-CHAVE:
auto narrativas
digitais
contos digitais
BTCs
aula mágica
pedagogia narrativa
alfabetização digital

RESUMO: Este estudo analisa o impacto do uso da tecnologia digital para reforçar as conquistas acadêmicas das crianças marginalizadas expondo-as a determinados avanços tecnológicos. Analisa-se o uso da auto narrativa digital como pedagogia de transformação social, concretamente o impacto da Aula Mágica (LCM) em um centro escolar do Texas (EUA), com uma alta população estudantil de hispânicos. A Aula Mágica é um projeto extraescolar baseado na tecnologia, desenhado para fomentar a conquista acadêmica dos estudantes bilíngues latinos que frequentam as escolas primárias, em particular na área de bilinguismo, lectoescritura bilíngue e tecnología. Nesta experiência, participaram 20 Candidatos a professores bilíngues (Bilingual Teacher Candidate, BTCs) onde estabeleceram uma relação com vários outros alunos do primário, constituindo-se pares de adulto/criança que se denominaram amigos/as e amiguinhos/as. Ao longo de um período de 18 meses, aplicou-se uma metodologia qualitativa para a coleta e análise de dados baseada nas auto narrativas digitais, anotações digitais de campo e transcrições das discussões na salas de aula, para identificar temas, padrões e relações destacadas, bem como o tipo de tecnologia utilizada. O resultado desta investigação indica uma necessidade adicional a respeito da direção que devem tomar os programas de formação dos professores para poder servir melhor aos candidatos a professores bilíngues na sua experiência educativa com o fim de converter-se em professores tecnologicamente competentes e preparados para cumprir com as necessidades de uma população escolar linguística e culturalmente diversa.

1. Introduction

There is a growing recognition of the significance of technology in our social world as new faster and smarter technologies such as iPods and iPhones play a major role in daily social interactions. The ramifications of such technology use can be seen on the dispositions and attitudes of young learners (Zevenbergen, 2007). With these current and ongoing changes in technology, many students are now learning through mediating technological tools. These differences may lead to differences in thinking and learning. We agree with others, that students of the digital generation, also known as digital natives (Prensky, 2001) learn differently than students who did not grow up with the same technology (Zevenbergen, 2007).

A global issue however, is the lack of teaching methods and approaches that have kept pace with the needs of these digital natives (Buckingham, 2006; Ben-Jacob, Levin, & Ben-Jacob, 2000; Gordon, 2003). Complicating the issue for teachers are demographic shifts that reflect the burgeoning U.S. Latin@ student population. Today, Latino children make up one-fifth (22%) of children under the age of 18, and by 2030, they are projected to make up nearly a third (31%) of the total U.S. child population (Mather, Foxen, 2010; Crouch, 2012). The presence of digitally literate teachers in 21st century classrooms however, is often dependent on their technological pedagogy development while in teacher preparation programs. We acknowledge this professional development is not always available–therefore higher education institutions should provide these opportunities while in teacher-preparation programs. In this qualitative study, we highlight the need for technology-focused teacher education for Bilingual Teacher Candidates (BTCs) (Alanís, 2014) in teacher preparation programs.

[Margarita MACHADO-CASAS, Iliana ALANIS & Elsa RUIZ]

Our research focused on three questions, (1) How does integrating technology into teacher preparation programs help pre-service teachers utilize the available technologies when delivering content? (2) How will pre-service teachers use this knowledge to reach culturally and linguistically diverse learners? and (3) How does this knowledge impact their view of themselves as teachers? In this research, we illuminate the specific use of digital media and autonarratives as social transformative pedagogy. We highlight how these autonarratives facilitate BTCs' use of technology as pedagogy but also help BTCs identify themselves as digital learners. The process of telling ones' story–and in the case of our participants, the process of defining and redefining self as teacher through the medium of technology—documents the creation of a bilingual 21st century teacher.

For this study we drew from a larger corpus of data related to the impact of *La Clase Mágica (LCM)* located at a large Hispanic serving state institution in central Texas, (Ek, Machado-Casas, Sánchez, & Alanís, 2010). In this qualitative study we detail the impact of the after school technology program for our BTCs' use of digital media as pedagogy. *La Clase Mágica* is an after school technology-based project designed to promote the academic achievement of bilingual Latin@ elementary-aged students, particularly in the areas of bilingualism, biliteracy, and technology (see Vásquez, 2003 for a detailed description of *La Clase Mágica*). *La Clase Mágica* has served as a model for successful afterschool projects that impacts underserved and marginalized students nationally and internationally. Children's bilingual and biliterate skills are developed through the use of technology in meaningful learning activities with undergraduate BTCs.

2. Technology and Teacher Preparation

The integration of technology with pedagogy has had a significant influence on how we view and interact with students in K-12 settings and in teacher preparation programs. The discussion of technology integration is not a new one for educators. Schrum (1999) identified three aspects of pedagogical experience that are crucial for teacher candidates if they are to use technology as part of their daily teacher experience. First, preservice teachers must be exposed to various types of technological tools in their university skill-based courses. Second, they must be allowed to integrate these technology tools into their subject area lessons. Third, they must be placed in a technology-rich field environment where they receive

on-going guidance in a risk-free space as they implement technology-supported lessons.

Along these lines, Russell, Bebell, O'Dwyer, and O'Connor (2003) noted that although new teachers exhibited higher technology skills than veteran teachers, they did not display higher levels of technology use as part of their classroom pedagogy. Their research indicates two reasons for this phenomenon: (1) new teachers focus on learning how to use technology rather than on how to integrate technology in the content areas and (2) the extremely challenging aspect of the first years of teaching. Thus, new teachers typically spend most of their energy developing lessons and focusing on classroom management, leaving little time for technology integration. Pedagogical knowledge and technology integration however, need to complement each other. Therefore, teacher candidates' pedagogical knowledge needs to include extensive practice with technology pedagogy to augment student learning (Chen, 2010; Vásquez, 2008a, 2008b).

2.1. Digital Storytelling

Given that a teachers' identity is connected to classroom pedagogy (Nieto, 2011), we cannot disconnect identity from technological pedagogy as it may serve as a mediating tool required for a 21st Century teacher (Alanís, Machado-Casas, & Ruiz, 2014; Machado-Casas, 2009). According to Clarke (2009) identity involves the "individual and the social, the personal and the political, self and other" (p. 185). Defining teacher identity however, has been challenging, as it is not static but ever changing and evolving. Pre-service teachers must learn to use technology as a personal individualized reflective tool to make connections between themselves and those around them, in and out of the classroom. This skill is one that must be learned early on in their education—while they are developing and exploring what it means to be an effective teacher.

2.2. Developing Technology Pedagogy through Digital Storytelling

Russell, Bebell, O'Dwyer, and O'Connor (2003) suggest that teacher preparation programs focus on specific instructional uses of technology and should design and implement technology-supported projects where pre-service teachers use technology in their own learning. Based on the understanding that pre-service teachers come into the classroom with varying levels of technology experience, it is critical for pre-service teachers to engage in technology-supported projects that

will help them mediate their own learning. These types of projects will help teacher educators gain insight into the theory and practice connections pre-service teachers make when using technology in real-life situations (Franklin, 2007). When these real-life connections are made, social pedagogy is enacted—leading to reflexive ways of exploring self and all its experiences and surroundings (Alanís, Machado-Casas, & Ruiz, 2014). In the following section we discuss an example of how social pedagogy is enacted via the use of digital storytelling.

In this study, we illuminate the specific use of digital media and autonarratives as social transformative pedagogy for 21st Century teachers and how these facilitate BTCs' professional identity development. Benmayor (2008) identifies digital storytelling as a social pedagogy, with a focus on learning as a collaborative process. The process of story development, through the telling and re-telling of ideas, is self-reflexive and a recursive process (Benmayor, 2008). Introducing multiple media into this process allows learners to express their understanding visually as well as verbally. Technology-mediated learning becomes transformative pedagogy (Vásquez, 2008b) "to achieve new ways of enhancing the intellectual capacity of learners" (p. 183) through creative technology-based pedagogy. The process of telling ones' story–and in the case of our participants, the process of defining and redefining self as teacher through the medium of technology–documents the creation of a bilingual 21st century teacher. This is significant because how pre-service teachers view their role in teaching and learning is important for designing effective pedagogical tasks (Dexter& Riedel, 2003; Shellens, van Keer & Valcke, 2005).

2.3. *Brief History of* La Clase Mágica

With a clear focus of empowering bilingual children, *La Clase Mágica* promotes a College-going culture and helps prepare participants for higher education utilizing pedagogy that integrates technological resources. Over the last two decades *La Clase Mágica* has been implemented in five underserved communities throughout San Diego, California and at two universities in Texas (Collins, Vásquez, & Bliesner, 2011, Gutiérrez & Vossoughi, 2010). With the goal of preparing students for the 21st century, the *Clase Mágica* strives to enhance the academic achievement of underserved children by exposing them to the latest technological advancements (Rodriguez, 2010). Additionally, educators, participating in LCM, have expanded the program to other higher education institutions in Columbia and Spain. These partnerships have shown "promise for adaptation and replication...

they can in fact be utilized as a new form of broad-based social policy" (Vásquez et al, 2010 as cited by Collins, Vásquez, & Bliesner, 2011, p. 325). Each site has made LCM significant for their population based on their resources and areas of need. As an educational program, LCM not only brings together young bilingual children and pre-service teachers it has globally united regions, states, and nations in the common goal of community empowerment for marginalized communities.

Using meaningful learning activities through the medium of technology, LCM brings together young bilingual learners and BTCs. Through an informal educational setting, BTCs engage with young Latin@ learners and their families to promote the academic achievement of bilingual Latin@ children, ages 4-10, in the areas of bilingualism, biliteracy, and technology. Programs such as LCM have become an avenue to increase Latino/a families' access to technological literacy skills (Ek et al., 2010). Yet, for those who do not have access to technology, the increased use of technology in schools can be a mark of segregation and marginalization (Sánchez & Salazar, 2010). As a consequence, lack of technology perpetuates social inequalities in addition to the immense disparities that already exist in U.S. schools (Mossberger, Tolbert, & Stansbury, 2003). Having a teacher that uses technology as a way to engage and teach is critical in bridging technological gaps that exist, particularly among low-income Latino children and families (Gorski, 2003).

In the sections that follow, we provide a brief review of literature on the integration of technology in teacher preparation programs, the use of digital media such as autonarratives (Machado-Casas, 2009) as a social and pedagogical tool, and their significance for the professional identity development of BTCs. We share our findings as they connect to technology focused professional development for BTCs and offer concluding recommendations for teacher preparation programs.

3. Methodology

3.1. *Data Collection and Analysis*

For this study we used qualitative survey (Knobel & Lankshear, 1999) to examine our case study of one BTC cohort in an informal educational setting—the after-school technology project. Qualitative survey designs maximize data collection within a minimum amount of time and thus allow qualitative data to be efficiently gathered and analyzed (Marsland, Wilson, Abeyasekera, & Kleth, 1999). Our research design reflects that of the UC Links/*Las Redes* project, which Gutiérrez and

Vossoughi (2010) term "a new form of research: the social design experiment that seeks to create and study change" (p. 101). Using field-based observations, in-class discussions, and artifact collection, a team of four researchers gathered data from the initial LCM cohort. At the time of this project, the LCM classroom was in its second year of implementation; in the third semester. Data for this project were collected as part of the larger afterschool technology program.

3.2. Participants

Because the study sought to focus on the relationship between technology and academic preparation, we studied the initial LCM cohort of 20 BTCs as our participants. Participants were overwhelming female, first-generation college students in their early 20's. All were in the third year of their teacher preparation program. All were of Mexican origin with varying levels of Spanish/English bilingualism and technology experience.

As an LCM cohort, the 20 BTCs were enrolled in two undergraduate courses that were connected to the LCM classroom. One course emphasized Latino cultural experiences with children's literature and the use of literature as a pedagogical tool. The other focused on the relationship between children's play and cognitive, social, and affective development in early childhood classrooms. Both of these courses were taught primarily in Spanish with some English by the researchers. During this project, BTCs and their professors attended the LCM program every Tuesday afternoon over a 14-week period. BTCs participated in the LCM classroom three hours a week at the elementary school's computer room–the LCM classroom. All 20 BTCs were provided with tools–netbooks, iPhones, iPods, and iPads to use with their young bilingual learners. LCM, an ongoing collaborative is now in its sixth year. As faculty members, we alternate with other professors who teach the university course that is linked to this purposeful social design experiment and "robust learning ecology" (Gutiérrez & Vossoughi, 2010); we also form part of a larger design and implementation team that meets bi-monthly to review and improve LCM.

Each BTC was assigned to a young elementary student in grades K-5. These pairings remained constant over the study time-frame. Children in the LCM classroom remained each semester except when students moved on to middle school. Each semester new students were recruited to replace those who had moved on to the middle school campus. To develop rapport and *confianza* (trust), adult-child pairs were considered *amigo/as* and *amiguitos/as*. Using Vygotsky's Zone of Proximal Development, pairings were organized to create a space where learners negotiate meanings with a more experienced peer (Vygotsky, 1978). The LCM classroom became the space to develop children's language and literacy through digital media such as, computer games, digital narratives, and other educational software.

3.3. Data Collection

Data for this project were collected as part of the larger LCM technology program. This included weekly field notes written by the BTCs (in either English or Spanish) when they went to the LCM classroom; demographic and technology surveys from the families of each elementary school student; digital and print artifacts of the multimedia projects produced by the students and family members each semester; as well as reflective memos written by the researchers/professors of the LCM team. For this article, we analyzed the BTCs' fieldnotes, digital autonarratives, and digital multimedia projects. We conducted initial coding across the multiple sources of data and then followed with focused coding (Emerson, Fretz, & Shaw, 2011). Because the goal was to document BTCs' growth in their development as future teachers, data was collected in several different ways and at different times. Data collection occurred over the study time frame of one semester at the school site and included: 1) weekly digital field-notes, 2) weekly in-class discussions, and 3) technology and digital artifacts.

Digital field notes. BTCs were required to document their experiences in the afterschool technology program through weekly digital field-notes. Faculty provided BTCs with specific directions for their field notes. Each week, BTCs were first asked to record their initial observations of the site and participants. Additionally, BTCs were given specific topics of weekly focus these included, children's language and literacy use, children's ease (or lack of) with the task, BTCs' response to the children, children's response to their BTC, and children's response to their weekly activities.

BTCs were asked to complete their field notes within a two-day window following their visit to the site. They then uploaded their weekly field-notes into the program's on-line course platform for faculty review. Through this activity, they were asked to become researchers and observers. Their detailed accounts of interactions with the *amiguitos/as* were modeled after field-notes taken by seasoned ethnographers (Emerson, Fretz, & Shaw, 1995) and revealed BTCs' ideas related to the project, their *amiguito/a*, and individual reactions to weekly assignments.

In-class Discussions. During the semester, BTCs engaged in weekly in-class discussions in the two undergraduate courses assigned to the LCM cohort. These open-ended discussions, led by university faculty, focused on BTCs' experiences, personal struggles, and lessons learned at LCM. They had an average duration of thirty to forty-five minutes and were audio recorded to document development through the program. Once transcribed, BTC responses were coded based on how BTCs were using the technology provided to develop content, their areas of concern or struggle, and how the experience was impacting their professional identity development.

Technology/Digital Artifacts. Based on field-notes and in-class discussions, researchers analyzed the type of media used, purpose, and response by students and BTCs. Drawing on Darder's (1991, 1995) notion of bicultural voice, *"narrativas auto-digitales"* (digital autonarratives)—a technology based method of exploring BTCs' experiences were used to interpret the observations, reflections, and experiences of the BTCs in the program. Autonarratives are based on the premise that human beings come to understand and give meaning to their lives through story (Andrews, Squire, & Tambokou, 2008). Grounded in interpretive hermeneutics and phenomenology, it is a hybrid form of qualitative research that involves the gathering of narratives—focusing on the meanings that people ascribe to their experiences, seeking to provide "insight that (befits) the complexity of human lives" (Josselson, 2006, p.4). BTCs were asked to reflect on their own biliteracy journeys to create collaborative digital auto-narratives entitled *Cómo aprendí a leer y escribir en mi primer y segundo idioma. Amiguitos/as* enrolled in the LCM afterschool technology program became co-authors and co-editors on the assignment, which included a three to five-page paper and a digital narrative. Autonarratives included BTCs' experiences as children and students, their process of developing bilingualism/biliteracy, and their process of becoming teachers. It also included the *amiguitos/as'* autonarratives which included family background and personal reactions to their personal autonarrative and to their BTC's autonarrative.

3.4. Data Analysis

Based on our LCM cohort, all data (1) digital autonarratives, (2) digital field notes, and (3) transcriptions from in-class discussions were coded and analyzed to identify emerging themes, patterns, and relationships (Emerson, Fretz, & Shaw, 1995). The type of technology utilized by BTCs was also triangulated and coded to provide information regarding the types of technological tools BTCs preferred to use with culturally and linguistically diverse learners. To ensure interrater reliability, researchers independently analyzed the same set of transcriptions, digital field notes, and use of digital media, and digital autonarratives. Meeting approximately every other week over the course of the semester researchers then collectively identified and coded data for salient themes, patterns, and relationships. These codes helped identify consistent findings related to the three research questions.

Based on our research questions, (1) How does integrating technology into teacher preparation programs help pre-service teachers utilize the available technologies when delivering content? (2) How will pre-service teachers use this knowledge to reach culturally and linguistically diverse learners? and (3) How does this knowledge impact their view of themselves as teachers? we identified three salient themes. These themes included (1) BTCs use of digital media (task cards, digital games) as academic learning tools; (2) the power of digital autonarratives and digital games as pedagogical tools for teachers of diverse learners; and (3) the impact of the project on BTCs' professional identity development. We categorized these three themes using a socio-constructivist role of technology to teach, connect, and transform learning for BTCs. We highlight findings with direct quotes from student field-notes and transcripts from in-class discussions.

4. Conclusions

In our study, the informal nature of the afterschool project provided practical applications for BTCs to engage in meaningful and purposeful uses of technology–technology they will someday use in their own classrooms. Findings reveal the significance of the professional development for helping BTCs' utilize technology as a pedagogical tool that can transform the way they teach diverse learners (Alanís, Machado-Casas, & Ruiz, 2014). Findings also reveal the power of technology to impact BTCs' view of themselves as teachers. In our discussion of findings, we focus on how the use of technology as pedagogy creates multisituational opportunities to teach, connect, and transform learning for young students and their BTCs.

Using Technology as a Pedagogical Tool

Our first theme focuses on addressing the research question, How does integrating technology into teacher preparation programs help pre-service teachers utilize the available technologies

when delivering content? BTCs were asked to explore similarities in the development of their collective identity as teachers and how the use of technology at *La Clase Mágica* enabled them to express and connect with their *amiguitos/as* in innovative ways. The stated goal for the BTCs is to open zones of possibilities (Moll, 1992) while they collaborate with the *amigo/as* on advancing them through pre-arranged set activities. It is a dynamic relationship in which each side offers their cultural and linguistic resources-funds of knowledge to reach the desired goal. BTCs perceived the autonarrative project as an important tool for learning and teaching because it facilitated a social construction of knowledge and afforded customized learning experiences (Alanís, Machado-Casas, & Ruiz, 2014)

This is what Agustina had to say about the experience of creating a digital auto-narrative.

> What I liked best was creating my auto-narrative with Nico in Spanish. I loved the way we added phrases that you can only understand in Spanish. I loved it and Nico did too. For me it was so good to practice my Spanish and to have to learn technology words in Spanish.

This example illustrates the typical relationship-building that grows out of meaningful and instructive collaboration between the BTCs and their *amiguito/as*. The digital narrative provides Agustina and her *amiguito* with a unique opportunity to engage in technology-based activities in the child's native language giving him the opportunity to be the expert, to feel comfortable, and connected to the BTC. It also gives the BTC a culturally and linguistically diverse activity that incorporates the child's language, past experiences, and new technology knowledge–a means to bridge the child's funds of knowledge and the acquisition of technology knowledge and skills.

To determine its significance for learning, BTCs were also asked to incorporate iPhone applications based on their students' academic needs with a focus on play. Consequently, Jessica found an application that was playful using music as a tool for learning. Jessica explains her *amiguita's* response to her task,

> I chose an iPhone application that incorporated the different grammar components. It introduced each component at the beginning with a catchy tune and song. Kayla was able to go through the application and enjoyed singing and dancing along with the different tunes.

Similar to the autonarratives, Jessica used an iPhone application to advance children's academic knowledge in a meaningful and playful space. Both the autonarratives and the iPhone applications provided BTCs with occasion to use digital media to augment their student's learning.

As children progressed through the tasks, questions arose as did opportunities to problem-solve or co-construct new knowledge in various content areas including technology. One example of this is Vivian's response to her *amiguita's* enjoyment with literature, "Ana seemed to enjoy the story reading and I found an app that might help her a little more next week." Vivian realized that iPhone applications could be used to develop children's literacy and enjoyment of text. Without direction, Vivian took it upon herself to find additional activities for her *amiguita*. That initiative is exactly what we want to see in teachers.

BTCs also discovered how the computer could be used to further vocabulary learning through easy and quick configurations of comprehensible and enhanced input.

> I also liked that when the students were reading about the solar system or the sun, difficult words would appear in light blue and if they did not know the word they could click on the word and the definition would appear on a different website showing you several vocabulary words.

The ability to click on words that are beyond a child's level of comprehension allows them to learn at a much quicker pace than stopping to find it in a dictionary or continue reading without a true understanding of the information. Laura's comment sums up the experience,

> *Pienso que este es un programa en el cual no solo los niños aprenden sino que nosotras también vamos aprendiendo tanto de los niños como de los problemas que se nos va presentando pues esto nos da la experiencia para poder resolver en un futuro conflictos que se nos presenten. A transition is needed between this and next section.*

Connecting to Culturally and Linguistically Diverse Learners

Our second theme focuses on our research question, How will pre-service teachers use this knowledge to reach culturally and linguistically diverse learners? The creation of digital autonarratives provided both BTCs and their *amiguitos/as* with a purpose for connecting with each other in authentic situations. One of our BTCs reflects on the process,

... and this is where I had to explain myself and really talk about me as the teacher and how that brought me joy, how this is what I wanted and needed to do. Then she tapped me on the back when she saw I was getting emotional and she said, "You are the best teacher".

The use of autonarratives provided a rare opportunity to *"conectar y compartir"* with their *amiguitos/as* via their own life experiences. As identified in the literature (Benmayor, 2008), BTCs and their *amiguitos/as* engaged in meaningful organic dialogue which allowed them to mediate their life experiences. This occurred before actually digitalizing it; simultaneously interconnecting the role of the learner and teacher. Helping BTCs understand how their personal experiences led to where they are today also provided a means to understand their *amiguitos/as* journey is often very similar to their own (Vasquez, 2008b).

Their unique experiences made each BTC different yet similar in the ways they and their *amiguitos/as* explored who they are and where they come from. They experienced the co-construction of knowledge, the interconnectedness of the teacher and learner, and the environment of trust that was created between the pairing all through the medium of technology. Maribel, best captures the connection she felt with her *amiguita* Lucia:

> La autonarrativa me ha dado la oportunidad de usar la tecnología para conocer a Lucia más. Ella trajo fotos de su casa y su familia y yo de la mía. Esto nos ha ayudado a hablar acerca de donde vinimos y de que va primero y porque en la narrativa. Hemos hablado mucho de cómo va a ser la autonarrativa y ahora siento que ella me conoce más y yo a ella.

In this case, the use of technology allowed Maribel and her *amiguita* to explore each other's narratives–increasing opportunities for focused dialogue and inquiry between the pairings. These relationships build the self-efficacy of BTCs as they develop their identities as educators who can make significant contributions to young lives (Benmayor, 2008).

Becoming a 21st Century Learner and Teacher

Our final question focused on how this technology knowledge would impact BTCs' view of themselves as teachers. We have noticed that as our BTCs progress through their preparation program they begin to see glimpses of themselves as professionals who impact and often change the lives of young learners. Paola, for example had this to say about her experience:

I have done fieldwork hours before ... But LCM is different, for the first time–I felt like "me the teacher". I not only got to interact with Susana but I also got to get to teaching–and in different ways. Like about myself, technology, literacy through books and apps, and even music. I really felt that I was "teaching". And although I was not in front of a classroom I was teaching Susana about so much. But I also realized that I was teaching her and she was learning because I knew her. So it is true. A teacher needs to know her students to be able to connect with them and for them to connect with you and what you are teaching.

This experience allowed Paola to feel like she was "teaching" for the first time. More importantly, technology became a mediating tool that helped her realize the significance of students' funds of knowledge in the learning process. It becomes an exploratory experience that allows for the exploration of hands-on practice in a risk-free space and allows for the fluidity between the role of the teacher and the role of the learner. Identifying themselves as teachers provides BTCs a sense of responsibility and an opportunity to see themselves as effective teachers as they acquire knowledge of their obligations within the teaching realm (Hammerness et al., 2005).

The ability to explore their role with young children illuminates how technology is more than an apparatus but can be used for teaching and learning in meaningful settings. Agustina reflects on her role as a *"maestra"* in using technology as a pedagogical tool:

No soy una persona que creció con la tecnología. Todo lo contrario so llegue a utilizarla hasta muchos años después. Por eso es la idea de las auto-narrativas la verdad que me forzó a ver la educación de una manera menos tradicional y mas divertida, y tal vez hasta mas valiosa. Creo que estar en la clase mágica y especialmente hacer esta actividad, me ha convertido en una maestra moderna y menos anticuada que puede llegar a tener resultados de sus estudiantes sin tener que ser tan formal o repetitiva.

Augustina's experience with education is one that is shared by many–one filled with traditional pedagogical practices that involve a top down approach to education (Nieto, 2003). Often the message our BTCs receive is that the role of the 21st century teacher is to be engaging and innovative in the practices they engage in with 21st century students who use technology on a daily basis. To be effective in our globalized society, however, a teacher must shift the perspective of technology from an add-on to curriculum to a pedagogical tool that can promote increased academic results,

stronger teacher-student interactions, and relevant student practices. For Augustina creating a virtual autonarrative provided an authentic connection between what she learned from texts and actual classroom practice. It was a way of viewing technology as a powerful pedagogical tool that can transform the classroom experience for diverse learners.

New technological tools help pre-service teachers construct knowledge by designing relevant and meaningful pedagogical tasks for children (Shellens, van Keer & Valcke, 2005). Creating their own virtual autonarrative and using digital games moves the BTC beyond the student mentor capacity to the teacher capacity and allows for the understanding that you have to know the children academically, socially, personally, to engage them on different levels (Alanís, Machado-Casas, & Ruiz, 2014). Perhaps this can best be summarized by one of our BTCs-Adriana:

> When you are in charge of one child for the whole time, you become like a mentor but really beyond a mentor you become a teacher who needs to know their academic weakness, their strengths, and how to better community with the student. It taught me the things I have to do as a teacher to be able to connect and really teach in a more collaborative way. And I think as I teach I like this best. I think now that I am a teacher I will do this more.

In the process of serving as mentors for young children our BTCs discovered their power to teach with technology in meaningful ways, to connect to young diverse learners, and to transform their role from novice to expert in the process.

Integrating technology into teacher preparation programs helps pre-service teachers utilize the available technologies when delivering content (Chapelle, 2005). Informal learning spaces such as *La Clase Mágica* provide an avenue for teacher preparation programs to reach the optimal potential of their teacher candidates while preparing those for a world that privileges critical and reflective skills related to digital literacies. Knowing how to use technology is no longer an option. Effective teachers use it as a resourceful and pedagogical tool to create meaningful activities that enhance learning. More importantly, they must use this knowledge to reach diverse learners. This research supports the increasing need for more professional development in teacher preparation programs if BTCs are to be linguistically and technologically bilingual and multimodal. In this case, the creative and purposeful use of technology has given BTCs and their *amiguitos/as* deeper and meaningful ways to get to know each

other, learn, and build trust; an important context for authentic teaching and learning.

5. Study Implications and Recommendations for Teacher Preparation

The purpose of this study was to investigate the impact of technology mediated learning for BTCs. The use of innovative technologies provided BTCs with an educational opportunity to see these technologies as pedagogical tools. BTCs were able to make personal connections to young diverse learners in meaningful and transformative ways. BTCs and technology served as mediating tools to support bilingual Latin@ students' biliteracy and technology skills (Rico, Sánchez, & Palleres, Weissling, 2012). In helping *amiguitos/as* proceed through a series of technological activities, BTCs cultivated new ways of understanding one's self, one's language, and one's role in the world. These BTCs' stories, as told in their own voices, help teacher educators gain a stronger understanding of the benefits associated with infusing technology into teacher preparation programs and essentially give us insight into effective practice.

This study focuses on the importance of professional development for BTCs if they are to meet the demands of the 21st century classroom in terms of technological pedagogy and cultural and linguistic global relevance. The increasing availability of new technologies suggests that teacher preparation must be fundamentally different from previous approaches (Schellens et al., 2005). Learning how to teach requires a new way of learning. Like Schrum (1999), we believe multi-dimensional technology use will only be effective if teacher education providers require teacher candidates to use technology in their own learning.

As such, there are recommendations for educators in teacher preparation programs. We recommend the development of a design-based approach to preparing teachers where,

(1) teacher candidates are placed in locales with culturally and linguistically diverse children where technology is valued as a viable pedagogical tool;

(2) teacher candidates have access to the latest technologies;

(3) teacher candidates utilize these technologies in their own learning;

(4) teacher candidates use these technologies to engage in authentic collaborative learning with diverse learners;

(5) teacher candidates receive on-going guidance as they implement technology-supported lessons and

(6) teacher candidates are given opportunities to reflect on how these innovative tools can mediate learning and teaching for diverse learners.

These recommendations focus on a crucial part of preparing BTCs to effective teach with technology. Practice within authentic spaces gives them the opportunity to transfer what they know and have learned to their practice as 21st century teachers. Further research into the factors that enable BTCs to engage in this technological pedagogy is needed. A longitudinal study that focuses on BTCs once they enter the classroom would be helpful to provide data on the effectiveness of these recommendations as BTCs move into using technology on a regular basis.

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EDUCATION AS A MEANS FOR SOCIAL INCLUSION BETWEEN CULTURES (THE SOCIAL VALUES OF YOUNG PEOPLE FROM CEUTA WITH A CHRISTIAN AND MUSLIM BACKGROUND)

LA EDUCACIÓN COMO MEDIO PARA LA INCLUSIÓN SOCIAL ENTRE CULTURAS (LOS VALORES SOCIALES DE LOS JÓVENES CEUTÍS DE CULTURA CRISTIANA Y MUSULMANA)

A EDUCAÇÃO COMO MEIO PARA A INCLUSÃO SOCIAL ENTRE CULTURAS (OS VALORES SOCIAIS DOS JOVENS DE CEUTA DE CULTURA CRISTÃ E MUÇULMANA)

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ABSTRACT: In the current context of radicalization of the social relations between human groups and peoples, they have to worry and question us about the situation of the social values of coexistence. Concerned by this, this article discusses the constitutional values of Ceuta young, differentiated by the culture of origin, Christian and Muslim, looking at these same values in young Europeans. Thus, we know the meaning of education in the cultivation of these universal values in the achievement of objectives of culture and world civilization. The study was conducted with Christian and Muslim youth between 15 and 20 years of the city of Ceuta, with a design cross-sectional and descriptive, using the questionnaire of constitutional values to understand the perception of young people about the values: dignity, freedom, responsibility, equality, solidarity and justice. The data were subjected to two models of analysis: Anova for differences and Factorial with the maximum likelihood method for revealing the conceptual structures. Results reflect an assimilable youth in Europe that allows recognizing that education is fulfilling its socializing function, Homogenizer e inclusive between cultures. However, the conceptual structures of young Muslims, on the values of dignity, freedom, equality, solidarity and justice, reflect differences that denote the cultural background and the traditions of Islam.

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PALABRAS CLAVES:
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RESUMEN: En el contexto actual de radicalización de las relaciones sociales entre grupos humanos y pueblos, han hecho que nos preocupemos y nos interroguemos sobre la situación de los valores sociales de convivencia. Preocupados por ello, en este artículo se analizan los valores constitucionales de los jóvenes ceutíes, diferenciados por la cultura de origen cristiana y musulmana, contemplando estos mismos valores en los jóvenes europeos. Con ello, pretendemos conocer el sentido de la educación en el cultivo de estos valores universales en la consecución de objetivos de cultura y civilización mundial. El estudio se ha realizado con jóvenes cristianos y musulmanes comprendidos entre los 15 y 20 años de la ciudad de Ceuta, con un diseño transversal y descriptivo, utilizando el cuestionario de valores constitucionales para comprender la percepción de los jóvenes sobre los valores de: la dignidad, la libertad, la responsabilidad, la igualdad, la solidaridad y la justicia. Los datos fueron sometidos a dos modelos de análisis: Anova para conocer las diferencias y Factorial con el método de la máxima verosimilitud para desvelar las estructuras conceptuales. Los resultados reflejan una juventud asimilable a la europea que permite reconocer que la educación está cumpliendo con su función socializadora, homogenizadora e inclusiva entre culturas. Sin embargo, las estructuras conceptuales de los jóvenes musulmanes, en los valores de la dignidad, la libertad, la igualdad, la solidaridad y la justicia, reflejan diferencias que denotan el origen cultural y las tradiciones del islam.

PALAVRAS-CHAVE:
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RESUMO: No atual contexto de radicalização das relações sociais entre grupos humanos e povos, surgiram preocupações e interrogações relativas à situação dos valores sociais de convivência. Com base nessa preocupação, no presente artigo são analisados os valores constitucionais dos jovens de Ceuta, diferenciados pela cultura de origem cristã e muçulmana, incidindo nesses mesmos valores nos jovens europeus. Deste modo, pretende-se conhecer o sentido da educação no cultivo desses valores universais na concretização de objetivos de cultura e civilização mundial. O estudo foi realizado com jovens cristãos e muçulmanos, entre os 15 e os 20 anos de idade, da cidade de Ceuta, com um desenho transversal e descritivo, através da aplicação do questionário de valores constitucionais para compreender a perceção dos jovens relativamente aos valores de dignidade, liberdade, responsabilidade, igualdade, solidariedade e justiça. Os dados foram sujeitos a dois modelos de análise: ANOVA, para conhecer as diferenças, e Factorial juntamente com o método da máxima verosimilhança, para revelar as estruturas conceptuais. Os resultados refletem uma juventude comparável à europeia que permite reconhecer que a educação está a cumprir a respetiva função socializadora, homogeneizadora e inclusiva entre culturas. No entanto, as estruturas conceptuais dos jovens muçulmanos, no que diz respeito aos valores de dignidade, liberdade, igualdade, solidariedade e justiça, refletem diferenças que indicam a origem cultural e as tradições islâmicas.

1. Introduction

In the last years of the 20th century, a crisis in education developed resulting from a loss in confidence in education and schools (Coombs, 1985). At the same time, there was a growing conviction of the need to cultivate the democratic ideal in centres of learning. And at the Prague conference (1991), UNESCO defended the need to initiate a civic culture presided over by democratic values as a fundamental form of humanity's legacy. This role played by educational institutions consists not only in setting up an education plan with which to impart knowledge, but also in something more complex, relating to forming "projects and ideals of behaviour, a way of being that the person appreciates, desires and seeks out" (Lucini, 1993), and which, given their social nature, shape how reality is interpreted.

Values relate to a person's very existence, affecting one's behaviour, shaping and modelling one's ideas and conditioning one's feelings. It is something that is changeable and dynamic, which we appear to have sought out freely from among various alternatives. However, it depends on what is interiorised during the socialisation process and on the ideas and attitudes that we reproduce based on the different socialising instances that we experience. Rokeach (1973) considers it is easier to explain the problems of human behaviour and social change with values than with attitudes. This social aspect of values makes it possible to comprehend that values play an extremely important role as a behavioural guide that leads to good development of human activities. This guide, together with the system of values, enables us to make complex decisions over any possible behavioural conflicts that may arise.

From a cultural perspective, values are desirable and abstract goals that apply to everyday situations, such as freedom, social order and obedience. They also serve to guide the principles governing people's lives in order to select and justify actions, and assess both people and situations (Knafo & Schwartz, 2003). One of the most interesting aspects of this theory of values is that the aspects that best promote a precise perception of parents' values to children are aspects of how parents communicate values to their children, indicators of consensus in the family and styles of parenting.

Values are thus acquired by social means, and this process is influenced by family, school, society

[Luis Vicente AMADOR MUÑOZ, Francisco MATEOS CLAROS & Macarena ESTEBAN IBÁÑEZ]

and one's social group. Each cultural group holds a values system that is organised around a structure that sets it apart from another group, but which is not impermeable to the influences of the values system of other groups of people. Specifically, values are severely affected by factors such as politics, society, philosophy, psychology and education. It should also be considered that the attitudes held by people regarding said values are highly influenced by that particular moment in history, along with events taking place in the nations to which individuals belong (Martisauskiene, 2002).

Culture is a system of values, rights, exchanges, obligations, opportunities, power, emotions and feelings that are represented in the processes involved in creating meanings (Brunner, 1997). Creating these meanings forms the foundations on which communities are based to create and also enable cultural exchanges to occur. The primary role of culture is not solely one of community, but rather forms part of human evolution from infancy. The influence of culture forms neurone circuits that are specific to it (Mora, 2013), and interaction with others enables children to learn about their culture and, through it, develop an understanding of the world. Human beings learn by developing skills that are contextualised in the cultural sphere determined by a community.

Values form part of the cultural symbolism that is shared in a community, as identifying symbols of the community that modulate its exchanges with other communities, while differentiating it from them at the same time. This ability to receive and pass on values will enable a community to be more or less susceptible to social integration and co-existence within an intercultural framework. The type of cultural community is defined by a permeability in the exchanges that take place. There are communities less sensitive to receive external influences, such as Chinese or Islamic cultures, that Western communities come up against much more easily. This is because they are communities with ancestral values and traditions, as is the case with Chinese culture, or which are closely linked to religion, as occurs with Muslim culture, where the theocratic viewpoint makes it difficult to separate politics from religion, and the public from the private.

Family forms a chief part of this community context, as it provides the first tools with which to build reality. It is where values are acquired (Pérez de Guzmán & Bas, 2010), but it is not the only place, and has become less important in current times. Families have come to neglect certain traditional functions of socialisation, and consequently children do not always find the right models and guides needed to steer their development with regard to values. Family provides the first place of protection and of recognition, enabling the most influential and probably long-lasting transmissions of one's whole life to take place (Duch & Melich, 2009). It also provides the basic and fundamental structure for children to build knowledge and interpret reality. This building is active and intentional and receives non-family influences.

The whole community, particularly the educational community, becomes involved in providing cultural symbols that help children's knowledge of the world grow. The cultural community that one belongs to has a major role to play in all of this process, particularly if considering that education, in its most traditional version, reproduces the culture that supports it (Martínez, Musitu & Amador, 2011).

Modern societies that are open to exchanges maintain intercultural communication that upholds multicultural society (Touraine, 1997). The Autonomous City of Ceuta is a multicultural society with a vocation of interculturality (Manzini, 2001), where cultures of a Hindu, Jewish, Muslim and Christian origin coexist. The population is heterogeneous; the majority consists of people from Ceuta with a Christian cultural background. The Muslim population, the second largest group, similar in size to the Christian population, is a large minority that has undergone most demographic growth, and also represents the most disadvantaged socioeconomic levels. There are barely two thousand Jews, descending from those who settled following the conquest of Portugal, and the Hindu community, of Pakistani and Indian origin that arrived at the end of the 19th century, amount to scarcely a thousand inhabitants (Rontomé, 2003). The two majority cultures are those of Christian cultural origin and Muslim cultural origin, and they account for most of the city's inhabitants.

The family of Christian cultural origin is similar to the Western model, in full transformation, which is interpreted as a crisis of family as an institution. The restructuring of roles, the economy, divorce, marriages and state-family relations (González, 2005) exert major pressure, which has led to a transformation in terms of the functions and priorities of family. For current families, having children is no longer a priority (Iglesias de Ussel, 2001). However, this crisis should not be interpreted as institutional; it is not the family that is going through this change, but rather a family type (Pérez-Díaz et al., 2000).

From among the functions that family still plays, Mínguez and Ortega (2003) recognise the notion of protection, which affords children a climate of safety and love. At the same time, it

fosters a climate of responsibility and dialogue, in which social values such as dignity, freedom, justice and solidarity are strengthened. Social values are not transmitted orally, but rather become habits of daily practice. The family also continues to perform the cultural role at its heart. The family is practising other ways of organising coexistence, in which there is a broad sense of taking pleasure from one's free time (García & Sánchez, 2013). This new family concern brings interests together and converges on the consumption of leisure products.

The family with a Muslim cultural origin upholds the tradition based on the teachings of the Koran and in leadership from the imams in terms of moral authority. The family reflects the inequality between genders at its heart. Women can be corrected by the male in the marital home (El Hadri, 2009). Children are to be educated in the Islamic faith and in observing rules such as dressing modestly, eating authorised meat (because the animals have been slaughtered according to Islamic ritual), not consuming alcohol and with the rule of marrying a partner of the same faith. The Muslim family respects belonging to a community ("ummah") of faithful people who are vigilant of any deviations from the faith. We may wonder whether Islam in Ceuta is undergoing a mutation, or if a significant shift is happening in how it is practised. The Islam of the Muslims of Ceuta is tolerant, not overly strict and highly influenced by traditional mentality and practices, and is much less susceptible to Salafi ideas than are other regions of the Muslim world. However, the presence of groups of jihadist movements could be influential if combined with other phenomena such as poverty, joblessness or drug dealing (Albares, 2013).

Families from both cultures hold different identities, yet live together with a spirit of integration that befits the city's image. In the opinion of Stallaert (1998), presenting a fully integrated population is a way of combatting the thesis of the decolonisation of Morocco. Children from different cultures attend school which, as a traditional filter, tries to reproduce common models of knowledge as a way of perpetuating the concept of Western society. By staying in the system, these children learn models of thought and of action that are useful for adapting to the Ceuta community.

Education has co-existence as one of its main objectives, and to paraphrase Ortega and Gil (1996), it is not possible to educate without values. Universal values are the commitment of the process of educating those encountered along the way to build a common society that respects a diversity of identities. Dignity, freedom, equality,

solidarity and justice are values that are implicit in the European Union Charter of Fundamental Rights (Nice, 7 December 2000), and the subject of a R&D research (Monreal et al., 2011). However, democratic attitudes and values have been the subject of studies (Orizo, 1996) to gain an understanding of the social concept and institutional perception in the democratic context. Previous studies by Elzo and Orizo (1990, 1991) analysed young people's values, which featured hedonism, relativism, a lack of commitment and mistrust in public powers. The behaviour and attitude of young people towards other social groups and with regard to immigration (Pérez, 2000, 2001, 2003), democratic involvement, political behaviour (Anduiza, 2001), community involvement, and civic and political values (González, 2005) amount to a series of works concerned with how values have evolved among young people in this society and the key values for the society of the future (Elzo, 2006). Cárdenas (2008) analyses young people from Andalusia in pluricultural contexts, and Monreal (2009) analyses young European university students with regard to institutions. In this same European context (Pérez, Pérez de Guzmán & López, 2008), the socio-political attitudes of young Europeans are also analysed.

In this study we have also used the values implicit in the European constitution project to consider whether, despite the different identity sources of the two majority cultural communities living in the Autonomous City of Ceuta, the values forged through education are common among the young people of the city regardless of their cultural origins, or, conversely, if the cultural footprint of their respective communities is stronger than the influence of their education.

2. Method

The purpose of this study was to establish the differences in perception of European core values among young people with Muslim and Christian backgrounds, between 15 and 20 years of age, from the Autonomous City of Ceuta.

Participants

The study was conducted with secondary education students in Ceuta, which includes a population of 4,475 students. Considering a confidence level of 95%, a sampling error of 3.79 and an estimate of the proportion of the population equal to 0.5 (variance), the sample size was 581 students. Taking into account the fact that the student population is spread equally in all schools, the attempt was made to ensure a balance in terms of gender

[Luis Vicente AMADOR MUÑOZ, Francisco MATEOS CLAROS & Macarena ESTEBAN IBÁÑEZ]

and culture of origin. Thus, 48.7% are male and 51.3% female. A total of 51% are from a Muslim background, and 41% are of Christian origin. The students age ranged from 15 to 20 years.

Instrument

To determine how young people understand the democratic values, we used the subscale of social values, which implies the values on which the European constitution (still in process) is based. This instrument, which consists of 58 items, has shown both reliability and validity in previous studies: .85 (Pérez, 2003) and .72 (Monreal et alter, 2011). In our study, the reliability measure using Cronbach's alpha is .83. The answers given by the participants were assessed on a Likert scale of four points, from 1 (strongly disagree) to 4 (strongly agree). The items cover situations relating to the values of dignity, freedom, responsibility, equality, solidarity and justice. Situations relating to citizenship, the capacity for dialogue, prudence, spirit of change, motivation to achieve, leadership and the sense of struggle were also included.

To assess the extent to which this instrument was measuring multidimensional constructs, we subjected the data to an exploratory factor analysis with extraction of the main components, followed by a varimax rotation with Kaiser normalisation. The Kaiser-Meyer-Olkin measure of sampling adequacy is .834, and the Barlett sphericity test, with a significance level of .000, suggest that it is appropriate to proceed with the factoring out of the variables.

Procedure

This research is cross-sectional in design, as it takes a single measure on the understanding of values, and descriptive in nature, because it describes the variations of a situation without seeking to confirm the hypothesis (Ari et al., 1998). Data were gathered in relation to the variables under analysis in each of the centres where the students who took part in the research were located. The questionnaires were administered individually without a time limit, and had the assistance of trained staff who helped to gather the data. The participants were informed of the importance of being sincere in their answers to the questions asked, and that all of the information was confidential.

Data analysis technique

The data were treated using the Statistical Package for Social Sciences (SPSS, version 22 for Mac). We first studied the definitive statistics of the students so as to recognise their characteristics. For this purpose, we estimated central tendency indicators (mean) and dispersion indicators (variance and standard deviation).

Secondly, we analysed the existence of significant differences between the two groups (Muslim and Catholic). We applied the analysis of variance (ANOVA) for one factor. Once the two cultural groups had been established and the homogeneity of the alliances assumed, the ANOVA calculation was made, assuming a level of significance of p. .05 to estimate the existence of statistically significant differences.

Thirdly, and in light of the fact that the ANOVA model had scarcely reported any significant differences, we chose to apply an explanatory factor analysis by separating the cultural groups, extracting the main components and using a varimax rotation with Kaiser normalisation. The model was adapted for each of the core values. The indices of the sample adaptation measures demonstrated the pertinence of the model. We chose the three factors provided by the model and applied them using the maximum likelihood method for extraction, which distinguishes between highly different factor weightings, in contrast to the principal component method, where the first are always equal (Pérez, 2004).

3. Results

Table 1. ANOVA. Differences by cultural origin in social values			
Values	Christians Mean	Muslims Mean	F
Some crimes should be punished with the death penalty	2.74	2.40	10.736***
Foreigners must comply with the rules of the host country	3.60	3.34	10.789***
When people act, they should have beliefs that inspire them in how they behave	3.45	3.48	10.277***
In my country, nobody has an advantageous position over others	2.13	1.92	5.972*
The marginalisation experienced by people who feel forced to move to other countries would be avoided if we made their problem our own	2.73	2.92	5.946*
In my country, the health, safety and dignity of every worker are respected	2.60	3.00	8.775**
Child labour can be convenient in some family situations	1.96	2.20	6.801**
You don't have to put up with things as they are given to you; you have to transform your situation to improve it	3.43	3.22	7.057**
Changing a decision at the last moment is not a sign of weakness if we are sure that it will be for the best	3.46	3.25	7.353**
Note. * = p < .05 ; ** = p < .01; *** = p < .001			

The two communities share the perception of European core values, except for certain nuances in values relating to human dignity, freedom, equality and solidarity. As shown in table 1 from the Anova results, with regard to human dignity, young people from a Christian culture background are in favour of applying the death penalty for some crimes. Considering the value of freedom, they are more in favour than young Muslims of foreigners conforming to the norms of the host country, and with regard to the spirit of change, young Christians sympathise more with the notion of not putting up with things as they are, and with the interest in transforming reality to improve it.

In turn, young people from a Muslim background, when considering freedom and ideals, value beliefs that inspire how people behave. In the value of equality, they are convinced that nobody is in an advantageous position over others; that we are all equal. They also show more solidarity in three aspects: firstly, with regard to the marginalisation experienced by immigrants; secondly, in recognising respect for all workers in terms of health, safety and dignity; and thirdly, in accepting child labour when necessary in certain situations.

The differences obtained with the ANOVA model do not shed much light on the situation that we observe on a daily basis between these two cultures. We thus resorted to a model that enables the deeper concepts explained by the values to be understood. With this aim, we used factor analysis, which provides empirical support, making it possible to give meaning to the underling conceptual questions in the structure of the data (Hair, 1999).

In the first value, human dignity, in the respective and adequate factor analyses (KMO measure= .634*** and .573***) in the groups of Christians and Muslims, variances explain 57.44 % and 54.13 %, respectively. Table 2 shows the variables that better saturate the rotated factors in Christians and Muslims.

[Luis Vicente AMADOR MUÑOZ, Francisco MATEOS CLAROS & Macarena ESTEBAN IBÁÑEZ]

Table 2. Human Dignity						
% variance	Christians			Muslims		
	1st F 26.9	2nd F 17	3rd F 13.4	1st F 22.6	2nd F 17.9	3rd F 13.5
Some crimes should be punished with the death penalty				.950		
It can sometimes be acceptable for someone to sell their body or part of it			.560		.596	
Torture may sometimes be used on delinquents		.719				
Foreigners could be forced to work in free positions	.969					
People who don't want to work should be made to						.707

The perception of the value of human dignity in the two groups of young people differs, as can be seen in table 2, depending on their cultural background. Christians saturate the first factor with the possibility of forcing foreigners (immigrants) to work, applying torture to delinquents in the second factor, and being able to sell one's body in the third factor. Muslims, in turn, saturate the first factor with the variable of applying the death penalty, the second with selling one's body, and the third with forcing anyone to work. The Christians structure the value of human dignity through integrity and, in turn, Muslims emphasise the value of life first, and human integrity second.

Tabla 3. Libertad						
% variance	Christians			Muslims		
	1st F 25.2	2nd F 13.5	3rd F 10.8	1st F 31.2	2nd F 12.3	3rd F 9.9
The scale of values has a decisive influence on people's behaviour		.788				
People who do not agree with the Government should be allowed to protest in public			.597			.984
It's necessary in life to be guided by certain major principles and by a basic scale of values				.716		
In my country, public manifestations of ideas and beliefs are respected	.601				.729	

In the analysis of the value of freedom (KMO measure= .704*** and .806***) variances explain 49.545% and 53.593% in Christians and Muslims. As shown in table 3, they share the same variables but with saturations in different factors. For Christians, freedom is structured in first place with freedom of expression; in second place, values affecting how people behave; and in third place, the freedom to criticise the government, which they share with the Muslims. The young Muslims structure the value of freedom in first place through principles and values as guides in life; in second place with freedom of expression; and in third place, as stated above, the freedom to criticise the government.

In the value of equality, the factor analysis (KMO measure= .662*** and .789***) makes it possible to determine that there is homogeneity in the structure of both groups of young people. As shown in table 4,

Tabla 4. Igualdad						
% variance	Christians			Muslims		
	1st F 22.5	2nd F 11.4	3rd F 10.6	1st F 31.7	2nd F 11.4	3rd F 10.9
In my country there are measures that promote equality in disadvantaged social sectors	.825			.855		
Our society should do everything possible to ensure that everyone has the same opportunities		.972			.509	
In my country there are measures that promote equality between men and women			.692			.745

It is the most social aspect of the value, emphasising equality of opportunities and highlighting disadvantaged sectors and gender equality.

The Muslim culture shows solidarity; the analysis (KMO measure= .532*** and .638***) reveals this circumstance among the participants. Table 5 shows

Tabla 5. Solidaridad						
% variance	Christians			Muslims		
	1st F 18.7	2nd F 15.5	3rd F 10.9	1st F 21.5	2nd F 12.9	3rd F 11.3
In my country, social aid is provided for those who do not have sufficient resources	.997			.840		
You agree with the saying all for one and one for all!		.510			.617	
Child labour can be convenient in some family situations			.984			
In my country, there are environmental protection measures in place						.701

that the Christians structure solidarity with aid for those lacking resources, with particular attention paid to child labour, which is commonplace in the neighbouring country (Morocco), and accepting the principle of one for all and all for one. The Muslims show a similar structure in the first and second factors, but also focus on environmental protection. It is the underlying difference in how the value is perceived, child labour among the Christians and the environment among the Muslims.

The factor analysis of the justice value (KMO measure= .662*** and .789***) reflects the belief in justice in both groups, in terms of principle or ideal,

Table 6. Justice						
	Christians			Muslims		
% variance	1st F 32.3	2nd F 22.9	3rd F 19.8	1st F 30.8	2nd F 22.2	3rd F 21.6
In my country, the principle of being equal before the law is respected	.877			.846		
In my country, I can trust in justice being applied	.843			.763		
In my country, justice is strong on the weak and weak on the strong		.857				.793
In my country, those without money have no right to free legal aid					.872	
Legal aid should be provided to those lacking the resources			.949			

but there are subtle differences in the structure of this value depending on the cultural background of the participants. For Christians, these differences are expressed in the desire to help those lacking resources. For Muslims, it is a confirmation that there is no aid for those lacking resources. For all of the young people, there is a perception of partiality in justice that benefits the strongest.

Finally, we conducted the analysis with a range of social values not included in the so-called European core values, such as: dialogue,

prudence, motivation to achieve, leadership and sense of struggle (KMO measure= .813*** and .869***). The results (table 7) show that the two groups of young people, Christians and Muslims, share in the first factor motivation to achieve in the direction of succeeding in life. In the second factor is the spirit of change with an unwillingness to accept things as they are. In the third factor there is a difference: whereas for the Christians it is leadership based on being the person making the decisions,

Table 7. Dialogue, prudence, motivation to achieve, leadership and sense of struggle						
	Christians			Muslims		
% variance	1st F 28.3	2nd F 10.1	3rd F 8.35	1st F 33	2nd F 9.6	3rd F 7.8
Setting a goal to succeed in life is sufficient motive to work hard to achieve that success	.626			.666		
You don't have to put up with things as they are given to you; you have to transform your situation to improve it		.702			.527	
Ideally, when doing something in a group, be the person who takes the initiative			.874			
You shouldn't waste time doing something that is of no benefit to you						.715

for the Muslims it is again a motivation to achieve of a pragmatic nature, highly prevalent in the values of young people today.

4. Discussion and conclusions

The young people of Ceuta hold the same values that are recognised among young people in Europe. Subtle differences can be observed in the analysis of variance, which are confirmed in the factor analysis results. Both groups of young people, Christians and Muslims, share the values studied; however, the conceptual structure

reveals positions that coincide with the cultural background of each group.

Taking into account that some young Muslims come from families that have lived in Ceuta for several generations (Rontomé, 2003), the closeness of the Muslims to Western culture helps to understand that the basis of the human dignity value for them is the value given to life, and for the young Christians it is a person's integrity. In the study of the Spanish population, Jover (2001) states that 57% of young people respect the right to life. The study on young Europeans (Pérez de Guzmán et al., 2011) indicates that 70% do not

agree on the death penalty being applied for some crimes.

Muslims show a more idealistic profile, which has to do with the guide to living practised by Muslims, under the auspices of their religious beliefs. *"Islam is a religion and at the same time a civilisation and a social order based on the revealed principles of the religion"* (Hossein, 1985, p.9). As part of this guide the imams play an important role, as they recommend not integrating into the society in which one lives and seeking refuge in Islam (Fraijó, 2004). Freedom for the Muslims is based on the principles and values by which one's life should be guided. Among young Christians, the most highly valued aspect is freedom of expression, the freedom to communicate opinions and ideas freely, which constitutes a fundamental right and one of the pillars on which democracy rests (Páez, 2013). In the study on young people in Andalusia, participants aged 15 to 19 years recognise that the democratic system of government contributes to freedom of expression (Pérez, 2003).

Equality in its more social aspect does not differentiate between conceptual structures among young Christians and Muslims. These results confirm the result obtained with young Europeans (op. cit., 2011) in which the Latin countries stand out in this sense of equality. The young people of Ceuta, Christian and Muslim, show a profile of solidarity, of commitment to the problems of others, something found in another study on the value of egalitarianism in the young people of Ceuta (Mateos, 2002). This is why solidarity in our study has the same structure in both groups, although the Christians point out their concern regarding child labour, which is explicitly prohibited in article 32 of the Charter of Fundamental Rights of the European Union. The proximity of neighbouring Morocco, where child labour is a generalised fact, means that the young Muslims do not coincide with the Christians. With regard to respect for the environment, the Muslims share their concerns with young Europeans who believe in the environment (Quintana, 2011).

In the study on young Europeans (Amador et al., 2011), 79% of the participants stated that a good citizen obeys the law. The young people have trust in justice, in the ethical principles that it is backed by, such as equality and fair treatment. However, we observe two distinct types of discourse in terms of perception reflected by the two groups. There is a conception of solidarity among the Christians, who are concerned with legal aid for those lacking resources. Among the Muslims, this concept is mistrusted, as they hold the belief that those who do not have money do not have the right to free legal aid, and both groups share the

opinion of the rest of the young people in Spain in the study on young Europeans (op. cit.), in that they also think that justice is strong with the weak and weak with the strong. Finally, the Christians tend more towards leadership and the Muslims towards activity provided it can be of benefit.

The results of this work reflect a youth with the characteristics of young Western Europeans. Education performs this socialising and homogenising cultural function, which seeks to reproduce a model of Western youth. However, we know that this objective is not easy when dealing with Islam, because as well as the natural ideological, or rather religious, barriers must be added the vision hold by Muslims of the process of Western modernisation, as a Western imperialist movement which attempts to impose an immoral and impious individualist materialism (Huntington, 1997). The stamp of cultural tradition needs to be highlighted, with regard to guiding life principles, as basic principles of the Muslim group studied: a discourse of mistrust and a pragmatic approach.

More visible routine daily facts must be added to this, such as the girls' use of a veil. This is a practice that is associated with religious conviction, but which the girls see as a cultural differentiation (Monferrer, 2004). The question is whether these aspects are elements for integration or for disintegration in society. Young Muslims currently attend Koranic schools, which they generally go to in the afternoons, so as not to clash with their mandatory schooling. Islam does not separate church and state, and its leaders provide an interpretation of reality linked to firm moral standards (Román, 2004). These circumstances help in understanding cultural differentiation, particularly when observing the proliferation of mosques in the city. However, we must make it clear that this situation has nothing to do with the growing fundamentalism around the world, which accentuates the negation of a pluralist society and the fight against Western development, taking nationalism to an extreme (in some cases this nationalism can relate to the Islamic government that is currently flourishing) and using extreme measures to integrate personal identity with that of the group to which the individual belongs.

Nevertheless, the consequence of what we have analysed does not point in that direction, but rather it must be interpreted as a situation of co-existence with a focus on interculturality. This means a social co-existence within diversity with antagonistic cultures that need to do away with dogmatic posturing, accept that freedom ends where there is prejudice or harm caused to the other, and to reciprocate in tolerance (Sartori, 2001). In the process of educating young people, this translates into how to educate with regard

[Luis Vicente AMADOR MUÑOZ, Francisco MATEOS CLAROS & Macarena ESTEBAN IBÁÑEZ]

to values. Social values are culturally compatible, and all young people can be educated with values without entering into any contradiction with their traditions, and, what is most important, and most relevant, core values enable cultural habits to be integrated within the constitutional framework and the current rule of law. There is no doubt that this integration is taking place, and it explains the progressing acceptance of the Muslims who have been settling in this city in recent years, as citizens. In this venture, the native, culturally Christian people of Ceuta must also be aware of their core ideological concepts in order for progress to be made in intercultural co-operation.

An education in values will not suffice; rather, there is the need to overcome the difficulties resulting from the actual social situation of the Muslim groups, in terms of disadvantaged socio-economic levels masked by cultural differences. Proof of this is that the fundamental cause of the major school failure in Ceuta is the socioeconomic factors of Muslim pupils and not their cultural and linguistic factors (Bullejo, 2002).

It is important to have teachers who have an open attitude to cultural diversity. They need to have qualities (MEC, 1992) such as accepting all their pupils, authenticity, the ability to deal with situations of conflict in the classroom, understanding of and trust in their pupils, and the right training to implement co-operative work activities that help foster relations between pupils and do away with stereotypes.

Finally, with regard to education, all young people at the end of their mandatory schooling need a preparation that enables them to integrate into a varied and plural society, overcoming situations of marginalisation, inequality, rejection and family breakdown. Equally important is an intercultural education that gets over and allows for cultural differences (Escarbajal, 2011).

All of the above highlights the importance of an education that comes to appreciate interculturality, in seeking to secure respect for the values recognised in the Fundamental Rights that enable integration and social inclusion from a place of respect for a democratic citizenry.

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En Investigación, se ha especializado en temáticas como la Educación Permanente, Educación Ambiental, La Educación de Personas Adultas y Mayores y las de Inclusión y Exclusión social, entre otras. Ha publicado libros, capítulos de libros y artículos relacionados con estas temáticas, además de dirigir y participar en congresos nacionales e internacionales.a varias CC.AA y que forma parte de varias redes de investigación internacionales.

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MOROCCAN STUDENT CULTURAL IDENTITY: STATE OF THE ART IN PUBLIC HIGH SCHOOLS OF ANDALUSIA

IDENTIDAD CULTURAL DEL ALUMNADO MARROQUÍ: ESTADO DE LA CUESTIÓN EN LOS CENTROS DE EDUCACIÓN SECUNDARIA PÚBLICOS DE ANDALUCÍA

ESTUDANTE DE IDENTIDADE CULTURAL MARROQUINO: ESTADO DA ARTE EM CENTROS DE EDUCAÇÃO PÚBLICAS SECUNDÁRIAS DA ANDALUZIA

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ABSTRACT: The migratory fluency in Spain, receiving immigrants and losing Spanish population to other countries is a reality. The Moroccan population emerges as the second largest nationality of immigrants living in Spain in 2014. After Catalonia, the Autonomous Community of Andalusia is the second highest proportion of immigrants of Spanish Moroccan territory. To address the knowledge of the cultural identity of students from Morocco in Andalusia, our study aims to determine the perspective of Moroccan students of the public high schools of Andalusia in relation to their own cultural identity. The study population is composed of Moroccan students enrolled in the public high schools of Andalusia, reaching a final sample of 891 students. We rely on a quantitative methodology, using the descriptive method and a survey design. The main axes of our data collection instrument revolve around arrival and trajectory in Spain, contact with their homeland, their views on Moroccan traditions, aspects of their current life and their prospective vision of their future life. The main results of our study highlight the positive assessment students have of public high schools in Andalusia which make their experience in Spain, even to wish for their children to continue in the country; and the importance attached to this collective continuity and transfer of powerful Moroccan feeling they have. In conclusion we can say that there is a strong sense of Moroccan identity in the group under study, it is even higher when referring to the cultural field.

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PALABRAS CLAVES:
actitudes sociales
entorno social
migración
educación para
migrantes
influencias culturales

RESUMEN: La fluidez migratoria en España, tanto en la recepción de inmigrantes como en la pérdida de población española a otros países es una realidad. La población marroquí emerge como la segunda nacionalidad de residentes inmigrantes en España más numerosa en el año 2014. Tras Cataluña, la Comunidad Autónoma de Andalucía es la segunda con mayor porcentaje de población inmigrante marroquí del territorio español. A fin de abordar el conocimiento de la identidad cultural del alumnado procedente de Marruecos en la comunidad andaluza, nuestro estudio pretende conocer la perspectiva del alumnado marroquí de los centros de educación secundaria públicos andaluces en relación a su propia identidad cultural. La población objeto de estudio la componen los alumnos de origen marroquí matriculados en los centros de educación secundaria públicos andaluces, alcanzando una muestra final de 891 estudiantes. Nos basamos en una metodología de corte cuantitativo, utilizando el método descriptivo y un diseño tipo encuesta. Los principales ejes de nuestro instrumento de recogida de datos giran en torno a su llegada y trayectoria en España, el contacto con su tierra natal, sus opiniones sobre tradiciones marroquíes, aspectos de su vida actual y su visión prospectiva sobre su vida futura. Entre los principales resultados de nuestro estudio destacan la valoración positiva que el alumnado de los centros educativos de secundaria públicos andaluces realiza de su experiencia en España, llegando incluso a desear que sus hijos continúen en el país; así como la importancia que otorga este colectivo a la continuidad y transferencia del potente sentimiento marroquí que poseen. A modo de conclusión podemos afirmar que existe un fuerte sentimiento de identidad marroquí en el colectivo objeto de estudio, siendo éste aún mayor al referirnos al ámbito cultural.

PALAVRAS-CHAVE:
as atitudes sociais
ambiente social
migração
educação migrante
influências culturais

RESUMO: O fluxo migratório na Espanha, ambos os imigrantes que recebem e perda de população espanhola a outros países é uma realidade. A população marroquina surge como a segunda nacionalidade dos imigrantes que vivem na Espanha o maior em 2014. Depois de Catalunha, Comunidade Autónoma da Andaluzia é a segunda maior proporção de imigrantes de território marroquino espanhol. Para abordar o conhecimento da identidade cultural dos alunos de Marrocos, na Andaluzia, o nosso estudo tem como objetivo determinar a perspectiva dos estudantes marroquinos dos centros de ensino secundário público andaluz em relação à sua própria identidade cultural. A população do estudo é composta por estudantes marroquinos inscritos nos centros de ensino secundário público andaluz, atingindo uma amostra final de 891 alunos. Contamos com um tribunal metodologia quantitativa, utilizando o método de pesquisa e tipo descritivo. Os principais eixos do nosso instrumento de coleta de dados giram em torno de chegada e trajetória na Espanha, entre em contato com sua terra natal, os seus pontos de vista sobre as tradições marroquinas, aspectos de sua vida atual e sua visão prospectiva de sua vida futura. Os principais resultados do nosso estudo destacam a avaliação positiva que os alunos das escolas de ensino público andaluz faz a sua experiência na Espanha, mesmo para desejar para os seus filhos para continuar no país; ea importância atribuída a esta continuidade coletiva e transferência de sentimento marroquino poderosa que eles têm. Em conclusão, podemos dizer que há um forte senso de identidade marroquino no grupo em estudo, é ainda maior quando se refere ao campo cultural.

Introduction

Moroccan immigration in Spain became significant in the early 1970s and since then the Moroccan colony has continued to increase. Their presence is even greater in Andalusia given the region's proximity to Morocco. At present, migratory movements in Spain, both in the reception of immigrants of different nationalities and in the loss of Spanish population to other countries, are a reality. In the case of population from Morocco, there were 770,735 Moroccan residents in Spain in 2014. This represents 15.65% of the foreign population living in the country and is therefore the second highest nationality with the greatest number of residents in Spain, after Romania (Observatorio Permanente de la Inmigración, 2015).

Furthermore, when observing the situation in Andalusia, data show that the number of Moroccan residents in 2014 was 122,139, that is to say,

18.26% of the foreign population in the region. It thus becomes the second autonomous community with the highest percentage of residents from Morocco, after Catalonia (OPAM, 2014).

These data show the importance of this collective both in Spain as a whole and in Andalusia specifically. In this regard, this research presented here focuses on the population of Moroccan origin in secondary education and attempts to outline some key aspects reflecting cultural identity.

1. Cultural identity

The concept of "*cultural identity*" has generated numerous sociological discussions due to its broad significance and abstract perception in reality. However, it can be observed that most of the major authors in the field maintain the relationship between cultural identity, culture and belonging to a specific social group (Kijima, 2005; Koc, 2006;

[Verónica COBANO-DELGADO PALMA & Mercedes LLORENT-VAQUERO]

McNiff, 2012; O'Connor & Faas, 2012; Steinbach, 2014; Silver, 2015; Velázquez, 2012).

Cultural identity is made up of a series of characteristics or qualities acquired by a person in relation to his or her belonging to a specific collective. In this respect it could be defined as a product of the culture which socialises us, that is to say, a sense of belonging to a community to which specific characteristics are attributed (O'Connor & Faas, 2012).

Cultural identity is thus an expression of individuals as well as of a culture through them, showing a series of ethical and aesthetic values which enable knowledge and recognition among the subjects who make up a collective. In this regard, Velázquez (2012) states that cultural identity can be analysed through cultural products, either material, examining constructions, utilitarian objects, works of art; or spiritual, observing oral traditions, behaviour or idiosyncrasy.

Research by Rebollo & Hornillo (2010) shows belonging to a family as the primary context for the formation of cultural identity, infusing individuals with values, beliefs, customs, and traditions. Other social factors with a major influence in the configuration of the individual – and highlighted in the research – are gender and nationality. Thus, in addition to the gender and nationality of the individual, family is a major factor in the process of construction of individual cultural identity. In keeping with this, Fuentes (2014) highlights the importance of the ties between individuals and their community of origin as these become essential to the construction of individual cultural identity.

It is worth noting the direct relationship between the socialising discourses constantly transmitted within the family - discussing matters relating to culture, race or the society they are in - and the formation of individual identity (Villareal, 2016). In this respect, this influence becomes relevant in the educational development of students, both in school and in other sectors of society (Esteban-Guitart, Oller & Villar, 2012). Research by Lin (2014) reveals the crucial role played by families in the constitution of socio-cultural identity among the Chinese population, noting the differences, especially the influence of families in immigrants from rural areas to cities. In addition, the study by Hernández & Martínez (2011), shows the dominant role of families in the development of the identity of their offspring and the communication they maintain with their surroundings. Other studies also point to socio-cultural levels as decisive factors for the formation of identity of descendants (Farias & Asaba, 2013; Sijelmassi, 2011).

Nevertheless, there is another group of authors who only highlight the spiritual or moral scale. Such is the case of McNiff (2012), who defines cultural identity as the customs, values and beliefs that are shared with a social group and provide a sense of belonging to it. These aspects include languages as a tool for communication, social relationships, characteristic rites and ceremonies or collective behaviour, that is to say, systems of values and beliefs. In this regard, the correct use and handling of a foreign language is in itself a change in the identity of individuals, both personally and socially (Usó, 2013). Steinbach (2014) shows agreement with this when stating that cultural identity is made up of knowledge, beliefs, art or techniques, morals, laws, customs and any other faculty or habit that individuals acquire as members of society. Finally, it is worth noting the research by Kulyk (2011) which highlights the importance of the use of the native language or secondary languages and the social and political identity of individuals.

Cultural identity can be focused on through a dynamic interpretation of the self, based on contributions from cultural psychology. According to this trend, the basis of the socio-cultural understanding of identity is visualised as the dynamism of individuals in their role as constructor of meanings, a product of the situations in which they take part. In this respect the concept of accountability should be noted, understood as the actions carried out by individuals to participate actively in the creation of socio-cultural meanings. Thus, the relationships of the individual with different contexts, situations and people would play a part in the construction of identity, serving as cultural points of reference for its composition (Rebollo & Hornillo, 2010).

In order to further explore the concept of cultural identity we shall examine two essential aspects relating to this term, dynamism and distinguishing the other.

1.1. Cultural identity as differentiation from the other

One of the aspects most frequently referenced by authors when defining the concept of cultural identity is differentiation of the other, that is, associating it with the processes of assimilation, differentiation, and creation of individual or collective values and beliefs. Many authors agree that cultural identity is a complex relationship that is defined in relation to others, as an interaction between belonging to a group (identity) and the differentiation of the other (alterity) which gradually builds our own cultural identity (Bennett, 2015; O'Connor & Faas, 2012; Paat & Pellebon, 2012). Identity is constructed through the dialogue

between multiple voices which make up the imagery of individuals for the understanding of the self. The recognition of significant others is vital in strengthening individual personalities (Rebollo & Hornillos, 2010).

In anthropological terms, identity is born through differentiation and as a reaffirmation in relation to the other (McNiff, 2012). The acquisition process for cultural identity is thus born from self-assessment and from valuing oneself and others, allowing the individual to assimilate the unique features which are part of their own awareness, that of those who are also part of the group's social aspect, and distinguishing between them (Velázquez, 2012). In this regard there is no cultural identity without the other. This cultural identity is created in a relationship between the ego and the alter and therefore when speaking of self-identity it is necessary to also take the identity of the other into consideration.

1.2. Cultural identity as a dynamic process

A second major aspect in the definition of cultural identity is its evolution over time, given that this dynamic concept is recreated individually and collectively, continuously feeding off external influence (Koc, 2006; Law, 2015; McNiff, 2012, Schatz-Oppenheimer & Kalnisky, 2014; Velázquez, 2012). The interpretation of cultural identity as fixed, simple, stable, and immutable has long been obsolete. At present, cultural identity is viewed as relative and changing, both objective and subjective at once, a dynamic system capable of transforming the synthesis of cultures (Paat & Pellebon, 2012).

Men and women are capable of creating, transforming, collectivising and introducing new ways to become equal and set themselves apart according to their cultural values and beliefs. We are thus able to transform and become richer through contact with other cultures, even executing small changes which modify our cultural identity, or major changes which create new identities (Velázquez, 2012). A clear example of this creation and modification of cultural identities is found in the media in its capacity as a globalizing agent encouraging the appearance of hybrid cultures merging tradition and post-modernity.

A series of authors also defend the pluralism of cultural identities as a result of the dynamism implicit in the concept. This pluralism is not seen as uniform or unitarian, but rather as plural and providing the opportunity to belong to several groups. Therefore we should not speak of cultural identity in the singular, but of multiple, dynamic, diverse and transversal cultural identities (Xu, 2015).

2. Cultural identity and nationality

As stated earlier, the concept of cultural identity is dynamic and relative, which means that changes in cultural identity have taken place throughout history. Nevertheless, some social changes from recent decades, such as globalization, have resulted in an increase in the dynamism that is characteristic of cultural identity. In this respect, some authors are concerned about the weakening of nationality as a tie to the State, questioning cultural belonging and the rejection of nationality as a criterion for connection (Rodríguez, 2013).

An undisputed aspect of this is the relationship between culture and the people or nation as a collective. That is, national culture, as a vessel for the desires of its people, for its values, for its being, an inseparable part of its identity, plays an important role in the life of the people (Infante & Hernández, 2011). We thus find the World Conference on Cultural Policies held in Mexico in 1989 (UNESCO, 1989), one of the earliest vindications of cultural identity on a global scale. A series of statements was made at this conference, evidencing the importance of care and the attention required by the cultural identity of individual peoples:

- Every culture represents a unique set of values through which every people can manifest its presence in the world.
- The assertion of cultural identity contributes to the liberation of peoples and any form of domination constitutes a denial of this identity.
- The cultural identity of a people is enriched through contact with other peoples. Culture is dialogue, relationships, and exchange of ideas and experiences.
- Cultural identity and cultural diversity are inseparable.
- The international community considers it an obligation to defend and preserve the cultural identity of every people.
- Cultural policies must protect the identity and cultural heritage of every people and must encourage respect for cultural minorities.
- The right of every people to preserving and affirming its own cultural identity must be recognised.

In keeping with this, it would be interesting to examine the concept of foreign. In the dictionary of the Spanish Royal Academy the first definition offered for the term is "*Dicho de un país: Que no es el propio*" [Said of a country, that is not one's own] (RAE, 2016). Therefore, it begins with the differentiation of the other, of native of the country of destination as a definition of the term itself. As seen previously it thus highlights the feeling of

self-identity of the immigrant, forming it based on the differentiation of the other. In contrast, there is a category type for foreigners who do not return to their country of origin or have a sense of belonging to the majority group, and therefore find themselves halfway between both identities without fully belonging to either one (Roitman, 2009).

At present, there is some concern regarding the homogenisation of culture being experienced on a global scale. Some countries are dependent on other more powerful ones and the defence of their cultural identity must fight against the loss of national borders using the economic plane (Infante & Hernández, 2011). Local cultural beliefs and values from some countries can become universal, reducing or eliminating the distinctive character of local identity. In this respect, there are some social, governmental and religious institutions which attempt to preserve and cultivate any cultural identities which may be affected by this phenomenon (Erol, 2012; Koç, 2006).

In contrast with this trend, other authors defend the idea that identities are not disappearing, but rather transforming. Globalization does not eradicate cultural identity but nourishes and enriches it transforming it (John, 2015; Ikonómova, 2005). From this the idea of transnational identities is born, linking ethnic groups and/or other types of groups through the borders of the different countries. This means that cultural identities can be built through different socialisation processes, and are in constant change (Llorent & Terrón, 2013; Arias, 2009). In short, cultural identities tend to be transversal so we can observe how they set us apart or unite us despite national borders.

3. Cultural identity and migrations

As stated above, the relationship between cultural identity and nationality is evident, and consequently, we examine what occurs when observing cultural identity in migratory processes. Although one of the characteristics of the phenomenon of migration is cultural diversity, this diversity does not always entail the permanence of cultural identity.

The evolution of cultural identities in migration phenomena is different and history shows us different cases of evolution of cultural identity in these processes. The distance between immigrants and their countries of origin does not imply cutting ties of belonging. In this regard, we must differentiate between the physical aspect of permanence in a location with a feeling of belonging to a community, which would justify further

exploring the feelings of self-perception of cultural identity (Liberona & Pagnota, 2012).

In the specific case of Moroccan immigrant population a more thorough review of the bibliography shows how in France immigrants have maintained close links with their origins, regardless of the number of years since their arrival in their country of destination. Furthermore, once they reach retirement age they continue to travel between France and Morocco in order to maintain their relationship with the country of origin. In Spain, and specifically in Andalusia, the distance, speed and cost are much lower and this results in greater interactions with their country of origin (Capote, 2011).

4. Cultural identity and education

Formal education is praised not only as a purveyor of scientific and technological knowledge but also as formative in civic and moral terms. In this regard the role of formal education can be understood as a promoter of citizenship through the acquisition and development of ways of thinking as well as the contribution to the development of the concept of the individual characteristic of modernity: the citizen. This last aspect contributes to the construction and development of the cultural identity of individuals (De La Mata & Santamaría, 2010).

In keeping with this, the study by Basarab (2015) defends the need to build a multiple cultural identity relating to the different social, political and cultural contexts found in modern society. The main tool proposed by the author for intercultural communication is to raise awareness of the differences with other cultural identities. In this way, the role of education as a preface to tolerance and understanding of cultural differences becomes essential in favouring an effective intercultural dialogue.

Education responds to existing demands through practices relating to intercultural education. There are thus numerous examples observed in western societies in relation to the approach of intercultural education as assimilation of the culture and the values of the society of destination. Nevertheless, the aim of intercultural education should be to encourage multiculturalism in the classroom, highlighting its value as an enriching element and encouraging the integration of students in the group. In this regard, students from cultural minorities often feel shunned and do not feel part of the class group specifically or of the country in general. These students must feel accepted and valued despite their differences, that is to say, with all the cultural baggage and

traditional values which make up their cultural identity (Deusdad, 2013).

Various studies examine intercultural education practices. Firstly, the classification by Deusdad (2013) in her study on social identity and inclusion in the first four fields in which to develop intercultural education highlights the integration of contents, transversally integrating different cultures in the curriculum; the process for the construction of knowledge where teachers would intervene attempting to reduce the effect of prejudices; the pedagogy of equality, focusing on improving student performance by adapting the methodology to the specific needs of students; and finally, the transformation of school structure, supporting minority cultures and other disadvantaged sectors using resources and learning tools.

In addition, the study by Osuna (2012) synthesises the four approaches and main models relating to intercultural education:

- Cultural assimilation: the aim of this approach is equality in education opportunities among students with different cultural backgrounds, identifying this factor as a cause of academic failure among students.
- Valuing other cultures: this approach proposes different models such as the inclusion of different types of cultural content in the curriculum, showing the value of cultural diversity by promoting pluralism, multicultural guidance to favour the self-perception of students from cultural minorities and antiracist education.
- Bicultural education: this model attempts to encourage the cultural identity of minorities by encouraging the assimilation of two cultures among students.
- Socio-critical approach: aims to fight cultural, social and political inequalities, educating students in equality.

Following this classification, the author highlights the extremely closed nature of these models and defends a vision of intercultural education with a looser definition in practice. In this respect she defends a more individualised vision of this education, contextualising student culture considering each student as an individual, and not as a member of a culture. The study concludes with a defence of the view of cultural education as a driving force for cultural diversity in society as a whole and of the educational community in particular, a driving force for critical and reflective thought on diversity and difference, as well as an attenuating factor for racism and discrimination (Osuna, 2012).

As regards the effect of migratory processes on educational establishments it can be stated that immigration, and the cultural diversity it entails, have a positive impact on education. The motivation of immigrant students to study and learn is reflected by the search for an improved lifestyle which prompts them to move to their country of destination. The research by Altugan (2015) reflects how some immigrant students report that they do not feel they have the right to take part in class. However, when a class is open to the exchange of ideas rather than their repression, students benefit from a cultural identity that is not in the majority, improving self-esteem and encouraging student participation in the classroom. Other students can also benefit from the different perspectives while developing intercultural knowledge.

In addition, this study analysed students whose learning had been successful and identified a positive relationship between them and their cultural identity, by bringing the social and cultural experience closer to the students in the classroom. In this respect, teachers must be aware of the cultural identity of students in order to adapt the learning process to these characteristics and motivate them. The research also highlights how the cultural identity of the students is important in the processes of teaching and learning as cultural disconnection can lead to a reduced motivation to learn. Therefore, the learning activities and strategies implemented in the classroom ought to be planned in accordance with the different cultural identities of students and taking their characteristics into account.

For the specific collective examined in this research, students of Moroccan origin, we find the study by Deusdad (2013), which covers two prior studies on the cultural identity of students of Moroccan origin in the Spanish context. In both cases there is a clear rejection of the students from the Moroccan cultural minority. Prejudice and rejection of culture of these students reinforces the idea of the collective negative imagery existing in Spain in relation to this cultural minority.

In response to the discrimination and rejection they encounter, the study concludes that students face up to the situation through a reactive identity or a dual identity. The reactive identity of students would generate a defensive and empathetic identity as a defence to the hostility perceived, defending and protecting their cultural dignity and identity. On the other hand, the dual identity of students entails the acceptance of multiple identities in accordance with the cultural diversity around them: the identity of origin, the family identity; and the identity of their peers, their Spanish classmates (Deusdad, 2013).

In short, it can be stated that despite the fact that cultural diversity is not a new phenomenon in schools, the construction of identity among students in multicultural settings is still pending in

pedagogical terms. (Fuentes, 2014: Hjörne & Säljö, 2014). Attempts should be made to palliate the imposition of a homogeneous identity on the part of the dominant culture in response to the cultural disorientation which may be experienced by the students from a cultural minority. In this regard, Fuentes (2014) presents the controversy which must be resolved by intercultural education when it aims to provide a voice for all cultures without neglecting the construction of a cultural identity of their own, part of the educational context and valuable for social coexistence.

Equally, we must not forget that respect towards what is different and the plurality of cultures requires pedagogic and community intervention. Intercultural education through collaborative work between students of different backgrounds provides the ideal setting for the improvement of relationships with students of Moroccan origin (Deusdad, 2013). Nevertheless, it is a joint pedagogic task that should be developed from all aspects of socialisation to encourage the full development of the process for the construction of individual cultural identity.

5. Methodology

5.1. Objectives

As regards methodology, our research focuses on the Moroccan population in secondary education and attempts to outline some key aspects which reflect the cultural identity of origin and the culture of the society of destination in this academic stage that is so crucial in the development of personality, and in turn, that of cultural identity.

In this way, we can optimise knowledge on the cultural identity of this student sector in order to propose intercultural strategies to improve their socio-educational integration and progress within our autonomous community. To do so the main objective proposed is establishing the impression of Moroccan students in Andalusian state secondary schools in relation to their own cultural identity. From this general aim the following specific objectives can be derived:

- Finding out their feelings and opinions as regards their cultural identity.
- Describing specific relationship aspects pertaining to their cultural identity.
- Ascertaining their views regarding their future in relation to their cultural identity.

5.2. Research Design

The approach selected for this research was positivist for two main reasons. On the one hand, the ambitious study sample on which the study aims to focus made it necessary to resort to the positivist perspective in order to cover enough subjects to generalise data to the collective studied. On the other, the objectives proposed tended towards a positivist interpretation given that the aim was to establish the situation of students and their cultural identity, thus simply obtaining a general representation of their situation.

This positivist approach made use of a descriptive method suited to the descriptive objectives set, as stated above. Finally, the Survey design was chosen for use within the descriptive method, given that the large size of the sample made this the most suitable option for collecting information on the subjects.

5.3. Sample

The sample is composed of students of Moroccan origin matriculated in state secondary schools in the Autonomous Community of Andalusia. The size of the sample was calculated using multi-stage stratified sampling by conglomerate. The criteria of proportional assignment was used to establish the size of the strata, respecting the quantitative importance of each stratum and assigning a number of individuals proportional to size in the sample. According to the data provided by the Department of Education of the Junta de Andalucía a total of 4,334 Moroccan students were matriculated in Andalusian secondary state schools (2014/2015 academic year). Taking into consideration the total population and in keeping with Sierra (2008), for a sample error of ≤ 3%, the representative sample for the collective must include 891 subjects. When using the criteria of constant assignment each stratum contributes to the sample with a number of individuals the same size as that of the stratum in the population. Applying the formula $n_1 = n . N_1/N$ where n_1, n_2, n_3... n_8 are the samples for each stratum (province), n: the representative sample for the population studied, N_1: the respective sizes for each subpopulation in each province and N: the size of the population, the sample detailed in table 1 was obtained:

Table 1: Sample by strata of students of Andalusian state secondary schools (Author's own based on data provided by the Department of Education of the Junta de Andalucía, 2016)

Province	Students matriculated	Sample by strata
Almería	1,734	357
Cádiz	330	68
Córdoba	102	21
Granada	418	86
Huelva	255	52
Jaén	208	43
Málaga	970	199
Sevilla	317	65
Total	4,334	891

5.4. Instruments

The tool used to collect data was a questionnaire for the sample studied which was made up of data relating to the sample description and a series of items based on a specification table, designed to prove the validity of the questionnaire content. Therefore, the aspects used as starting points for the creation of the questionnaire were feelings and opinions, relationship aspects, and expectations for life in the future as related to cultural identity. These in turn led to matters relating to their arrival and trajectory in Spain, the contact they keep with their native land, their opinions on Moroccan traditions, and aspects of their present life as well as their vision of their future life. Finally, it should be noted that data analysis was carried out using the SPSS statistical program version 22.0.

6. Results

6.1. Description of the sample

We will provide a brief initial description of the sample, highlighting its main features. 74.6% of students surveyed are between the ages of 12 and 15. The remaining 25.4% are over 15 years of age. In terms of gender the sample displays great equality, as 47.2% of the sample is made up of women compared with 52.8% of men.

There is great diversity in terms of the origin of the students, who come from different parts of Morocco. The most popular are the regions of Tangier-Tetouan (33%), the Western region (20.1%), Great Casablanca (11%) and Tadla-Azilal (10.6%).

Most of these students (60.9%) have been resident in Spain for over 5 years, 24.8% between 2 and 5 years, while 4.8% have been resident a year or less and 9.5% were born in Spain. There is also great variety in terms of the years in which they began their academic trajectory in Spain. The most frequent stages are first year of Primary Education (26.5%), third year of Primary Education (13.1%), Pre-school (11.6%) and fourth year of Primary Education (10.7%), which means that most of the students of Moroccan origin first entered the Spanish school system during the primary education stage (70.7%). If we stop to analyse the age at which they accessed the educational system we observe that most started before they were 12 years old (73.8%).

6.2. Feelings and opinions relating to cultural identity

Below we include a description of the main aspects analysed in relation to the feelings and opinions expressed concerning the cultural identity of the population sample studied. As has often been reflected in the literature, the feelings and opinion of students regarding their cultural identity affect the educational process and the assimilation or rejection of the predominant culture in the society of destination. Accordingly, the items included in relation to this aspect are: "When you found out you were coming to Spain did you see it as something…?", "And how do you see it now?", "Do you feel it is important to maintain your customs and traditions from Morocco?", "Has your lifestyle changed in Spain compared to what you had in Morocco?" and "Do you feel that you are a foreigner in Spain?".

Graph 1 shows how this collective perceived their arrival in Spain both before starting the migratory process and at present. Most of the students surveyed have a positive opinion regarding their new life in Spain, both before arriving (77.8%) and at present (74.3%). Nevertheless, there is a slight decrease of 3.5% in this positive perception from their arrival to the present. These results are linked to the idea of a motivation among students of learning as a means to improving and advancing in their future lifestyle. This deterioration of the positive perception in the present compared to the time of arrival in Spain could be connected to prejudices and other racist perceptions from Spanish society.

Graph 1: View of their arrival in Spain

In addition, we consider it vital to question students directly on their feelings of identity, offering as options the Moroccan cultural identity, the Spanish one or a synthesis of both. As Graph 2 shows, the highest percentages lean towards Moroccan identity (46.8%) and a synthesis of Spanish and Moroccan identity (44.5%), with the Spanish identity only being preferred in 6.8% of cases. The high percentage of students who feel both Spanish and Moroccan in terms of cultural identity is in line with the idea of dual identity that is so frequently found among cultural minorities in schools, as they are influenced by their family and their peers, their classmates. In this regard we would like to highlight that, as stated above, 9.5% of those surveyed were born in Spain.

Graph 2: Direct feeling of identity
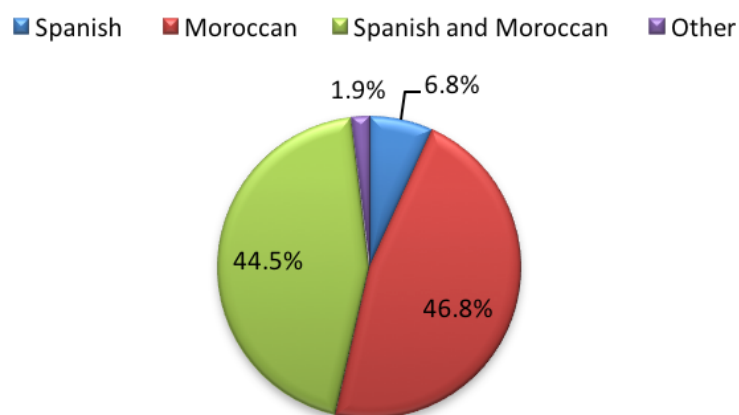
In order to find out more about their feeling of identity, indirectly, we raised three basic points, the results of which can be seen in graph 3. It is worth noting that almost all those surveyed consider it important to maintain the customs and traditions of Morocco, further supporting the importance of intercultural education in schools as a strategy for motivation in education. Most also consider themselves foreign in Spain while there is equality in terms of the changes occurring in their way of life in the move from Spain to Morocco. The feeling of considering oneself foreign in Spain is linked to the feeling of exclusion within the class group and its effect on the participation and motivation of students regarding learning processes in the classroom.

Graph 3: Indirect feeling of identity
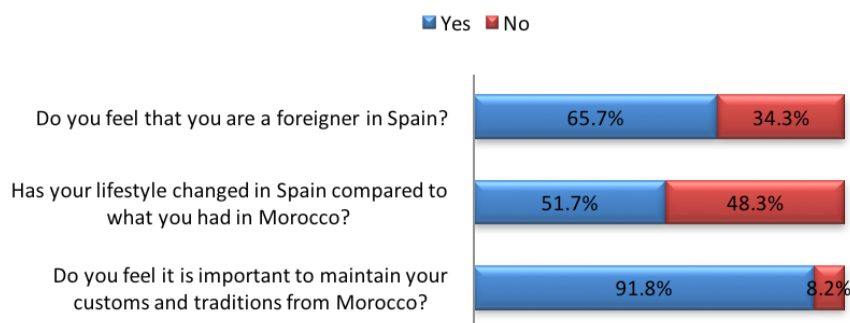
6.3. *Relationship aspects of cultural identity*

A second aspect considered of interest for our research is the analysis of close relationships, as this is a fundamental aspect in the socialisation process, and therefore, in the evolution of individuals' cultural identity and ultimately their socio-educational development. We shall begin with one of the key factors in interaction with other individuals: language, specifically the language used at home, which is a direct part of development of cultural identity. Equally, the use of a specific language within the family and another – in this case Spanish – at school encourages the dual identity mentioned earlier and favours the integration of both cultures. Graph 4 shows how the most used languages are Arabic, and Spanish and Arabic, with an obvious hegemony of Arabic as a language used in the home. The supremacy of the Arabic language within family settings again shows the powerful connection between students and their societies of origin, as language is fundamental in the creation of their identities. Nevertheless, it is worth noting the use of the Spanish language within the families of a large part of the student collective.

Graph 4: Language spoken at home
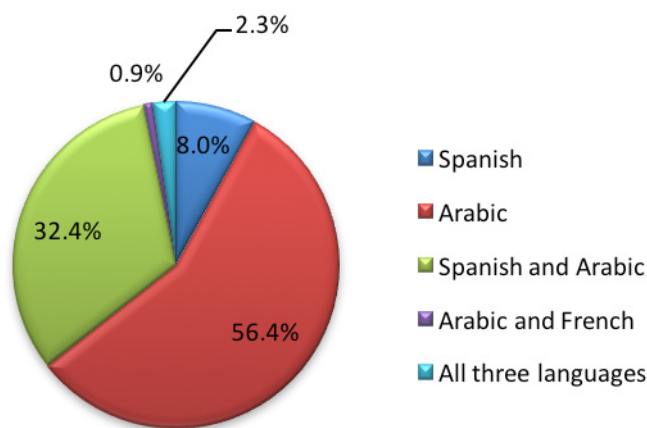
As regards the nationality of their friends, graph 5 shows the ratio of friends of students surveyed in relation to their nationalities. In this respect, there are more Moroccan nationals than Spanish or other nationalities. 56.3% of those surveyed also have many Spanish friends. Nevertheless, it is interesting to note that 17.7% of those surveyed have many other friends of other nationalities, as this reflects how foreign students tend to group together. This result is in keeping with the idea that cultural minorities suffer exclusion within educational settings and the feelings of foreigners in Spain which were manifested in another item. In this regard, the scope of influence of relationships between peers which usually encourages dual identity is reduced, and as a result, there is less contact and assimilation of the culture of the society of destination, hindering the teaching-learning process.

[87]

Graph 5: Nationality of friends
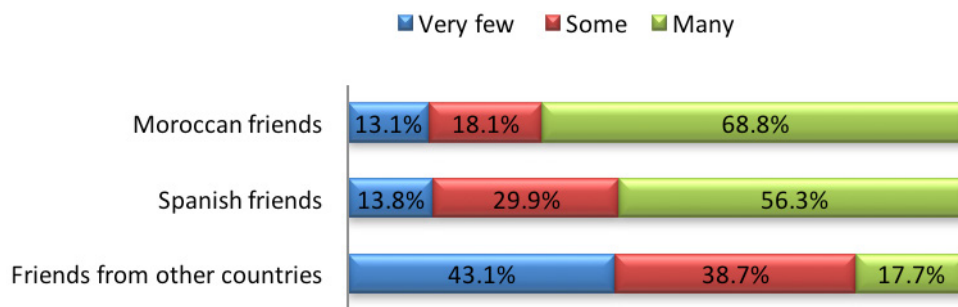
Following on, we asked whether they were still in contact with their friends in Morocco, as reflected in graph 6. Most of those surveyed (75%) were still in contact, while 25% no longer were. In order to further expound on the ties they have with their culture of origin we asked whether they took part regularly in immigrants' associations of any sort, the answer to which tended to be no (76.4%) contrasting with a minority (23.1%) who did attend immigrant associations of some sort on a regular basis. These results again suggest that Moroccan students are greatly influenced by their society of origin, which they remain in touch with, although contact with other immigrants through associations is more infrequent. Therefore, the educational setting must be aware and value the socio-cultural aspects of Moroccan students when designing learning strategies which facilitate and motivate the educational process of these students.

Graph 6: Relationships with Moroccan population

6.4. Future life prospects in relation to their cultural identity

Finally, we examined how Moroccan students in secondary schools view their future in relation to their cultural identity, since this affects their current development, specifically their view of the socio-educational process. For this we examined two main matters, starting with a question which examines which country they would like their future children to be born and raised in, as shown in graph 7. There is not much difference between the responses received, and most of those surveyed chose Spain (49.4%), slightly ahead of those choosing Morocco (43.2%), while a minority (7%) maintained they would consider both countries. This leads us to state that there is noticeable equality in the responses received. The high percentage of students choosing Morocco once again suggests that there is a strong contact with their society of origin, and transmits the view that they are not satisfied with their current situation in Spain.

Graph 7: Preferred countries for the birth and upbringing of children

If you had children would you rather they were born and raised in Spain or in Morocco?

■ Spain   ■ Morocco   ■ Both countries   ■ Neither country
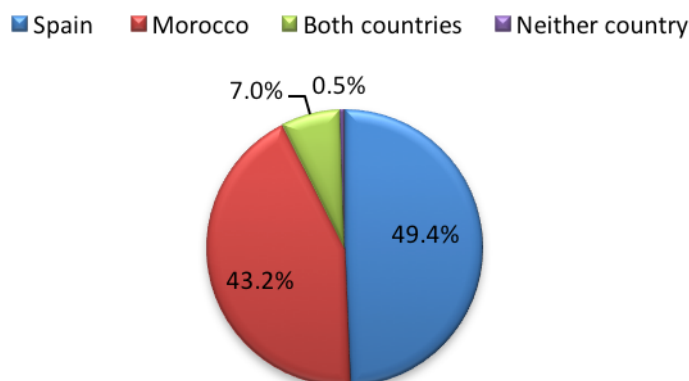
In addition, the second item refers to the marriage rite they would prefer to celebrate in the future. The data reflected in graph 8 show how most of the students would choose a traditional Moroccan ceremony, followed by a group who claim to be indifferent and a minority who would choose a Spanish ceremony. Once again this item shows how in an overwhelming majority, students attach importance to maintaining the rites and customs of the societies of origin. In this regard, educational establishments ought to take into account these cultural matters in order to approach the reality of this cultural minority, to favour the feeling of integration of these students in the classroom, and in turn improve their socio-educational development.

Graph 8: Preferred marriage rite

■ None
■ I don't mind
■ Spanish
■ Moroccan
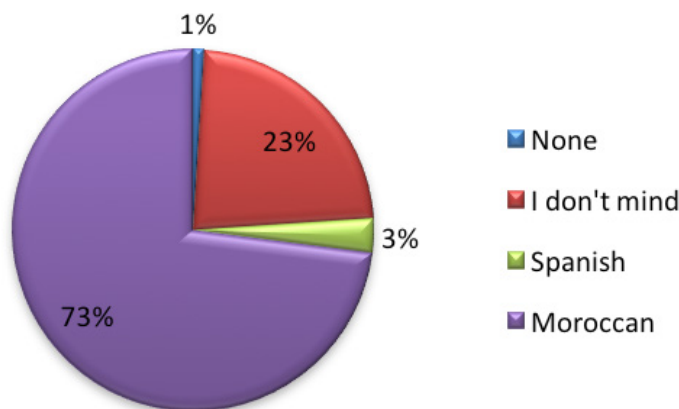
7. Conclusions

Firstly, we will examine the main conclusions of the points relating to the objectives set out in the study:

- As regards the first objective, *"Ascertaining the opinions of secondary school students of Moroccan origin matriculated in Andalusian state schools in relation to their cultural identity"*, the results discussed above show that their view of their arrival in Spain was positive and their feeling of identity was divided between Moroccan and a synthesis of Spanish and Moroccan. Nevertheless, most of them consider themselves to be foreigners in Spain and feel it is important to maintain their customs and traditions from Morocco. Hence, on the one hand we observe the importance of the dual identity of students who are between the Moroccan and Spanish cultures, while on the other, the feeling of being a foreigner in Spain brings into question the true integration of students in the classroom.

- As regards the second objective, *"To describe specific relationship aspects concerning the cultural identity of students of Moroccan origin matriculated in Andalusian state*

secondary schools", it becomes clear from the results obtained that despite the numerous students surveyed claiming to have many Spanish friends and not to take part regularly in immigrant associations, the dominant language when communicating with the family is Arabic, most friends are Moroccan and most of them are still in contact with their friends from Morocco. In this sense, the influence of the language and friendships add credibility to the idea of the strong connection of Moroccan students with their society of origin.

- Finally, as regards the third objective set, "*Identifying the views of prospects for future life in relation with the cultural identity of students of Moroccan origin matriculated in Andalusian state secondary schools*", it can be stated that when choosing where they would like their children to live, they primarily opt for Spain, albeit closely followed by Morocco. However, this contrasts with the majority preference for Moroccan traditional celebrations when discussing marriage. Again, this suggests a strong influence of the rites and traditions of Moroccan culture among students, as well as a lack of true integration in their socio-educational surroundings, as there is a great number of students who would return to their society of origin to raise their children.

As specified in the literature review, cultural identity is a relative and ever-changing concept which evolves along with the individual and society. In this respect, just as in the case of France, immigrants in Spain maintain a close relationship with their origins. Although, admittedly the geographical proximity to the neighbouring country may encourage greater contact with their origins, we believe that families are a decisive factor in the continuation of Moroccan values and customs.

In view of the information collected, it could be stated that there is a strong feeling of Moroccan identity, which becomes even more apparent when referring to the cultural sphere. Students of Moroccan origin matriculated in Andalusian state secondary schools have a positive view of their experience in Spain. Nevertheless, the feeling of Moroccan identity is very strong, and its continuity and transfer is a priority for them.

In terms of education, the collective negative imagery existing in Spain towards the Moroccan cultural minority brings about discriminatory situations, mediated by prejudices, which lead to the exclusion of students from education processes. This is why teachers must be aware of cultural diversity within the classroom, - specifically that of the majority Moroccan collective in Andalusia - in order to generate learning strategies which value Moroccan culture and tradition, thus generating experiences that are enriching both for students from the Moroccan cultural minority, whose integration and motivation in the classroom will flourish, as it will for the rest of students who will benefit from the addition of new cultural perspectives to their cultural identity.

In short, students of Moroccan origin in state secondary schools in Andalusia possess a dual identity which attempts to connect the culture of the society of origin, that of family, with the culture of the society of destination, that of their peers. Nevertheless, the influence and connection with Moroccan culture continues to be vital in the construction of their cultural identity and therefore must not be left out of the educational processes in place, as it would cause the disconnection and exclusion from learning of these students. Therefore, intercultural education is hailed as a powerful tool for the socio-cultural integration of these students. Based on the knowledge of cultural identity of the collective of Moroccan students it is possible to generate integrating learning strategies which favour the teaching-learning process of students when recognised and accepted with their cultural differences.

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FAMILY-SCHOOL COLLABORATION PRACTICES AT SUCCESSFUL SCHOOLS IN DISADVANTAGED ENVIRONMENTS

PRÁCTICAS DE COLABORACIÓN FAMILIA-ESCUELA EN CENTROS DE ÉXITO DE ENTORNOS DESFAVORECIDOS

PRÁTICAS DE COLABORAÇÃO FAMÍLIA-ESCOLA EM CENTROS DE SUCESSO DE ENTORNOS DESFAVORECIDOS

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ABSTRACT: Educational research indicates that family-school collaboration is an important factor for student achievement, especially among more socially disadvantaged groups. It is, therefore, interesting to explore collaborative practices between family and school developed in schools that, despite being located in disadvantaged urban contexts, are characterized by achieving good results. In this work, we have selected 24 schools with such characteristics and through interviews and focus groups, we have compiled the perceptions of school directors, teachers and families regarding the collaboration between family and school. The information obtained has been categorized according to the six dimensions identified in the theoretical model posited by J. Epstein (2001). The results show that the schools subject of our analysis undertake measures to promote collaboration with the families in all the areas defined by the model. However, some differences can be observed in the intensity of the work conducted in the different dimensions of collaboration and in the perceptions between parents and education professionals. Based on these results, it is possible to outline some of the features shared by schools in the study, which could help to explain their achievements, even if only in part. However, in contrast to the aforementioned theoretical model, it is also possible to identify areas whereby these schools could expand their strategies for collaborating with families. Therefore, the study reinforces the idea that collaboration with families is an important key for schools serving socially disadvantaged groups and the need to develop systematic and holistic projects of intervention, aimed at strengthening all areas of collaboration.

PALABRAS CLAVES:
relación padres-
escuela
entornos
desfavorecidos
éxito escolar
familia
eficacia del centro
de enseñanza

RESUMEN: La investigación educativa indica que la colaboración familia-escuela es un factor relevante para los logros de los estudiantes, especialmente entre los colectivos socialmente más vulnerables. Por ello, resulta de interés explorar las prácticas de colaboración entre familia y escuela que desarrollan centros españoles que, a pesar de estar ubicados en contextos urbanos desfavorecidos, se caracterizan por obtener un buen rendimiento escolar. En este trabajo se han seleccionado 24 centros que reúnen esas características y se han recogido, a través de entrevistas y grupos de discusión, las percepciones de directivos, familias y profesorado sobre las acciones de colaboración entre familia y escuela. La información obtenida se ha categorizado de acuerdo a las seis dimensiones identificadas en el modelo teórico de Epstein (2001). Los resultados muestran que los centros emprenden acciones encaminadas a lograr la colaboración con las familias en todas las áreas definidas en dicho modelo, si bien se aprecian diferencias en la intensidad del trabajo llevado a cabo en cada una ellas, así como ciertas discrepancias entre las percepciones de las familias y las de los profesionales de la educación. A partir de esos resultados, se perfilan algunos rasgos compartidos por las escuelas analizadas en relación a las prácticas de colaboración que pueden ayudar a explicar, al menos parcialmente, el éxito que dichos centros obtienen. Sin embargo, en contraste con el modelo teórico mencionado, es posible identificar también ciertas áreas en las que las escuelas podrían mejorar sus estrategias de vinculación con las familias. Se refuerza, por tanto, la idea de la importancia que la colaboración con las familias tiene para los centros que atienden a colectivos socialmente desfavorecidos y se apunta a la necesidad de desarrollar proyectos de intervención de carácter sistemático y holístico, destinados a reforzar todas las áreas de dicha colaboración.

PALAVRAS-CHAVE:
Relação pais-escola
Entornos
desfavorecidos
Sucesso escolar
Família
Eficácia escolar

RESUMO: A investigação educacional indica que a colaboração família-escola é um fator relevante para o desempenho do aluno, especialmente entre os coletivos que apresentam mais desvantagens sociais. Por isso, é interessante para explorar as práticas de colaboração entre a família e escola em centros espanhóis, apesar de estar localizado em contextos urbanos desfavorecidos, eles são caracterizados pela obtenção de um bom desempenho escolar. Neste trabalho foram selecionados 24 centros com tais características e foram coletados por meio de entrevistas e grupos de discussão as percepções do dirigentes escolares, famílias e professores sobre as ações de colaboração entre família e escola. A informação obtida foi categorizada de acordo com as seis dimensões identificadas no modelo teórico de Epstein (2001). Os resultados mostram que os centros analisados empreendem ações orientadas para alcançar a colaboração com as famílias de seus estudantes em todas as áreas definidas neste modelo. Contudo, é possível notar as diferenças entre a intensidade do trabalho desenvolvido nas distintas dimensões de colaboração, e as percepções que têm as famílias e os profissionais de educação em relação a esta temática. A partir dos resultados apresentados, faz-se possível perfilar algumas das características partilhadas pelas escolas que participaram do estudo, que poderiam contribuir para explicar, ao menos em parte, os objetivos conquistados. Não obstante, em contraste como o modelo teórico referido, os resultados permitem identificar também áreas de melhoria, a partir das quais estas escolas poderiam reforçar suas estratégias de colaboração com as famílias. O estudo reforça, portanto, a noção de que a colaboração com as famílias é uma chave importante para as escolas que atendem grupos socialmente desfavorecidos e a necessidade de desenvolver projetos de intervenção de natureza sistemática e holística, destinados a reforçar todas as áreas de cooperação.

1. Introduction

1.1. Family-school collaboration: conceptual aspects

In recent decades, educational research has provided a growing body of evidence regarding the importance of cooperation between the family and the school in the attainment of good educational results. In the 1980's, studies conducted as part of the school effectiveness movement gave prominence to this issue after it was determined that one of the characteristics of successful schools is families being strongly involved in the school life of their children and tending to participate actively in the school (Mortimore et al., 1988). Since then, many studies have highlighted that collaboration has beneficial effects not only for students but also for the families and schools themselves (Avvisati, Besbas & Guyon, 2010; Desforgues & Abouchaar, 2003; Fan & Chen, 2001; Halgunseth & Peterson, 2009).

From a theoretical perspective, different conceptualizations exist with regard to family-school collaboration (Repáraz & Naval, 2014) and proposals to systematize the dimensions that comprise it (Eccles & Harold, 1996; Hornby, 1990; Kohl et al., 2000; Lee & Bowen, 2006; Nordhal, 2006; Vogels, 2002). However, of the theoretical models proposed, the most widely used and disseminated has been the one devised by J. Epstein (1995, 2001), which identifies six modes of collaboration (Table 1). According to this author, these modes encompass actions that pose specific challenges for schools, but for which any school can develop initiatives to strengthen collaboration with families.

[Inmaculada EGIDO GÁLVEZ & Marta BERTRAN TARRÉS]
SIPS - PEDAGOGÍA SOCIAL. REVISTA INTERUNIVERSITARIA [(2017) 29, 93-106] TERCERA ÉPOCA

Table 1. Modes of family-school collaboration in Epstein's model	
Mode	**Definition**
Helping parents with parenting	Help families establish conditions that favour study at home (health, nutrition, safety).
Communication	Design effective channels of communication with families regarding school programmes and children's progress.
Volunteering	Promote and organize voluntary assistance and support by parents in classroom and school activities.
Learning at home	Provide information to families to help students with homework, as well as the choices and decisions of an academic nature.
Decision-making	Involve parents in decision-making, developing their leadership and participation in school associations and government and management bodies.
Collaborating with the community	Identify and integrate community resources and services to strengthen school programmes, family practices and the development and learning of students.

Source: Adapted from Epstein, J. L. et al. (2009): *School, Family and Community Partnerships: Your Handbook for Action,* 3rd. ed. Thousand Oaks: Corwin.

Regardless of the theoretical model adopted, collaboration between the family and the school has mainly been studied from the perspective of education professionals. However, there is evidence to suggest that parents and teachers hold different views on the subject. This means that analysing cooperation practices from the unique perspective of educators provides us with a limited view which needs to be extended to award parents a voice (Piekarski, 2008). Including parents not only allows their perceptions and views to be taken into account, but is also a basic requirement if we truly consider them to play a central role in collaboration on equal terms with teachers (Ferrara, 2009).

1.2. *Family-school collaboration in disadvantaged environments*

Families from the more disadvantaged social groups generally tend to collaborate less with schools. In fact, practices established by schools seem to favour middle-class families and may not be suitable for those which display greater cultural differences from the school (Smith & Wohlstetter, 2009; West, 2007). Specifically, those parents who live in urban environments, with low incomes, and are immigrants or ethnic minorities are those who face greater barriers to collaboration (Carrasco, Pamies & Bertran, 2009; Parreira do Amaral & Dale, 2013,).

In contrast to the situation described above, achieving effective collaboration with the school is a particularly important issue for disadvantaged families, as it can be decisive in this group achieving academic success (Crozier, 2012; Reynolds, 2005). Adequate parental involvement throughout their children's school life is key to these students achieving good results, despite the adverse expectations deriving from their situation (Sylva, 2014). In fact, obtaining the cooperation of families in disadvantaged schools is considered a priority in education policies and practices aimed at equity, which is why in recent years many school systems have developed actions specifically aimed at immigrant parents from ethnic minorities or with fewer resources (Autor, 2014).

From this perspective, it is essential to take into account the special needs of such families and strive to eliminate the additional barriers they encounter. To do this, those schools which serve the most disadvantaged populations must invest more time and effort than other schools in achieving adequate cooperation and making both parents and teachers aware of the benefits deriving from it (OECD, 2012).

1.3. Studies on family-school collaboration in the Spanish context

As in other countries, many initiatives are undertaken to strengthen collaboration between families and schools in Spain (Borgonovi & Montt, 2012; *Consejo Escolar del Estado* - State Board of Education - 2014). However, in the field of research it is a topic that was scarcely studied until recently, with the exception of research into the involvement of parents in school governance and

management. This particular dimension of collaboration has been the subject of numerous studies, which have repeatedly stated that the active participation of parents on school boards and in Parents' Associations is in practice limited to a very small proportion of families (Paniagua, 2015; Parra et al., 2014).

The relative lack of research in other areas of family-school collaboration has begun to be addressed in recent years with new studies that demonstrate the relationship between family involvement in the academic life of their children and student performance, motivation for learning and school climate (Castro et al., 2014a; 2014b; Martínez-González et al., 2008; Ruiz de Miguel, 2009). These investigations provide similar findings to those conducted in other countries, showing that variables such as parental expectations and communication between parents and children are linked to improved results, while the outcomes of other types of involvement, like parents' attendance at school meetings, are less conclusive.

In recent years, Spanish studies can also be found that have explored variables and conditions related to collaboration (De la Guardia, 2004; Parra et al., 2014, Pérez-Díaz et al., 2001), while research has been conducted that relates existing cooperation practices in schools with dimensions established by different theoretical models (Azpillaga, Intxausti & Joaristi, 2014; Colás & Contreras, 2013; Martínez-González et al., 2000). Although the purposes and results of these studies differ to some extent, this body of research is providing new evidence regarding prevailing levels and types of family involvement in schools, while helping to increase understanding of the factors that may influence family-school collaboration in our country.

Within this body of work, some research has focused on specific types of family, especially the immigrant population. This has highlighted the importance that these families' participation in school may have not only in improving the academic performance of their children, but in contributing to their integration in society (*Defensor del Pueblo* – Ombudsman - 2003; Lorenzo et al., 2009; Lozano, Alcaraz & Colás, 2013; Santos-Rego, Lorenzo & Priegue, 2011) and ways in which they can acquire social capital (Carrasco, Pàmies & Bertran, 2009). However, to date very few studies can be found which analyse the collaboration practices of other types of disadvantaged families, particularly those groups which the international research has identified as the most vulnerable (Desforges & Abouchaar, 2003).

Given the above, we believe it is pertinent to analyse the relations existing between families and Spanish schools serving disadvantaged populations. Our aim in this study was therefore to investigate family-school collaboration in schools located in disadvantaged urban environments taking the aforementioned theoretical model developed by Epstein (2001) as a starting point. Specifically, the article addresses the issue in a group of schools which, despite being located in unfavourable environments, obtain better school results than other similar schools. This will allow us to determine whether at these schools, as expected, it is possible to find good practices promoting family collaboration that can guide the actions of other schools (Azpillaga et al., 2014). In order to obtain the most complete overview possible of this subject, we have included the views of school directors, teachers and parents.

2. Aims

The purpose of this article is to explore the perceptions of parents, teachers and directors regarding those family-school collaboration practices that drive successful schools located in disadvantaged urban areas. This general aim is specified in two specific objectives. Firstly, to identify the type of strategies that these schools put in place to encourage collaboration with families. Secondly, to contrast the views of the three groups considered (directors, teachers and parents) in order to analyse whether their perceptions coincide or, on the contrary, differences exist between them.

3. Methodology

3.1. Participants

The study was carried out in the four most populous Spanish cities: Barcelona, Madrid, Seville and Valencia. Given the aims of the study, we did not look for a representative sample of schools in each city, but rather undertook purposive sampling aimed at selecting successful schools, defined as those which obtain a higher academic performance than that expected considering the socio-economic environment in which they are located and the type of students who attend them (Sammons, 2007).

Specifically, schools were selected by means of a quantitative approach to identify those which met both of the following conditions: located in socially disadvantaged urban environments in each of the four participating cities and obtaining higher than expected results considering the effect of contextual variables (Joaristi, Lizasoain & Azpillaga, 2014;

Martinez-Arias, Gaviria & Castro, 2009). The first phase involved selecting districts that met certain socio-economic criteria in each city. These criteria were adapted to the context of each participating city and determined using the following indicators: economic (levels of family income in the lower third of the population and above average rate of unemployment), educational (low percentage of the population with a university qualification and high proportion with less than primary education), and indicators related to the composition of the population (high percentage of registered foreign residents and high concentration of Roma students in schools). The second phase consisted in using the information provided by the education authorities of the four autonomous regions involved in the research[1] to identify the schools in each district that had obtained high relative scores, understanding these to be scores equal to or above average in external exams on the core competencies of students in Compulsory Primary and Secondary Education administered by the various Spanish Autonomous Regions.

After identifying schools that met the above two requirements, two state primary schools, two state secondary schools and one private school with public funding were selected in each city. In the case of Barcelona, following the same proportion between types of schools, the study was extended to include five additional schools in the city's metropolitan area. Following the selection process, the schools' management teams were contacted to ask for collaboration. Finally, a total of 24 schools took part in the study, as it was not possible to complete the research at one of the selected schools. Consent for conducting the research was obtained from the various sectors involved in all cases.

3.2. Procedure and instruments

Once the sample of participating schools had been selected by means of quantitative methodology, qualitative methodology was used to decide upon an approach to the subject of study. Specifically, focus groups were used as data collection techniques in the case of parents and teachers, and semi-structured interviews in the case of school directors. The focus group may be defined as a planned conversation in a relaxed atmosphere designed to obtain information on a given area of interest (Krueger, 1991) and its use is common when the aim is to capture ideological discourse and symbolic representations associated with social phenomena (Ibañez, 1979). It therefore suited the aims of our study, as it allowed a prospective approach to determining the situation regarding family-school collaboration in the selected schools and the views of the various sectors concerned. The interview is also widely used in qualitative methodology, as it is designed to gather information on people's views, attitudes and beliefs regarding the situation under study (Bisquerra, 2004).

Using a script for the focus groups and interviews allowed the research team to gather information on the six modes of involvement established by Epstein's model (2001), described in Table 1. Specifically, they were asked broad questions concerning which channels of communication the school employed between itself and the families, the role that families and teachers play in educating children, the practices adopted by the school for promoting family participation and involvement, and families' true level of involvement in their children's school lives. In total, 24 focus groups were held with parents and 24 with school teachers, and 24 interviews were conducted with head teachers. The focus groups comprised five to seven participants and were balanced in terms of homogeneity, as participants belonged to the same group, and heterogeneity (teachers from different school years and subjects, parents of students of different ages) (Krueger, 1991). Nevertheless, it should be noted that there was a higher representation of mothers in the case of the family focus groups (around 80%). Although there was more of a gender balance among teachers, there was also a predominance of female teachers participating in the groups (approximately 60%). The members of the research team went to the schools in person and were responsible for conducting the interviews and focus groups. Data collection took place throughout 2014.

The team recorded the interviews and focus groups and took field notes, before producing transcripts of the contents. The analysis of these transcripts allowed responses from each of the three sectors to be grouped according to their content and the categories established in the Epstein model.

4. Results

The results of the study are shown in Table 2, which is organized according to the percentage of schools in the sample that use collaboration strategies in each of the six modes proposed by Epstein in the opinion of the different response groups: parents, teachers and school directors. The table also presents some examples of strategies used by schools in each dimension.

Mode	Number and percentage of schools that promote collaboration strategies by sector			Examples of strategies used by schools
	Parents	Teachers	Directors	
Helping parents with parenting	6 (25%)	12 (50%)	11 (46%)	Training parents about healthy lifestyle habits and rules of behaviour Promoting educational leisure activities Material assistance for families
Communication	24 (100%)	24 (100%)	24 (100%)	Newsletters, bulletins and school agendas Group and individual meetings Informal meetings Phone calls and SMS Email Websites
Volunteering	15 (62%)	22 (92%)	24 (100%)	Participation in festivals, workshops, extracurricular activities, etc. Participation in classroom activities
Help with learning at home	3 (12%)	6 (25%)	5 (21%)	Guidance for parents about helping with homework Talks on academic issues Advice for families about academic decisions Reading, IT, etc. workshops for parents
Decision-making	7 (29%)	16 (67%)	19 (79%)	Promoting the participation of families on the school board Promoting the creation and expansion of Parents' Associations
Collaborating with the community	12 (50%)	19 (79%)	22 (92%)	Collaborating with the city council, associations, NGOs and local organizations

Table 2. Family collaboration modes employed by schools. Perceptions of parents, teachers and directors

In general, based on the information gathered in the interviews and focus groups we can state that the schools participating in this study establish actions to promote collaboration with the families of their students in most of the areas analysed. However, some differences can be observed in both the intensity of the work done in the different dimensions of collaboration and the perceptions that parents and education professionals have of this concept.

As the table shows, schools more often instigate actions in the categories listed in Epstein's model as *Communication, Volunteering* and *Community Collaboration*, in that order. In fact, the dimension that appears in all schools according to all sectors is that of *Communication*, seemingly an aspect these schools take special care over. The schools use different means of communication with families, both traditional (newsletters, agendas or meetings) and via technology (email, SMS or digital platforms), although the latter are only present in a small number. Also, alongside communication of a formal nature, the schools also use informal procedures, such as contact between teachers and parents when entering and leaving the school. Directors and teachers believe that this variety of channels achieves a good level of communication with most families, while noting that the strategies they implement are not effective in achieving fluid communication with some sectors of parents. From the parents' perspective, the most highly valued measures are those of an informal nature because in their opinion they show the willingness of teachers and directors to maintain close contact with families.

Teachers are often downstairs at four-thirty and nine. They're in the playground and you see them talking with different people, so often you don't need to go upstairs. If you want to talk to them you find them down in the playground (FG Parents, C1).

With regard to *Volunteering*, teachers and directors at almost all of the schools say they work hard to incorporate activities that require parental collaboration, an opinion shared by families in 6 out of the 10 schools analysed. Most often, these activities are festivals, trips or extracurricular

events, although several schools also invite parents, grandparents and other relatives within school hours to give talks, help out with workshops or help with manual arts and crafts, to mention a few examples. A more formalized and generalized form of collaboration by families, which also includes academic activities, can be found in schools that have adopted projects such as the Learning Communities project.

The school also supports you if you want to offer what you might call a service... I recently did a workshop making biscuits, they brought me the flour and the sugar and started getting them all making the dough. Because to me all the resources in the school are at our disposal (FG Parents, C16).

The third most common mode found at these schools is *Collaborating with the community*, in the opinion of the head teachers and teachers, and in the opinion of half of the parents. Many of them seek out opportunities for cooperation with municipal services, associations and NGOs capable of helping the students and their families, with support not limited to academic issues, but also covering other areas, such as economic, social or leisure needs. It is difficult to separate the actions taken by schools in this dimension from those related to the first mode of the Epstein model, that of *Helping parents with parenting*, since the two overlap to some extent.

That's important... that the school has opened its doors to any organization that wants to come here to do activities. In fact, I'm a member of an association for immigrants and the director, amazingly, has given us the key so we can run sports schools here for the city hall (FG Parents, C14).

Situated somewhere between the remaining dimensions we find the type of collaboration referred to as *Decision-making* in Epstein's model. In relation to this, varying views are expressed by different schools and between different sectors. Although parents enjoy the legally established means of representation on the School Board at all of the schools participating in the study, several either do not have a Parents' Association or it only comprises a very small number of families. According to school directors and teachers, parents play an important role on the School Board and this influences the path the school chooses to take. Parents, on the other hand, believe that families have little influence on the decisions taken by the Board.

Regarding Parents' Associations, responses should also be clarified according to sector.

Directors and teachers emphasize the significant effort they have put in to creating the Association at those schools where none previously existed, or in involving all parents in it, considering that it makes a valuable contribution to school life. However, parents say that participation in the Parents' Association is for most families in name only and often amounts to nothing more than membership.

There are very few of us in the Parents' Association... and we are the ones who make sure it functions (FG Parents, C9).

The modes of collaboration in which the schools in the study appear to undertake fewer initiatives are those of *Helping parents with parenting* and *Help with learning at home*. in Epstein's model. Concerning the former, we find that perceptions differ somewhat between directors and teachers on the one hand and parents on the other. In half of the schools, the former believe they implement actions aimed at helping parents to raise their children properly, providing information on issues such as diet, timetables and healthy lifestyles.

We often give parents guidelines on how they can collaborate with the school and send them notes with things like: "I have to wash every day", "I must always go to bed at the same time", and general rules about life (FG Teachers, C12).

There are even some schools where teachers and directors say they do activities outside school hours or at weekends in order to involve parents in leisure activities that may be beneficial for their children. Also, a small number of schools provide material assistance to families (clothes, food, school supplies) to contribute to the children's wellbeing, either directly or via associations or social services.

In contrast with these perceptions, parents only mention actions aimed at helping them raise their children in a minority of cases, which seems to suggest that they do not perceive the strategies developed by the schools as being effective with regard to this type of involvement.

Finally, the mode in which the least number of actions are identified is *Help to promote learning at home*. According to accounts from all sectors, only a small group of schools adopt strategies to strengthen the role of parents in helping with homework or guiding them in taking decisions on academic matters. Some schools have occasionally implemented projects in this regard, such as language classes for immigrant families, family literacy workshops or IT courses for parents.

The most common practice is for issues related to children's learning to be addressed in individual meetings between families and teachers, without there being any systematic action by the schools in relation to this type of parental involvement.

> We have tutorials where we do talk about the child's weak points and they say, well look, for example, you have to help them more with maths, or spelling. So that we also help them at home and they overcome that weak point as soon as possible (FG Parents, C14).

As well as analysing actions in the different dimensions of cooperation established by Epstein, the study results also allow us to take a more in-depth look at the similarities and differences in the perceptions expressed by the different sectors. In this regard, education professionals, namely teachers and directors, hold almost identical views on all the areas addressed, but these do not always coincide with those expressed by the parents. In general, professionals have a more positive perception than parents regarding the actions undertaken by schools to promote family-school cooperation, especially in some of the categories analysed. These differences would confirm that, as noted in other studies, the visions of the two groups differ regarding parent-school collaboration, something that should be considered when educational institutions design strategies for cooperation (Barnard 2004; Harris & Andrew Power, 2009).

Nevertheless, there are also similarities worth noting in the views expressed by the directors, teachers and parents who took part in this study. Most directors and teachers highly value collaboration with the parents of their students and work hard to achieve it, and this coincides with the perceptions of parents, who feel that the schools do a fine job fostering relationships with families. In addition, both teachers and parents say that the strategies that have been developed are insufficient with some sectors of families, who tend to remain outside the channels of cooperation established at their schools.

5. Conclusions and discussion

Taking the theoretical model developed by Epstein (2001) as a reference, this article has conducted an in-depth analysis of the family-school collaboration practices implemented by 24 schools in Barcelona, Madrid, Seville and Valencia serving disadvantaged urban populations and characterized by high academic achievement, with the aim of contributing to the field of research on this topic in the Spanish context. The results confirm that the three dimensions of the model these schools appear to pay more attention to are Communication, Volunteering and Community Collaboration. Promoting family involvement in Decision-making occupies a middle position, while fewer initiatives are found in the categories of Support for parenting and Support for home learning.

However, above and beyond the specific dimensions in which collaboration is encouraged, the study allows us to outline some of the features that broadly share these schools in their relationship with families: they take a proactive approach to cooperation between families and school, are aware of the difficulties of the families, take a broad view of collaboration with families and are schools open to the environment.

With regard to the first of the characteristics, we can say that the schools participating in this study adopt more of a proactive than reactive approach when it comes to family involvement, since they themselves take the initiative in establishing an appropriate relationship with families and strive to implement a plan designed to obtain their collaboration. As they are all schools that achieve good academic results, this Spanish study reinforces the evidence contributed by international research regarding the benefits of seeking cooperation with families for both students in socially disadvantaged contexts and the schools that serve them (Dauber & Epstein, 1993; Desforges & Abouchaar, 2003).

On the other hand, the directors and teachers who took part in the study are aware of the particular difficulties, in terms of both time and mentality, facing many of the families at their schools when it comes to attending activities organized by the school. They also understand that formal channels of school communication, which may be valid for other parents, are less effective in the case of disadvantaged groups (Field, Kuczera & Pont, 2007). For these reasons, in their daily work they seek out opportunities for informal contact not only to communicate with parents, but to try and establish a relationship of trust that leads to greater mutual support in the task of educating their children.

In relation to the above, it should be noted that both the teachers and directors of these schools take a broad view of collaboration with families. For them, the most important type of family involvement is not that which refers to parents participating in school associations and governing bodies or attending meetings arranged by the school, even if they do also award importance to these issues. Rather, the professionals working in these schools emphasize the relationship with families fostering the integral development

[Inmaculada EGIDO GÁLVEZ & Marta BERTRAN TARRÉS]

of their children and being geared towards meeting the different needs they have, not only in the schooling process, but also in other aspects of their family and social life. In this respect, professionals at the selected schools appear to pay more attention to individual involvement than the involvement of parents as a group, a factor also highlighted as a priority by the latest research, which has found that while both types of collaboration have positive effects, family support for each individual student's school career is the most effective strategy in improving results for students from the lower social classes (Faubert, 2012).

A further feature shared by most of the schools studied is their openness to the environment (Jeynes, 2003). They are schools that seek out collaboration with a wide range of organizations, both public and private, which provide various types of assistance to their students. They also offer all elements of the social fabric in which they find themselves opportunities for collaboration with the aim of benefiting their students and their families.

This set of traits shared by the schools under analysis may help explain, at least in part, the good results they obtain in comparison with other schools in their environment. However, despite the successful work they do with regard to family-school collaboration, the study shows that there is still room for improvement on this issue. Specifically, we have noted that there are still some groups of parents for whom the actions undertaken by the schools are not effective, and additional efforts are therefore required to achieve their involvement. While the educational institutions can reinforce their strategies in this respect, it is worth considering that reaching all parents is a goal that extends beyond schools' capabilities, given the problems suffered by some families. In this regard, collaboration is required by other agencies to support the work done by schools (Goodall & Vorhaus, 2011).

In addition to the above, the practices implemented in most of the schools studied appear to be insufficient in the two collaboration dimensions more directly related to the family environment in Epstein's model (2001): Support for parenting and Support for home learning. One possible explanation is that these are the two areas furthest from the school's reach, although schools should take into account that they do have the possibility to intervene in them through properly planned strategies (Epstein et al., 2009). In fact, none of the schools that took part in this research have a specifically designed programme for improving collaboration with families, even if some of them have adopted the Learning Communities model,

which entails work specifically aimed at involving families in the community (Díez-Palomar & Flecha, 2010). There is, then, a need to consider the importance of the schools analysed, and, by extension, all schools that serve disadvantaged groups, developing systematic and holistic intervention projects that incorporate actions in all dimensions of the family-school collaboration established by Epstein (2001). Such projects, duly contextualized and adapted to each case, can in practice serve to expand the initiatives already implemented by schools regarding family collaboration and strengthen the areas of cooperation where there is most need for them.

Considered globally, the results of this study may provide a starting point for actions which, if appropriately contextualized, can be designed to achieve fruitful collaboration between families and schools in underprivileged urban areas. However, the conclusions drawn here should be considered with caution, as the research has a number of limitations that deserve mentioning. In this regard, it is clear that we have not conducted an objective analysis of cooperation strategies implemented at the schools, but rather only show directors', parents' and teachers' perceptions of them. Moreover, this is a qualitative study conducted on a small number of schools, and it therefore needs to be extended to larger samples and complemented with other methodologies. In addition, the parents who took part in the study comprise only a handful of all parents at these schools, so they may not be representative of the families as a group. The mere fact of participating in the focus groups indicates that these parents have contact with the school, meaning that those who really have no relationship with the school may have been excluded from the study. However, despite these limitations, with this study we have made an attempt to give a voice to parents who belong to the sector of families that the literature refers to as "invisible" (Vogels, 2002) and are often left out of research.

By way of a general conclusion, the analysis of practices implemented in these "successful" schools located in disadvantaged environments in various Spanish cities reinforces the importance that an adequate family-school relationship may have in breaking the cycle of academic failure and exclusion in schools serving socially disadvantaged populations. Work on parental involvement programmes that take into account the special needs of families facing greater obstacles in collaboration with the school and that receive support from other organizations in the environment can be, among other possible solutions, an effective way to help schools improve the results of students in a situation of disadvantage.

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Note

[1] In the case of Barcelona, the local authorities also provided information to assist with selection.

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RESEARCH

MAINTAINING CHANGES IN AN EVIDENCE-BASED FAMILY PREVENTION PROGRAM. A LONGITUDINAL STUDY OF FAMILIES

EL MANTENIMIENTO DE LOS CAMBIOS EN UN PROGRAMA DE PREVENCIÓN FAMILIAR BASADO EN LA EVIDENCIA. UN ESTUDIO LONGITUDINAL DE FAMILIAS

MANTER AS MUDANÇAS NOS PROGRAMAS DE PREVENÇÃO DA FAMÍLIA COM BASE EM EVIDÊNCIAS. UM ESTUDO LONGITUDINAL DAS FAMÍLIAS

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ABSTRACT: The purpose of this research is to know if the changes obtained in the family competence, by participating in the Family Competence Program, remain the same after two years of the end of the program. Methods of survival analysis are an important instrument in the follow-up studies. In our 24-month follow-up research, the "family competence" aggregated effect is expected to last along the two years for an important amount of the participant families in the Family Competence Program (FCP, Spanish adaptation of SFP). We would like to know how different key components of the program influence on the factor "family competence". This variable is understood as an aggregation of protection factors that have been significant in family selective prevention research. Family competence is understood as a complex factor based on a positive family dynamic. Conjoint analyses. Sample: 155 families at risk. Evaluation of family results, using Spanish validated instruments (BASC and Kumpfer's family competence questionnaries). Design is cuasi-experimental, with control group and rigorous control of potential biases. 155 families were followed up along 24 months, with a longitudinal analysis initiated in the beginning of the Family Competence program sessions. Cox regression is used since it allows seeing the influence of the predictors in the presence or absence of a positive event (in our case the presence of family competence). The aggregated analysis, based on Cox's regression, offers satisfactory results of family competence of 24-month duration (after finalisation of FCP).

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PALABRAS CLAVES:
Prevención familiar
programas basados
en la evidencia
científica
educación familiar
regresión de Cox
seguimiento
longitudinal

RESUMEN: El propósito de esta investigación es conocer si los cambios obtenidos en la competencia familiar, en las familias participantes en el Programa de Competencia Familiar, se mantienen después de dos años de haber finalizado el programa. Los métodos de análisis de supervivencia son una herramienta imprescindible en la investigación longitudinal. Cualquier estudio que implique seguimiento tiene una duración establecida –en nuestro caso: 24 meses–. Se espera que el efecto agregado, denominado "competencia familiar" se mantenga al final de los 24 meses para una parte apreciable de las familias que han participado en la adaptación española del SFP (7-12). Se desea saber cómo influyen una serie de factores clave del programa sobre la variable "competencia familiar", entendida como un agregado de factores de protección que se han mostrado significativos en los estudios de prevención selectiva familiar. La muestra estaba compuesta por 155 familias en situaciones de riesgo. Se cuenta con las evaluaciones de resultados de las familias, establecidas a partir de instrumentos validados para la población española (BASC y cuestionarios de competencia familiar de Kumpfer). Los instrumentos utilizados tienen una modalidad para padres y otra para hijos. El diseño es cuasi-experimental, con grupo de control y rigurosos controles de las posibles fuentes de sesgo. Las 155 familias fueron seguidas a lo largo de 24 meses, a partir del análisis longitudinal realizado desde el inicio de la aplicación de las sesiones del PCF.

Procedimiento. Se ha utilizado el método de la regresión de Cox el cual permite ver la influencia de predictores en la presencia o ausencia de un suceso positivo (en nuestro caso, la presencia de competencia familiar). El análisis agregado, basado en análisis de supervivencia (regresión de Cox), ofrece resultados satisfactorios de mantenimiento a 24 meses después de finalizar la participación en el SFP, de la competencia familiar, entendida como un factor complejo basado en la dinámica familiar positiva. Dicotomizando dicho factor, se pueden identificar las variables que lo explican, es decir la presencia de competencia familiar en función de un conjunto de factores relevantes. Con el factor sobre la competencia familiar se puede trabajar produciendo una variable dicotómica basada en todos los casos de pérdida de competencia familiar, entre 2009-2010 y 2012-2013 (primer nivel de la dicotomización), así como todos aquellos casos de familias en los que se ha producido mantenimiento de la competencia o mejora de la misma (segundo nivel de la dicotomización),

PALAVRAS-CHAVE:
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na evidência
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educação familiar
Regressão de Cox
acompanhamento
longitudinal

RESUMO: O objectivo desta pesquisa é saber se as mudanças obtidas na competência familiar, no seio das famílias que participam do Programa de Competência Familiar, permanecem após dois anos do final do Programa. Os métodos de análise de sobrevivência são uma ferramenta essencial na investigação longitudinal. Qualquer estudo que envolva o acompanhamento tem uma duração pré-determinada: no nosso caso é 24 meses. Espera-se que o efeito agregado, chamado de "competência familiar" permaneça a partir do final dos 24 meses numa proporção significativa de famílias que participaram da adaptação espanhola do SFP (7-12). Pretende-se saber como influem uma série de factores-chave do programa sobre a variável "competência familiar", entendida como um conjunto de factores de proteção que mostraram-se significativos nos estudios de prevenção seletiva familiar. A amostra foi composta de 155 famílias em situação de risco. Se conta com as avaliações de resultados de famílias, estabelecidas a partir de instrumentos validados para a população espanhola (BASC e questionários de competência familiar de Kumpfer). Os instrumentos utilizados têm uma modalidade para os pais e uma outra para as crianças. O desenho é quási-experimental, com um grupo de controlo e controles rigorosos das possíveis fontes de desvios. As 155 famílias foram observadas ao longo de 24 meses a partir da análise longitudinal realizada desde o início da aplicação das sessões do PCF. Utilizou-se o método de regressão de Cox, que permite ver a influência dos preditores na presença ou ausência de um evento positivo (no nosso caso, a presença de competência familiar). A análise agregada, com base na análise de sobrevivência (regressão de Cox), fornece resultados satisfatórios de manutenção 24 meses após da conclusão da participação no SFP, da competência familiar, entendida como um factor complexo baseado em dinâmicas familiares positivas. Dicotomizando este factor, é possível identificar as variáveis que o explicam, ou seja, a presença de competência familiar com base num conjunto de factores relevantes. Com o factor sobre a competência familiar pode-se trabalhar produzindo uma variável dicotómica com base em todos os casos de perda de competência familiar, entre 2009-2010 e 2012-2013 (primeiro nível de dicotomização) e todos os casos de famílias que vem mantendo a competência ou a melhora dela (segunda nível da dicotomização).

1. Introduction

The influence of the family on the behavior of children, including problem behaviors, is endorsed by decades of empirical research, as stated by Kumpfer, Olds, Alexander, Zucker & Gary (1999). In this sense, negative parenting practices can have very important consequences for the development of risk factors (Burke, Brennan & Cann, 2012; Bowlby, 2005) and the development of problem behaviors such as drug use, early sexual activity antisocial behavior and criminality. From a positive perspective, families can lead the prosocial behavior of their children and protect them from various situations

[Carmen ORTE SOCÍAS, Lluís BALLESTER BRAGE, Rosario POZO GORDALIZA & Margarita VIVES BARCELÓ]

and problems throughout their development through positive parenting.

The literature on this issue is broad and diverse in terms of the theoretical framework from which it is contextualized (Waller et al. 2014). Competent and positive parenting or education includes a wide range of tasks and functions tailored to the developmental stage of children which is, moreover, culturally appropriate. Parents carry out these activities in order to socialize their children, guide them and reduce problem behavior through different developmental stages. Effective relationships between parents and children are characterized by including high levels of protection, care and education, which some authors define as the fulfillment of basic needs, including emotional and economic security, adequate guidance, setting limits, monitoring, stimulation and stability, and the use of control strategies and support through the development of rules. This is indicated by Sandler, Schoenfelder, Wolchik & MacKinnon (2011), reviewing 46 random experimental longitudinal studies of prevention programs, and in relation to the promotion of effective parenting. However, there are differences among researchers on which aspects of parenting have a more positive influence on the development of young people; the emotional attachment, self-regulatory capacity, positive parent-child relationships and positive reinforcement are mentioned, among others.

Parental factors are grouped under the concept of positive parenting, a general term that brings together different parental behaviors including warmth and sensitivity, proactive environmental structuring, setting limits and the use of contingent support. Positive parenting is a strong factor that has demonstrated its influence on the behavior of young people through many investigations of research of rigorous designs. They have their origin in the work of the classical research of Baumrind (1966, 1967, 1975, 1991) on the concept of positive parenting, starting from research on educational styles of parents through which the parents' behavior and development of the instrumental skills in children are linked.

From the scientific point of view it is considered that, in order to promote positive parenting and adjustment, prevention would be the best way to do it. In this regard, the current theoretical models underlying the preventive proposals consider the analysis of risk and protection factors from a perspective in which both the weaknesses that put the individual at risk, as well as the strengths, which balance and protect against these factors, are analyzed. These are proposals in which the positive elements of the individual and its environment, with special emphasis on

the family, stand out and are reinforced (Fores & Crane, 2008; Grotberg, 2003; Orte, 2013; Werner, 2012). In situations of vulnerability, the development of resilience, or of the successful adaptation despite risk and adversity, it is a very important approach in the development of prevention programs aimed at different areas, problems and situations. These are resilience oriented models, whose origin is based on the results of longitudinal studies of several authors, such as Garmezy, 1974; Werner & Smith, 1982; Rutter, 1987; Brounstein & Zweig, 1999. These authors analyzed the protective factors present throughout the evolutionary development of children and youth, who had not developed deviant behaviors despite the high risk situations and dysfunction that had been present in their lives.

The results of these studies also provide guidance for the best conditions for carrying out preventive programs: they should be conducted as soon as possible with multicomponent strategies and with the most vulnerable groups, in the moments of evolutionary development in which the strengthening of positive adaptation results in the greatest possible benefit. This has been collected over decades of research on this issue (Center for Substance Abuse Prevention, 2000; Gomez & Kotliarenco, 2010; National Institute on Drug Abuse, 2004; Orte, 2000, 2008).

From the point of view of intervention and as discussed above (Orte, Ballester and March, 2013; Orte, Ballester, Amer & Vives, 2014), our proposal is articulated through socio-educational family intervention programs based on scientific evidence, as the best option to prevent the possible onset, progression and development of problem behaviors in children. This would be both for its ability to influence itself and for its presence and ability to adapt to different evolutionary moments of the children and their own family and durability over time. Working with the family as a whole, enables the development and strengthening of targets at the same time for several of the comprised subsystems: parents, children and family using multicomponent prevention programs, and with greater possibilities for positive changes in the interventions. These programs have a social and educational approach which produces a greater integration of changes based on both the skills that are taught, practiced and integrated into the daily life of the family, and on the cognitive and emotional reformulation. The Family Strengthening Programs are preferable to those oriented toward children, because strong families and efficient parents are essential for the prevention of child and youth problems (Kumpfery Alvarado, 2003;). Moreover, they are preferable because the evidence shows

that strengthening the entire family often has a longer lasting impact on the child and has been useful in reducing emotional and behavioral problems (Kumpfer & Johnson, 2007; Mercer, 2006; Oliva, Morago & Parra, 2009). Thus, we are talking about socio-educational intervention programs with families, based on scientific evidence that have certain characteristics: they affect the entire family, they are based on interactive processes of change of skills and behaviors which are initiated from meetings aimed at enhancing the positive feelings in the family, family values are enhanced, methods of communication and discipline techniques are used and the involvement of the family is encouraged by removing obstacles to their attendance (Kumpfer & Johnson, 2007).

One notable feature of the prevention is that it works, it is useful to prevent the onset and development of problem behaviors, only if preventive actions for specific target groups are carried out, within the framework of the types of programs that have demonstrated efficacy. From this perspective, the GIFES-UIB Group has undertaken the implementation of the Family Competence Program (Kumpfer, 1998) for Spanish population, who we refer to in this paper. The Family Competence Program (FCP) is an adaptation of the Strengthening Families Program (SFP) (Kumpfer & DeMarsh, 1985; Kumpfer, DeMarsh & Child, 1989) adapted in Spain by GIFES. It is a program of prevention of risk factors, multicomponent, of selective type, whose original design was developed to reduce the influence of family risk factors in children of drug addicts, while protective factors are reinforced, in order to increase their resilience to consumption and other possible problems (Kumpfer, Fenollar & Jubani, 2013).

The SFP is a family prevention program recognized as effective in preventing problem behaviors, including alcohol and drugs by various prestigious institutions. Thus, the Substance Abuse and Mental Health Services Administration (SAMHSA), which include quality criteria such as fidelity to the intervention, evaluation of the process, measurement of the outcomes of change of behavior and the validity of the measurement procedures, recognized it as a model program. Other relevant scientific institutions in the field of evaluation of evidence-based programs place it among the best in the category of prevention programs that work (Orte, 2013).

The applications of the program made by GIFES, have focused on the prevention of drug use and other problem behaviors in various contexts, especially in *Proyecto Hombre* in Spain, as well as social services of primary care and child protection services. The data of the maintenance of family competence we are referring to here are

based on a longitudinal study of 24 months. At the same time, they are part of a larger research work based on monitored applications in social services, between 2009 and 2011, as follows:

The design and research of FCP has three stages in Spain:

- Initial experimentation: 2005. Transversal design based on applications of 14 sessions and pre- and post measures.
- Generalized applications at drug prevention services, social services, primary care and child protection services, with corrections after the initial experimentation: 2006-2011. Transversal design based on applications of 14 sessions and pre- and post measures.
- Longitudinal design: 2011-2013. The analysis conducted are completed with a two-year follow-up of the participating families. In 2011, data from families that ended the program in 2009 were taken; in 2012, data were taken from families that ended in 2010; and in 2013, data were taken from families that ended in 2011, which were the last applications.

The adaptation of the SFP carried out by GIFES (Orte & GIFES, 2005a, 2005b; Orte, Touza & Ballester, 2007) has sought to achieve quality standards, so that, in the FCP or the Spanish adaptation, a pretest-post-test evaluation design was used for the control groups, complemented by general process measures based on a process-results evaluation. These evaluations have focused on the results and the developed processes. The data presented here relate to the maintenance of results in medium to long term (2 years) of the FCP. The importance of the results from longitudinal studies are part of the quality criteria of prevention programs based on evidence. It is therefore valuable in themselves and in the current reference context of family prevention results. Both in Spain and in Europe, these studies are almost nonexistent in this area of accreditation of long-term changes from the application of family intervention programs based on scientific evidence along with renowned authors and with experience in the field, such as Haggerty, Skinner, MacKenzie & Catalano (2007).

2. Objectives

The first objective is to consider whether the aggregate effect of family competence has remained after two years of the involvement in the program of family competence (Orte et al., 2015). The aggregate effect is obtained from the scales on family organization, parent-child relationships and positive parenting.

[Carmen ORTE SOCÍAS, Lluís BALLESTER BRAGE, Rosario POZO GORDALIZA & Margarita VIVES BARCELÓ]

The second objective is to analyze the influence of family competence factors, such as vulnerability, age of the parents and children and participation in the program.

3. Methodology and procedure

Longitudinal designs are used to study the process of a change related to the passing of time. A longitudinal design of 24 months was chosen to obtain repeated measures of family competence, assessed in three main areas related to the characteristics of multicomponent FCP:

• family dynamics;
• positive parenting;
• behavior of children.

The study combines pre-test and post-test evaluation, linked to the experimental participation in the FCP (or in the checks) as well as in the subsequent evaluations. Originally, a quasi-experimental multigroup design was carried out with pre-test and post-test measures, as well as a non equated control group. The longitudinal treatment consisted of a third data collection, two years after the end of each of the applications of the FCP. That is, a long-term post-test is included. The rigorous control of the experimental conditions (elimination, constance of the conditions), in all applications and in the longitudinal monitoring, permits the treatment of the various experimental groups as a single group with various applications, even though *Proyecto Hombre* (PH) and Social Services (SS SS) have always considered them separate groups. The checks carried out during the experiences are different. Different disturbing variables were removed (transport difficulties, child care for minor children, etc.). The experimental conditions have been maintained through direct control by members of the research team: the fidelity of the program for each application is evaluated, the length of the sessions is controled, environmental conditions of rooms remain constant, etc. The same instruments are used in two data collections conducted according to the same protocol, including all participating subjects. As it regards the controls used in the monitoring, a whole range of difficulties have been taken into account. They have always made contacts from the involved professional reference services (PH and SS SS), neutralizing the strangeness of the participants facing the new contact. Data collection and protocols were carried out with the same instruments, scaled by age in the cases where diagnoses are made.

With respect to the sample, first we indicate the criteria for inclusion and exclusion of families and the description of the families that took part in the program of family competence and of which we have carried out a follow-up assessment with repeated measures. The inclusion and exclusion criteria maintained over three takes of data are given in Table 1:

Table 1. Criteria		
	Parents	**Children**
Inclusion	• Open expedient in PH or SS SS. • With dependent children between 8 and 12 years. • Motivated to participate in the experience. • With a reasonable level of attention and cooperation. • Being able to participate in group work sessions of 2 hrs, once a week for 14 sessions.	• Whose parents participate in the group experience. • Who are between 8 and 12 years old.
Exclusion	• Active drug addiction that affects their judgment. • Presence of unstabilized mind symptoms. • Evidence of intelectual disability. • Severe attention deficit.	• Non-acceptance of the program (FCP). • Severe drug addiction that affects their judgment. • Presence of unstabilized mind symptoms. • Evidence of intelectual disability. • Severe attention deficit. • Severe behavior problems.

The experimental group of PH consisted of 73 families that had completed the FCP during 2009-2011, of which 63 families could be followed effectively, i.e. 86.30%. Follow-ups have been considered in the last quarter of 2012 and the first of 2013 for those families who completed the program in 2011. The experimental group of PH comprised 11 applications of the Family Competence Program, conducted in 11 cities in Spain between 2009 and 2011.

The experimental group of SS SS consisted of 217 families, which had completed the FCP during 2009-2011, and of which 92 families (42.40%) collaborated. This group comprised 29 applications of the Family Competence Program, carried out in 17 municipalities or zones of Mallorca, between 2009 and 2011. In 2009, 11 applications were made and 68 finalized the entire program. During 2010 and 2011, 9 different applications were made each year, so that 80 and 69 families completed the program, respectively.

Table 2 summarizes the most important data of the analyzed sample. Altogether there are 155 families (53.45%), a significant volume of original experimental groups.

Table 2. Monitoring of the participating families					
	Start FCP	**End FCP**	**%**	**Monitoring**	**% (end FCP)**
Families of PH	87	73	83.91%	63	86.30%
Families of SS SS	292	217	74.32%	92	42.40%
TOTAL	379	290	76.52%	155	53.45%

In both types of services, there were control groups of families with the same features of the participants of the FCP experiences. The characteristics of the experimental group and the control group were significantly similar. Over the entire study, 181 families have been evaluated, without making a bias selection at any moment of the monitoring. The loss of the families who participated in the experimental processes has been caused by several factors:

• changes of residence and sometimes cities or countries without informing the reference services;
• abandonment of work processes, wanting to keep distance with the reference services;
• loss of motivation in relation to the evaluation process, considering that they have already made contributions of sufficient data.

This set of factors explain the reduction of the potential sample but, nevertheless, there has been a very important collaboration of the families that participated in one way or another (experimental or control) in the FCP.

The average age of the parents of PH who completed the follow-up was 40.28 years (DE = 3.985), while that of the children was 12.38 years (DS = 2.472). The average age of the parents of the control group was 41.11 years (DE = 5,645), and of the children it was 12.00 years (SD = 2.197). The differences are not significant either for the parents or for the children. The average age of the parents of SS SS who completed the follow-up was 41.46 years (DE = 7.952), while that of the children was 11.25 years (DS = 1.942). The average age of the parents in the control group was 38.82 years (DS = 13.220) while of the children it was 9.65 years (DE = 1.539). The differences are not significant either for the parents or for the children (see Table 3).

Table 3. Average ages of the participating families				
PH	Children	Est. Dev.	Parents	Est. Dev.
Experimental	12.38	2.472	40.28	3.985
Control	12.00	2.179	41,11	5.645
TOTAL	**12.33**	**2.435**	**40.38**	**4.193**
SS SS	Children	Est. Dev.	Parents	Est. Dev.
Experimental	11.25	1.942	41.46	7.952
Control	9.65	1.539	38.82	13.220
TOTAL	**11,17**	**1,923**	**41,46**	**8,676**

Regarding gender, 53.97% of the children who formed the experimental group of PH are female, while in the control group the percentage is 88.89%. The criteria for the inclusion of families and voluntariness have limited the capacity to broaden the representation of male children in the control group. With regard to the experimental group of SS SS, 33.70% of the children are female, while in the control group the percentage is 52.94%.

Regarding the instruments used for the analysis of changes in the families, two questionnaires from Kumpfer's family competence were used (Orte, Ballester & March, 2009), for parents and children, validated by GIFES for the Spanish population. System questionnaires assessing the behavior of children and adolescents (BASC) (Reynolds & Kamphaus, 2004), validated for Spanish people, were also used. Moreover, a questionnaire of FCP assessment, as well as of the evaluation of various factors (trainers, materials and sessions, achieved change) was applied too. This questionnaire includes open-ended questions that are asked in a face to face interview with the interviewer (Orte & GIFES, 2013).

The procedure followed for the observation of results, both for parents and children, is structured according to the comparisons between the starting position (pretest) and the final one (posttest at the end of the FCP and at present) of the experimental group. This was carried out only after having compared it with the control group, through variance analysis, using all considered factors. To establish the significance of the results, differences between the situation at the end of the FCP and the current situation of the parents and children group who have completed the program and could be contacted during the year 2012 were considered more prominently. Nevertheless, the referred analysis is not the objective of this paper and can be found in other publications (Orte et al., 2015).

In the presentation of the results we distinguish the two types of services, starting with PH and then presenting the results of SS SS. We have also considered first the differences between the situation at the end of the FCP and the current situation, followed by the differences between the experimental group and the control group in the current situation. The analysis are based on comparisons between data collections, as well as on contrasting models of change-maintenance of the effects. For the objectives of this article we will refer to the survival analysis based on the COX regression, to ensure that the families have maintained the positive effects or have improved them, 24 months after the end of their participation in the program.

4. Results

The survival analysis methods are an essential tool in longitudinal research. Any study that implies a follow-up, has an established duration, in our case: 24 months. According to the objectives, it is expected that the aggregate effect, called "family competence", is kept at the end of 24 months, for a significant part of families that participated in the FCP. For those who do not keep that effect of the FCP, we do not actually know when this effect disappeared, but we know which has been the loss of effects that has occurred over the 24 months under review.

When a survival analysis is done, what we want to know, in the present research, is how a number of factors influence the "family competence" variable. The most commonly used method to solve this problem is the COX regression, since it has the great advantage that it is not based on modeling a predetermined survival curve. In fact, this model has no predefined survival curve, but it allows to see the influence of the response predictors (Taucher 1999).

A key element to understand and interpret these methods is the concept of rate ratios in a particular time span. This research takes 24 months, counting from the end of the FCP. These rates are called hazard rates. The quotient or ratio between 2 temporary rates is called hazard rate ratio (RR). This ratio is obtained through the exponential coefficient of the ordinary COX regression RR = Exp (B).

Normally, it is used for the temporary analysis of the occurrence of certain negative events to predict its occurrence, but it can worked with the presence or absence of a positive event (in our case, the presence of family competence). The aggregate analysis based on survival analysis (COX regression), provides satisfactory maintenance results, 24 months after completing the participation in the FCP, of the family competence, understood as a complex factor based on positive family dynamics. Dichotomizing this factor, one can identify the variables that explain it, i.e. the presence of family competence based on a set of relevant factors (Table 4).

Table 4. Factors considered in the family competence index	
Factors related to parents	**Factors related to children**
Factor 1 Family resistance	Factor 1 Family implication
Factor 2 Relation between parents and children	Factor 2 Family cohesion
Factor 4 Family organization	Factor 3 Control of school problems
Factor 5 Positive parenting	Factor 4 Social skills
Factor 6 Parenting skills	Factor 5 Capability of setting limits
Source: KK-Parents questionnaire	Source: KK-Children questionnaire

Before turning to the regression analysis, the aggregate index of family competence (2012-13) must be analyzed. We are referring to the result of ten indicators from which we have the information of all families. The factor 3 of the parents ("Family Cohesion") has not been considered, since it is redundant with the factor in children.

We are referring to an index ranging from 0 to 500 points, calculated considering the scores of the ten indicators, treated with the following relative weights: factors related to parents, 50%; factors related to the children, 50%. Positive capabilities are accumulated, and the higher the punctuation, the higher is the family competence; the index has a positive interpretation.

In the following Table, the descriptive index data, both for the families of Proyecto Hombre and the families of Social Services, for 2012-2013, are presented. Table 5 shows a higher level of competence between families of PH (average = 362.48) compared to the families of SS SS (average = 334.00). The differences are not statistically significant (Table 5).

Table 5. Aggregate family competence (2012-2013)		
Experimental groups at the end of PCF	**PH (N=63)**	**SS SS (N=92)**
Average	362.48	339.08
Median	358.00	334.00
Est. Dev.	34.27	38.74
Coefficient of variation	9.45	11.42

With the index on family competence, one can work producing a dichotomous variable based on all cases of loss of family competence, between 2009-2010 and 2012-2013, as well as all the cases of families that, although there has been no loss, a lower level with respect to the first quartile in the aggregate family competence variable is observed. We are referring to an exercise that allows a first approach to the analysis of the factors that can predict the maintenance or not of family competence (Table 6).

To verify the feasibility of the COX analysis, the absence of multicolineality between the factors of the study was checked, on the base of the correlations. This requirement obliged to reduce other secondary factors, leaving as particularly relevant five factors: the age of the children, age of parents, Family Vulnerability Index, the level of participation in the program and the evaluation of the program itself. The results for the five factors considered as predictors and a series of columns from right to left can be observed:

• the estimated parameter (B);
• its standard error (E.T.);
• the Wald test, which is a statistic that follows a Chi square law with 1 degree of freedom;
• the significance of the Wald statistic (Sig.);
• the hazard ratio estimation (Exp B). It is equivalent to the relative risk and talks about how much more (or less) risk the predictor involves. In our case, the predictive capacity of the maintenance of the family competence is analyzed,

so that the reading is inverse to the way it is usually done, since it seeks to know the predictive capacity in relation to the maintenance of a positive effect. If it is less than 1, it becomes a factor that reduces the maintenance of long-term family competence. If it is higher than 1, it is a positive predictor of the maintenance.

It can be verified that the key factors are the level of participation in and the evaluation of the program. As regards the families of *Proyecto Hombre* (Table 6), the level of participation and appreciation of the FCP have a hazard ratio higher than 1. The hazard ratio of the level of participation is 1.123, while from the valuation it is 1.597. This means that globally, in *Proyecto Hombre*, the family competence rate is 1.597 times higher than in families with higher levels of program evaluation (defined as greater credibility attributed to the program), for example. Continuing with the predictive factor which represents the positive assessment, we can see that the hazard

ratio was obtained exponentiating the number "e" to the regression coefficient, as Exp (0.516) is equal to 1.597. The standard error of the coefficient b is 0.287, in this case. The Wald test has been obtained by dividing b through its standard error and squaring the result, the final result being 3.228. This statistic follows a chi-square with one degree of freedom and is not statistically significant (p = 0.072), as can be seen in Table 6. The same happens with other results in the case of the other factor: the level of participation. In any case, it seems that in *Proyecto Hombre*, the greater involvement (the fulfillment of the 14 participation sessions and doing a good level of homework), and the positive perception of the whole FCP, partly explain the long-term maintenance of family competence.

The other factors should be interpreted in the opposite way, i.e., the older the children and parents are, as well as the higher family vulnerability (FVI), the worst results are provided in the long-term family competence.

Table 6. COX analysis. Factors associated with the long-term maintenance of family competence

PROYECTO HOMBRE (N=63)	B	ET	Wald	gl	Sig.	Exp(B)
Age of the children	-0.075	0.058	1.664	1	0.197	0.928
Age of the parents	-0.055	0.043	1.692	1	0.193	0.946
IVF Family Vulnerability (2012-13)	-0.170	0.117	2.115	1	0.146	0.844
Level of participation in FCP	0.080	0.091	0.770	1	0.280	1.123
Valuation of the FCP	0.516	0.287	3.228	1	0.072	1.597

Regarding the families of Social Services (Table 7), the level of participation and the age of the parents have a hazard ratio superior to 1, but the significance of the Wald statistic (in both cases p> 0.05) shows that they are not significant predictors. For Social Services, the greater involvement (having finished 14 sessions of participation and doing a good level of homework) also partly explains the

maintenance of long-term family competence. The age of the parents, basically, has no explanatory power, not in one way nor in the other.

Two of the factors should be interpreted unfavorably, i.e. the older the children are, as well as the higher family vulnerability (FVI), the worst results are provided in the long-term family competence.

Table 7. COX analysis. Factors associated with the long-term maintenance of family competence

SOCIAL SERVICES (N=92)	B	ET	Wald	gl	Sig.	Exp(B)
Age of the children	-0.037	0.079	0.224	1	0.636	0.963
Age of the parents	0.002	0.018	0.014	1	0.907	1.002
IVF Family Vulnerability (2012-13)	-0.092	0.114	0.647	1	0.421	0.912
Level of participation in FCP	0.016	0.055	0.081	1	0.476	1.066
Valuation of the FCP	-1.048	0.285	13.518	1	0.000	0.351

5. Discussion

Among the limitations of our study, first, it could be referred to the potential influence of social desirability in the answers given by parents, as well as by children. The triangulation of the assessments of different informants provides some control of the changes. However, all the questionnaires based on self-declarations from the individuals who have participated in the training programs, have this risk.

The second limitation is observed in the selection of the sample of families who have agreed to collaborate in the longitudinal study. There was an incapability to access all the families who had participated, due to the loss of contact with a significant proportion of families of social services, either for moving to other cities or for breaking voluntarily the relations with Social Services.

The Family Competence Program shows good results- consistent and of good quality-, with families in a variety of difficult situations, with appreciable maintenance of the results. Most of the changes identified from the considered factors are still relevant for most families, obtaining fairly good results in a wide range of factors related to the ones relevant to the functioning of the family:

- Family factors related to parents. The maintenance of the results at the end of the FCP, as well as a certain difference in the results of the families of the control groups are confirmed. The evolution proceeded by the families of SS SS seems more positive than that of the families of PH.
- Family factors related to the children. It is also confirmed that the good results observed at the end of the FCP are maintained. In any case, it should be considered that there has been a significant evolutionary change in the minors, since two years may represent, in some cases, a significant psychosocial maturation.

- In regard to the factors related to the children reported by the BASC questionnaires, the results at the end of the FCP are maintained, thus, confirming the hypothesis of results maintenance. Only some scales showed significant differences. In any case, the expected differences of the control groups are not conclusive, either for the limited size of groups or the progressive equalization of the families. Regarding the families of PH participating as controls, work in the various programs of the project could have helped to obtain comparable results in almost all factors with families who have participated in the FCP. The families of Social Services that have participated as controls provide worse results, but they are not particularly significant. The social conditions of families (family educational patterns, educational level), and the wider family dynamics (extended family; couples not attending the sessions, cases of divorce, etc.) can limit or enhance some of the changes related to family relationships and parenting skills. Controlling family issues allows to check to what extent the activity of trainers is relevant to the results. Although this influence is important, family problems can facilitate or neutralize the positive results obtained at the end of the FCP.

The study includes a family vulnerability index (FVI) based on three key indicators of social conditions of families: employment status, educational level and structure of family relationship. Even though it turned out to be an important mediating factor in relation to the performance of the trainers and the results of the families (Orte, Ballester & March, 2013), it did not in relation to maintenance of the good results of the factors.

Basing on the identified results, a number of issues can be considered:

1. The assessment of the maintenance of long-term results (2 years) is especially challenging with families in vulnerable situations. Within

the framework of FCP, which can be considered within the scope of family competence, a variety of factors that are relevant to the maintenance are included (changes in family structures, evolutionary processes of children, participation in other social programs, etc.).

2. Even with these difficulties, the FCP has proved its effectiveness in maintaining positive results in most of the considered factors.

3. The FCP has shown its efficacy in maintaining the commitment of the participants over time, obtaining a fairly large level of samples. The family members understand what they do, they find the process in which they are participating meaningful and they observe improvements of the aspects considered by the program.

4. The results show that the processes generated in the family, thanks to the key factors prepared basing on the dynamics from the FCP, allow the maintenance and long-term improvement of family competence.

5. However, our longitudinal study can be improved in future studies. In particular, extending the time between the observations and measurements made with the families, directing the study toward considering complete phases of family life (e.g. the entire adolescence).

6. Implications and conclusion

The following implications and proposals for action for the socio-educational intervention with families was obtained from the results and conclusions of this study:

1. The implementation of the Family Competence Program in a caring context, such as that offered by the concerned services, i.e. in the context of families with certain social and educational difficulties, has shown quite appreciable results in the medium and long term. Therefore, we think that it is a good choice of socio-educational intervention program, aimed at families in situations of social vulnerability and for most of the proposed objectives. The FCP is a prevention program based on the evidence that can be applied in different contexts and the care services where it would be feasible to work with whole families with 7-12 year-old children.

2. Socio-educational work with families should be considered as one of the best options for intervention, in order to obtain consistent positive changes in family dynamics. The results of this study suggest that parents and children involved in family competence programs gain a deeper understanding of their role and a more positive child raising.

3. Promoting an increase in the time spent on daily positive interactions between parents and children is essential to improve family dynamics. Increasingly, demanding work schedules tend to minimize the number of hours spent on family relationships. This seriously harms the relations of communication and the ability to develop consistent positive parenting, as well as other key factors.

4. The applications of family competence programs must meet the criteria of choice for families, as well as the written guides of the sessions according to the program criteria. This helps to strengthen the various types of socio-educational intervention, as well as a better connection between the participants and the internal principles of the program.

5. A general commitment of the family (parents and children) must be promoted, in programs of family competence, for the maximum number of sessions (including the preparatory session and the subsequent follow-up sessions at the end of the program). Similarly, it is also important to promote the participation of parents and children in the very organization of complementary activities of the program (shared meals, group outings); participants should not just be passive recipients of programs.

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RESILIENCE AS A WAY OF RESISTING SOCIAL EXCLUSION: A COMPARATIVE ANALYSIS OF CASE STUDIES

LA RESILIENCIA COMO FORMA DE RESISTIR A LA EXCLUSIÓN SOCIAL: UN ANÁLISIS COMPARATIVO DE CASOS

A RESILIÊNCIA COMO FORMA DE RESISTIR À EXCLUSÃO SOCIAL: UMA ANÁLISE COMPARATIVA DE CASOS

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ABSTRACT: The stigmatisation of some marginalised groups is a common, cross-cutting form of social exclusion. However, just as there are some common forms of exclusion among discriminated groups, certain strategies of resilience in the face of social exclusion are also shared by different groups within their various social contexts. This paper is based on a comparative analysis of three case studies of individuals who have experienced processes of resilience when faced with stigmatisation and social exclusion. One is a person who emigrated from an impoverished country to Spain; another, a person with an intellectual disability; and the third is a person of gypsy origin living in a marginalised neighbourhood. In the first phase, in-depth interviews and focus groups were used to collect data for each of the three case studies. The data from each of them were then analysed by using their own emerging system of categories. In the second phase, common categories within all three case studies were identified. This was effected by using a similarity-based comparative analysis of cases. We were therefore able to see that there were some categories common to the three case studies, namely stigmatism and dehumanisation; suffering and pain as driving forces behind the struggle; resilience and empowerment, and socio-educational help. These shape what we term resilient dynamics or processes generated by people and their environments, and provide interesting synergies and resistance to social exclusion.

PALABRAS CLAVES:
Resiliencia
Discriminación Social
Empoderamiento
Educación
Comunidad

RESUMEN: La estigmatización que acompaña a ciertos colectivos marginados es un modo común y transversal de exclusión social. Pero al igual que existen formas de exclusión comunes entre los grupos discriminados, ante la exclusión social también emergen estrategias resilientes compartidas por los distintos colectivos y sus entornos sociales. Este trabajo se basa en un análisis comparativo por similitud de tres estudios de caso de tres personas que han vivido procesos resilientes ante la estigmatización y la marginación social por una de estas tres condiciones: ser una persona que emigra desde un país empobrecido a España, ser una persona con discapacidad intelectual o ser una persona de etnia gitana y vivir en una barriada marginal. Para la recogida de información de los tres estudios de caso se realizaron entrevistas en profundidad y grupos focales. La información de cada uno de los tres estudios de caso fue analizada con su propio sistema de categorías emergente. En una segunda fase, y utilizando la técnica del análisis comparativo de casos por similitud, se identificaron las categorías comunes a los tres estudios de caso que constituyen la base sobre la que se exponen los principales resultados en este artículo. Así, veremos que la estigmatización y deshumanización, el sufrimiento y el dolor como motor de la lucha y la resiliencia, el empoderamiento y el acompañamiento socioeducativo son categorías comunes a los tres estudios de caso y van configurando lo que denominamos dinámicas o procesos resilientes. Estas dinámicas resilientes que generan las personas y sus entornos constituyen interesantes sinergias y resistencias socioeducativas ante la exclusión social.

PALAVRAS-CHAVE:
Resiliencia
Discriminação social
Empoderamento
Educação
Comunidade

RESUMO: A estigmatização que acompanha certos grupos marginalizados é um modo comum e transversal de exclusão social. Entretanto, da mesma maneira que existem formas de exclusão comuns entre os grupos discriminados, diante da exclusão social também emergem estratégias resilientes compartilhadas pelos distintos grupos e seus entornos sociais. Este trabalho baseia-se em uma análise comparativa por semelhança de três estudos de caso de três pessoas que vivenciaram processos resilientes diante da estigmatização e da marginalização social por uma dentre estas três condições: ser uma pessoa que emigra de um país pobre para a Espanha, ser uma pessoa com deficiência/incapacidade intelectual ou ser uma pessoa de etnia cigana e viver em uma periferia marginal. Para a coleta de informações dos três casos de estudo realizaram-se entrevistas em nível profundo e com grupos específicos. A informação de cada um dos três estudos de caso foi analisada com seu próprio sistema de categorias emergentes. Em uma segunda fase, e utilizando a técnica da análise comparativa de casos por semelhança, identificaram-se as categorias comuns aos três estudos que constituem a base sobre a qual se expõe os principais resultados deste artigo. Assim, veremos que a estigmatização e a desumanização, o sofrimento e a dor como motor de luta, a resiliência e o empoderamento e o apoio socioeducativo, são categorias comuns aos três estudos de caso, e configuram o que denominamos dinâmicas ou processos resilientes. Estas dinâmicas resilientes geradas pelas pessoas e seus entornos constituem interessantes sinergias e resistências socioeducativas diante da exclusão social.

1. Introduction

There are a number of forms of oppression that are common to socially excluded groups. Stigmatisation is one of these oppressive practices. While it operates under different labels, they all have the same purpose: to exercise a form of power and social control over the other.

Stigmatisation may be dealt with by accepting and reproducing the stigma that causes inequality, but there are other ways to confront it. In this paper, following a discussion of the state of the art regarding research on resilience, we intend to show what there is in it that can help empower individuals and their communities. Through a comparative case study, this research aims to provide evidence to enable the understanding of how resilience can be a way of resisting and altering the oppression generated by stigma.

More specifically, based on a comparative analysis of three individual cases, this paper aims to present the common patterns of segregation linked to social stigmas that affect people who are placed in certain groups. Subsequently, it will highlight the ways in which individuals and groups build counter-hegemonic interpretations that empower them and challenge the stigmatising oppression. These are certain strategies that trigger resilient educational processes, where individuals and communities go hand in hand.

This paper is based on evidence and interpretations from the comparative analysis of three case studies: The case of Rafael, a 30-year-old person from Málaga with Down's syndrome; the case of Nordin, a 16-year-old boy born in Morocco who has lived in Málaga for over 9 years; and the case of Francisco, a 19-year-old gypsy boy who lives in a deprived neighbourhood in Malaga (Los Asperones). A similarity-based comparative analysis of cases was used to identify resilient processes in the face of stigmatisation and social exclusion existing in these three oppressive realities.

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2. Studies on resilience

The concept of resilience is derived from the Latin term 'resiliere.' This notion is borrowed from the field of physics to describe materials with a high degree of endurance and reversal to a strong impact, and began to be used later in the English-speaking world by US, European and Australian scientists in the field of psychiatry and paediatrics. These researchers (Dugan & Coles, 1989; Garmezy, 1991) began to study various cases of socially at-risk children who managed to resist, adapt and grow despite living in conditions of poverty, neglect and violence.

While in the English-speaking world the term 'resilience' has been studied for over half a century and used in the last two decades by professionals working in the field of social exclusion (Jollien, 2000; Ungar, 2004; Daniel, 2006 & 2010; Hart & Heaver, 2013), in Spain the concept is only now beginning to be introduced in the fields of research and socio-educational intervention.

It is interesting to note the developments that have taken place in studies on resilience. The study of human resilience was initially conducted within the field of psychology. The initial research, such as that by Werner and Smith (1982), pointed to individual factors as being the only ones responsible for developing resilient processes. Subsequently, in recent decades, research on resilience has expanded to the educational field and to the area of social work. Studies such as Melillo (2002), Cyrulnik (2002 and 2009), Manciaux (2010), Ungar (2004), Suárez-Ojeda (2008), Hart et al. (2011), Forés & Grané (2012), Ungar, Ghazinour & Richter (2013), Punch (2013), Runswick-Cole & Goodley (2013), Allan & Ungar (2014), Porcelli et al. (2014), Theron, Liebenberg & Malinidi (2014), Ungar, Liebenberg & Ikeda (2014) and Ungar, Russell & Connolly (2014) have begun to point to the inescapable relationship between environmental or cultural factors and the individuals in terms of developing resilient processes.

This idea of process emphasises the fact that resilience is based on a dynamic relationship between subject and environment in facing elements that hinder the individual's development. This understanding of the generation of resilience is based on the theories by Bruner (1984), Bronfenbrenner (1987), Vygotsky (2012), among others, who demonstrated the influence of the environment on the development of the subject. As Melillo (2004) argues,

> If resilience is a process in which what we are at a given moment is interwoven with affective resources present in the social ecological environment, the lack

of these resources can make the subject succumb, but if even the slightest support is given, the construction of the resilient process can be take place. (p. 70)

In this regard, we can say that resilience is a process that is shaped between the subject, the possibilities offered by the environment and various contexts, and the educational relationships generated between them (Ungar, 2015). Resilience from a systemic or procedural conception transcends the limits of an individualistic conception and opens up a new focus on culture, the education community and a supporting educator (Costa, Fores & Burguet, 2014) as elements to be considered in resilient processes.

3. Methodology

As mentioned above, this paper is based on a comparative analysis of three case studies. Comparative case studies are usually performed in order to study similarities and differences between various cases (Eysenck, 1976; Yin, 2014). In the strategy of similarity-based comparison, cases are studied through a similar variable or phenomenon that is common to all of them (convergence). A difference-based comparison is used to find explanations for the differences that occur in each case (divergences) (Coller, 2000). In our study the strategy of similarity-based comparison analysis was used with a view to understanding the common phenomena and convergences between the three cases. Such analogies are evidenced by similar categories that emerged from the individual analyses of each of the three case studies, which ultimately led to the common categories detailed below.

In line with Stake (1998), when selecting cases for this study it seemed appropriate to take into account the significance that they could have for the phenomenon under study, and to prioritise the learning opportunities offered by each of them. This study is based on a comparative analysis of the cases of three people who face adversity (being labelled and socially excluded) with the benefit of educational support. The selection criteria for the three case studies were as follows:

- We selected the cases of three people who have suffered social stigma and discrimination under the following conditions: in the first case (Nordin), due to his status as an immigrant in Spain; in the second case (Rafael), due to his status as a person with a disability; and the third (Francisco), due to his belonging to a marginal neighbourhood and being a gypsy.
- The second requirement was that they should be cases in which resilient processes could be identified in the face of stigmatisation and

social marginalisation. This would imply that the individuals chosen should have transcended the expectations of their environment through educational processes that had helped them think of themselves beyond the social mandates. In this sense, the three cases selected should not only stand out for their unusual academic achievements (for example) or simply for being pioneers, but mainly for the constructions that drive them: self-recognition, empowerment and building what we elsewhere called identities of interpretation (Ruiz-Román, Calderón-Almendros & Torres-Moya, 2011).

– And finally, a no less important requirement in the selection of cases was that all the people involved should wish to participate voluntarily in the study and be committed to cooperate with the case study researchers.

Appropriate negotiations were carried out to ensure the democratic nature of the processes at all times, both in access to the informants and in the use and ownership of the data, as well as in the preparation, return and validation of the reports. Narratives that were accessible to the population under study were developed. All the discussions were recorded and included in the corpus of data in each case. This was all done on a systematic and ethical basis, in keeping with the highest standards in qualitative research to ensure its veracity: credibility, transferability, dependability and confirmability (Lincoln & Guba, 1985).

During the fieldwork the procedures used for data collection in the three case studies were based on a broad range of ethnographic strategies: interviews (in-depth, semi-structured and group), focus groups, panel discussions, collection of documents and artefacts, participant observation and researcher diaries. This broad variety of methods ensured the triangulation of methodological strategies. Two of these data collection strategies were predominant to obtain information for each of the cases: in-depth interviews (79 in total) and focus groups (9 in total) (Taylor & Bogdan, 1980; Krueger, 1994; Greebaum, 1998; Flick, 2004). In addition, each case study used a diversity of informants, so that another triangulation of data could be carried out using the information thus collected. Different types of informants were interviewed depending on the characteristics of each case, notably including the individuals on whom the case studies were being conducted, and their relatives, friends, teachers and educators, neighbours, academics, politicians, students, counsellors and other key informants. Pseudonyms have been used throughout to protect the identity of informants.

According to Eisner (1998), the strategy of triangulation or structural corroboration is intended to provide the confluence of multiple sources of evidence or the recurrence of instances that support a conclusion. In the study presented here structural corroboration was three-fold: the triangulation of data sources, researchers' triangulation and the methodological triangulation. These measures sought to address the complex subjective data that feeds qualitative research (Contreras & Pérez de Lara, 2010; Stake, 1998), while giving the results the credibility and validity required in social science scientific research.

All the information generated was recorded on audio or video and later transcribed verbatim for the qualitative analysis of the data, together with the documents collected. Each of the three case studies was examined on the basis of the system of categories that emerged from its own specific analysis. The internal logic of the data was sought in each case study, conferred by the informants through patterns such as repetition, the assessment of certain issues, milestones or positions, as well as the interpretative relevance that a key element could have in understanding the dynamics of personal and social construction within a particular context. These are hermeneutical key aspects related to a certain way of living. In order to move from data to categories, we followed the steps suggested by Simons (2011: 60): identifying and confirming categories; establishing connections between them; and generating wide-ranging ideas to tell a story or part of a story in the case.

QSR International NVivo was the software used to analyse the qualitative data collected and to identify emerging categories. However, in each of the category systems of the three cases, some common categories emerged. We relied on them to make the similarity-based comparison of the case studies. The categories that appeared simultaneously in the three cases were: stigma and dehumanisation; pain and suffering as the origin of the struggle; resilience and empowerment; socio-educational help and resilient support. This research has been built on the patterns or categories that occurred in all three cases, a comparison and triangulation with multiple sources and techniques, and the episodes recounted with great hermeneutical value.

4. Results

4.1. Stigmatisation and dehumanisation

All human beings experience environmental conditions which, depending on their characteristics, can be interpreted as a straitjacket that does not

allow them to be who they are. In the socialisation process, people uncritically embrace the social and cultural elements of the environment, which become integrated into their personality. Sometimes this integration into the established social structure can be experienced as a process of oppression (Calderón-Almendros, 2011; Calderón-Almendros & Ruiz-Román, 2015).

In other words, the conditions of experience differ greatly between different social groups, and from one person to another. And the experience of people with disabilities, of gypsies or of those who have emigrated to Spain, as in the cases under discussion here, do not sit particularly well with this socialisation process. The social system has assigned a social role to people with Down's syndrome, gypsies living in disadvantaged areas and immigrants that is close to social marginalisation.

The socialisation process maintains relationships of inequality based on the differentiation between the hegemonic group and minority groups. It is an exercise in power and control over others, where the concept of normality is generated. In line with this concept, those who build their identity on the margins of the hegemonic are judged as being outside the norm or the group (Ruiz-Román, Calderón-Almendros & Torres-Moya, 2011).

This is clear in the cases studied here. Society handles a range of social images about disability, immigrants and gypsies that strengthens stereotypes and their widespread use. These hegemonic cultural productions made into stereotypes are a form of social control, a simplistic generalisation that is assigned to a variety of individuals without knowing them (Abdenour & Ruiz-Roman, 2005). Stereotypes are based on uncritical preconceptions; they homogenise diversity, bring to the fore the inequalities that affect minorities, and flout the individuality of each person by seeing in them that which had been previously assigned. This is an unfair mark which, consciously or unconsciously, is attributed to that person. It is like a prison where the subject is typecast and denied the option of being what they are or want to be. Stigma (be it Down's, immigrant or gypsy status) is not the person, so the stereotype constructed conditions the individual, that is, it reduces and incarcerates the complex being in every person.

> Alicia: It's a shame he always has to live...
> Diego: With that exposure, right?
> Alice: ... dragging, as he says, dragging the Down's alongside him. Because in fact he is not the Down's. He is him, and the Down's is something that always accompanies him.
> Diego: Yes, he can't get away from it.

Alicia: That you are myopic. You are not myopic, you are Nacho and you are also myopic. But being myopic does not define you (Alicia and Diego, Rafael's sister and brother-in-law).
Neighbour 1: And if you go to a job interview, and they look at your ID and see that you are from the neighbourhood of Asperones, you've got zero chance of getting work. They say, 'we'll call you...'.
Neighbour 2: Or when talking to a girl, if she asks me where I'm from and I tell her I'm from Asperones, she blocks me straight away (from Whatsapp). And she doesn't want to know one thing about me' (Focus group, Francisco's neighbours).

Stereotypes objectify and 'block' the person. Objectification is a function of social control by the use of prejudice, a static and simplistic discriminating type of knowledge ('they don't want to know one thing about me'), leaving the person who is beyond the stereotype on one side. The stigma objectifies and robs the individual of their humanity, sending them into 'another world'.

> There is something that makes me very angry, and that is when they call me 'moro'[1]. When they call me 'moro', it's as if I'm from another world (Interview with Nordin)
> Researcher: Why doesn't the underground stop here?
> Neighbour 1: Because we are not people.
> Neighbour 2: Well, I don't know. It is kept here. If they wanted to they could bring it here.
> Neighbour 3: It's kept just where my street is, just as you go up, that's where it is kept.
> Neighbour 2: What is not normal is that the tube goes through here to be put away and it doesn't go through for us to use it' (Focus group of Francisco's neighbours).

As can be seen from the evidence, stigmatisation highlights social injustice, because it robs individuals of part of their humanity ('we are not people'). Rafael used another metaphor to talk about the stigma (in his case Down's syndrome): the 'coffin of the dead.' In Rafael's words, the Down's (the stigma) is a coffin that imprisons him as an individual, prevents him from being what he wants to be and from showing himself as such.

> ... someone hurts me. Okay, I'm hurt, I have blood all over my body, but the Lord pushed me. He said: 'You can. I give you the gift of music, fighting with the school.' Okay, so the coffin that I was in— well, it was in my mind, it wasn't real— I open the coffin and here I am. (Interview with Rafael)

The exclusion is evident: 'not a person', 'being in the coffin' in the 'nickname', 'block you', and being thrown into 'another world'. These are forms of relationship that leave the individual violated and dehumanised, not only due to the attacks on individuality by the use of stigma, but also in terms of what remains as segregating attitudes and behaviours.

I had a problem with a girl I was introduced to, who I liked. We nearly started dating. And both her friends and her family said things to her about being so close to someone from Morocco. Her friends, her group, they didn't say anything to me to my face so as not to seem racist, but behind my back they told her she should think twice before going out with a 'moro.' Her family did not want her to be with me because I was a 'moro.' When I phoned her on her home number and asked her mother if I could speak to her without saying who I was, she was always in, but when I said my name, and said it was Nordin, she was never in. 'Don't you think that's weird?' (Interview with Nordin).

Jose: And maybe you get to know a girl and say you're from the Asperones and she turns her back on you. Sometimes I say that I am from Consul or Teatinos' (Interview with Jose, a friend of Francisco's).

Domingo: ... I can say I have treated Rafa badly. Badly how? By abusing him. By abusing him in the sense that as I was, in a way, the 'clever' one, and he was the 'thick' one, I tried to take everything in the direction I wanted. Just to give you an example... right now I can't think of one... oh yes, maybe using him to protect myself, just with silly things, like, instead of eating a particular thing, [saying]: ' Tell your parents we're going to have chocolate' or 'we're going down to the shop to buy ... '
Researcher: Using him.
Domingo: Exactly, yes, using him. Used him, of course, that's it' (Interview with Domingo, a friend of Raphael's).

4.2 Suffering and pain: the origin of a struggle

Stigmas, in addition to being stereotypical cultural constructions, leave marks on the body of the stigmatised individual. The stigma is a dagger which, as the individuals in the case studies themselves say, stabs and wounds them to the point of making them 'bleed' and 'cry'. Being labelled by the mark of 'the moro', 'the one with 'Down's' or 'the gypsy' is painful. When the mark that has been imposed on you makes you feel inferior, insecure or afraid to relate to others, the stigma of the stereotype begins to make you 'feel bad, suffer, cry, bleed, ...'

and shows the ways some people have of exercising power over others.

Not long ago I had a really bad time at school. I went with a few mates to put our rucksacks in the locker. The first three kids put their rucksacks away, and one of them, my friend, told me to put mine in too, as there was room. So I put it in. But then another kid came along and the other said to me, laughing: 'Hey, you, "morillo"', get your rucksack out' so the other guy could put his in. And I laughed too, but inside I felt bad, it hurt so much that they treated me as if I were not a person. I wanted to cry, but I could not cry in front of them. So I went to the bathroom laughing and washed my face there so that they wouldn't notice that I had been crying' (Interview with Nordin).

...well, they have made him suffer a lot, and in fact there are things in which it is very noticeable that he was hurt by what they did to him, and that affected him, for example, the way he talked... he started speaking much worse... His stutter got worse, it was something awful, really bad' (Interview with Silveria, Rafael's sister).

Since my childhood I have fought to achieve what I'm doing and what I want to do. Until I got to a point where I said: 'Not the Down's. I am the way I am... I'm like you, like everyone else' (Interview with Rafael).

'I managed to overcome it', say in astonishment some people who have known resilience when, after being hurt, they manage to learn to live again. However, this journey from darkness to light, this escape from the basement or abandonment of the tomb, are issues that require learning to live a different life, one that transcends suffering (Cyrulnik, 2002, p. 23)

Transcending, reinterpreting, but not escaping or merely bearing suffering. It is not enough merely to try to bear conflict and suffering, it is necessary to transcend it, so that 'in some way, suffering ceases to be suffering at the moment it finds meaning' (Frankl, 1991, p. 108).

In this situation, pain is the manifestation of oppression. Pain causes us to withdraw. However, resistance to pain empowers the individual against oppression: it frees them. If pain as oppression generates unconscious conditioned responses that result in the self-exclusion of the individual, on the assumption of stigma and blame, resistance to pain involves a reversal of the process (Calderón-Almendros, 2014). Pain becomes a reflection of social oppression, while the response to it, 'not crying in front of them', not giving in to oppression and 'fighting' is the beginning of resistance. Fighting to escape from the 'coffin of the

dead', 'from another world', 'washing your face' and 'being people' again.

4.3 Resilience and empowerment: going beyond resistance to pain and dehumanisation

> I tell my friends that I'm not a 'moro', I'm Moroccan. And I tell them, 'Hey, hey, I've got a name! (Interview with Nordin).

As we saw earlier, stigma and reification rob people of their dignity, generating oppression and pain. For this reason, there is a persistent tendency to fight for dignity and reclaim the person in the discourses collected from Rafael, Francisco and Nordin.

> If you know, I imagine that you know, that I have Down's syndrome, but apart from that, I am like anyone of you. And taking away... [its] importance. I want to emphasise that, first, the Down's syndrome, I put it on one side, I leave it aside as if it was a nickname. But I am another person, just like anyone of you. That's what I feel. (Interview with Rafael)

In this way it can be seen that the manner in which the stereotyped individual has of freeing themselves from typecasting is learning to seek mechanisms of resistance so that others do not typecast them even further. The stereotyped person wants to leave the 'prison', the 'coffin', the 'other world' so as not to suffer and 'bleed' anymore and be recognised by others as a person.

> The Down's' is a nickname. And I put it to one side. And then, I am me.' (Interview with Rafael).

> There are people from other places who say, 'ooh, Asperones is dodgy. I've heard that [people there] are aggressive, and they are thieves '. And I tell them that both inside and outside of Asperones there are good people and bad people.' (Interview with Francisco).

Rafael, Francisco and Nordin put on one side the concepts of Down's syndrome, gypsy and 'moro', respectively, and in an act of resistance to oppression, they claim to be 'one more' in society and not be relegated to a subsystem of it. They develop strategies to rebel against the mistaken culture that makes them suffer. To do so, besides using pain as a driving force for fighting, they need to unlearn acquired social patterns. Socialisation should be questioned so that the individual learns something that is not easy: the dominant culture is mistaken. In line with Cyrulnik (2002 & 2009) and Manciaux (2010), we understand that educational processes have to produce a reflection on unconscious socialisation and help individuals to interpret themselves beyond the boundaries of stigma. These educational processes are a form of empowerment in the face of the dehumanisation generated by oppression. The way to interpret oneself, to construct one's narrative in life is considered a fundamental part of this resilient process (Frank, 1991; Cyrulnik, 2002; Manciaux, 2010), since it allows the individual and the community to change (themselves) when faced with stigma, offsetting its excluding power.

Following Soler, Planas, Ciraso-Cali & Ribot-Hours (2014), we are committed to an idea of empowerment linked to a process of growth, strengthening and development of the confidence of individuals and communities to promote positive changes in the context and gain power and the ability for decision-making and for change (Úcar, Heras & Soler, 2014). This implies the self-realisation and independence of individuals and communities, the recognition of groups / communities and social transformation.

From these ideas of empowerment, resistance and the reinterpretation of the stigmatising culture, the role of families, educators, and the close environments of the individuals at stake all have great educational value, since it helps to understand, from a systemic-ecological perspective, how resilience is interwoven between the individual and the environment at this point.

Indeed, the immediate surroundings of the three individuals in the case studies play an important role in shaping the resilient process, as they give it meaning and lead to taking a position against stigmas. We can see how in their immediate environments anti-hegemonic interpretations are made against oppression that create a common front in enabling the transformation of situations of exclusion.

> Asperones is a marginal neighbourhood in Malaga, it was built with that idea... of not disturbing the rest. It is social injustice, a political embarrassment.' (Interview with Beatriz, an educator in the Asperones neighbourhood).

> On the walls of the house of one of the residents in the neighbourhood, which was facing the road, we painted with some locals graffiti that said, 'When are we getting out of here?' So that everyone who passes sees it from the street. That's also street education.' (Interview with Juanma, an educator in Francisco's neighbourhood).

> And one day, a friend came who belongs to an association against racism and intolerance and we put up

posters that said: 'no to intolerance' (Interview with Nordin).

'I think that Rafa's case involves much more than resistance, it's more complex... However much technical analysis we do... at the end of the day, it is a family that treated him normally from the day he was born.' (Interview with José Chamizo, Ombudsman of Andalusia).

As we saw earlier in this section, when Nordin raised his voice to denounce that the stigma of the 'moro' led him to move to 'another world', or when Rafael claimed to be 'just like anyone of you,' invoking a new way of non-oppressive interpretation, their educators, families, and friends did so as well. As will be shown in the results section, when a community speaks out against oppression, in addition to having a socio-educational strategy to support and empower the individual, they are reinterpreting and collectively confronting injustice.

4.4 Socio-educational help and resilient support: in search of a dream.

Researcher: Are you in the first year of the Baccalaureate...?
Nordin: Yes.
Researcher: And after that?
Nordin: After that the second year and then on to university. If I set myself to do something, I succeed. I want go to university.' (Interview with Nordin)

They said, 'You're not going to amount to anything.' But I told them: 'No, one day doors will open up to me and I will make something of myself. I want to be someone in life. (Interview with Francisco).

Struggle, effort, and responsibility ... all these ideas can be reduced to one: to pursue a dream, to 'open doors' which are closed by exclusion and 'to be someone in life.' But as we see, the individuals in the three cases do not go chasing this dream on their own; they are accompanied, and this makes their struggle more viable. It is no longer just the individual against oppression, where the fight is very unbalanced. The process of liberation is more feasible when it is a joint project of liberation for themselves and the contexts within which they live. A project that is educational for people and their contexts. A shared project that is worth fighting for.

My father wants us to study... and he says... says it over and over again, that he fights and has fought a lot, and suffered a lot, and he wants to get at least

see one of his children go to university. And I think that with my brother Nordin we will succeed in doing this... (Interview with Yushra, Nordin's older sister).

One cannot fight alone against the world. People need to find reference points on which to rely, find compassion (people who find value in suffering the pain of others) and form a community. Compassion, as explained by Buxarrais (2006) is far removed from mere pity. The challenge of true compassion is to become one with the other, to cross the narrow boundaries of individualism and acknowledge that every other is another-like-me. This is how compassion turns into commitment or denouncement of the situation of another who has had his dignity violated. When this occurs, oppression loses power, and the subject and the community in which they are based emerge together.

Neighbour 2: I love all of these teachers very much (referring to teachers and social workers). Because they have been through a lot with this neighbourhood, they were always there. Especially Javier.
Neighbour 1: For better or for worse they have been there.
Neighbour 2: Javier is always there. He is the best.
Neighbour 1: He has had good moments and bad moments with us and the neighbourhood.
Neighbour 1: Javier more than the rest. Because he got into everything he could. (Focus Group, Neighbours and relatives of Francisco's).

Human support is what tells you that the others are with you, for whatever you need (Interview with José Francisco, Rafael's brother).

'Human support' is what provides the three individuals in our case studies with the greatest meaning to continue their struggle, to overcome the limits of the individualistic logic that society is imbued with. Collaboration is one of the greatest tools we have to cross borders, to 'open doors', and to question perspectives that are based on efficiency, effectiveness and productivity.

Supporting aids people in 'coming out of the coffin' of exclusion, breaking the boundaries with the 'other world', 'opening doors' and entering a 'new life' without resigning themselves to inequality.

This support process becomes an educational process that breaks moulds, challenges hegemonic interpretations of reality and generates resilient processes of empowerment and freedom. In these cases, it is not only an unconditional support of the individual, but at the same time it is becomes subversion against marginalisation.

...it is through street education that processes or movements to reverse marginalisation begin. One example of this was when we accompanied the neighbourhood residents when they held a demonstration and blocked the street to complain about the way they were being treated.' (Interview with Juanma, an educator in Francisco's neighbourhood)

Researcher: Do you think people treat Nordin well?
Friend 1: Not sure.
Friend 2: Especially those...
Friend 3: Especially those who are not in his class.
Friend 2: I don't know, they don't treat him very well, and they don't speak to him much.
Friend 1: We often protect him.
Researcher: Really? You protect him? From what?
Friend 2: From some...
Friend 3: Some kids who want to be...
Friend 2: There are some racists in the school' (Focus group, Friends of Nordin's).

Teacher: Later I learned that there had been problems for him to access the conservatory; the truth is that his family fought a lot in that respect, they even contacted the Ombudsman... Fortunately everything turned out well, and Rafa joined the conservatory. (Interview with Rafael's teacher).
Researcher: I would like to know why you sided with Rafa, while the teachers and the Administration said otherwise.
Ombudsman: I always put myself on the side of the person who has the problem (in inverted commas). Because otherwise... Why would I side with the Administration? I choose the person... And obviously, when you side with the person, you fight (José Chamizo, Ombudsman of Andalusia, in an interview based on Rafael's case).

In that path to liberation, resisting, interpreting and creating does not suffice. The situation requires a degree of systematic analysis and dialogic learning, as well as the design of intelligent actions (including all types of intelligence) which are consistent and durable. These constructions should illustrate the educational processes that enable the breaking—in a wedge-like manner—of oppressive barriers that stubbornly emerge in our society. The wedge forces itself into the barriers when people and contexts do not yield to the stigma and oppression and when dreams prevail. These are strategic dreams; praxis, in Freire's terms (1992).

And why can't I play the trumpet? (Interview with Rafael)

And I wondered ... Why can't I finish school? (Interview with Francisco)

If I set myself to do something, I succeed. (Interview with Nordin)

In 10 years if I could, at least I'd like to be living a quiet life with my family, outside asperones, and being and living well.' (Interview with Francisco)

Dreams become the driving force of action. As explicitly stated by the three individuals in our case studies: 'Why not me?' Dreams work insofar as they contribute to the construction of an identity that, in critical dialogue with the conditions of their experience and their relationships, expand their ideal and materially horizons and serve as a trigger to improve their context (Ruiz Roman, 2003). Only unstolen dreams provide the fuel needed to reach a different destination. A destination that is now not only for them but will also cause the horizons in their immediate environments to expand.

This is why Francisco's case is so important, because it does away with the mark forced on him by the stigma of Asperones. (Interview with Juanma, an educator in Asperones)

5. Conclusion

In this study we have seen how resilient dynamics emerge through successive phases: the oppression caused by the stigma, the resistance to it and the empowerment that arises from socio-educational support. In the resilient dynamics that have been analysed in this comparative study of cases there is a first phase marked by stigma and oppression, in which the social system oppresses Rafael, Francisco and Nordin, and robs them of their humanity. 'Not being a person', 'being in the coffin', 'blocking you' and being thrown into 'another world' are ways of relating to the individual that denote exclusion and dehumanising oppressive processes.

After this there is a second phase, which is marked by resistance (Castells, 1997) and empowerment. This resistance is no stranger to pain and suffering, because oppression causes 'suffering, feeling bad, crying, bleeding...', all of which result from the power relations some people have with others. But in these resilient dynamics, pain acts as an incentive not only for the individuals being studied, but for their families and educators and for those who feel the pain of others and do not stand still.

Oppression and the suffering that it generates invites 'the struggle'; the struggle for empowerment (Freire, 1985). Empowerment serves to question, reconceptualise and reinterpret the hegemonic systems of social meaning, and implements strategies to try to redress the unfair balance of the conditions of the individual's experience. Thanks to this rebellious stage, projection and transformation is possible by creating dreams, 'opening doors', returning from 'another world', thus entering into a third phase.

These resilient dynamics cause mutual cooperation throughout between the individuals in the case studies and their environments. Resilience is always based on the relationship with others and on meaning, which may be mutually reinforced. Meaning is often constructed on a mobilising project, linking the interests of the person and their skills in a process that stimulates growth. Therefore, it is necessary to continue to delve into this area of research. It is essential to further explore the potential that educational support has as a tool that simultaneously helps the person develop and generates social transformation. The research project that this paper grew out of aims to investigate in the coming years what potential resilience may have beyond the development of personal qualities, as a transformative process for individuals and communities.

Resilience then moves from being a quality to being a community educational action. Since it is collectively developed, resilience holds within it the potential for social transformation through which the subject becomes a person who is able to break free and to realise their dreams.

This is where education must find its place, in dreams of transformation. Education is located between our reality and our dreams (Calderón-Almendros, 2014). Everything can be improved: the individual, society, the world. It is a phenomenon that fosters the freedom of individuals, and can promote social justice and equal opportunities. To do this, it should incorporate dreams, for without them it loses much of its nature and denies the projection that it seeks to construct. Educational settings must become dream incubators, in which people are able to build their freedom in a community and project themselves within it.

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Notes

1 'Moro' is a derogatory term sometimes used in Spain to refer to people from northern Africa, particularly from Morocco.

HOW TO CITE THE ARTICLE

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PROMOTING SOCIAL INCLUSION FOR CHILDREN THROUGH ARTISTIC METHODOLOGIES

EL FOMENTO DE LA INCLUSIÓN SOCIAL INFANTIL A TRAVÉS DE LOS LENGUAJES ARTÍSTICOS

A PROMOÇÃO DA INCLUSÃO SOCIAL DAS CRIANÇAS ATRAVÉS DOS LINGUAGENS ARTÍSTICOS

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ABSTRACT: The main aim of this study is to reflect on how to encourage social inclusion through artistic methodologies and, specifically, to gather opinions concerning them from educational professionals working to promote social inclusion in the Centres Oberts (Social Service Primary Care Centres) in Catalunya, Spain. We performed a mixed study which combined the qualitative strategy of a group interview with the quantitative one of a questionnaire, 97 professionals from the Centres Oberts participated. The former dealt with subjective aspects of the participants' experiences with artistic methodologies whilst the latter was concerned with the professionals' requirements to structure, plan, and carry them out. The questionnaire was specifically designed for the study and had a 50% response rate. Our findings indicate the need to encourage emotional and social interventions, and the potential of artistic methodologies to carry these out, with children in situations of social vulnerability coming to our centres. The main results obtained demonstrate that artistic methodologies are strategies that encourage emotional development in individuals. Moreover, they have been shown to promote child welfare and may also encourage resilience in the individual, as a result, the relationship between art and resilience warrants further exploration.

RESUMEN: El principal objetivo de este trabajo de investigación es reflexionar sobre la manera de fomentar la inclusión social a través de los lenguajes artísticos. En concreto, la finalidad es escuchar y recoger las opiniones de los profesionales que trabajan para promover la inclusión social desde los Centros Abiertos (Centros de Atención Primaria de Servicios Sociales en Cataluña). La investigación que se presenta es fruto de un estudio mixto que combina la estrategia cualitativa de la entrevista grupal y el instrumento del cuestionario desde

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la perspectiva cuantitativa, en el que han participado 97 profesionales de Centros Abiertos de Cataluña. Los resultados permiten evidenciar y constatar la necesidad de fomentar el trabajo emocional y social, y las potencialidades que los lenguajes artísticos tienen para trabajar con niños y niñas que viven en situaciones de vulnerabilidad social y, que por ello, acuden a dichos Centros. La manera de acercarnos a las voces de estos profesionales ha sido a través de las entrevistas grupales con la finalidad de conocer los aspectos subjetivos y particulares de su experiencia profesional. Además, con el fin de poder detectar las necesidades de estos profesionales para promover la inclusión social a través de dichos lenguajes se ha elaborado un cuestionario, diseñado específicamente para este estudio, obteniendo una respuesta efectiva del 50% de los Centros Abiertos de Cataluña. El análisis de contenido de la información recogida ha permitido identificar los contenidos a partir de los cuales los lenguajes artísticos permiten favorecer la inclusión social y, por otro lado, los aspectos necesarios para estructurar y planificar una acción basada en los mismos. Las principales conclusiones obtenidas evidencian que los lenguajes artísticos son estrategias que promueven el desarrollo emocional de las personas. Por ese motivo, se evidencia la necesidad y el interés por explorar la relación entre arte y resiliencia, ya que si se ha demostrado que estas metodologías favorecen el bienestar infantil, se puede suponer que también podrían fomentar la capacidad de resiliencia de las personas.

RESUMO: O principal objetivo desta pesquisa é refletir a forma de promover a inclusão social por meio dos linguagens artísticos. Especificamente, o objetivo é ouvir e recolher as opiniões dos profissionais que trabalham para promover a inclusão social dos Centros Abertos (centros de cuidados primários do serviços sociais na Catalunha). A pesquisa apresentada é o resultado dum estudo conjunto que combina a estratégia qualitativa da entrevista em grupo com o questionário a partir da perspectiva quantitativa, que envolveu 97 profissionais dos Centros Abertos da Catalunha. Os resultados apontam em confirmar a necessidade de promover o trabalho social e emocional, o potencial que os linguagens artísticos tem no trabalho com crianças que vivem em situação de vulnerabilidade social e que, portanto, acudem a estos centros. A maneira de abordar as vozes desses profissionais tem sido através de entrevistas em grupo, a fim de conhecer os aspectos subjetivos e particulares da sua experiência profissional. Além disso, a fim de identificar as necessidades destos profissionais para promover a inclusão social através de tais línguas se desenvolveu um questionário concebido especificamente para este estudo, a obtenção duma resposta efetiva do 50% dos profissinais dos centros Abertos da Catalunha. A análise de conteúdo das informações coletadas identificou o conteúdo dos linguagens artísticos que contribuem para promover a inclusão social e, por outro lado, os aspectos necessários para estruturar e planejar uma ação com base nelas. Os principais resultados mostram que os linguagens artísticos são estratégias que promovam o desenvolvimento emocional das pessoas. Por esta razão, a necessidade e interesse em explorar a relação entre arte e resiliência é evidente, porque se estas metodologias foram mostrados para promover o bem-estar infantil, pode-se supor que também poderia promover a resiliência das pessoas.

Introduction

The welfare of children in our society is the aim of everyone involved in education. It is of particular interest in those cases where the contextual situation may put children at risk in terms of social exclusion or quality of life. Due to this, the importance of promoting welfare in socio-educational interventions has become a major issue.

In present day society we have the responsibility to contribute with our progress and knowledge to an improvement in the lives of such children, which is where artistic methodologies and their diverse tools can play a key role in education and the possibility of developing emotional and social skills. For some years now, it has been considered fundamental within the area of social action to place particular emphasis on increasing the number of educational and artistic activities as they are capable of going beyond all social, cultural,

economic, and political divisions by interweaving and creating a common goal (Tyson, 2002).

One of the aims of the Spanish Social Services is the promotion of social inclusion for everyone, particularly vulnerable collectives, in order to offer all the community a guarantee of welfare. In Catalunya there are *Centres Oberts* (Primary Care Centres) regulated by the Catalan Government under the Social Services Law 12/2007 (*Llei 12/2007, d'11 d'Octubre, de Serveis Socials -DOGC 4990)*, which provide accompanied spaces where children aged 3 to 8 years can develop all their capacities, attitudes, and opportunities. With this initiative, and employing proven artistic methodologies, the Social Services seek to empower families.

Our research aimed to explore how artistic methodologies can contribute to the promotion of social inclusion within the environment of the *Centres Oberts*. In concrete, it hoped to reflect the

[Anna MUNDET BOLÓS, Nuria FUENTES-PELÁEZ & Crescencia PASTOR]

way professionals involved in social interventions perceive the relevance of artistic methodologies in strengthening children's welfare and promoting social inclusion, especially in disadvantaged environments where socio-educational interventions are a fundamental element of their lives.

1. Fighting social exclusion and building more inclusive societies with artistic methodologies

Artistic methodologies are strategies of educational interventions that encourage social inclusion and, as a consequence, are able to fight against social exclusion. The present day social context is often marked by the pathologization of social unrest and precariousness at all levels (economic, social, emotional, and laboural) and social Darwinism. In general, such a context leads to what Baumann refers to as a liquid society in which its citizens find themselves in a fluid, volatile and/or uncertain state with respect to their lives and the elements that they are made up of (Bauman, 2003). In this context, social exclusion demonstrates an inequality that must be confronted and understood in all its magnitude and transcendence.

Social exclusion is understood as a way of being in society, a positioning in it that is reflected as an explicitly unequal relationship in terms of labour, economics, educational, and health amongst others. Such a relationship is determined by the comparison of all those elements that an individual does not possess or related to what he or she has lost. As a result, a new social status emerges: a non-citizen or excluded person. With respect to this, social pedagogy states that *the discipline (of pedagogy) works, theoretically and practically, at the complex borders of inclusion and exclusion* (Núñez, 1999:134).

It is difficult to establish the limits of these borders even though it is clear that wellbeing is to be found in non-exclusion situations, and that social exclusion is an adversity that can lead to individuals not being able to develop all their capacities and potential.

In this regard, it is important that the Primary Care Social Services perform interventions to promote welfare of children who live and grow in situations of vulnerability and/or social risk. These interventions should result in an empowering process that permits individuals to grow and become stronger from adverse situations (Barudy & Dantagnan, 2005; Manciaux et al., 2003; Munist et al., 1998) a capacity that can be encouraged and developed, providing elements to constitute

fundamental pillars on which those in situations of risk can lean upon (Vaquero, Urrea & Mundet, 2014).

1.2. Childhood at risk and the Open Centres

If we focus on children in circumstances that may lead them to live at the margins of society, Balsells and Alsinet define social exclusion as *establishing, in a procedural and dynamic way, an ideographic and inadequate interaction with their surroundings which does not cover their inalienable rights and places in danger their correct development, giving rise to the possible commencement of social maladjustment; and these surroundings are the family, the school, the neighbourhood, and the institutions* (Balsells & Alsinet, 2000:113). Such a risk could becomes a real situation of exclusion when the contextual conditions, amongst other causes, facilitate them.

In Spain 26.5%, and in Catalunya 23.7%, (FEDAIA, 2012) of the children are at the limits of poverty and, as a consequence, have an elevated risk of suffering social exclusion. Article 27 of the Catalan *Children's Rights Convention* states that all children have the right to an adequate standard of living that allows them to totally develop as individuals. In order to help guarantee this right, the Catalan Social Services offer primary care socio-educational spaces, the *Centres Oberts*, to encourage the social inclusion of those individuals who, due to various causes, might be at the limits of social exclusion. The typology of the *Centres Oberts* gives support and orientation to children in situations of vulnerability or social exclusion and their respective families. From a systemic and holistic perspective, aspects concerning personal development such as autonomy, healthy habits (hygiene, food, and health), and social and academic skills are instilled, in addition to spare time activities and entertainment options. Within this context, artistic expression can become a form of methodology for social intervention and opportunities for observing, listening, experimenting, growing, and getting to know oneself and one's environment. The socio-educational tasks offered by these *Centres Oberts* thus provide support for an improvement in quality of life by strengthening the families' capacities, and encouraging their relationships, personal development, and integration all of which are critical to the community they belong to (Vallés, 2009). The final objective of these methodologies is, therefore, the socialization and freedom of individuals to live as citizens with full rights, that is to say, they fight for everyone to be empowered and capable of understanding

and acting in an autonomous manner within their context.

In summary, the children attending the *Centres Oberts* are at risk of social exclusion which could lead to their living on the margins of society. To combat this situation, the socio-educational interventions carried out have a number of aims, amongst others to make visible a collective that on many occasions is invisible, and to encourage learning and understanding of reality through feeling and experimenting (Ricart, 2014).

1.3. How do artistic methodologies promote social inclusion?

In the context of vulnerability and/or social exclusion, what role can artistic methodologies play? What can they contribute to promoting the growth of individuals so that they live with all their rights in society?

One of the contributions of these methodologies that should be pointed out straight away is the opportunity to express and communicate oneself in a different way. Unlike the spoken word, artistic expression is indirect, implying subjectivity and the use of the metaphor and the symbolic for a collective that may find itself excluded in this previously mentioned condition of non-citizenship. It is, therefore, a way to shed invisibility and have the opportunity to speak, to have a voice, participate in society and, finally, become a person (Olaechea & Engeli, 2011).

On one hand, Acosta (1999) offers a general vision of artistic methodologies, referring to the visibility and inclusion of individuals who, due to their circumstances, have remained on the margins of society. In this way, for various reasons, artistic languages become highly valuable socio-educational strategies when employed with collectives that live in situations of social risk:

– For individuals who are accustomed to dealing with social service professionals and, as a result, are reluctant to attend and participate in activities promoted by the same services and with the same characteristics.

– For emotional and social deprivation together with a lack of ludic resources in these individuals.

– Because of the characteristics of these activities which involve the capacity to see things from another perspective, to try out alternative responses to the habitual, to experiment with new forms of interaction, communication and interiorization, and maintain a certain discipline and respect towards the group.

From this point of view, artistic methodologies position the individual at the centre thus implying a change in perspective and paradigm by highlighting aspects such as personal care, relationships, and dialogue, in other words, personal welfare, as the basis of educational practice.

This experience allows the individual to become involved in action and involvement, leaving to one side the external gaze. In this regard, socio-educational intervention through artistic methodology consists of transformational dynamics at many levels because they (Ricart, 2014):

1. Propose relational dynamics which question the positions taken by each individual with respect to them.

2. Link the proposals to a process-based development, and personal and social growth.

3. Consider the relationship as a knowledge strategy that enables individuals to position themselves in the intervention process.

4. Involve dialogue, negotiation, and interchange in order to jointly arrive at solutions and understand each other's position.

These methodologies are, therefore, understood as symbolic tools for personal, emotional, and social capacity, building that allude to an intimate world in a less invasive manner. They act as vehicles to help improve the quality of life of individuals and to develop and appreciate all those aspects considered to be of great relevance in integral education: personal relationships, emotional equilibrium, self-esteem, communication with oneself, self-knowledge, self-confidence, and capacity of expression (Navajas & Rigo, 2008; Del Río, 2009; Martínez, 2011).

In turn, the use of artistic methodologies as tools for social intervention in communities at risk of social exclusion has been acknowledged as essential given that individuals, within their process of vulnerability, can use their imagination to reflect what they feel, thus creating the opportunity to establish and create an atmosphere of security which encourages participation in society and creates personal networks (Bonilla et al, 2008; Suárez & Reyes, 2000; Mundet, Beltrán & Moreno, 2013).

Social work carried out with artistic methodologies has considerable potential to transform individuals which can lead to their modifying their own reality, and the social reality of their surroundings. As a result, it may be considered that *art may not transform reality in an immediate or practical manner, but it shows the possibilities of transformation. It shows us what we can become and how we can do this* (Lima, López & Rodrigo, 2004: 151). In this regard, individuals, within their process of vulnerability or social exclusion, can

[Anna MUNDET BOLÓS, Nuria FUENTES-PELÁEZ & Crescencia PASTOR]

use their imagination to reflect what they feel, activating their sentiments and getting to know their perceptions, sentiments, and emotions with respect to their surroundings (Mundet, Beltrán & Moreno, 2013).

2. Methodology

2.1. Research objectives

The principal objective of this study is:

To explore the role of artistic methodologies for children in situations of vulnerability or social exclusion from the perception of educational professionals.

The specific objectives are:
– To define the perceptions of educational professionals with respect to the potential of artistic methodologies as strategies for socio-educational interventions in general and, more particularly, in relation to children in situations of vulnerability or social exclusion.
– To examine the needs perceived by these professionals in order to be able to apply such methodologies in the *Centres Oberts*.

Our research does not provide a concrete programme, what it does is to reflect on the potential use of these methodologies and the necessary elements for them to be developed.

2.2. Participants

The study sample was composed of 97 educational professionals (50% of the total population) working in the *Centres Oberts*. The *Centres Oberts* were located in the four Catalan provinces and the number of participants was proportional to their territorial distribution. In the province of Barcelona 56 responses were obtained which represented 51% of the total number; in Girona 12 (63%) out of a total of 19 participated; of the 11 centres in Lleida 5 took part (45%); and 22 (49%) out of 45 participated in Tarragona.

Most of the educational professionals were women (83%), aged between 25 and 39 years, with university studies encompassing pedagogy, social education, psycho-pedagogy and teaching. There were also professionals with other levels of study (vocational training and basic education) or with degrees such as philosophy and anthropology. Nevertheless, irrespective of their formal education, all participants all had working experience within the field of child protection from one to ten years (82.4%).

In addition, three professionals from the Open Centre *Joan Salvador Gavina*, located in the Raval, neighbourhood of Barcelona, took part. They had worked intensely with artistic methodologies as strategies of socio-educational interventions and we were particularly interested in their opinions concerning the issue. One participant was a man aged 32 years with a degree in Social Education and considerable experience in the *Centre Obert* where he was located, another was a woman, aged 26, also a social educator with a working experience of 6 years, and a 21 year old woman doing intern work for her degree in Social Education.

1.3. Instruments

Taking into consideration the characteristics of the research, a number of data-gathering instruments, both qualitative and quantitative, were employed. The complementary methodology of qualitative and quantitative instruments helps overcome the methodological dichotomy present in many scientific debates (Fuentes, 2007). A mixed design allows a better understanding of a problem than just one method. Moreover, it permits the integration of the description of a phenomenon and its amplitude with the particular vision of the participants in a concrete reality (Creswell & Plano, 2008).

In order to gather data, complementary qualitative and quantitative techniques were employed through a specially designed questionnaire and a group interview to obtain the perceptions of the professionals involved with respect to the relationship between artistic methodologies and socio-educational interventions and the possible benefits.

The questionnaire

The aim of the questionnaire was to detect in a general manner the needs of the professionals at the *Centres Oberts* with respect to artistic methodologies as social intervention strategies.

The questionnaire was composed of an introduction that explained the functioning and finality of this instrument and pointed out that there were no "good" or "bad" responses. In addition, the participant's collaboration and sincerity were acknowledged.

The questionnaire, specially designed for our research, was made up of a series of items directed at educational professionals working in the *Centres Oberts*. They evaluated the potential use of artistic methodologies, their pertinence for socio-educational work in groups of children in

situations of social vulnerability, and the perception the professionals had of their own skills for implementation.

The questionnaire examined 5 items:

– The professional perception of these methodologies: their potential to promote the emotional and social development of children.

– The professional's perception concerning the potential of these methodologies particularly when applied in the environment of the *Centres Oberts*: their everyday use in the *Centres Oberts*; the adaptation of them for children in situations of social vulnerability; the educational objective of the activities that employ artistic methodologies.

– Resources and training: understanding of the benefits of employing these methodologies in this environment; the perception of the skills available in order to put them into practice; willingness to receive training so as to improve skills.

– Institutional support: the general perception of institutional support in order to apply these methodologies; space available in the *Centres Oberts* to carry out activities based on artistic methodologies.

– Narratives of personal experiences from professionals related to the use of artistic methodologies.

In order to ensure reliability and validity, the content was revised and the questions edited so that they were clear, concise and responded to the objectives which this instrument aimed to examine. In addition, the questionnaire was revised by two adjudicators specializing in methodology with established professional careers in the area of socio-education and experts in educational methods. They were also members of the Department of Diagnostic and Investigative Methods in Education at the Faculty of Education, University of Barcelona. Their comments led to some modifications in the editing and order of the questions. Later, there was a pilot trial with the questionnaire which was administered to four social educators who work within the field of child protection. After carrying out the pertinent modifications the questionnaire was considered to be valid and ready to be given to the participants. A template was set up on Internet so that it could be self-administered.

The group interview

The group interview covered subjective aspects concerning the experiences of the professionals involved with respect to their feelings, impressions, beliefs, emotions, and thoughts, all of which are difficult to observe and quantify.

It consisted of a script (a semi-structured interview) with the aim of examining the professionals' perceptions with respect to the benefits of artistic methodologies as strategies of socio-educational strategies. The questions were based on three items:

– The professionals' evaluation of the *Centres Oberts* with respect to socio-educational practice based on artistic methodology.

– The professionals' perception concerning the potential of artistic methodologies to work with children in situations of vulnerability or social exclusion.

– The professionals' perception with respect to the resources available to carry out socio-educational interventions based on artistic methodologies.

Once the first proposal for the script had been drawn up it was validated by two adjudicators specialized in methodology. Once again, they were two individuals who had established professional careers in the area of socio-education and were experts in educational methods. They were also members of the Department of Diagnostic and Investigative Methods in Education at the Faculty of Education, University of Barcelona. Once validated the group interview had a pilot trial with a participants from the socio-educational field in order to establish its scientific validity.

1.4. Procedure

After the definite data-gathering instruments had been established we contacted the professionals in order to explain the aims of the evaluation and remind them of the importance of their participation.

In order to apply the questionnaire, a list of all the *Centres Oberts* in Catalunya was obtained from The Social Services Portfolio at the Catalan Generalitat. From the 206 listed *Centres Oberts,* 184 were currently functioning and were asked to participate through a first telephonic contact. Information about participating in the study was sent and 94 professionals from 94 different *Centres Oberts* filled out the questionnaire. There was, therefore, a response rate of 51.08%.

The questionnaire was self-administered and sent by an online platform which allowed it to be correctly supervised.

A group interview was held with the professionals from the *Joan Salvador Gavina Centres Oberts,* they were reminded of the aims of the meeting, its approximate duration, the

commitment to confidentiality of both data-gathering and processing, and permission was asked to record the conversations in order to later transcribe them and carry out a rigorous data analysis.

2.5. Data analysis and interpretation

Data analysis is a fundamental element in the research process. In our study it has consisted of contrasting and validating, in a three-cornered manner, all the gathered information in a quantitative and qualitative manner in order to provide a real perspective on how the professionals perceive the socio-educational potential of artistic methodology. Quantitative data from the questionnaire were analysed with the *SPSS* statistics programme version 20. Qualitative information gathered in the group interview was evaluated with the *Atlas-ti 6.2* programme.

The quantitative analysis was performed at two levels. The first was a description of the frequencies; the second was related to the search for statistical relationships among the qualitative variables in the questionnaire (age, gender, education and the like) and their evaluations in order to identify possible explanatory relations.

Chi-squared test could not be applied due to the reduced sample size; as a result, Fisher's Test was employed instead in the 2x2 tables.

Qualitative data, as it was textual, was handled following content analysis techniques. Such a procedure requires complex tasks of flow and interfacing between three basic operations: data reduction, presentation of information, and verification of conclusions (Miles & Huberman, 1985). Two dimensions were identified: the contents to be addressed and the aspects necessary to do so. In each of these dimensions a series of related categories were identified.

3. Results

Analysis of the data from our research revealed the potential of artistic methodologies to encourage social inclusion as perceived by the professionals and, in addition, the aspects needed to structure and plan an intervention based on them. Statistically treated data came from the questionnaire whilst the information derived from analyzing the contents of the interview was textually presented

Table 1 summarizes the main findings which are detailed in the following sections.

Table 1: Aspects to take into consideration with respect to a socio-educational intervention regarding the promotion of welfare based on artistic methodology	

THE POTENTIAL of artistic methodology in socio-educational interventions	• Encourage emotional education (identification of emotions, management of the expression of emotions, intrapersonal communication)
	• **Intimate dimension:**
	  – Encourage introspection to manage more positively and in a healthier manner adverse or difficult experiences that children in situations of vulnerability undergo.
	  – Help emotional awareness.
	  – Help to improve self-confidence.
	• **External dimension:**
	  – Encourage social development (interpersonal relationships).
	  – Develop educational values to live in the community.

CONDITIONS of a socio-educational intervention based on artistic methodology	• **Design and planning** of the activities (located in the present and the future)
	• **Context**
	  – Institutional environment: Support and framework
	  – Space and resources
	• **Professional**
	  – Specific training in artistic methodologies
	  – Predispositon to artistic interventions

3.1. The potential of artistic methodologies in socio-educational interventions

In first place, according to the data from the questionnaire, it can be observed that 97.5% of the participating professionals consider that, in general, artistic languages are suitable as an approach to working with children who live in situations of

social vulnerability. Moreover, 92.6% affirm that from all the benefits that artistic methodologies have the clearest one is strengthening emotional education.

When this dimension is examined in the group interview, the professionals state that when referring to emotional education, introspection and

emotional awareness are most associated with artistic methodologies.

"With these artistic methodologies it is possible to deal with the theme of emotions which is a key element for these kids, making it less direct and better for them, more from living their emotions and then identifying them. First living them, next experiencing them, and then speaking about them" (C.A. A professional from the group interview).

Promoting emotional education through artistic methodologies allows children to connect with their emotional, internal, symbolic, and imaginary world in a less invasive and direct manner. Such a connection permits the development of emotional awareness as a first step in continuing with a broader perspective in the process of emotional education.

"Artistic methodologies allow us to address the theme of emotional expression from a different perspective, from the indirect, emphasizing the symbolic and not the verbal" (C.A. A professional from the group interview).

These processes are considered relevant by almost half the responders to the questionnaire with respect to working with children at risk. According to data from the questionnaire, 44.7% of the professionals believe that the mere fact of offering children a space to live and understand their emotions is a facilitating element so that they can manage their experiences in a more positive and healthy way. In general, they are individuals who have experienced complicated situations so that their emotional stability may be affected. As stated by the interviewed professionals, when dealing with these kinds of children artistic methodologies permit a connection with experiences which may, on occasions, be hidden, avoided, difficult to identify or explain with words. That is to say, artistic work allows access to the land of fantasy and symbolism and helps emotions associated with lived experiences flower, be identified, and expressed.

"Doing this first from the experience and then the spoken word works very well with these children because they have undergone situations that are difficult to explain" (C.A. A professional from the group interview).

The interviewed professionals consider, based on their knowledge, that artistic work permits a gradual progression in emotional awareness of these children linked to their lived experiences.

The professionals stated that when spaces for free artistic expression were offered the children, having reflected on their experiences, were more capable of identifying how they felt, in greater depth, and of amplifying their vocabulary and emotional register.

"Increasingly they are more capable of recognizing emotions and putting them into words, to describe them in terms that go beyond the happy/sad dichotomy, widening their vocabulary" (C.A. A professional from the group interview).

Nevertheless, apart from the internal task of self-exploration and knowledge, 51.1% of the participants in the group interviews were of the opinion that artistic methodologies could serve to enhance social development in children in situations of vulnerability. More specifically, when examining in what direction they saw the social potential of the artistic methodologies, the majority (89.4%) concurred that to carry out activities of artistic creation promoted educational values that made living together easier. Relationships with others, respect, empathy, assertiveness, asking for help, self-worth, and acknowledging others are some of the values that the professionals have pointed out as being promoted by this kind of activities. In this regard, they emphasize that artistic activities help these children have confidence in themselves and make them feel more capable of putting into practice these social skills.

"When they feel confident and sure of themselves they are more able to feel comfortable with others and improve their coexistence" (C.A. A professional from the group interview).

3.2. Conditions for socio-educational interventions based on artistic methodologies

Our results have allowed us to identify the conditions which the professionals perceive to be necessary in order to carry out socio-educational interventions based on artistic methodologies. These conditions are based on the characterization of the context of the intervention (design, institutional framework, material resources) in which the activities will be developed and the attributes of the professionals who will impart then (training, attitude, and motivation for these methodologies).

In relation to the context, the professionals from the group interview identified a key aspect in the design of the intervention. From their point of view, the planning of the activities included the demarcation of the objectives, strategies, and

educational contents to be addressed. According to their experience, it was crucial to transmit to children living in situations of social vulnerability that the organization of the activities was well-structured. It was of great help for these children to know beforehand the design and planning of the intervention and to be aware of what they were going to do as this reduced the anxiety they felt caused by uncertainty. For them, the possibility of being located in the future helps give significance to the present and becomes a way to function.

> "The profile of the kids that we assist signifies that they must have a clear idea at all times of what they are going to do and be prepared for the steps they must take; it is their way of functioning" (C.A. A professional from the group interview).

The institutional framework is a second element to take into account when speaking about context. The contextualization in agreement with the norms of the institution and its support are two important aspects according to the responses from the questionnaire. With respect to this theme, it can be seen that 77.7% of the professionals consider it fundamental that they can define their socio-educational work, receiving professional acknowledgement which translates into opportunities for innovation, training and the provision of resources in order to develop these activities. In this regard, interventions based on artistic methodologies should not be isolated proposals but should be part of a wider educational programme of the centre and guide future proposals.

Entering into practicalities and logistics, another aspect that has been detected has been the availability of a suitable space for the development of this kind of activities: 77.7% of the professionals considered that institutional support was positive. When referring to suitable we are talking about an area that permits and encourages individuals to freely move about. 83% of the professionals affirmed that their work centres did not have adequate spaces.

Didactic resources were also evaluated by 65.3% of the professionals as a fundamental element in order to develop these methodologies. Nevertheless, only a little more than half (55.3%) considered that they had sufficient material resources at their disposition and showed their interest in having more available resources.

Nevertheless, it is not only a question of the context of the socio-educational intervention; the professionals, their training and motivation are also crucial. The Social Services Portfolio is where the characteristics of the service, with respect to professional profiles, are specified at the levels of social science degrees, direct attention, social workers, social integrators, and spare time monitors. If attention is paid to the basic training of the participants it can be observed that those from the field of education (pedagogy, psycho-pedagogy, social education, and teaching studies) show a greater tendency to introduce artistic activities into socio-educational tasks (79.2%; *Fisher's exact test p= 0,026*).

What are the professionals' perceptions regarding their level of skills with respect to these methodologies? According to data from the questionnaire, a considerable percentage (67%) believed that they were aware of the benefits of artistic methodologies as socio-educational strategies.

However, irrespective of the perception of their level of preparation with respect to artistic methodologies, 95.7% of the interviewed professionals affirmed that they would like to broaden their knowledge with specific training in order to be able to apply them more systematically in their centres. The professionals from the group interview also pointed out the need for training to improve their professional skills.

> "Sometimes we are not quite sure how to intervene, we have had no training. We don't know everything although we know it works. We lack time, training and capacity" (C.A. A professional from the group interview).

In addition, the questionnaire has allowed us to confirm that there is a correlation between motivation to be trained and a predisposition to apply the methodologies in a practical manner ($r_{(94)}$ =0,502; p < 0,001).

4. Conclusions

In our study we have examined the role of artistic expression for children in situations of social vulnerability. From our findings we can state that artistic methodologies are strategies that promote emotional education in individuals, thus endorsing their educational value in the broadest sense possible. Moreover, such interventions promote social inclusion: they provide an opportunity for expression and communication to those who very often have not previously had the possibility to do so. In this way, their existence in the world makes some sense in spite of adversity and difficulties (Cyrulnik, 2009; Barudy & Dantagnan, 2005; Mundet, Beltrán & Moreno, 2015).

The positive perceptions of the educational professionals participating in our research, with

respect to the potential of artistic methodologies at the socio-educational level, have been clearly expressed as favouring emotional education, positive relationships with oneself and others, that is to say, well-being.

Scientific literature reflects the fact that social and educational work employing artistic methodologies is an emerging issue that places us fully in the present century (Mundet, Beltrán & Moreno, 2015; Mundet, 2014). Therefore, within our contemporary social framework, the artistic interventions encompassing the educational tasks of a *Centres Obert* have a proven potentiality that could provide an alternative to more traditional methods based on individual, therapeutic attention focused on shortcomings. From this point of view, socio-educational interventions should encourage the integral development of the individual, their affective and emotional growth, by providing a space to think, participate and behave in society, feel and express emotions, and to promote the capacity to enter into a relationship with near and distant environments (Mundet, 2014). A group-based educational intervention should, therefore, be chosen, with a clear educational intention based on capacity-building, in order to address social inclusion in the individual.

Over the years, a number of studies have referred to artistic activity as a tool that promotes emotional growth (Piaget, 1959; Arnheim, 1993; Moreno, 2010). Data from our research reinforce this idea as they demonstrate how artistic methodologies serve to enter an intimate, symbolic, complex, and personal world that helps identify and manage emotions. This is of particular interest when talking about invisible collectives as it is one way to give them an opportunity to speak and be included as human beings in the community and society.

Artistic methodologies help develop the emotional and intimate spheres of individuals and promote their inclusion in society, fighting against situations of poverty and exclusion. In this regard, artistic interventions carried out with individuals generate experiences of relationships and interchange from the proximity whilst at the same time questioning the specificity of each individual (Ricart, 2014). Working with emotions and their positive management is necessary and opportune for everyone, it becomes a priority, however, when dealing with the environment of social exclusion and child protection as these are contexts where invisibility and stigma are present to a considerable degree. It is, therefore, necessary to learn how to employ artistic methodologies in order to create, communicate, invigorate, and develop emotional well-being (Ricart, 2014).

Moreover, our research data show how the encouragement of an individual's emotional sphere helps enrich and experience social relationships in a more assertive manner, due to the fact that having greater self-knowledge improves sociability. Our findings concur with other studies which propose promoting emotional education as it signifies a potent instrument to develop social skills and education about values (Motos, 2005; Navarro, 2006, 2007; Núñez & Navarro, 2007; Marxen, 2009). The fact of doing this through artistic methodology is both an added value and a challenge that we, as members of society and professionals, should confront. Cruz et al. (2013) describe specific learning issues that artistic activities can encourage. They include self-confidence, awakened self-affectivity and empathy, the discovery of the importance of others in one's own life, experimenting with one's reality and imagining other futures, exploring sentiments and emotions and being able to reflect on them. In this regard, providing spaces for personal and social development is of great importance, particularly with collectives that live in situations of social vulnerability (Murillo & Hernández-Castilla, 2011).

Our results also underline the needs perceived by the professionals in order to put into practice socio-educational interventions based on artistic methodologies in the *Centres Oberts*. In this regard, they specify some conditions related to the context, planning, and design and the role/attitude of the professionals who are carrying out the intervention.

Marxen (2009) and Moreno (2010) confirm our findings, highlighting the importance of planning and structuring the interventions according to stated objectives and designed activities that give sense and content to the intervention. Moreover, they affirm that it is not necessary to plan concrete contents as they are closely linked to what is going on at the present, given that each person can express themselves according to their mood, motivation and willingness.

A key aspect that has been detected in our study is institutional support. Moreno (2012) affirms that social inclusion is possible providing that the educational process is present and integrated within a social and institutional context that encourages the constant learning process of human relationships.

Institutional support is also involved in providing adequate spaces and resources. Kramer (1985) and Marxen (2009) have identified the characteristics of such spaces: without many external distractions, a relaxing area with running water, and place where the children can exhibit the work they have done. All of which will allow them to feel

[Anna MUNDET BOLÓS, Nuria FUENTES-PELÁEZ & Crescencia PASTOR]

they are in a safe space where they can develop their creative and expressive processes (Marxen, 2009).

Artistic methodologies encompass an emerging paradigm of educational interventions which encourage social inclusion. This is due to the fact that they are not employed as an objective in themselves, or as a technique to be learnt and perfected, but as a form of expression through which aspects related to communication, relationships, understanding, and personal welfare can be developed (Ricart, 2014). As a consequence, these interventions represent an innovation and an opportunity for both professionals and individuals who are in a growth process. The attitudes of confidence and predisposition of the professional with respect to artistic interventions are, therefore, very important. The professionals should be sensitive to the intimate contents they are working with, especially because they are based on emotions and with individuals in situations of vulnerability. It is fundamental that the professionals are able to transmit to the children that they are in a safe space where they can not only open up and express their emotions, but also be treated with respect.

Our work has demonstrated the need to create and articulate an educational proposal based on artistic methodologies which encourage child welfare. Going one step further, particular stress should be placed on the need to examine the relationship between art and resilience, because as it has been demonstrated that these methodologies encourage child welfare, it may be supposed they also promote the individual's capacity for resilience.

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DRIVERS AND BARRIERS TO ADOLESCENT´S PARTICIPATION IN COMMUNITY ORGANIZATIONS: A CASE STUDY

ELEMENTOS FACILITADORES Y BARRERAS PARA LA PARTICIPACIÓN EN PROYECTOS COMUNITARIOS: UN ESTUDIO DE CASO CON POBLACIÓN ADOLESCENTE

ELEMENTOS FACILITADORES E BARREIRAS PARA PARTICIPAÇÃO EM ORGANIZAÇÕES COMUNITÁRIAS: UM ESTUDO DE CASO COM A POPULAÇÃO ADOLESCENTE

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ABSTRACT: This article presents some preliminary data of a research about a group of teenager´s participation (12-17 years-old) in a community project. It is based on a wider research project which, during two years (2013-15), has used an ethnographic approach to understand teenager´s daily experiences in that community project and the generated process through their interaction with peers and the educational team. The purpose of this article is to identify drivers and barriers that different agents perceive for participating in the community project. To this end, initial results are gathered in three discussion groups: adolescents who have a background on the organization (for at least 3 years) and high level of commitment related to a "projective type of participation" (Llena, Novella, Trilla, Noguera, Morata & Morell, 2015); their families and adult workers. Preliminary results of participant observation in the advisory group (22 hours) and assemblies (10 hours) of the community are also incorporated. Data analysis shows that there are three principal drivers to participate: the profile of the adolescents and their families, the relationships they established with the educational team and their awareness of learning. Regarding obstacles, there are other three aspects: participants' lack of interest on the available opportunities, their stage of life and their expectations.

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PALABRAS CLAVES:
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RESUMEN: Este artículo presenta los resultados preliminares de una investigación sobre la participación de un grupo de adolescentes (12-17 años) en una organización comunitaria. Basado en un proyecto de investigación más amplio, durante dos años (2013-15) se ha utilizado un planteamiento de tipo etnográfico para acercarse a la experiencia cotidiana de los adolescentes participantes en una plataforma comunitaria y a los procesos generados en la interacción con sus iguales y el equipo educativo. La finalidad de este artículo es identificar los elementos facilitadores y los obstáculos percibidos para despertar el interés y mantener la participación en el proyecto. Para ello se presentan los resultados recabados en tres grupos de discusión: menores que tienen un cierto recorrido en el proyecto (al menos 3 años) y han logrado un alto nivel de compromiso relacionado con una participación denominada "participación proyectiva" (Llena, Novella, Trilla, Noguera, Morata & Morell, 2015); sus familias y el equipo educativo. Además, se incorporan los resultados preliminares de la observación participante realizada en las reuniones del grupo consejero (22 horas) y en las asambleas gestionadas por éstos y dirigidas a toda la población de adolescentes del municipio (10 horas). El análisis de los datos muestra cómo el perfil del adolescente y sus familias, las relaciones que establecen con el equipo educativo y la percepción de aprendizaje constituyen los principales elementos facilitadores de la participación. En relación a los obstáculos, destacan tres aspectos: la falta de interés sobre las oportunidades disponibles, las características de la propia etapa vital y las expectativas de los participantes.

PALAVRAS-CHAVE:
Organizações
comunitárias
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Adolescentes
Cidadania

RESUMO: Apresenta-se neste artigo um conjunto de resultados preliminares sobre a participação de adolescentes (12-17 anos) num projeto de uma organização comunitário. Os mesmos estão enquadrados num projeto de investigação mais amplo, desenvolvido entre 2013 e 2015, através de uma metodologia etnográfica. Desta forma, é abordada a experiência quotidiana dos adolescentes participantes no referido projeto, bem como os processos gerados na interação com os seus pares e com adultos de referência. O objetivo deste artigo é identificar elementos que facilitam e dificultam o surgimento do interesse no projeto e a manutenção da participação. Para tal, apresentam-se os resultados divididos em três grupos de discussão: adolescentes que já tinham uma relação com a organização (há pelo menos 3 anos) e um elevado nível de compromisso com a chamada "participação projetiva" (Llena, Novella, Trilla, Noguera, Morata & Morell, 2015); as suas famílias e a equipa educativa. Incorporam-se também os resultados preliminares da observação participante realizada no grupo conselheiro da organização (22 horas) e nas assembleias (10 horas). A análise dos dados demonstra que o perfil dos adolescentes e das suas famílias, as relações que estabelecem com a equipa educativa e a perceção de aprendizagem constituem os principais elementos facilitadores da sua participação. Em relação aos obstáculos, destaca-se a falta de interesse relativamente às oportunidades disponíveis, as características inerentes à etapa da vida em que se encontram e as expectativas que têm.

Introduction

The traditional conceptions of citizenship made from the relationship between individual and State have been replaced by new emerging citizenship, more multi-dimensional, flexible and adaptable to several social contexts. This approach overcomes the traditional conception of citizenship as a status and addresses the question of the term understood as practice. From this perspective the citizenship is a changing concept not only associated to a legal status but also to a social bond and the recognition of the relationship dialogic established between people and their socio-cultural context. It is a vision focused on various practices areas (political, social, cultural or economic) characterising a person as a competent member of society.

This exercise of prominence in public life is related to the concept of "active citizenship" developed by the European Union and mainly used in educational contexts in order to promote students' social involvement. In fact, the promotion of active citizenship is becoming a key element in the construction of social cohesion and democracy. De Weerd, Gemmeke, Rigter and Van Rij (2005) defined it as: "political participation and a participation in the associative life characterised by tolerance, non-violence and law and human rights' recognition". Those authors identify seven indicators for active citizenship: 1) volunteering in organizations and networks, 2) community activities' organization, 3) voting in the elections, 4) participate in political parties, 5) participate in interest groups, 6) participating in peaceful protests, and 7) participate in public debates. This paper will be focused on the fifth point: participation in a community project such as interest group.

From this approach citizenship becomes one of the axis of youth policies aiming to achieve their full development (Benedicto, 2011). Benedicto reminds us that we are at risk of questioning their effectiveness "if not dealt with the obstacles with which young people are to be recognized as

[Janire FONSECA PESO & Concepción MAIZTEGUI-OÑATE]

citizens and, by extension, to be heard from his own condition of youngs" (p. 16).

This approach considers participation over the right to be recognized in the Convention of the Child Rights of (art. 12, 13, 14,15 and 17) and promoted by major international institutions concurring such as the European Council or UNESCO. Its educational content, and its potential for "learning to learn", defined it as an "educational principle" reflected in the everyday practices of intervention projects. As Oscar Rebollo's explains the importance of the everyday life over the transformative process is based on the repetition of everyday practice from the respect of the speaking time, the listening attitude, the key role of the people, etc. All of these elements constitute the educational dimension of participatory processes. This paper will show a perceptions analysis of an experienced (at least 3 years) participant group (15-17 years) and high level of commitment in a community project, their families and educators in relation to drivers and barriers encountered in the participatory process. The questions proposed in the paper are: How do teenagers, their families and educators fell their participation in community activities? What educational practices stimulate these teenager's commitment? What are the barriers detected along that process by different agents (teenagers, families, and educators)?

1. Community projects and the development of active citizenship

From the sociology of social learning, Luz Morán emphasizes the relevance of social spaces where citizens' practices as "locus of learning" are generated. The author relies on classical authors' works, as Michel de Certeau (1999) in relation to everyday life on the civic practices and as does Dubet (1994) on the work of the "actor" and social experience, to build a relevant framework for cultural analysis of social practices. Her proposal adopts a dynamic approach to learning with a biographical approach "requiring thinking on the diversity of places and institutions where such practices are developed" (p. 33). She feels it essential to incorporate the different plans composing personal experiences given that learning of current citizenship is built and deconstructs on several contexts that alongside with the traditional spaces for socialization (family, school, neighbourhood) incorporating broader and not necessarily "physical" environments. The community spaces outside school were relevant for its potential to achieve high levels of involvement. However, the literature review shows a complex situation involving context and agency data, as discussed below.

Researches on this topic dive us to a variety of youth's studies which since its inception in the 1980s have been focused on the relations of young people with their environment in terms of citizenship and socio-political participation. *The Report on Youth in Spain* 2012 (El Informe sobre la Juventud en España 2012) points out the consolidation of "non-standard" forms of social participation. In relation to the teenagers, the project *Tiempos escolares y tiempos de ocio*, whose field work was developed in 17 autonomous communities, analyzed school times and its impact on everyday life and socialization experiences of students of ESO (Obligatory Secondary Education). The authors highlight that only 3.8% of the offered extracurricular activities are of social projection, as volunteering. Another recent survey among adolescents aged 12 to 17 years, reveals that only 4.6% of the sample devote some time to volunteering during the week going down to 1.4% on weekends.

At the same time, the amount of works seeking to explore their own processes of participation and the role played by educational institutions have increased. In the United Kingdom, the goal of the project "Creating Citizenship Communities", was to analyze the role of schools in the development of citizenship as well as to explore perception and community practices of young people. For this reason, an analysis (questionnaires, interviews) on implications and barriers in relation to the role of schools and youth participation was conducted. The authors identified five issues: types of community involvement/engagement; participants' profile; motivations, challenges to involve more young people in their own community and the role that school can play in participatory processes. The research team concluded that there is a certain consensus about the opportunities of the centres promoting future participation of students in the community, especially in volunteering, although they say that more information about the practices that strengthen this involvement is required. In this line of research, three key conditions completing the above-mentioned proposals to encourage participation from the experiences of young people both in school and in community experiences were identified in Barcelona: information's reach, the intergenerational work and sustainability (Novella and others, 2014).

Another big study on this subject was led by Warwick of the University of Leicester in collaboration with the University of Cambridge (Carolyne Mason & Hilary Cremin) and the United Kingdom Community Service Volunteer Service. This project was focused on the barriers and opportunities for children in situation of social disadvantage

for participation and civic engagement. Their results suggested that while many young people feel civically engaged, there are still many personal, contextual and administrative barriers impeding this process. One of the most important obstacles is the young self images as non-influencers agents, discouraging many of them to contribute to the community. Another barrier is the low valuation of volunteering as an opportunity for personal and community development.

Literature on citizen's education reflects an intense debate on setting up educational programs outside school to "groups in risk of social exclusion" related to participation and coexistence. In 1996, Youniss and Yates reviewed 44 empirical studies in order to learn about the benefits of community programmes over participants. Their findings supported the conclusion that such services offer intense experiences and the possibility for social interactions associated with prosocial development. In these spaces, they developed feelings of social responsibility, community binding, improve their self-esteem, and increase understanding of social issues. Among their recommendations, the authors pointed the need for case studies on specific projects or programs and the relationship between professionals and minors.

The concern and attention to educational projects in people at risk of social exclusion is made evident by the recent proliferation of case studies seeking to delve into the processes of youth participation given that socio-educational level, cultural differences and life experiences are forecasting the extent of community involvement and civic engagement (Flanagan & Levine 2010). Usually, the taken units of study tend to be educational spaces outside school hours where ethnographic methodology is often used as a tool for the study of the socio-educational processes (Cusworth, Bradshaw, Coles, Keung & Chzhen, 2009; Hall, Coffey & Williamson, 1999; Kirshner, 2008; Schwartz & Suyemoto, 2013). Studies claim that these differences are increased both by parental education and the differences in the opportunities both in school and outside it.

In a closer environment, ethnographic methodology was selected by Lozano Escobar (2007) to discuss the rituals that young teachers put into practice during socioeducational interactions planned in community contexts of Barcelona. In this case, the author chooses the metaphor of "educator tribe" referring to those communities of educators characterized by their motivation and originality working in the search of social transformation and the authenticity through the expressiveness.

Finally, within the set of empirical contributions published about the community spaces for participation, we highlight such works that according to their commitment focused on "social activism" are used as a tool of resistance and action which purpose is to generate dynamics of awareness and fight for social justice with young people with exclusion's experiences (social, racial, sexual) (Ginwright, Noguera & Cammarota, 2006; Kirshner, 2008).

In short, these investigations remind us the practical dimension of above mentioned citizenship, which underlines the near and local meaning. This type of community programmes become citizenship schools, simultaneously promoting initiatives to promote the positive development both of participants and community. In general, these projects intend adolescents to acquire leadership roles, improve their social responsibility, their social skills, sense of efficacy and critical thinking. According to Hall, Coffey and Williamson "these spaces seek to offer children the opportunity to sit down with members of their town and offer them social visibility" (1999, p. 506). However, we cannot forget the low participation in those activities reflected on sociological reports.

2. Case of study description: Platform for participation

The Municipal Platform for youth participation, base for the case study, is located in a municipality of Biscay with 15.35% of population under 18, according to the Census in 2014. The platform is open to all teenagers in the municipality. Although the headquarters are located at the centre, there is a decentralisation policy seeking visibility for the main 4 districts. They are also located in a school of each of these areas, and also have a physical space in two community centres.

The education team is composed of 18 people with different profiles: technical, coordination, social educators and workshops monitors. The work is organized in coordination between this educational team and secondary education schools of the mentioned districts. During both free time and lunch time recruitment activities to develop values and skills are conducted.

According to the reference documents (base project, website) generated by the platform, the program's purpose is to generate opportunities for youth to develop leadership skills. Following this extend, a "ladder of opportunity" was designed offering various options to children between 12 and 18 years (Figure 1). In general, adolescents begin their journey in secondary education with an information campaign at beginning of the year.

[Janire FONSECA PESO & Concepción MAIZTEGUI-OÑATE]

Figure 1: Structure of Platform for Youth
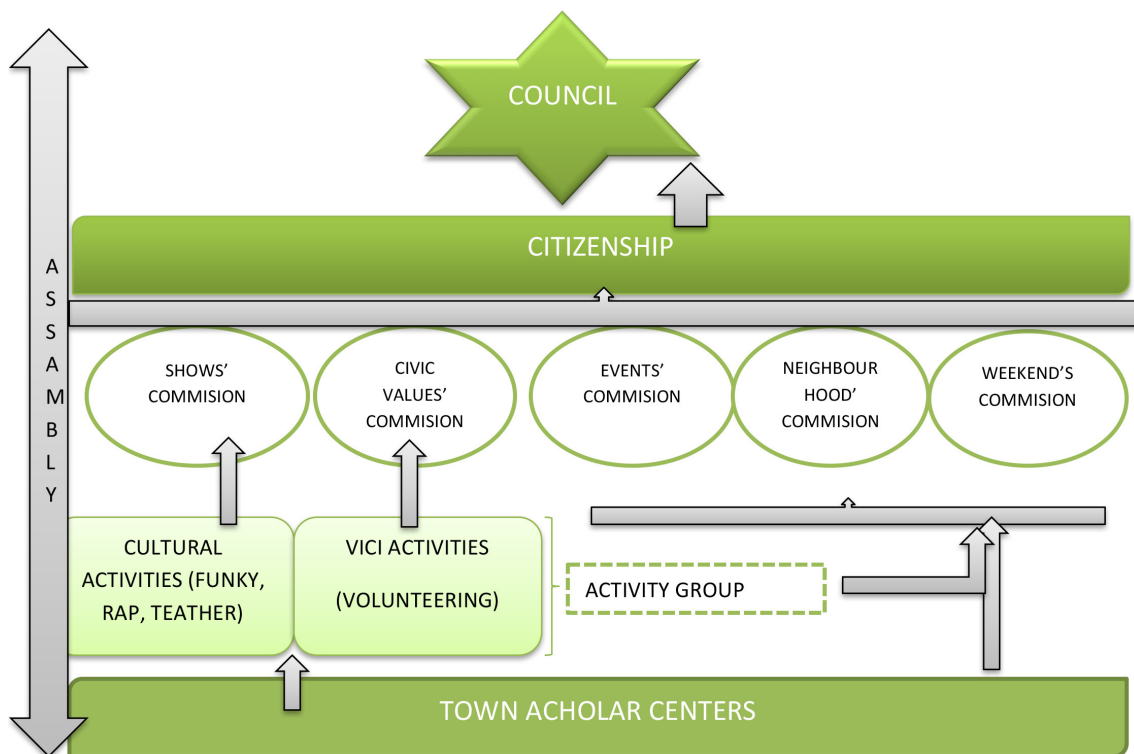
Source: Own elaboration from internal documents in the project.

At the first stages the "activity groups' offer activities, which may be cultural (such as rap, funky, theatre) or focused on "civic" aspects with a focus on community (volunteering, fair trade, etc.) (figure 1). In addition, all participants can explore social issues in the general assembly where processes and project plans are discussed, or in the workshops with their classmates or teachers and monitors. To develop new levels of responsibility adolescents can join five organising committees: a) events commission, to plan events for participants (new year's Eve, carnivals, parties); b) civic values community's committee, created to manage events for the municipality (performances organized give visibility to the different workshops and services); c) 4 district committees, with the aim of giving life to the neighborhood from the adolescents perspective; d) weekend committee, to organize special activities during those days. At weekends, anyone interested attend a training course in civic values called "citizenship school". Finally, adolescents have the opportunity to belong to the "Council of the platform", its highest management body. In short, the process is conducted in different scenarios where various forms of participation are identified, which although "phenomenologically different, all of them bring significant elements for participatory competences" (Novella Camara, 2008:38).

3. Methodology: empirical development and design

As mentioned before, this research is part of a case study performed in a municipal platform of youth participation (Biskay) aimed at teenagers (12-18 years). It has a qualitative research approach. And examines the innovation as an integral part of the educational process, without measuring the methodological efficiency (Pescarmona, 2014). This type of analysis is relevant to those social intervention professionals who wish to support the participation of young people at highest levels of responsibility and for researchers interested in learning of citizenship spaces (Kirshner, 2008).

In order to explore the perception of facilitator elements and barriers perceived by the different agents related to the participation in the project, the results of three focus groups accompanied by contributions of participant observation in the spaces of assembly and meetings of the advisory group are presented now. The focus groups were as follows a) 10 teenagers aged 15 to 17 (5 boys and 5 girls); b) their family (7 mothers and a father) and c) educators in the process (4 women and 2 men).

The participants selection was carried out on the basis of a key criterion: extensive experience (minimum 3 years) with a high level of participation. Following Novella's classification (2008) it could be

called "projective participation" given that the children belong to the Council (Figure 1) involved in the design, planning, execution and assessment of the assembly. As to say, they are involved from the inside: once there, they generate new projects which would correspond to "metaparticipation" and depending on the debate they propose, design, implement and evaluate new projects.

Focus groups took place in areas near to their homes and in privacy contexts. All of them were recorded and transcribed. Prior informed consent protocols were signed.

The questions raised during the sessions revolved around four themes: perceptions about participation, motivation, aspects that limit or encourage participation and suggestions for improvement. These are related to the research questions: How do teenagers and their families live the participatory experience? Which barriers do they detect? and which educational practices are favoured by their commitment?

In order to clarify and deepen into the discussed topics, a participant observation in the meetings of the advisory group (22 h) and the assembly (12 h) were conducted. Based on field notebook entries they began to write the first research papers trying to systematize, introducing the first information categorizations, and registering personal interpretations as well as the necessary clarifications and qualifications (Ruíz Olabuénaga, 2012). The questions leading the observation were: Which educational strategies are being used by educators for decision-making? What type of relations are enhanced among peers and between adolescents and educators?

4. Results analysis and discussion

The results are organized around two analysis axes: the drivers and the perceived obstacles for the participation in community youth projects. The interaction of all of them allows us to better understand the process complexity (Figure 2). For confidentiality reasons, "A" stands for teenagers, "F" for families, and "E" for educators. The following number has a recognition function of subjects.

Figure 2. Elementos facilitadores y barreras percibidas por los adolescentes, sus familiares y el equipo educativo para su participación y compromiso en el proyecto
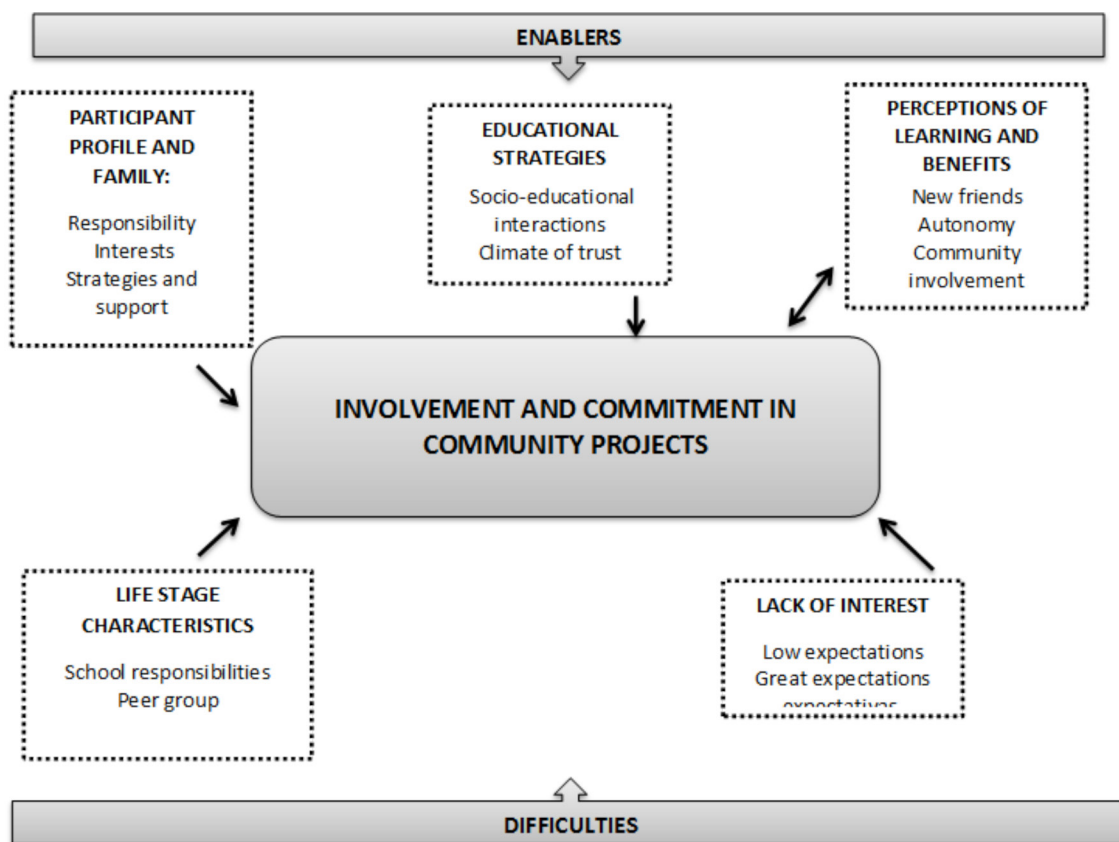
Source: Own elaboration.

4.1. Drivers for youth community participation

As figure 2 shows, three elements were identified: the profile of adolescents and their families, educational strategies and the perception of learning.

Profile of the participant and their family

Just as in Davies research, (Davies et al., 2012) a first facilitator element identified for the involvement in the project was the profile of teenager coming and remainig in the project for several years. All respondents agreed that adolescents are characterized by their responsibility and interest in some minority issues, such as reading or volunteering. This status gives them a "twist" from the rest of their peers from high school class, and enable them to identify affinities with other platform' partners. This circumstance has a contradictory effect. On the one hand it does not seem to be an obstacle to this group to maintain friendship ties with other "non-participating" equals, simply it has allowed them to develop interests and meet new people. On the other hand, the families seem aware that their children differ from their peer cohort since the majority do not attend such projects. They show astonishment by the commitment and responsibility shown by their sons and daughters when participating on certain type of activities considered arid and little rewarding:

> "You are wierd, wierd, wierd, thank goodness that they are so wierd that for them the wierd are the others, then that notice if they are wierd". (F6)

> "Well this is not just to have fun, there is a meeting and he comes, getting super involved I mean, i.e., even if the meeting is boring, as to say, he still comes". (F3)

We speak about teenagers that stand out by their sense of duty and responsibility with the project, who not only understand the need to participate in the program but also showing a high degree of commitment in the proposal, management, organization and evaluation of activities:

> "Because you also get involve... I am and I say, well then I'll finish too, because I do not like leaving things unfinished. I don't know... you have a commitment and if you don't show up you feel guilty". (A3)

Educators consider that family plays an important role. This perception reminds of the fact that the family is the one that normally assumes responsibility in choosing and managing free time activities for their children. Teachers appreciate mainly parents modeling:

> "But in the end... a child of 12-13 years starts and then if you want them to participate... it has to be like that almost almost since he was born... he must has something... If you are encouraged at home your aitas[1] are in a mountain group, then when you are 10 years you say... you can stay there ...I do not want it any more. But you have a reason. At the end you have to have someone who... usually the people who have been in associations from younger ages, almost all of them turns to be monitor so, it has to be like this... ". (E6)

Not all of the surveyed families have a volunteering tradition, even if they are aware of their child's interest and the opportunity to participate in other activities in protected environments and helping them in their organization (transports, schedules) to booster continuity.

Educational strategies

The relationship between educators and teens seems to be a key factor to establish and maintain participation. Both teenagers and family members and educators recognized the power of the trust between them. This aspect appears as a crucial element to maintain the interest and assistance. The three groups are about communication and dialogue, the horizontal relationship and the empathy that create a respect and trust ambience in the group.

> "That's... what really works now is the communication between them". (F4)

> "I don't know, I think it is... nice to feel that there is always a person to help you right?" And... teaching us many things, they are role models, which...can also help us to decide in the future,... with our studies or anything else that we need.... They are always there not asking for explanations. As my colleagues said, it is also to respect people, to communicate, to exploit our talent and surpass yourself always". (A1)

> "I think that it happens because they do not feel that we judge or treat them as children or direct their thinking, or ... they are treated as adults aren't they?". (E6)

In this sense, the three consulted group valued teenager's opportunities for expressing their opinions, feeling heard and valued. As in other studies (Jennings, Parra-Medina, Hilfinger-Messias & McLoughlin, 2009), consulted teenagers appreciate a friendly and safe atmosphere to feel free to be themselves, express their own creativity and their views in decision-making, acquire new roles,

experiencing new challenges and at the same time have fun in the process. In this environment, educator plays a fundamental role in maintaining the interests of participants and guaranteeing the necessary level of support, confidence and encouragement. Consulted teenagers show their surprise given the possibilities and opportunities to take on responsibilities:

"But I believe that in any association where you go... they tell you let's do skating, let's do whatever, but they don't ask you what would you like you?". (A5)

Their families reflect on the same point:

"They feel important and they are because of the educators... they fell important and responsible, as you can do at home with them in other situations, isn't it? It is something that they like, it is something they like, it is not about like going to the cinema or hanging out with friends or... no, they like that". (F2)

In participant observation during the assemblies some verbal and non-verbal behaviours supported by educators were identified. Some examples are: knowing looks in assemblies with teenagers speaking up or reinforcement sentences as "very good", "that is". This type of answers are given to counselors teenagers during their performances as well as other participants when they intervene on an individual basis (questions, comments) or carry out a collective response (applause). In the advisor group's meetings an "extra" time is devoted to comment on members' concerns, also participants' interventions are prepared and carried out activities outside the context of the meeting with his counterparts to arrive at a consensus are reviewed. The adults of reference constantly asked for their opinion, it strengthens their skills and competencies acquired through their assemblies' leadership and emhpasizing the force that relationship among equals has in order to acquire a sense of belonging and commitment.

Perception of learnings and benefits

The group of equals is a highly motivating element to seek and maintain participation. In this case study, we see that the opportunity to make friends is a key factor for teenagers. In effect, the structure makes it easy to gather together teenagers of all districts and of different ages, where youth create bonds of friendship and mobility outside the space project and the neighborhood of residence:

"What I like more about this project is that we are with people older than ourselves. Finally we get on very well because on the street it is difficult for a 12 year old boy to be friends with one of 17 than here". (A9)

Along with the social dimension, previous research indicate that learning contexts that allow maintaining a sense of belonging and a range of successful experiences are more likely to hold the interest (Strobel, Osberg & McLaughlin, 2006). As noted in the previous section, these learnings are back to the concept of participation as "educational principle" (Novella et al., 2014). Teenagers and family members considered that their participation in the platform is providing positive knowledge, values and skills for their future. Educators are aware of that lack of contrasted information to evaluate these claims, although their perception indicates a similar path. Between the mentioned learning, in all the discussion groups are designated the competences related to the ability to communicate and the personal autonomy:

"well you learn...I don't know I'm more open thanks to this people". (A4) "

"Respect people more". (A10)

"Well I think that what you get here is they feel confident". (F5)

Along with opportunities for individual development, such programmes should provide opportunities to apply skills in the adult world (Benedict and Morán, 2007). Young people will be better able to mobilize if they acquire knowledge, skills, and networks to act on an issue that concerns them (Cremin, Warwick, Harrison & Manson, 2009; Maiztegui & Fonseca, 2014; Schwartz & Suyemoto, 2013). It is therefore vital work to recognize and enhance the capacity of adolescents to contribute to the benefit of their communities. In this case, during the experience of participant observation in assemblies and meetings of the advisory group, the interest in engaging in the neighborhood life and share the activities developed in the platform was stated. A teenager explains it in a focus group:

"Think on the others. Because for example if you are in a neighborhood commission, it is because you want to do activities for your neighborhood, for you, but also for the kids in your neighborhood. Or if you're in the council is because you want to represent them, you think about what they want." (A9)

In this case, the adjustment between the opportunities to develop their responsibility as they acquire experience is one of the mentioned reasons by the three consulted groups to explain the continuity of community practice. An example of the highest security and consolidated commitment appears when one of the respondents mentions the ability to assume the failure, not to achieve the objectives set by the group:

"Learn to fail". (A7)

4.2. Elements that hinder youth community participation

The obtained data showed two relevant aspects on this topic: the characteristics of the vital stage and the lack of interest on the available opportunities.

Vital stage's properties

The age is presented as a delicate variable for community participation. The more they get into adolescence and youth, individualistic attitudes tend to emerge. This shared feeling by the three consulted groups point out previously discussed factors, to analyze the general decline of the participation of youth in late adolescence. These factors are: on the one hand, academic reasons, since they are finishing their compulsory education, they request more and prioritize the academic subjects. On the other hand, their own evolutionary development detachment (Flanagan et al., 1999).

Both arguments have emerged in discussion groups in this research. On the one hand, families emphasized more on times and the educational requirements reducing the free time. Teenagers also confess to have increasingly less free time as they to progress on their educational commitments. This element, along with the economic cost, are basic conditions to initiate civic engagement

"Then they also have to study much more". (F5)

"Right, they are much more tired, then they have to make decisions; I can go for this or not". (F7)

"So I don't have more time". (A8)

"You don't have time enough". (A7)

On the other hand, teenagers and educators consider that there is a risk of project's detachment. Flanagan believes that the detachment of the evolutionary development "can occur by the awareness that the world is not that perfect place

that you have been told" (Flanagan et al., 1999, p. 148). Reality shows them a dissonant picture with previous information. Without further data, the speech of teenagers and educators go on this second line. Adolescents believe that it is an issue of image, and of following the predominant social roles among their peer group. Educators also are critics towards the influence exerted by the media. On the other hand, it seems that the slices become spaces more eye-catching to late adolescence to community projects in which coexist with adults. Ortega, Lazcano and Baptista (2015), offered an explanation to this phenomenon pointing the success of these spaces by the vivid sense of autonomy and shared privacy (p. 83).

"Let's see, okay... what happens is that it goes by classes and age also. For example, the ones on first year as they are always the smaller they will be willing to do more than the fouth year that are older, but it happens... People becomes more lazy basically because there are fish markets". (A3)

"Because they are very old and very cool". (A6)

All three groups agree that being at a peer group or getting new friends have a large influence teenagers' decisions. The free time and leisure practices can hinder solidarity practices and increase leisure practices in commercial spaces:

"In third year, you can start to go to the Sonora[ii] (laughs) because if you have gone to the Sonora (laughs) Well if you have bee to la Sonora (more laughs) you don't want... well if you've gone to Sonora and already know what it is you don't want to go to any platform party, because...". (A5)

"If suddenly someone wakes up and instead of going to the platform go to Sonora then maybe we would have a problem but...". (F2)

The adolescence is a time for research, in which exploration is almost mandatory. The curiosity that made of facilitator to the project, may be affected if form the organizational level the innovation sense is lost. Such projects are spaces to feel safety and property but at the same time, must be a challenge and support to go forward. It is closer to Vygotsky (1991) (Chaiklin, 2003) meaning "zone of proximal development", which refers to the distance between the level of acquired skills and the level of potential development needs, i.e., the help you need to overcome the difficulties posed by action to develop it autonomously.

Educators are aware and try to solve it with big decision-making space where participants can

carry out initiatives. But along with this, it appears an organizaitional barrier that sometimes break with the adolescents' expectation: the repetition of certain activities due to internal issues.

> "It is clear that kids haven't done it before but for those who have been there longer, we had already done it." (A7)

Lack of interest on the available opportunities

This section collects both the idea of lack of interest of the project, as well as the related comments to the difficulty of maintaining the participants' high expectations. When asked about what other teenagers are not involved in any of the different possibilities offered by project, the three consulted groups named expectations and personal needs throughout the process. Generally, the adolescent group is critical against the attitude of their non participant peers, and related this behavior with a lack of interest in the available opportunities. Issues such as the lack of knowledge related to a certain indifference are mentioned:

> "–Why do you think they do not care?" (Researcher)

> –Because you do not know what is this (A8)

> –Of course, because if people it is engaged to something... (A7)

> "–Don't want to know". (A5)

This is a complex issue that appears in previous investigations and it is reflected on both the visibility of the project and on the teenagers' interest (Novella and others, 2014). Overcoming those barriers will mean to get closed and to share rewarding experiences, detonating factors for future involvement. Although the consulted group attends regularly their meetings and assemblies, it can be assumed from observation the decrease of the participants in assamblies as the scholar year progresses (first assembly is held in September, the second in March and the third in May).

5. Conclusions

This paper is a first approach to the perceptions and experiences of a participatory adolescents' group, their families and educators. Despite the methodological limitations arising from the group homogeneity, the results of this study showed three main findings (Figure 2). First of all, that novelty is an element for participation even if there are barriers preventing initiatives visibility

or leading to its abandonment, especially during late adolescence when school requirements and the influence of the peer group becomes more evident. Secondly, teenagers' speeches pointed out the importance of the sense of belonging to the project in order to move forward to higher levels of participation (metaparticipacion) and responsibility. Thirdly, educational strategies carried out by the educational team seem to become a key aspect for the development of the platform's belonging feeling, which will facilitate the further development of the civic identity based on values and community actions.

The diversity of adolescents and the voluntary nature of their participation requires spaces support involving different perspectives and allowing flexibility. According to Rebollo (2005) it is essential to bare in mind the everyday importance, the speeches of the three agents (teenagers, families and educators) emphasize the need for working from a dynamic perspective, in which innovation must be continue in order to meet participants' expectations. Our data are similar to those obtained in the research led by Professor Hall (1999) on the construction of the civic identity in youth community spaces. Participation at the beginning of the experience is high, in our case, this increase is reflected in 1º ESO (first year of secondary education) since it is new. But, as time goes by some participants loose their initial enthusiasm is declining (Hall, Coffey & Williamson 1999). If the project does not meet their expectations, teenagers stop coming, as observed in subsequent courses. In addition, the data show how evolutionary stage can hinder the maintenance of interest.

However, the speeches of those remaining indicate the meaning and the value that they provide to assistance, to the encounter between different generations and the community sense of their actions. In this respect, the platform offers a safe space in which youth can experience positive feelings of belonging, developing biographical narratives both personal and community.

This analysis suggests that community projects are provide a structure a structure for active citizenship. A notion that "emphasizes local references in the construction of the sense of belonging and affiliation" (Hall, Coffey & Williamson, 1999, p. 509). A notion that leaves behind the deficit conception of the collective youth to see them as fundamental agents of social transformation (Benedict & Morán, 2007; Novella and others, 2014). This article is a modest initial attempt to theorise on the elements that affect the participatory experience and processes arising in such spaces to successfully address the evolving needs of adolescents. The data analysis will continue inquiring

the necessary conditions to create a culture of youth participation, how it is constructed and re-constructed in the possibilities and limitations provided by the cultural spaces in the support of the sociality of teenagers and their biographical trajectories.

Notes

[i] Basque term: Translation: Parents.
[ii] Local disco.

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THE ATTITUDES OF SECONDARY SCHOOL STUDENTS FACE OF PHYSICAL ACTIVITY. A STUDY IN THE CENTRAL REGION OF PORTUGAL

ATITUDES DOS ESTUDANTES DO ENSINO SECUNDÁRIO FACE À PRÁTICA DE ATIVIDADE FÍSICA. UN ESTUDO NA REGIÃO CENTRO DO PORTUGAL ACTITUDES DE LOS ESTUDIANTES DE LA ENSEÑANZA SECUNDARIA ANTE LA ACTIVIDAD FÍSICA. UN ESTUDIO EN LA REGIÓN CENTRO DE PORTUGAL

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ABSTRACT: Several epidemiological studies have shown the importance of physical activity proving its contribution to a healthy lifestyle and individual wellness. In this sense, it is important that young people acquire knowledge, taste and motivation for physical activity and make their practice a lifestyle. The adoption of protective health behaviors in children and adolescents, promoting a life with more quality, can also determine a healthier lifestyle in adulthood and old age. In this context, attitudes are of great importance, because they can predict the motivation for learning and involvement of young people in physical and sports activities.The objective of this study is to evaluate the attitudes of high school students toward physical activity and identify the factors that interfere with them. We developed a study non - experimental, descriptive, analytical, cross and quantitative.We selected a non-probability sample accessibility, consisting of high school students, a school at the center of Portugal, consisting of 95 students aged 15 to 23 years, mean age of 17.48 years. In data collection, we used a questionnaire sociodemographic and a translated scale and validated in the Portuguese population to access attitudes towards physical activity and sport, Actitudes Scale hacia la Actividad Physics y el Deporte, developed by Dosil (2002). Students who have more positive attitudes towards physical activity, are the younger students, male gender, attending the scientific and humanistic course, alcohol consumers, practicing physical activity and your pair group practice physical activity.

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PALAVRAS-CHAVE:
jovem
estudante
atitudes
atividade física

RESUMO: Vários estudos epidemiológicos têm evidenciado a importância da atividade física comprovando a sua contribuição para uma vida saudável e o bem-estar do indivíduo. Neste sentido, é importante que os jovens adquiram conhecimentos, gosto e motivação pela atividade física e façam da sua prática um estilo de vida. A adoção de comportamentos protetores da saúde na infância e adolescência, promovem uma vida com mais qualidade, podendo também determinar uma vida mais saudável na idade adulta e na velhice. Neste âmbito, as atitudes revestem-se de grande importância, porque podem predizer a motivação para a aprendizagem e o envolvimento dos mais jovens nas atividades físicas e desportivas. Os objetivos deste estudo são avaliar as atitudes dos estudantes do ensino secundário face à atividade física e identificar quais os fatores que interferem nas mesmas. Desenvolveu-se um estudo não – experimental, descritivo, analítico, transversal e de natureza quantitativa.Foi selecionada uma amostra não probabilística por acessibilidade, constituída pelos estudantes do ensino secundário, de uma escola da região centro de Portugal, constituída por 95 estudantes com idades entre os 15 e os 23 anos, a média de idade encontrada foi de 17 à 48 anos. Na recolha de dados, foi utilizado um questionário de caracterização sociodemográfica, hábitos alimentares, hábitos tabágicos e alcoólicos, prática de atividade física pelo inquirido e pelos colegas e familiares e uma escala traduzida e validada na população portuguesa para avaliar as atitudes face à atividade física e ao desporto, Escala de Actitudes hacia la Actividad Física y el Deporte, desenvolvida por Dosil (2002). Os estudantes que apresentam atitudes mais positivas face à prática da atividade física, são os estudantes mais novos, do género masculino, a frequentar o curso científico-humanístico, consumidores de bebidas alcoólicas, que praticam atividade física e em que o seu grupo de pares pratica atividade física.

PALABRAS CLAVES:
Joven
estudiante
actitudes
actividad física

RESUMEN: Muchos estudios epidemiológicos han demostrado la importancia de la actividad física lo probando su contribución a un estilo de vida saludable y el bienestar individual. En este sentido, es importante que los jóvenes adquieran los conocimientos, el gusto y la motivación por la actividad física y hacer de su práctica un estilo de vida. La adopción de comportamientos protectores de la salud en los niños y adolescentes, promoviendo una vida con más calidad y que puede también determinar un estilo de vida mas saludable en la edad adulta y en la vejez. En este contexto, las actitudes son de gran importancia, ya que pueden predecir la motivación para el aprendizaje y la participación de los jóvenes en las actividades físicas y deportivas. Los objetivos de este estudio son evaluar las actitudes de los estudiantes de Enseñanza Secundaria ante la actividad física e identificar los factores que interfieren en ellas. Se desarrolló un estudio no - experimental, descriptivo, analítico, transversal y cuantitativo. Se seleccionó una muestra no probabilística, por accesibilidad, construida por estudiantes de la Enseñanza Secundaria, de una escuela de la Región Centro de Portugal, formada por 95 estudiantes con edad entre los 15 y 23 años, la edad media encontrada fue de 17,48 años. En la recogida de los datos, se utilizó un cuestionario sociodemográfico y una escala traducida y validada para la población portuguesa para evaluar las actitudes hacia la actividad física y el deporte, Escala de Actitudes hacia la Actividad Física y el Deporte, desarrollado por Dosil (2002) .Los estudiantes que presentan actitudes más positivas hacia la actividad física, son los estudiantes más jóvenes, del sexo masculino, que frecuentan el curso científico - humanístico, los consumidores de alcohol, los que practican la actividad física y que su grupo de pares practica actividad física.

Introduction

The wide range of health problems that the most developed countries usually struggle with is associated with systematic changes in lifestyle, which include the reduction of physical activity levels leading to an increasingly sedentary lifestyle. At the moment, there is ample evidence that regular and moderate physical activity has undeniable benefits for physical, psychological and social health and can contribute significantly to the overall well-being at all ages (Alves, 2005).

The notion that regular physical activity plays an important role in promoting a healthy lifestyle, and that high levels of physical activity during youth increase the likelihood of a similar behaviour in adulthood, are quite consensual.

In addition to the biological and psycho-emotional benefits, some studies have sought to emphasize that physical activity habits incorporated in adolescence can transfer to adult ages, which highlights the importance of monitoring more closely the physical activity habits of young people (Guedes Lopes & Stanganelli, 2006).

Hagger, Chatzisanrantis & Biddle (2001) claim that attitude is the strongest predictive variable of behavioral intentions toward physical activity, as well as the subject's own behavior. This indicates that "attitude is the most important cognitive factor influencing people's decision to join the physical activity" (Hagger, Chatzisanrantis & Biddle, 2001, p. 99).

In this way, understanding the factors that influence the attitudes of secondary school students toward physical activity is essential for the development of targeted intervention programs to promote health among young people (Ribeiro & Mota, 2005).

The practice of physical activity is a current topic of interest for health professionals,

[Ermelinda Maria Bernardo GONÇALVES, Eduardo Manuel PINTO, Joana Maria RABAÇA & Luís António VIDEIRA]

especially for nurses, for the reason that they aim to promote health and prevent disease. To promote the regular adoption of physical activity and its maintenance throughout life is a challenge for institutions, clubs, schools and local authorities. Therefore, it is essential that these structures get the necessary scientific knowledge in this field to easily meet the basic needs of the population. Regular physical activity is a health promotion factor and in order to develop more effective action, through the application of concrete and feasible measures, this research aims to evaluate the attitudes of secondary school students toward physical activity and identify the factors that affect these same attitudes.

1. Literature Review

1.1. Physical Activity

Physical activity is a phenomenon and an extremely complex behavior.

For Oliveira and Maia (2001), the definition that most meets consensus in the literature is by Caspersen (1995), cit. by Mota (1999), which considers physical activity as any body movement produced by skeletal muscles that results in energy expenditure. It encompasses all physical activity used for movement, both in the tasks of daily life, at work, during leisure activities, sports activities (organized or not), and in the case of children and young people, in school (Fernandes, 2005).

Regarding physical exercise, Ribeiro (2005) states that it is any physical activity that maintains or increases physical fitness in general and aims to achieve health and also recreation.

As for sport, Article 2 of the European Sports Charter for All (1992) points out that,

"Sport is all forms of physical activity which, through organized participation or not, are intended as an expression or aim to improve one's physical and mental condition, the development of social relationships or obtaining results in competition at all levels."

Thus, sport is a physical activity that is subject to certain regulations, generally aimed at competition among practitioners. For an activity to be considered a sport it must involve motor skills and abilities, established rules and competition between opponents. Sports can be collective, double or single. Ideally, sports should be fun and entertaining, and should be a methodical way that tends to perfection and coordination of muscular effort in view of a physical and spiritual improvement of the human being (Ribeiro, 2005).

The World Health Organization (2002) emphasizes the importance of physical activity for the prevention of some cardiovascular diseases, diabetes and obesity, as a sedentary lifestyle and inactivity are factors that contribute substantially to the prevalence of these diseases.

According to Ribeiro (2005, p. 11), "to encourage physical activity the Pyramid of Physical Activity (Figure 1) was created on the basis of which are routine physical activities (walking, climbing stairs ...), which should be performed daily." At least three times a week, exercise such as running, cycling, games (tennis, basketball ...), gym (aerobics, step, indoor cycling ...) should be done. To be performed at least twice a week, there are strength and flexibility exercises and leisure activities that are of low aerobic intensity (golf, gardening). In the pyramid vertex are sedentary activities to be reduced as much as possible (television, computer games ...)".

Figure 1. Pyramid of physical activity
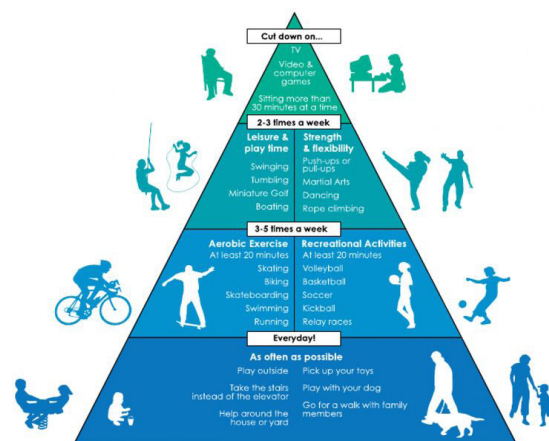
This new approach provides a new potential in promoting an active lifestyles, referring to a way of life in which physical activity is valued and integrated into daily life, since the nature, intensity and frequency refer to personal interests, needs, aspirations and skills (WHO, 1997; ACSM, 2002).

In this context, physical activity is a life quality factor for all people, regardless of age or social status. It should be noted as well, that the practice of physical activity is physically and psychologically beneficial in an economic, social and environmental perspective.

1.1.1. Physical activity in young people

Calmeiro and Matos (2004) argue that the pace and the demands of life in modern societies have had good and bad consequences on many levels. Thus, there is currently in the most developed

societies, a limited availability for physical activity, since street games were replaced by television, by video games and the computer, and children start from an early age to acquire a sedentary lifestyle at the expense of physical activity.

Vieira, Priore and Fisberg (2002) state that physical activity helps in the development of the young people and reduces the risk of future disease, as well as having significant psychosocial effects. Furthermore it can also improve the physical potential determined by genetic inheritance. Together with good nutrition, adequate physical activity should be recognized as an important element for the normal growth and development during adolescence, as well as reducing the risk of future disease.

The importance of acquiring healthy lifestyle habits at this stage of life is demonstrated by the study of Azevedo Araújo, Silva and Hallal (2007), which analyzed the continuity of physical activity from adolescence to adulthood, verifying that individuals who practiced physical activity in adolescence are more likely to maintain physical activity in adulthood.

The rise in obesity and smoking among adolescents is a reality, increasing the importance of prevention and intervention in cardiovascular risk factors by promoting healthy lifestyles that include regular physical activity and reduction of dietary fats (McCrindle, 2007).

According to Vieira, Priore and Fisberg (2002) the practice of physical exercise, coupled with a satisfactory energy supply, allows an increased use of dietary protein and provides a proper skeletal development of the young people.

Specifically for the teenager, Barbosa (2002) cit. Vieira, Priore & Fisberg (2002), mentions the following benefits of physical activity: it stimulates socialization, it decreases alcohol, tobacco and drug consumption, it leads to greater commitment in the search for goals, it enhances self-esteem, it helps to balance the intake and calorie expenditure and leads to a lower predisposition to developing certain diseases.

Factors influencing physical activity in young people

According to Loureiro (2004), there are several factors that influence physical activity in youth, such as biological, demographic, psychological, behavioral and environmental, age and gender being determinants in the physical activity of adolescents. On the subject of gender, literature indicates that male subjects practice more physical activity than the female subjects. In studies by Telama and Yang (1999, cit. by Loureiro, 2004), it was found that boys are more active than girls.

However, it was also found that the decline in physical activity is more pronounced among male subjects than in females, pointing out that female subjects over 15 years old participate more often in physical activities than male subjects. For Malina and Bouchard (1991, cit. by Laurel, 2004), this difference may be the result of social and cultural influences, more than biological aspects, since biological differences at the onset of puberty are not important.

Dosil (2004) conducted a study of 2800 subjects (1245 men and 1555 women) from 12 to 92 years old, with the aim of studying the influence of gender on attitudes to physical activity, concluding that there is a tendency for men to have a more positive attitude towards physical activity than women.

Loureiro (2004) states that the gender differences also extend to other aspects related to physical activity. Males have a greater attraction for vigorous activities, are better accepted by peers (in games and sports), give greater importance to physical activity and enjoy games and sport more.

On the topic of age, studies suggest that prevention efforts focused on maintaining physical condition and activity throughout adolescence will bring positive health benefits in the future. Increasing age is inversely related to physical activity. This idea is supported by studies by Montes (S.D. cit. by Laurel, 2004). Dosil (2004) also states that attitudes to physical activity become more negative throughout life, this being more pronounced from 40-50 years old onwards.

As for the peers, Loureiro (2004) states that groups are an excellent way to share information about familiar and personal situations, leisure activities and individual interests. During adolescence, young people feel the need to impress peers of both genders in order to gain acceptance, recognition, social status and admiration, which will accelerate the parental independence process and simultaneously create a new dependence on peers.

In the case of adolescents, having one or more friends with whom they identify and who practice physical activity, will create a greater predisposition to start its practice, as well as being able to find time to incorporate it in their daily routines.

In addition to the peer group, according to Ferreira and Najar (2005), family plays a critical role in the young person's physical activity acceptance by peers, as the first opportunities and motivations for someone to become physically active begin at home. The level of physical activity of parents relates positively to the activity of children in preschool and adolescence. In this context, the results of several investigations "indican la importancia del referente deportivo de

[Ermelinda Maria Bernardo GONÇALVES, Eduardo Manuel PINTO, Joana Maria RABAÇA & Luís António VIDEIRA]

los progenitores" (Codina & Pestana, 2012; García Ferrando, 2001, 2005; Moscoso & Moyano, 2009), "constatándose que es más probable que los hijos practiquen cuando sus padres son físicamente activos" (Cheng, Mendonca & de Farias Junior, 2014; Sanz, Ponce de León & Valdemoros, 2012; cit. por Ponce de León, Sanz & Valdemoros, 2015, p. 54).

Ferreira and Najar (2005) state that schools and communities have the potential to improve the quality of health promotion through the creation of programs and services that promote the education of young people and encourage them to develop physical activities that can be incorporated indefinitely in their lifestyle. Most of the previous work on physical activity promotion in young people has been developed in schools, with promising results, demonstrating that the school can provide the most comprehensive educational tool for health promotion.

Nutrition is also a factor that influences physical activity, with regard to the so-called Mediterranean diet and it benefits, which is being abandoned (Martins, 2005).

According to Loureiro (2004) we should also bear in mind factors such as transportation, facilities, and youth associations, as aspects that municipalities and their own regional sports clubs should take into account to physical activity.

1.1.2. Young people's attitude towards physical activity

The concept of attitude, according to Dosil (2004) includes the behavioral intention of the subjects towards a particular object, person, context or situation, which is based on their beliefs, feelings and the way they want to act in the face of this object. He states that the concept of attitude involves three components: a) cognitive; b) affective; c) behavioral. We can say that people's behavior can be determined by their attitudes towards physical activity.

Dosil (2004) states that attitude is learned in the socialization process, that is, in the social environment in which the subject is inserted. Several social actors are responsible for the formation and modification of attitudes: parents and family (which play a key role in the formation of the child's attitude, and the models they imitate and which they identify with), school, the peer group (people with approximately same age with whom young people socialize) and the media (major informational vehicle in contemporary society and with a great importance in the formation of new attitudes and strengthening existing ones).

Over time individuals can change their attitude. The assimilation of new knowledge related to objects, by living new experiences, leads to a decrease of its field related responses to this particular situation, which leads to new interpretations and assessments. In this context, consistent actions are carried out in order to facilitate life in society. Páscoa and Pestana (2002, p. 26) also indicate that:

"In spite of attitude being relatively stable, it is possible to modify it through standardization processes, conformism and innovation. They are fundamental in this shift into credibility, affective tone message and receiver characteristics (more or less likely to be influenced)".

Over the past few years, several models have been developed and used in an attempt to understand, explain and predict the participation and behavior of the subject towards physical activity.

According to an analysis by Hagger, Chatzisanrantis and Biddle (2001), based on the theory of planned behavior, attitude is the strongest predictive variable of behavioral intentions toward physical activity, as well as the subject's own behavior. This indicates that attitude is the most important cognitive factor influencing people's decision to practice physical activity.

In fact, according to Biddle and Mutrie (2001), this topic is of great interest to researchers, since its predictive validity in the field of physical activity has been consistently demonstrated in different studies with different populations (young people, adults and the elderly).

For Hagger, Chatzisarantis and Biddle (2001), attitudes are a key factor which exerts a strong influence on the process of behavioral intentions of the subjects, and for this reason, interventions based on the promotion of attitudes can lead to increased adherence to practice.

The Dosil (2004) study, already mentioned, showed a positive relationship between attitudes and practice time, that is, the more hours of practice per week individuals had, the more positive was their attitude to physical activity.

Cid (2010) notes that the personal and contextual variables have a preponderant influence on the attitudes of the subjects towards physical activity and sport. The author adds that the results achieved reflect the importance of the role of attitudes in the behavior of individuals toward physical activity. It states that the involvement of the subjects with their practice promotes a more positive attitude towards physical activity, so the practitioner condition is a variable that influences the attitudes of individuals toward physical activity and sport. The type of activity practiced is a variable that influences the attitudes of individuals towards

physical activity and sport. Thus, the subjects that practice collective activities/sports have a more positive attitude towards practitioners of other activities /sports.

After contextualizing the theoretical aspects that supported this research, we present below our empirical study.

2. Methodology

A non-experimental study was developed. It was descriptive, analytical, cross-sectional and quantitative in nature, with the objective of evaluating the attitudes of secondary school students toward physical activity and identifying the factors that affect these same attitudes.

As for data collection, we used a questionnaire, which included sociodemographic characterization, smoking and drinking habits, physical activity and sedentary activities and physical activity of peers and family. To assess the attitudes we used a scale, translated and validated for the Portuguese population, to assess the attitude to physical activity and sport, Attitude Scale toward physical activity and Sport developed by Dosil (2002). The scale showed an alpha coefficient of 0.89 for Cronbach overall attitude, which shows a good internal consistency.

The selected population consists of secondary school students. For the Ministry of Education (2010) secondary education materializes in a three-year education cycle (10, 11 and 12 years), as defined in the Basic Law on Education. In this study, individuals who are the target population attend the scientific and humanistic course or professional course.

Thus, it can be noted that the sample, not probabilistic for accessibility, to which the data collection instruments were applied, consisted of secondary school students, a school of the country's central region, consisting of 95 students, aged between 15 and 23 years, with an average age of 17:48; the majority (64.2%) were females; 69.5% attended Scientific and Humanistic courses; 40.0% attended the 11th grade, 34.7% attended the 12th grade and 25.3% were students of the 10th grade. Most (84.2%) lived in rural areas.

In order to carry out our study, authorization was requested from the School Cluster Director, which belongs to the school selected for the questionnaire to students of secondary education, ensuring anonymity and confidentiality of their responses. The Director gave authorization and the questionnaires were filled in during the first week of April 2014.

A request for guardians was also sent to school, to authorize students to respond to the questionnaire.

To organize and systematize the information obtained, descriptive and inferential statistics were used, via a statistical treatment program called Statistical Package for Social Sciences (SPSS), version 22.0 in 2013. In the hypothesis tests the value of 0.050 was fixed for the maximum level of significance, namely for the maximum value of the probability of type I error.

3. Analysis and Interpretation of Results

Physical activity and sedentary activities

In this study it was found that 78.9% of students didn't walk to school and from the 20 that said the opposite, 55.0% took between 5 and 15 minutes on the way between home and school, followed by 30.0% who took less than 5 minutes.

As for physical activity or sport, it appears that 73.7% answered affirmatively, and of these 70 students, 72.8% practiced physical activity collectively and 27.2% physical activity individually. As we can see, the highest percentage of students practices physical activity collectively, showing the role of socialization in sports mentioned by some authors. Barbosa, cit. Vieira, Priore & Fisberg (2002), mentions the socialization stimulus as one of the greatest practical benefits of physical activity in young people.

When asked if they sat during long periods at school, 55.8% answered sometimes, 21.1% said they rarely did, and 12.6% had this attitude often. As for walking or cycling, it was found that 41.1% of students said they did this a few times, followed by 27.4% who said they often did it and 18.9% who did it very often.

Regarding the time spent on average during the week in front of the television/computer/playstation, 36.8% reported 4 or more hours, 23.2% indicated between 3 and 4 hours and 21.1% reported time between 1 and 2 hours. When asked the same question, but with reference to the weekend, 33.7% of students reported at least 4 hours of this activity, 24.2% indicated between 2 and 3 hours, 16.8% and 15.8% reported time between 3 and 4 hours or between 1 and 2 hours, respectively.

By observing these data we find that the students who participated in the study lead a very sedentary lifestyle, which is supported by some authors as Calmeiro and Matos (2004). In fact, over 30% of students spend more than four hours a week in front of the television, computer or videogames. Even the fact that 76.8% of students spend some of the breaks sitting in school, reveals sedentary features in students.

In this context, it appears that the data goes against the percentage of sedentary lifestyle in

[Ermelinda Maria Bernardo GONÇALVES, Eduardo Manuel PINTO, Joana Maria RABAÇA & Luís António VIDEIRA]

Portugal, which according to the European Commission (2004) is 70%. According to a study on the sporting habits of the Portuguese population (Marivoet, 2001), for the year 1998, only 23% of the Portuguese practice exercise and sport (19% do so on a regular basis and 4% occasionally). The data also confirms the statement of the Portuguese Institute of Sport (2013), that globally, it is estimated that one third of young people are not active enough to contribute to their present and future well-being.

Positively, it is noted that 87.4% of respondents walks on foot or cycle, at least sometimes, which is probably related to the rural environment in which the school is located. Another positive point is the fact that 73.7% of students practice physical activities or sports, a figure well above the 23% referred to in the Marivoet study in 2001, which may be an indicator that these young people might come to sustain their physical activity habits in adulthood.

Also positive is the fact that almost all students (90.5%) considered that the school is promoting regular physical activity/sport and 70.5% attributed great importance to the practice of these activities.

Physical activity by peers and the family

It is found that 82.1% of students said that friends/colleagues practiced these activities and that, compared to them, their practice was lighter (55.1%) and heavier (44.9%). We found that 57.9% of students said that the family practiced physical activity and when asked to specify, 61.4% mentioned their siblings and 47.4% indicated their parents.

The role of the family was also highlighted by Marques (2004), to state that the lifestyles result from habits learned during life, influenced by family, environment and society. If these habits are positive they can lead to proactive behaviors in terms of health and well-being, as individuals understand the importance of healthier lifestyles, if they can relate to examples of successful cases.

Smoking and drinking habits

Regarding smoking habits it appears that most of the students surveyed (67.4%) said they did not smoke, and from the remaining 32.6% (31), it was found that 71.0% smoked daily, followed by 25.8% who smoked occasionally.

As for the consumption of alcoholic beverages, it appears that 73.7% said they consumed such beverages; 78.6% said they did it occasionally, followed by 18.6% who reported that consumption occurred on a weekly basis.

Attitudes of students toward physical activity and sport

The application of the attitude scale of physical activity and sport allowed us to obtain the data presented in Table 1. As we can see, 36.8% of students stood on a lower average level, followed by 30.5% who stood in the medium level, 23.2 % who occupied the inferior level, 6.3% of students stood at the upper average level and 3.2% at the superior level.

Non-normalized data were between 19:00 and 79.00 points, the average 51.92 points with a standard deviation of 11.69 points. Half of the students obtained at least 51.00 points (median) and the frequency distribution departed significantly from a normal or Gaussian distribution (p = .008).

Table 1. Student distribution according to the attitude toward physical activity and sport		
Attitude toward physical activity and sport (Normalization)	N	%
Superior	3	3.2
Upper average	6	6.3
Medium	29	30.5
Lower average	35	36.8
Inferior	22	23.2

$\bar{x}\bar{x}$ = 51.92; Md = 51.00; s = 11.69; x_{min} = 19.00; $x_{máx}$ = 79.00; p = **.008**

Factors that affect the attitudes of students toward physical activity

The results presented in Table 2, obtained by applying the Spearman correlation coefficient and the respective significance test, show that students' attitudes toward physical activity are associated with age, with the average time for physical activity / sports per week and the importance attached to physical activity/sports.

Regarding age, and the fact that the correlation is negative, it leads us to conclude that older students tend to express less positive attitudes towards physical activity, results corroborated by studies of Dosil (2004) and Cid (2010). It appears that there is a statistically significant association between attitudes and the average time for physical activity/sport per week (p = .000). Since the correlation is positive we can also say that students who, during the week, practice physical activity/sports for longer tend to show more positive attitudes, which was also found in studies from the authors cited above.

Observing the results in Table 2, we can also conclude that the correlation between attitudes and the importance given to physical activity/ sports is positive and statistically significant (p = .000). Given these facts, we can conclude that students who attach more importance to physical activity / sports tend to show more positive attitudes, which goes against the opinion of Hagger, Chatzisanrantis & Biddle (2001).

Table 2. Results of the student's attitude toward physical activity/sport with age, average time of practice for physical activity/sport per week and importance given to physical activity/sport practice

Variables	Global attitude	
	r	p
Age	-.21	**.038**
Average time of practice for physical activity/sport per week	+.47	**.000**
Importance given to physical activity/sport practice	+.36	**.000**

The results presented in Table 3, obtained by applying the Mann-Whitney U test, showed that students' attitudes toward physical activity are associated with gender, course, drinking habits, physical activity / sport and the fact that the friends / colleagues practice physical activity.

Regarding gender, the literature indicates that men have a more positive attitude towards physical activity than women, which is also found in this study (p = .006).

Similarly, we proceeded to the comparison of attitudes to physical activity and sport in the course students attended. The results allowed us to conclude that the difference is statistically significant (p = .018) and the comparison of the values of the measures of central tendency allows us also to say that the students of Scientific and Humanistic courses showed more positive attitudes, concluding that the attitudes to physical activity and sport are associated with the course that students attend. This difference could be justified, taking into account the characteristics of professional secondary education courses, as these, the Ministry of Education (2010) have a strong connection to the world of work and are aimed at developing skills for the practice of a profession, aimed at older students, who tend to have less positive attitudes towards physical activity. On the other hand, in vocational courses in secondary education the hours of training in the workplace are long, which may also leave less time to these students for the practice of physical activity, compared to students who attend the Scientific and Humanistic course.

It was observed that there is a statistically significant difference (p = .041) when comparing attitudes to physical activity and sport due to alcohol consumption. Comparison of the central tendency revealed that students who reported drinking alcohol show more positive attitudes, which contradicts the opinion of many authors that physical activity is a promoting reduction factor of alcohol consumption, which may be justified by the fact that the young participants in this study consumed alcohol in groups. Physical activity is reported by Barbosa (2002 cit. por Vieira, Priore & Fisberg, 2002), as one of the socialization factors of the young, which in this case could lead to alcohol consumption, which obviously is negative and needs further study.

The comparison of attitudes to physical activity and sport due to physical activity / sport, revealed that the association between the two variables is statistically significant (p = .000) and the comparison of the values of the measures of central tendency reveals that students who practice physical activity/sports shows more positive attitudes to this practice, results that are in accordance with what Cid (2010) states. It appears that the very involvement of the subjects with practice, promotes a more positive attitude towards activity.

Regarding the peer group, we proceeded to the comparison of attitudes to physical activity and sport to the fact that the friends/colleagues practice physical activity. The results show that there is a statistically significant difference (p = .004) and a comparison of the measures of central tendency shows that students whose friends/colleagues practice physical activity tend to show more positive attitudes, which goes against the authors/studies referred to previously.

[Ermelinda Maria Bernardo GONÇALVES, Eduardo Manuel PINTO, Joana Maria RABAÇA & Luís António VIDEIRA]

Table 3. Results of the comparison of the attitude toward physical activity/sport by gender, course, alcoholic consumption, physical activity/sport practice and friends/colleagues who practice physical activity/sport

Variable	n	$\overline{x}_{ord}$	$\overline{x}$	Md	z / χ2	p
Gender						
Male	34	58.40	56.59	57.00	-2.747	**.006**
Female	61	42.20	49.31	50.00		
Courses						
Professional	29	37.93	48.41	48.00	-2.362	**.018**
Scientific-Humanistic	66	52.42	53.45	52.00		
Alcohol consumption						
Yes	70	51.45	53.49	51.00	-2.043	**.041**
No	25	38.34	47.52	48.00		
Physical activity/sport practice						
Yes	70	55.53	55.16	53.50	-4.458	**.000**
No	25	26.92	42.84	45.00		
Friends/colleagues practice physical activity/sport						
Yes	78	51.83	53.49	52.00	-2.901	**.004**
No	17	30.44	44.71	47.00		

Conclusion

This study found that the younger male students who attend the scientific and humanistic course, consume alcohol, practice a physical activity for longer periods per week, attach more importance to physical activity and have a peer group practicing physical activity, tend to have more positive attitudes towards physical activity.

The results highlight the importance of developing a joint work that reflects an appropriate coordination between school, family, students and health services, in order to promote the practice of physical activity and consequently the health of young people participating in the study.

This study provides a better understanding of the factors influencing the attitudes of secondary school students towards the practice of physical activity. However, it is believed that future studies in this field of research should be carried out, with larger samples, integrating the staff and teachers of educational institutions. There should also be studies linking socialization promoted by physical activity and alcohol consumption, which may contribute to a deeper knowledge of this reality.

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THE OUTSOURCING OF ELDERCARE TO MIGRANT WOMEN: WHO DECIDES AND WHAT THE CIRCUMSTANCES ARE

LA EXTERNALIZACIÓN DEL CUIDADO DE LAS PERSONAS MAYORES A MUJERES MIGRANTES: QUIÉN DECIDE Y EN QUÉ CIRCUNSTANCIAS

TERCEIRIZAÇÃO DO CUIDADO DE PESSOAS IDOSAS ÀS MULHERES MIGRANTES: QUEM DECIDE E EM QUE CIRCUNSTÂNCIAS

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ABSTRACT: The union between care and women and the fact that it is a social reality in continuous change makes it a strategic field from which to analyze the implications that the socio-economic and cultural transformations have in the existing gender system. Thus the crisis of care is what shows the crisis of the current gender system on which patriarchal society is based and the reproduction of human life is organized. In this context, families have developed strategies to address the care, being one of them to outsource part of the caring tasks in the home by hiring migrant women. With this research we aim to explore how the hiring of a migrant woman for the care of an elderly person takes place in the homes of Avila. For this purpose an ethnographic approach has been carried out to achieve the object of this study, taking as a unit of observation the contracting households and as a geographic field of study the province of Avila. The technique used to collect the information has been in-depth interview. Fifteen people who have hired immigrant women to care for their elderly have been interviewed. We have sought the variability of men and women, the rural or urban context and whether the caregivers, Latin American immigrants, cared full-time or part time. The results indicate that the decision to hire a woman to care for the elder person usually occurs after a deterioration or change in the status and health of the elderly, whether at physical,

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psychological or social level. The decision to hire is taken mainly by the daughters, showing that this area is considered as something typical of women, to which it is allocated as its own task. It is concluded that the modality of the contracting is very influenced by the greater or less degree of dependence of the elder, that lives alone or accompanied and that resides in urban or rural zone. Hiring a migrant woman is a strategy within a broader range of strategies that the family progressively uses to address the care of a dependent person.

PALABRAS CLAVES:
Necesidades familiares
Migrantes trabajadores
Empleo de las mujeres
Etnología
Relaciones interpersonales
Investigación en ciencias sociales

RESUMEN: La unión entre cuidado y mujer y el hecho de que sea una realidad social en continuo cambio hace que se trate de un campo estratégico desde el que analizar las implicaciones que las transformaciones socioeconómicas y culturales tienen en el sistema de género existente, así la crisis de cuidados lo que muestra es la crisis del sistema de género actual sobre el que se sustenta la sociedad patriarcal y se organiza la reproducción de la vida humana. En este contexto las familias han desarrollado estrategias para abordar los cuidados, siendo una de ellas externalizar parte del trabajo de cuidados en el ámbito doméstico mediante la contratación de mujeres migrantes. Con esta investigación nos proponemos explorar como se produce en los hogares abulenses la contratación de una mujer migrante para el cuidado de una persona mayor. Para ello se ha realizado una aproximación etnográfica al objeto de estudio, tomando como unidad de observación los hogares contratantes y como ámbito geográfico de estudio la provincia de Ávila. La técnica utilizada para recabar la información ha sido la entrevista en profundidad. Se ha entrevistado a quince personas que han contratado a mujeres inmigrantes para el cuidado de personas mayores. Se ha buscado la variabilidad de hombres y mujeres, el contexto rural o urbano y si las cuidadoras, inmigrantes latinoamericanas, realizaban los cuidados a tiempo total o parcial. Los resultados indican que la decisión de contratar a una mujer para cuidar a la persona mayor se produce habitualmente tras un empeoramiento o modificación en la situación y la salud del anciano, ya sea a nivel físico, psicológico o social. La decisión de contratar es tomada de forma mayoritaria por las hijas mostrando que este ámbito está considerado como algo propio de la mujer, a la que se adjudica como tarea propia. Se concluye indicando que la modalidad de la contratación está muy influenciada por el mayor o menor grado de dependencia del anciano, que viva solo o acompañado y que resida en zona urbana o rural. Siendo la de contratación de una mujer migrante una estrategia utilizada en una fase dentro de un abanico más amplio de estrategias que la familia utiliza progresivamente para abordar el cuidado de una persona mayor dependiente.

PALAVRAS-CHAVE:
Necesidades da Família
Trabalhadores migrantes
emprego das mulheres
Etnologia
Pesquisa Social
Pesquisa em ciências sociais

RESUMO: O vínculo entre cuidado e mulher e o facto de que seja uma realidade social em contínua mudança, converte o anterior vinculo num campo estratégico desde o qual analisar as implicações que as mudanças socioeconômicas e culturais tem no sistema de gênero existente, Assim sendo a crise dos cuidados o que mostra é a crise do actual sistema de gênero actual, no qual baseia-se a sociedade patriarcal é a organização da reprodução da vida humana. Neste contexto, as famílias têm desenvolvido estratégias para abordar o cuidado, sendo um deles a terceirização de parte do trabalho de cuidados em casa com a contratação de mulheres migrantes. Com esta pesquisa pretende-se explorar como se produz a contratação de uma mulher migrante para cuidar de uma pessoa idosa nas casas (ou famílias) da província de Avila. Para atingir o objetivo do estudo foi realizada uma abordagem etnográfica, tendo como unidades de observação as casas contratantes e como âmbito geográfico do estudo a província de Ávila. A técnica utilizada para coleta de dados foi a entrevista em profundidade. Foram entrevistadas quinze pessoas que contrataram mulheres imigrantes para cuidar das pessoas idosas. Tem-se procurado a variabilidade de algumas variáveis: homens e mulheres, o contexto rural ou urbano e se os cuidadores, os imigrantes latino-americanos, realizavam os cuidados a tempo inteiro ou parcial. Resultados: A decisão de contratar uma mulher para cuidar da pessoa idosa geralmente ocorre após uma queda ou alteração na situação ou saúde do idoso, seja ao nível físico, psicológico ou social. A decisão de contratação é tomada, de forma geral, pelas filhas, mostrando assim que este âmbito é considerada como um aspecto "próprio" da mulher, à qual é adjudicada como uma tarefa própria. A intenção da contratação de uma mulher é que a pessoa idosa possa conservar a sua independência, mas descarregando à família de parte do cuidado que o anterior implica. Conclusões: A modalidade de contratação é fortemente influenciada por vários aspectos: o grau variável de dependência dos idosos, que vivam sozinho ou acompanhado, em área urbana ou rural. Sendo a contratação de uma mulher migrante uma estratégia usada entre um leque mais abrangente de estratégias que a família utiliza progressivamente para abordar os cuidados de uma pessoa idosa dependente.

[Juana ROBLEDO, Cristina MARTÍN-CRESPO, Azucena PEDRAZ, Francisco CABAÑAS & Alfredo SEGOND]

Introduction

All along our lives, all human beings need to be cared of, therefore it is a constant for everyone and in all societies. However, in spite of the universal care, the establishment of the needs of cares and the ways of responding to them are determined by social, historical, cultural and economic factors. The beginning of this research is that in Spain, a strategy for the care of elderly people has been developed to be done by migrant women, giving them a labour way-out. Therefore the care is transferred from some women to others exceeding the national borders. This transfer of job care, whether it is paid or non-remunerated, exceeding the national borders, has put together what's been called "Global Care Chains". In this article we carry out a micro analysis of one of the links of that chain: Hiring homes.

From the theoretical approach of the meeting point of cares and gender, we have carried out an ethnographic approach to the subject of research by means of in-depth interview. This research is delimited within a wider investigation developed to get PhD studies and it tackles the transference of cares to elderly people by migrant Latin American women.

1. Condition of the subject and theoretical plan

1.1. Crisis of cares

In the last decades the population over 65 in Spain has experienced an important increase, from 3.3 million people in 1970 (9.7 % of the population) (IMSERSO, 2012). In 2012 the percentage of people over 64 was 26.14 per cent of the Spanish population with an upward trend, the National Institute of Statistics (INE) works out that in 2022 this percentage will be 33.3% (INE, 2012). This aging of the population together with higher rate of survival of people affected by congenital disorders, illnesses and serious accidents, and the growing rate of incidence of work accidents have led up to an increase of request of cares of handicapped people (IMSERSO, 2011).

This rise in the request coincides with transformations in the informal support systems which traditionally have been responding to the necessity of cares produced by the deep changes that Spanish society has experienced over the last 50 years (higher access to education, the integration of women into the world of work out of the sphere of the family, etc.) which have produced a drop of the availability of the family caregivers (Rogero García, 2010; Robledo Martín, 2003).

When talking about cares we refer to it by following Pérez Orozco (2009):

The management and daily upkeeping of health and life, mostly at home through women's non-remunerated job where it is daily guaranteed, through the development of activities of direct attention to the people who are in a position of dependence, who ,at the same time, require having previously guaranteed what we call preconditions of cares (feeding, cleaning, etc...) something everybody needs. The way of caring and the meanings associated to the cares hold deep ethical sense and they also express vital aims.

1.2. Care crisis or gender system crisis

However, when analysing the cares it is necessary to consider:

- It is a social fact attached to a continuous change which means that the social, economical and cultural transformations produce changes to the cares which must be given, who must provide them, when and where (Del Valle, 2004).
- It is a basic fact about the social gender structure: In the patriarchal society these cares are tasks assigned to women. The contributions made by Comas d'Argemir (1995) when analyzing the division of jobs and the systems of genders allow us to consider how each society builds the representations of the differences between genders and how through the recognition of differentiating capabilities and abilities, the tasks are allocated. In this way, the differences between men and women are incorporated as an organising factor between the production and tasks sharing.
Therefore, the link between cares and women is based on the enlightenment of the biological differences, merging these differences to organise the tasks depending on the gender, in this way women become responsible for the care of the children and parents. Cares to others are basic facts in the gender social building with important consequences for women's identity and activities (Comas d'Argemir, 1995).

The link between cares and women and the fact that it is a reality which is changing more and more, makes it to be a strategic field where to analise the consequences that the social, economical and cultural transformations have in the existing gender system. Therefore, the existing care crisis presents the crisis in the current gender system where the patriarchal society is held, and the reproduction of human life is organised. Bringing

to light two facts which are consubstantial to the gender system and the current care system:

1. Therefore, the transformations which have taken place in Spanish society have not brought along with them the equality of responsibilities for household tasks between men and women. As what Díaz Gorfinkiel y Pérez Orozco (2010) points out, the male role has been shown hard to change, and men still continue without assuming the equal rate of responsibility for cares.

2. At the same time the State has not assumed the social responsibility for cares, what is still falling as a duty to the families and based on cultural roles about women. . The social and economical is based on a gender division of the work showing the structure of an iceberg: the cares form the base of the social group and this base falls to women as something natural but unnoticeable (Pérez Orozco, Paiewonsky & García Domínguez, 2008).

1.3. Outsourcing of the work of cares

In this context of crisis of cares, some strategies to carry out these cares are developed. When referring to strategy, we have adopted the expression used by Constanza Tobío (2005) "to name social practices where the components of intention and innovation gain importance". In this sense Tobío points out:

In the countries where women's employment increases for a short period of time and where the social organization (including State and family) is scarcely sensitive to the effects of this new situation, women have to assume directly the decisions and the actions which lead to make their double responsibility possible. They find themselves obliged to develop social practices which demand a good calculation and high caution to run a wide variety of necessities, demands and resources belonging to two worlds which have lived denying the truth about it. (p. 141)

A suggested strategy for the care of elderly people in Spain has been to outsource part of the tasks which were done at homes, or pay for part of the work of cares in the domestic sphere by hiring migrant women (Pérez Orozco et al., 2008). The care is transferred from some women to others exceeding borders.

This denationalization of the cares must be considered as a conjunction of strategies developed on the one hand in Spain, to relieve the crisis of cares , and on the other hand in the countries of origin of the migrant Latin American women to relieve the denominated "crisis of social reproduction".

So in the countries of origin of the migrant women the plans of structural adjustment and the consecutive changes of neoliberal style have had a disproportionate impact on women, caused by the existing system of gender which gives women an essential position in the supply of services to their domestic group, meanwhile they are conceded less possibilities to control goods and mobilize resources out of home (Maquieira, 2000). It makes that in these contexts of crisis, the known feminization of migrations (Monreal Gimeno, Terrón Caro & Cárdenas Rodríguez, 2014) to be one of the economical strategies that the migrant homes display to be able to survive (Herrera, 2006). Women have always migrated, for different determinants depending on the country of origin, which have to do with the gender, with family, political, economical dynamics, etc. The feminization of the migration indicates, in terms of quality, a change of profile in the arrival of ground-breaking women in the migratory process, that is to say, women who migrate alone, beginning the migratory chain and maintaining the family responsibilities in the countries of origin (Parella Rubio, 2009).

This transfer of work of care, paid or non paid, exceeding the national borders, forms what has been called "global chains of cares". We can define them as "chains of transnational dimensions which are made up with the aim of maintaining daily life and homes where the jobs of cares are transferred from some to others based on concepts of power where we have to outline gender concept, ethnic group, social class, and origin" (Pérez Orozco et al., 2008).

It is necessary to set out the phenomenon of the creation of global chains of cares keeping into account one of the characteristics which are intrinsic to the activities of direct care attention: face to face contact is required. That is to say, it is essential that the closeness between who takes care and who is taken care exists (Hochschild, 1983). That means that the work of cares related to the maintenance of life (it doesn't happen with the management of cares) cannot be relocated, it must be done where the people who need that attention are. So as in the case of industrial production of its internationalization involved a relocation of the enterprises of the countries in the centre to the outskirts, in the case of the reproduction it has been produced by a migration of the workforce from the outskirts to the centre.

In an easier version, a chain would be made up by a Spanish family who has decided to hire an Ecuadorian woman to take care of an elderly woman of the family. The hired woman, at the same

[Juana ROBLEDO, Cristina MARTÍN-CRESPO, Azucena PEDRAZ, Francisco CABAÑAS & Alfredo SEGOND]

time, has migrated to guarantee enough incomes to her own family and she has left her children in her country of origin, in charge of her mother. This chain, with the development of the migratory process, can modify its composition, changing the links and the people who form it.

With this research we are resolved to explore the phenomenon of denationalization of the cares analyzing how the hiring of a migrant woman for the care of an elderly person is produced at homes in Ávila.

For this we will consider two specific aims:

1. Describe what the circumstances motivate the hiring
2. Explore who decides the hiring
3. Analyse what aspects influence on the model of hiring (full time / part time).

2. Methodology

2.1. Methodological approach

An ethnic approximation has been carried out to the subject of research looking for a deep understanding of the subject in its natural atmosphere, for that we have taken as the unit of inspection the hiring homes and as the geographical area of research the province of Ávila.

The ethnic knowledge tries to understand the vision of the social events in the way the subjects of research live it, being characteristic of this method the continuous reflexiveness from the researcher as the flexibility and circularity of the process (Hammersley & Atkinson, 1994).

The research means selection and interpretation from the researcher, therefore being the researcher a part of the reality which is studying, forcing this premise to a continuous reflexiveness along the research.

The flexibility is attached to this method, it doesn't require a previous extensive design but it is developed an emerging design which remains open to add aspects which could redirect the design which has been set.

2.2. Used techniques

Among the used techniques in this methodological approach is the in-depth interview specially adjusted, among other circumstances, when the situations as it happens in our research, are not accessible in any other way (Taylor & Bogdan, 1998).

An in-depth interview was carried out to the relative who made the hiring of the Latin American immigrant woman to the care of the elderly person. To this, we looked for, as caretakers,

community workers who worked in day care centers or in intermediation services to relatives of elderly people who look for caregivers.

2.3. Recruitment process and characteristics of the sample

To select the sample it was used at the beginning of the research a sampling at convenience contacting friends or acquaintances whose parents had, or had hired an immigrant Latin American woman to take care of them, likewise the contacts coming from the caretakers. From the first interview, the interviewed subjects pointed out the data of possible participants in the study who were contacted using the sampling in line.

In the last stages of the field work we went to a sampling of maximum variation intentionally looking for the inclusion of people with different points of view about the matter which is been studied, in this way we have looked for the changeability of men and women, the rural or urban context and whether the caregivers, Latin American immigrants carried out this cares full or part time.

Fifteen people who have hired immigrant women to the care of elderly people have been interviewed.

It was decided not to go on interviewing when the researchers considered that they had reached a saturation of the peech since the last interview did not contribute with new information.

There were four people who did not want to take part in the study, it is not possible to know the reasons for it, since they refusal took place before contacting them, when the caretakers asked for their authorization to make their contact easier. However, the development of the research, likewise the information provided by the caretakers, makes us consider that there were reservations to show in a public sphere something they considered to be really private. In addition, it should also be considered the fear that their participation in the study could mean any harm for them, since a high number of them hadn't been legally hired.

2.4. Data collection system

The followed system was that the caretakers, when they were in touch with an elderly person who was looked after by an immigrant Latin American woman, or even his or her relative, informed them about some workmates who were carrying out a study about the subject and they needed to contact people who had hired immigrant Latin American women to take care of an elderly person. After they were asked for their authorization to get their data. If they authorized it, it

was communicated and the researcher who was in charge, phoned them for an introduction and tell them exactly what the research was about. In the same way they were told who they needed to interview, arranging to meet, if they wanted to take part, somewhere to inform them in detail about the study, applying for their consent and, if they agreed, to have the first interview.

The interview started once the presentation of the study had been done and the reason why the wanted to have the interview had been explained. At first it was focused on the moment of hiring am immigrant woman to carry the cares out: When the decision is made, who makes it and the reasons which lead them to do it. From then on there was a retrospective tour up to the current moment and a retrospective itinerary of the family trajectory, focusing on the life of the elderly person who needed the cares.

They looked for a quiet place for the interviews, trying not to have interruptions in the process of communication having them in offices, provided by the day care centers, or at the interviewee home address. At their homes they used rooms where they could avoid the presence of the caregiver or any other members of the family who could influence on the speech. The length of the interviews varied from 38 minutes and 2 hours, 32 minutes. All of them were recorded and transcribed as a whole for the subsequent analysis. The prolegomena of the interview, the highlighted issues in the development and the end were written down in their field diary.

2.5. Data analysis

It has been carried out a thematic analysis of the speech gathering the information in categories and subcategories created from the speech received. The initial results of the research were sent to two participating people who, because of their characteristics were considered key respondent. They later had a meeting with each of them to collect their opinion about the obtained results, finding coincidence.

2.6. Ethnic framework

The research is focused on the province of Ávila, the reasons to take this region have been the proximity of researchers to the area and the social and demographic changes of the province.

Ávila is one of the most deserted provinces in Spain, with a population of 172.000 inhabitants. The 31.5% live in the capital city. Throughout the 20th century there has been an exodus of the youngest population from the rural towns to other provinces or Ávila, the capital city, currently having more than 90% of the towns of the province less than 1000 inhabitants. Talking about demography it is characterized by the aged population being even more predominant in the smallest areas. So in the biggest part of the areas of less than 100 inhabitants (the 22% of the total amount of towns in the province) exceed the 65% of elderly people. Even there are towns where nearly three quarters of the inhabitants are over 65. On the contrary, the youngest population is generally located in the most populated urban areas, such as Ávila and Arévalo (INE, 2009; Fundación BBVA, 2008).

In this way, in the rural sphere it has remained really aged population, which has experienced an important change in its family structure. Being high the number of elderly people who live alone and have their children in far cities such as Madrid or other capital cities.

3. Results

At the researched homes it has been established as one of the options to take care of the elderly people the outsourcing of a part of these cares through the hiring of immigrant women. Next we will show the results obtained in chronological order, we have first focused on the moment of hiring: when the decision is made, who makes it, the reasons which lead to it, as well as the acceptance or reservations to hire and the selected model of contract. To approach in the last place to the strategies that the family gradually develop facing the increase of situation of dependence of the elderly person.

3.1. When the hiring takes place

The decision of hiring a woman to take care of the elderly person usually happens after the worsening or modification in the condition and health of the elderly person, either physically, psychologically or socially.

On some occasions it is because a sudden worsening of health. In the case of Raquel, after her father suffered a stroke which stops him from doing basic daily life activities, She and her siblings consider the necessity of having someone in a continuous way to take care of her father and mother, troubled with diabetic retinopathy. *"In the moment my father was discharged from the hospital, he could not fend for himself, we had to take her on"*.

In the case of illnesses whose damage is progressive, such as dementia, the hiring takes place when there is a pronounced worsening of the elderly person. This vision is different depending

on the greater or lesser degree of contact they have with the elderly person. When there is a daily relationship with the elderly person, the relatives watch, in a continuous way, the inability of the elderly person to do the most basic needs of self-care and the necessity of having help to carry them out. For instance, Cayetana's mother, with Alzheimer disease, is suffering a progressive advance in her disease which stops her from washing herself up, or eating by herself. Faced with this situation Cayetana and her siblings decide to hire a woman. For the first years they hire a day caregiver, to the care of her mother and father, but after the father passed away, they did it as a boarding caregiver.

When the contact of the relatives with the elderly person is more occasional, the increase of the worsening can be unnoticed for the elderly person's children. In these cases they are usually warned by neighbours or other relatives, who inform them about the situation the elderly person has. Salvador points out how they realized about her mother's illness: *"our acquaintances told us... so we started to suspect...In the shops, as it is a small town, my mum's sisters started to be told, my mum had six sisters, or any other member of the family, like a son or other relative 'well, Nati has bought two lamb legs, for example, and today she has come to buy another'"*.

When some illnesses of chronic evolution appear, it is sometimes triggered by something which leads the family to consider the need of hiring. Fausto and his brother decided to employ someone to accompany their mother permanently troubled with a mental disease when a morning they went to visit her, they found her on the floor. They made the decision in spite of her denial.

Sometimes, the changes in the social situation or vital conditions can also lead to the decision of employing a caregiver. Isidora decided to hire a lady because her mother refused to move to her daughters' and the daughter in law's houses alternatively due to the death of Isidora's brother.

The changes in the family dynamic produced by the death of the main caregiver lead to, as in the case of Rocío, the necessity to modify the outlined strategy and hire a caregiver. Initially, Rocío and her father shared the care of her mother, who had a high degree of dependence for ten years. Rocío is a teacher and she has been reduced four hours at work to be able to take care of her mother. However La Junta de Castilla y León ended up eliminating this help. At the same time her father suffered an important health problem which obliged him to be at hospital. Facing the impossibility of being able to take care of both of them, the mother and the father, Rocío and her brother

decided to hire someone to help them with the cares of their mother while they take turns to look after their father.

Besides the needs of physical cares, there are some psychological lacks which they try to cover by hiring a woman. The fact of having a company and, therefore avoiding loneliness is a recurring factor which occasionally can be urgent, at the time of making the decision of employing a caregiver as a strategy of intervention. Amparo and her husband decided to take somebody on to *"accompany"* her mother in law after some emergency hospitalizations where they were told the doctors did not find any health problem, so it might be a way to catch their attention.

3.2. Who makes the decision of hiring and its influence on the gender roles?

The decision of hiring for the elderly person to be looked after is mostly made by the sons and /or daughters, although it is sometimes made by the husband or wife, any other relative or the elderly people who needs the cares themselves.

On those occasions when the decision is made by the elderly person and the determination is subsequently communicated to their sons and daughters, like Inma and Catalina, it is made after a worsening of the health conditions and it is highly influenced by the fear to be alone after that event. Inma points out that after having a heart operation right after her husband's death; at the hospital she told her sons and daughters that, for some time, she would need someone. *"I knew I didn't feel well, so I thought, well, for some time I cannot be alone, I need to have someone with me"*. In the case of Catalina, she communicated her children the necessity of having someone with her after suffering transient episodes of memory loss *"Because I couldn't carry the bags when I did the shopping, and my head wasn't...I don't know... It didn't work properly"*. At first her son looked for an immigrant woman to look after her, when this lady gives it up Catalina gets in touch, through her friends, with her current caregiver. In both cases the fact that some friend had hired an immigrant woman before led them to choose the same option.

In the case where the decision is made by the husband and wife, like Cándido and Teresa, it is because of a worsening in the health conditions of the person who needs these cares and the inability to be able to provide the partner with these cares. As with Cándido, his wife suffered a stroke, having difficulties to move, during the stay at the hospital he decided to hire someone, although first he told his daughter if she wanted to take

care of her mother and he would pay her for it, but the daughter refused it, *"as she was there, and she only worked in the morning. She was bringing her children up, she has three children.....I also understood it. She seemed to go her own way, doing everything comfortably"*. After his daughter denial, he contacted, through an acquaintance, the caregiver they currently have.

In the rest of cases the decision is made by the sons or daughters, after evaluating the change suffered by the elderly person. Once all the siblings reach an agreement, the solution is proposed to the elderly person, In the case the husband or wife exists the solution is arranged by him or her, the person who has the role of main caregiver, in addition to the sons and daughters.

The decision of hiring shows the gender role involved in the field of cares, showing that this sphere is considered as something typical of women, whom are allocated these tasks as something appropriate. It is shown in the different weight the sons' wives' opinions and the daughters' husbands' opinions have on the hiring of a caregiver. Salvador points out the disagreements the siblings had when discussing about their looking after their parents. *"We nearly lost each other's respect, there was a huge tension, some of us accepted, but the others didn't"* and he admits, *" well, my sister, as it was about her mother, didn't want to accept"*. Among the differences they had he names the daughters in law's refusal to look after her, *"some of us suggested looking after her taking turns of a month...but two or three of my sisters in law didn't accept"* The refusal of the daughters in law does not lead the sons to take care of their mother, but to hire a woman to look after her.

Penelope explains *"it's my brother who really takes responsibility for my mother, but he does it by himself...but his family situation is different to mine. It is not the same because she's my mother, and my sister in law.....is not her daughter"*. And notes the power a woman has at home when having an elderly person at that home *"Let me explain, if I take care of my father in law, he can be at home. If it is me who does it he mustn't be at home, although it is also his son's home. So women have strong power over that"*.

Amparo and her husband decide to hire a person to accompany her mother in law. Although she has two children, she usually goes with her mother in law to the doctor's. *"We pay lots of attention to that, I am really concerned, I always go with her, it's always me"*, although she has to request a leave of absence at work.

3.3. Acceptance or reticence from the elderly person who needs cares at the time of hiring

As we have observed, most of times the sons or daughters are who decide on hiring a woman and later they tell it to the parents. The new situation is not always accepted by the elderly people who in some cases express their reticence. This opposition is related to the context where the care is carried out and also to aspects such as:
- The place where it is developed
- Who develops it
- How it is developed

In this context, the strategy to hire an immigrant woman is carried out within the private sphere of a home, where these tasks begin to be carried out by somebody who does not belong to the family, therefore they are outsourcing the care which becomes a paid work. Salvador comments that his father did not want to have anybody else at home, or have to pay somebody else who took care of him. So he was tricked, he was told it was a financial help the government provided him with to pay the caregiver. *"We falsified a letter with the head of the National Institute of Social Security where it was written he had been given that help"*

The elderly person's reluctances to the hiring are also influenced by the sort of contract which has been established. They show less opposition when the hired woman works part time than when the caregiver is a resident one, it is a circumstance which they usually reject. Fausto states that the first woman who looked after his mother *"got to work at nine until lunch time. She fed my mother and in the afternoon she came back at five until nine"*. His mother got used to her. However, when the sons and daughters told her they were going to bring a woman to the house to stay with her all day long and at night too, she opposed. When the caregiver got to the house, the mother told her to leave.

On the other hand there is no reticence to the fact that the hired person is a woman, because the roles of gender make them to be considered as more appropriate for these types of jobs. Nevertheless, on some occasions the fact that she is a migrant woman is a cause of a conflict. However, we should highlight that in small towns where most inhabitants know each other, some elderly people think that the intimacy of their homes is preserved by hiring someone completely unknown., as it happens with a woman from a different country. Fausto points out *"If it is someone my mother knows.... she wouldn't have accepted"*.

On the contrary, Isidora's mother prefers to hire a caregiver to leaving her house; that is why

she agrees on the hiring. Raquel's father agreed on the hiring of a caregiver, although the mother usually complained about the behavior of the caregivers she had.

In the cases where the decision of employing a caregiver belongs to the husband or the wife or the person who needs the cares it is accepted with no rejection.

3.4. What we expect from the hiring of a caregiver

In the case of the elderly people what they look for is:

- On the one hand, to keep their independence
- On the other hand they don't want to be a burden, basically for the daughters who are the ones to be considered responsible for the cares. The intention of avoiding to be a burden is related to:
  o The distance between the homes of the sons or daughters and the mother's one and the impossibility to carry the cares out.
  o Because of the fact that the daughters also work outside their home.

What the sons and daughters seek by hiring a caregiver:

- That the elderly person keeps as much independence as possible, in case he or she is able to do it.
- In the cases of dependent people, the hiring is a way to discharge a part of the cares falling to the family.
- Regardless of the degree of dependency, with the hiring, we are seeking to keep the elderly person as much time as possible in his or her usual environment, more rooted and with a higher level of activity.

3.5. What sort of hiring

The type of hiring is influenced by the higher or lower degree of dependency of the elderly person, whether he or she lives alone or accompanied and whether he or she lives in a rural or urban area:

- In the case of a person who fends for himself or herself, they look for some help and above all some company for some daily time. In these cases it is usual to hire someone for some hours a day to help the elderly person to clean the house, do the shopping, and keep him or her company.
- In the case of people with a high level of dependency which obliges the person to pay continuous attention, the decision of hiring a

day caregiver or a live-in domestic worker is determined depending on whether the elderly person lives alone or accompanied by any relative who is the main assistant. So the main caretaker takes over certain cares to the dependent person, such as the help to get up, take him or her to the toilet, feed him or her, the decision is to hire someone part-time. When the elderly person gets a worse condition, the type of hiring is a live-in home care service.

- The sort of hiring, as pointed out, is also determined by the rural or urban context where the elderly person lives. When the elderly person lives in small towns or villages, the hiring is carried out when there is a higher degree of dependence and the first hiring is usually a live-in home care service kind. One of the reasons why it is so is because in small towns and villages, like in the area of Ávila, there are not usually women who live there and also want to work as a caretaker. The bad communication among the towns and villages nearby and the capital or bigger towns or cities makes impossible that a person who does not live in a town can work part-time in that town and live somewhere else. That is why it is getting more and more difficult to hire domestic day workers who can be needed when the degree of dependence is not so high. Penelope pointed out that they brought up the idea of looking for someone from the town to help her mother with the house tasks and somebody else who accompanied her at night, *"but... well, the town is very small so there are not any young people, that's why there wasn't any possibility."*

Therefore we can point out that hiring a caretaker and the type of hiring are given by several factors: the degree of dependence of the elderly person and whether he or she lives alone and in a rural or urban area.

3.6. Strategies developed by the family to face the increase of dependence.

It is usual that throughout time there is a process of worsening of the elderly person and at the same time some other strategies are developed to resolve the cares. For this we go through four phases which we can point out:

- Temporary supervision of the elderly person for some activities such as banking control, cleaning tasks, etc. In these cases the sons and daughters share the tasks.
- When a help or supervision for daily activities such as doing the shopping, preparing

the meals or house cleaning is needed, on some occasions we go to a state help which is held from two to ten hours per week. If it is not enough, we go to the hiring of a woman for some hours a day. This is the sort of hiring which is the most difficult to reach from small towns or villages.

- A woman is taken on with the living-in type of contract in case the elderly person cannot perform the daily activities such as personal hygiene, mobility, or feeding by themselves,
- When the hiring of a person doesn't make possible the elderly person stay at home because he or she is in a bad health condition or the family consider that the cares which are being given are not correct, we opt to join the elderly person in an elderly people's home.

4. Discussion and conclusions

The process followed in the outsourcing of the cares allows us to analize social and cultural matters attached.

The decision of outsourcing the cares of elderly people is made within the family context, usually by the daughters and sons, and it is later communicated to the parents. Therefore, the care, in spite of its commercialization, is still a family matter and the solutions are set out from here, that is a sign of the continuation of the model of family cares in Spain and the lack of policies to long term care assistance developed in Spain and in the countries in the south of Europe as different authors point out (Benería & Martínez-Iglesias, 2014; García Sainz, 2011; Da Roit & Le Bihan, 2010).

The commercialization of the cares, as presented in the results, is produced by a change in the physical, psychological or social condition of the elderly person, developed by the family as a strategy to face the rising of the dependence, as different authors point out, it can be due to the difficulties to find a balance between the family life and the home care services shortage, in this sense Hoffman and Rodríguez (2010) ,in a comparative study of the cares to elderly people in European countries, note how in the north European countries, the cares to elderly people are more frequent than in southern European countries, but in these southern countries the care given is much more intense. The authors point out that the strong dimension of support from the family which is shown in Spain and Italy gets weaker when the elderly people live alone, and these two countries do not have the necessary infrastructure which makes the elderly easier to live on their own.

It makes that the increase of the dependence and the impossibility to live on their own of the elderly lead the families to hire a care service.

This phenomenon has also happened in other countries with similar characteristics to the welfare state, so in Italy between 1990 and 2005 the number of domestic caregivers quadrupled at the same time that the proportion of foreign caregivers rose from 5% in 1990 to approximately 85% in 2005 (Lamura, Mnich & Döhner, 2006).

This fact can be attributed, as Hoffamn and Rodríguez (2010) point out, to the lack of professional services which are available to the attention of the dependence, that makes the families look for attainable alternatives such as the hiring of migrant care providers, which makes the model go on being based on informal cares, as other researches note, it shows the limitations of the state system of attention to elderly people, and the scarcity of services of formal care. When the care of elderly people falls to the families, and due to such a high economic cost of the cares offered by the private companies cannot be put up with by all family budgets, going to immigrant women care providers emerges as an strategy or solution to solve the problem (Agrela, 2012; García-Navarro & Gualda, 2015).

The results presented indicate (as pointed out in other researches: Molano Mijangos, Robert, García Domínguez, 2012) that the hiring of a domestic employee does not mean a weakening of the gender role. The decision of hiring itself makes clear the gender role involved in the field of cares, so this decision falls to women showing that this sphere is considered as something typical of them, allocating it as their own task, besides as pointed out in the results the management and supervision of the work of the domestic employees are still in the hands of the women of the family.

On some occasions, on the elderly person behalf, there are reservations about the hiring, having less reservations when the elderly person makes the decision or takes part in it directly, and the hiring is carried out in a day care modality, as well as when the person has acquaintances who have hired a woman to take care of them before.

What is searched by the hiring is, so from the sons and daughters part as from the elderly people part, that the elderly person keeps as much independence as possible, and also to free a part of the cares. On some occasions the hiring of a caregiver causes a guilty feeling to the relative who carries the hiring out, the development of other researches on it have shown the influence that the gender and the kinship have on the development of the guilty feeling. The daughters, with

[Juana ROBLEDO, Cristina MARTÍN-CRESPO, Azucena PEDRAZ, Francisco CABAÑAS & Alfredo SEGOND]

higher levels of guilt and the ones who do not take part in leisure activities, are the most likely ones to suffer psychological problems (Romero-Moreno, et al, 2014).

In the case of elderly people, what is basically expected is to avoid that the daughters have to do this job, because they are considered responsible for giving those cares, either because of the physical distance and the difficulties it involves or because of the fact that the daughters work outside the home.

In the case of sons and daughters it is valued to keep the parent as much time as possible in his or her usual environment, more rooted and with higher level of activity, reaching in this way to keep his or her interpersonal relationships, which is directly linked to their psychological welfare, as several researches have shown (Ferguson & Googwin, 2010; De-JuanasOliva, Limón Mendizábal & Navarro Asencio, 2013).

The sort of hiring depends on:
• The capacity of the elderly person to perform daily activities by himself or herself.
• The living context: urban or rural
• Whether the elderly person lives alone or with somebody else.

In this way, if the elderly person lives in a rural area, the hiring is carried out when the elderly person has a higher degree of dependence and the first hiring is in a live-in care giving type of contract. In an urban context if the person is a dependent one and he or she lives with the main care giver, the hiring is usually carried out in a day care giving sort of contract. The influence that the context of residence has on the life of elderly people takes us to consider the necessity to deal with it as a variable of the study in the research on elderly people.

We can conclude that the used hiring strategy of a migrant woman is a phase within a wider range of strategies that the family uses progressively to deal with the care of an elderly person who is influenced by the current gender system, the current model of welfare, the suggested policies to the attention to the long term cares, the physical distance between the relatives, the degree of dependence of the elderly person and the rural or urban context where the elderly person lives.

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TRAINING OF EDUCATORS IN CHILDREN´S SHELTERS IN MÉXICO. RISK FACTOR FOR ANTISOCIAL BEHAVIOR IN CHILDREN

LA FORMACIÓN DE LOS EDUCADORES EN ALBERGUES INFANTILES EN MÉXICO. FACTOR DE RIESGO PARA LA CONDUCTA ANTISOCIAL DE LOS NIÑOS

A FORMAÇÃO DE PROFESSORES EM ABRIGOS INFANTIS NO MÉXICO. FATOR DE RISCO PARA COMPORTAMENTO ANTI-SOCIAL DE CRIANÇAS DAS FAMÍLIAS.

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ABSTRACT: In Mexico, children´s shelters are required as a measure to guarantee minimum levels of well-being for abused or neglected children. At these shelters, the presence of educators is fundamental. Therefore, the objective of this study was to analyze the training educators working at shelters for children and its relationship with the shelter's environment and the antisocial behavior of children. ELES was administered to 117 educators at the shelter in the North part of Mexico and Conners for Teachers Scale to the school teachers of 233 children living at those shelters at that time. According to the results from the tested model, the Environment factor had a direct and negative influence on antisocial Behavior, and the Educator's Competences factor had a direct and positive influence on the Environment. However, the educators' competences had no significant effect on the children's antisocial behavior, but affected it indirectly through the environment.

RESUMEN: En México, los albergues infantiles son requeridos para garantizar niveles mínimos de bienestar a niños(as) víctimas. En estos albergues, los educadores adquieren mucha importancia. Por esto, el objetivo general del estudio fue analizar la formación de los educadores de albergues infantiles y su relación con el ambiente y comportamiento antisocial de los menores. Se aplicó la Escalas ELES a 117 educadores de albergues infantiles al Norte de México y la escala Conners para Profesores a los maestros de 233 menores albergados. El modelo probado mostró que el factor Ambiente influye de manera directa y negativa sobre

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	el de Conducta Antisocial del menor y el factor de Competencias de Educadores produce un efecto directo y positivo sobre el Ambiente. Sin embargo, las competencias del educador no afectaron directamente la conducta de los(as) niños(as), como se esperaba, sino que lo afectan de manera indirecta a través del ambiente.
PALAVRAS-CHAVE: Proteção à criança Colocação residencial criança maltratada comportamento anti-social educadores	**RESUMO:** No México, os abrigos infantis são necessários para garantir níveis mínimos de bem-estar às crianças (vítimas). Estes abrigos educadores adquirem muita importância. Portanto, o objetivo geral do estudo foi analisar a formação de educadores em abrigos de crianças e sua relação com o meio ambiente e comportamento anti-social de menores. A escala ELES foi aplicada a 117 educadores de abrigos de crianças no norte do México e a escala de Conners foi administrada a professores de 233 crianças alojados em abrigos infantis. O modelo testado mostrou que a influência de fator de ambiente é direta e negativa sobre o comportamento anti-social dos menores e a competência de fator de educadores produz um efeito direto e positivo sobre o meio ambiente. No entanto, as competências do educador não afetou diretamente a conduta das crianças, conforme o esperado, mas afectam indirectamente através da ambiente

1. Theoretical Approach

Around 100 million of children and adolescents who work and live on the streets. Approximately 40 million of these children are in Latin America, and Mexico ranks second place (Hernández, 2014). Nevertheless, according to different sources, (Gaxiola & Frías, 2008; González, 2010; INMUJERES, 2006; UNICEF, 2009a, 2009b) the lack of reliable statistics is an issue in relation to minor children living at risk.

When referring specifically to abused children, the figures vary significantly since there is no available reliable data that show their extent, especially since most of the violations to children´s rights are difficult to measure (UNICEF, 2009b). The number of reported cases of child abuse received in Mexico between 1995 and 2007 went from 15,391 to 43,985, and just from 2006 to 2008 there were 23 thousand child and adolescent (of both sexes) homicide cases reported nationally (INEGI, 2010a). In another study conducted in 2002 by the *Sistema de Desarrollo Integral de la Familia (DIF)* (National System for Integral Family Development) and the Abused Children Prevention Program it is stated that 23,585 reports of child abuse cases were received this year from which just 13,332 were proven (Gaxiola & Frías, 2008).

The laws that make up the Mexican legal framework under which these institutions must work range from the Organic Law of the Office for the Defense of Children and the Family (1971) to the Official Mexican Standards for the Provision of Services for Social Welfare for Children and Senior Adults (1997). Although the national standards apply to private institutions as well as government institutions (Social Assistance Law in the State of Sonora, 1986), they do not establish guidelines related to the use of social rehabilitation programs, educational performance of personnel, or its selection process. This, in addition to

the lack of reliable data and research carried out in children´s shelters in different places around the country has caused some States to seek to amend their own legislation.

In Mexico, operating shelters with unhealthy working conditions, non-qualified personnel, high student-teacher ratio, and a lack of working programs have been found (CEDHJ, 2006). Some authors consider that children in these institutions could suffer physical, psychological and sexual abuse. The lack of adequate protection or attention due to the working dynamics of the shelter or negligence is also considered abuse (Redondo, Muñoz & Torres Gómez, 1998). This lack of provision of basic needs, in addition to the overcrowding and defenselessness "about arbitrary and abusive measures and procedures by the personnel in terms of unjustified sanctions or limitations" (Fuertes & Fernández del Valle, 2001, p. 48) is known as institutional abuse.

The role of the Educator

One of the most serious deprivations experienced during the institucionalization is the lack of a consistent and responsive caregiver with whom the child can be able to have a healthy and secure attachment (Gribble, 2007) that ensures positive emotional bonds (Barudy, 2005b). This person is also known as significant adult (Barudy, 2005a, Melendro, 2007), alternative adult (Arruabarrena, 2001) or reference person (Bravo & Fernández del Valle, 2009). However, this is not always taken into account by administrators or the judicial system (Barudy, 2005b).

In an assessment carried out to the centers by former residents (García-Barriocanal, De la Herrán & Imaña, 2007), the following aspects were considered positive: the support and good treatment given by the educators, the education received, the similarities among the shelter and

[Martha Esther SERRANO ARIAS & Martha FRIAS ARMENTA]

a family environment, a structured environment with clear rules, and personalized spaces.

For these children in order to get involved in a dynamic of closeness and affection that would help them to establish a long-lasting relationship with their educators, it is necessary to maintain an atmosphere of mutual respect (Melendro, 2007). One that is warm and welcoming (Bravo & Fernández del Valle, 2009; Nesmith, 2006) and which facilitates "situations that allow and encourage interpersonal relationships which contribute for cared children to build a positive and true image of themselves" (Cruz, 2009, p. 589). The child or adolescent should feel the value of stability and consistent caregiving from the educator (Papalia, Wendkos & Duskin, 2001). Moreover, they should receive healthy and spontaneous reactions towards their behavior in such a way that he or she is able to make the necessary personal or behavioral adjustments to achieve a rewarding cohabitation that allows him or her to generate, from this point, "new and usable social relation schemes" (Mondragón & Trigueros, 2004, p. 196) for the future.

For some, what makes a person a professional is the training that the person has to carry out the task and a solid formation (Núñez, 1993). When an educator lacks knowledge and the technical resources, "he or she acts (without knowing) as a barrier. The person uses the body instead of an appropriate conceptual framework." (Núñez, 1993, p. 136). Hence, for Petrus (1997, p. 9) an important number of failures in intervention are due to an "inadequate personal training to face social problems". From this, it can be said that one of the future tendencies at a global level is the one related to the changes in terms of personnel, the profession of the workers who care directly for these children, and giving more importance to their continuous professional development (Fernández del Valle & Fuertes, 2007).

In this respect, some countries in Europe and Latin America have made the effort to delimit a capable and well trained professional to care in a direct way for vulnerable groups, which include children, adolescents, and adults (AIEJI, 2007) from an education for life perspective known as "social educator". Associations such as the International Association of Social Educators (AIEJI) founded in Germany more than a century and a half ago and the State Association of Social Education (known in Spanish as ASEDES) in Barcelona, among others, have worked very hard in the creation of a theoretical, methodological, and legal framework for an education intended as "a theory of how the psychological, social, and material conditions and different value orientations promote or hinder the development, growth, quality of life, and the

well-being of an individual or group of individuals" (AIEJI, 2005, p. 5), known as *social education* that, according to Camors (2005), it is a "particular perspective of general education" (p. 14).

Social Education

In general terms, Social Education can be thought of as a phenomenon, reality, and profession, while Social Pedagogy is a scientific reflection and discipline (Cruz, 2009) "that considers, conceptualizes, and researches social education" (Ortega, 2005, p. 114).

The Latin American experience of Social Pedagogy and Social Education has not been "able to define and divide "formal" from "non-formal" in its practical setting" (Vélez, 2006, p. 14). The Central European and Germanic influence that these countries have had have been diverse as seen by each of them. One can mention Freire in Brazil in regard to education for emancipation and Ander-Egg in Argentina for socio-cultural animation (Sáez, 2007). Nonetheless, and even though Social Education work has been developing for years, the professionalization and professional recognition of social educators have been more recent.

Gradually, and relatively quickly, the global recommendations and the actions taken to adapt them have reached America. In Mexico, however, educators in children´s shelters do not have a professional recognition (Núñez, 2008). Some of them do not have a higher education degree and, in the best case scenario, they have varied academic backgrounds grouping them by a designation that has to do more with their position in the institutional chart than with the tasks that they perform.

2. Methodology

The general objective of this research work was to conduct a study about the training of educators in children´s shelters and their relationship with the environment and the children´s behavior. The first specific objective was to identify the general characteristics related to the training of educators. The second objective was to determine the characteristics of the environment in each shelter in relation to language and personal satisfaction. The last one was to identify the main behavioral problems of sheltered children. The main hypothesis were: 1) an adequate training for the educator in regard to the boundaries of their roles and responsibilities, as well as their abilities and attitudes will have a direct and positive effect on the institutional environment, and 2) an adequate training for the educator in regard to the

boundaries of their roles and responsibilities, as well as their abilities and attitudes will have a direct and negative effect on the children´s behavioral problems.

2.1. Sample

The research design is non-experimental, cross-sectional, retrospective with 10 independent samples that were taken from 7 private social assistance institutions and 3 public social assistance institutions dedicated to provide shelter for children at risk or living in poverty in Hermosillo, Sonora, in Northwest Mexico. The participants were in two different groups: all educators (117) from the shelters that provide care to children in Hermosillo and one third of the population from each of the shelters. The personnel of each of the institutions vary according to the budget and the number of their beneficiaries. The study considers all social educators that each of the shelters had at the moment of data collection. The average age of educators was 38 with a standard deviation of 10.93. However, in some shelters the average age exceeds 50. Most of the educators (77%) were women and only 27 were men.

The children population in all institutions taken into account in this study concentrated on elementary school; however, it was not exclusive to this school level. The children were also chosen from middle and high school levels with a total of 233 children of both sexes, ages ranging from 5 to 17. With the aim of knowing their behavior in the school environment, the Conners Scale was administered to one of their teachers.

2.2. Data collection instruments

For the training of educators study, an evaluation scale was developed based on the indicators established in the Pedagogy and Social Education White Book (ANECA, 2005) with some modifications. Some of the competences were chosen within the 19 selected by the three profiles that converge in the work done with the children in the shelters: a) Educator in social intervention processes; b) Educator of care institutions and social inclusion and, c) Educator in welcoming and adoption processes. The reason for the reduction of competences was twofold. First, the instrument could not be excessively long due to the time limitations the educators had and, second, those competences are based on the training received in European courses. In Mexico, since there are not Bachelor´s programs with similar characteristics and that current educators have not been trained in them, it is meaningless to try

to evaluate competences. Therefore, only two of the cross-sectional characteristics and a specific one were chosen.

The development of the instrument "Evaluation of the Social Educator Work" (known in Spanish as ELES) was carried out in different stages. The first one was a survey conducted in the ten children´s shelters in Hermosillo. The data collection was done through visits and telephone calls to each of the institutions in which general information was collected in regard to the number of educators, hiring requirements, professional background and training courses taken. Based on this information and the competences proposed by ANECA, the instrument was developed with the following five areas or dimensions:

Attitudes. The scale has 4 items based on the Questionnaire for Teachers (Doménech, Esbrí, González & Miret, 2004) with an internal reliability of .66. The questionnaire is designed to measure the attitudes of the teachers towards children with special education needs due to disability; for that reason, some modifications were made to the items.

Roles. Seven of the Social Educators roles proposed by Aneca (2005) and Vallés (2009) were taken as they were used in the inventory used by Escarbajal (2009) in his Questionnaire Model to measure the objectives of professional performance that reported an alpha of .86.

Perception. Eight items were taken which were used by Escarbajal (2009) in his Questionnaire Model to measure the objectives of professional performance with a reliability of .93.

In a second time, the test was administered to 32 elementary and pre-school teachers from four schools in Hermosillo. The test included the previously mentioned areas and 13 more items with the following dimensions:

Commitment with own identity. It consists of 4 items taken from the Organizational Environment Scale (Franco, 2008) with some modifications and an alpha of .60. The scale used is a Likert type from 0 to 4 where 0 is the same as the previous dimensions.

Abilities. Nine items were taken from the Interpersonal Communication Competences Scale (Rubin & Martin, 1994) with an alpha of .77. The items are designed to measure the abilities of empathy, assertiveness and expressiveness with the same Likert scale.

Environment. Five items were added from the Early Childhood Environment Rating Scale – Revised (ECERS-R) (Harms, Clifford & Cryer, 2005) with an alpha from .86 to .90 according to the population to which it is administered. The Language and Reasoning Dimensions were chosen, from

[Martha Esther SERRANO ARIAS & Martha FRIAS ARMENTA]

which half of the items were excluded leaving a total of 2. Four items were taken from the Satisfaction of Needs Dimension to which minor modifications were made with the purpose of measuring the degree of satisfaction that the educator has towards the institution. All items were structured to be measured in a scale from 0 to 6, where 0 corresponds to Inadequate and 6 to Excellent.

The final scale resulted in a self-report instrument of 24 items distributed in two factors: the educator´s competences factor composed of the abilities, educational responsibilities, administrative responsibilities, attitudes, perception and commitment with own identity, and the education environment factor consisting of the personnel satisfaction of needs, language, and reasoning variables.

The Conners Questionnaire for Teachers was also used in a shortened version (Conners, 2008) from which 9 items were used. Originally, this scale has 28 items and has demonstrated an internal consistency of .87. Each question describes a characteristic behavior that the teacher assessed according to the intensity in which this characteristic is present in a scale of 4 levels where 0 corresponds to nothing, 1 to little, 2 to sufficient, and 3 to very much.

2.3. Procedure

In each of the institutions an interview was carried out in order to request permission to conduct the study and explain the objectives. The educators set up a time and place to individually answer the Scales´s questions, which took them around 25 minutes.

For the evaluation of the children´s behavior, one third of the population of each institution was selected randomly. The Conners Scale for each child was answered by one of his or her teachers and took 15 minutes to complete. A total of 20 schools were visited. All of them were informed about the objective of the research and were asked for their informed consent and were told that they could leave the questionnaire unanswered at any time if they felt any of the questions was inappropriate. The instruments were administered by a student in the Educational Innovation Master Program.

2.4. Data analysis

Using the SPSS Statistics software package, univariate analyses were carried out which included mean and standard deviation for the continuous variables, frequencies for the categorical variables, and Cronbach alphas to determine its reliability (internal consistency). With the purpose of grouping the variables, indexes were created with the average of each item of the scales included in the study.

As a final step, a structural equation analysis was carried out. In order to determine the appropriateness of the proposed model, goodness of fit indicators were used. Two indicators were used in this study: the statistical *Chi Squared* (X^2) and the practical indicators. X^2 determines the difference between the proposed model and an inclusive model. If the hypothetical model is relevant, the X^2 will have a low non-significant value (p>.05). The practical indicators derive from X^2 and are the Bentler-Bonnett nonnormed fit Index (BBNNFI) and the Comparative Fit Index (CFI) that have an acceptable minimum of .90. The Root Mean Squared Error of Approximation (RMSEA) must have a value lower than .08.

3. Interpretation of results

Even when 42% (of a total of 50) of the educators have technical careers or Bachelor Degrees related to their jobs in the shelters, only 38% of them have academic degrees that are directly related to providing care to children. The rest have Bachelor degrees in Law, Nursing, and Social Work.

Although only 4 of the shelters are mixed-sex institutions, they have the largest population (67.9%), therefore, from a total of 233 children, 104 are girls, even when 4 institutions take care of boys exclusively and only 2 institutions take care of girls only. The greatest concentration of children is in elementary school (83.5%) with an average age of 10 and a standard deviation of 2.8.

Table 1 shows the alphas of the scales and the means and standard deviations for each of the items of the ELES Scale.

Table 1. Reliability Analysis and frequency of ELES administered to Educators				
Variable	N	Mean	S.D.	Alpha
Attitudes				.39
My warm behavior towards children promotes their development.	116	3.83	.40	
Children in the shelter have no ability to learn.	117	3.67	.79	
The children cannot face the challenges posed by the social system.	115	2.63	1.49	
Social integration benefits children in the shelter.	115	3.70	.80	
Educational Roles				.62
Educational	117	3.50	1.03	
Informative, counseling, orienting.	115	3.64	.77	
Entraintainment and group dynamics.	115	3.74	.72	
Administrative Functions				.86
Organization, planning, programming, development and evaluation.	113	1.22	1.64	
Management and administration.	115	.37	1.00	
Relation with other institutions.	113	.71	1.35	
Curriculum development.	115	1.06	1.59	
Commitment to own identity				.46
I feel my work is well accepted by my coworkers.	117	3.49	.83	
I tell my family and friends how much I like my job.	115	3.65	.81	
I feel that belonging to this area of work gives me something more than just money.	116	3.90	.30	
I believe that my coworkers and I feel identified with our area of work.	117	3.68	.67	
Interpersonal Skills				.67
I really do not understand what others feel.	116	3.50	.91	
I have problems standing up for myself.	116	3.28	1.33	
I have problems finding the right words to express myself.	117	2.98	1.42	
I have good verbal communication	117	3.56	.83	
Perception of Modifying the Child´s Development				.65
Preventing and compensating for social adaptation dificulties in children.	117	3.59	.84	
Foster children´s autonomy.	117	3.55	.86	
Foster children´s participation.	117	3.71	.72	
Foster socio-cultural, socio-labor, institutional, and community development.	116	3.48	1.00	
Perception of Modifying Child´s Competences.				.63
Assisting in strengthening the search of information and understanding the social environment of children.	117	3.47	.97	

[Martha Esther SERRANO ARIAS & Martha FRIAS ARMENTA]

Table 1. Reliability Analysis and frequency of ELES administered to Educators				
Variable	N	Mean	S.D.	Alpha
Develop a critical mind, a comprehension ability and reality analysis of children.	117	3.49	.93	
Improve the competences and attitudes of children.	117	3.65	.75	
Language and Reasoning				.91
Encouraging children to communicate is:	116	4.47	1.34	
Using the language to develop basic thinking is:	114	4.14	1.61	
Personal Satisfaction				.84
The willingness of the personnel to care for individual needs is:	116	3.99	1.71	
The support for the professional needs of the personnel is:	115	3.68	1.89	
The opportunities of growth and having a professional career within the institution are:	115	3.43	1.92	

The results of the application of the Evaluation of the Social Educator Work showed a reliability of .80 (table 1). Even when the alphas of the two dimensions reported in the ELES application were lower than .60, it was decided to keep them.

The alphas in the Conners Scale are shown in table 2. As it can be observed, they are all higher than .60.

Table 2. Reliability Analysis and frequency of Conners for teachers				
Variable	N	Mean	S.D.	Alpha
Aggressiveness				*.91*
Behaves arrogantly.	232	,92	.99	
Has unpredictable, bad temper outbursts.	232	1.03	1.05	
Has an angry unsocial look.	232	.78	.86	
Argues and fights for anything.	232	1.08	1.07	
Does not accept well the teacher´s indications.	232	.90	1.01	
Oppositional Behavior				*.74*
The child is impulsive and irritable.	231	,98	1.03	
Denies his/her mistakes or blames others.	231	1.12	1.06	
Learning Problems				*.80*
His/her efforts are easily frustrated, he/she is inconstant.	233	1.00	1.03	
Has academic learning problems.	233	1.16	1.11	

Figure 1 shows the results of the model. It can be observed that the Institutional Environment factor consisting of the language and reasoning variables with a .56 factor loading and personal satisfaction (PF = .58) had a direct and negative influence on the child´s behavior problems which

was observed on a structure coefficient of -.34. The Educator´s competences consisted on six of the seven assessed dimensions: a) educational responsibilities (factor loading = .75); b) abilities (PF = .47); c) attitudes (PF = .38); d) commitment to own identity (PF = .51; e) perception to modify the child´s development (PF = .89), and f) perception to modify the child´s competences (PF = .95) and had a direct and positive influence (structure coefficient = .30) on the Institutional Environment. However, the effect is indirect and negative on the Behavioral Problems through the Institutional Environment Factor since the direct relationship was not significant.

The goodness of fit indicators were appropriate; the CFI and BBNNFI values were higher than .90, the BBNFI was .89 and the RMSEA value was .07. The *Chi Squared* value was 122 based on 61 degrees of freedom and an associated probability of .00. The R^2 of the model was .11, which means that the model predicts 11% of the variance of the dependent variable, that is, of the Educator´s Competences.

4. Discussion and Conclusion

The objective was to evaluate the effects of the training of educators in children´s shelters with the environment and children´s behavior. Contrary to what was expected, the training (which was operationalized as the Educator´s Competences factor) seems not to affect the child´s behavior in a direct way. Nonetheless, and according with theory, it is affected in an indirect way through the environment within the shelters, the educator´s training directly affects the environment and, in turn, the children´s behavior. This relationship between the environment and the behavior can be explained with the contribution of Cuevas del Real (2003) when the environment is referred to as a contextual factor associated to the onset of anti-social behavior, in which the context consisting of the personnel and the environment is proposed as a risk factor. It must be kept on mind that the ambiguity of the role of the educator has an influence on professional stress. The lack of clarity of tasks and responsibilities limits and the institution´s resource limits may influence the environment in a positive or negative way through the satisfaction of the personnel´s needs (Fernández-Millán, Hamido & Fernández-Nava, 2008).

In relation to the first hypothesis in which it was expected that the educator´s training had a direct and positive effect on the institutional environment, it was verified with the results of the study. However, in relation to the second hypothesis in which it was expected that the adequate training of the educator had a negative effect on the behavioral problems of the children, a direct relation was not found, but an indirect relation through the environment was in fact found.

The findings about the training of educators are consistent with Núñez (1993) when she states that the administration of shelters hire people with different professional backgrounds, or even without a professional profile. Nonetheless, 36.6 percent of educators have more than 5 years of employment seniority. This is, in a way, formative. One must just remember that the beginning of social education was practical more than a theoretical reflection (Sáez, 2007) and that the first educators were volunteers or professionals in need of training for such task (Fermoso, 1999).

The roles were considered one of the most important abilities of the Social Educator since the delimitations done from it defines the professional profile and the rest of the competences required (Vallés, 2009). Even though several authors list different and multiple roles for the Educators according to their area and population intervention, the ones chosen were the ones considered general for the roles performed in areas studied in this research. The Educators, however, indicated that their roles are more related to administrative functions. This may be due to the fact that in the shelters with more population of educators, there is a different type of personnel (educators, psychologists, or the director of the Institution) in charge of management, the relation with other institutions and the development of programs. While in small shelters the same educators must take care of all the other areas of the house (from academic matters to cleaning and the kitchen). Although the majority of the educators agree that their roles are educational, when answering the questions many of them mentioned that they do not feel as educators, but as caregivers. They have the idea that their job is to ensure that the children have their basic needs met but not to educate them continuously; they attribute such job to other professionals related to the children, which is reflected in the environment of the shelter. This is contrary to what some authors argue (Cruz, 2009; Fernández del Valle & Fuertes, 2007) since in the case of the shelters in Hermosillo, the intervention model does not seem to be changing from an assistance one to an educational one.

The commitment to own identity is one of the proposed cross-sectional competences by ANECA (2005). This ability helps the educator to "recognize and value him or herself as professional who provides a service to the community" (p. 146) and who cares for its continuous professional development. The educators, when answering

about their identity, report to feel identified with their jobs, that they do it more to receive an altruistic incentive than a monetary one, and that they feel that they are appreciated by their coworkers. However, during conversations that took place previously and subsequently to the application of the Scale, more than half agreed to feel little considered by their superiors in relation to the managing and decision making of the children´s lives, and also felt little appreciated and that they do not feel they are adequately remunerated economically or emotionally by the institution. This is not consistent with the results of the Scale application, but it is more related to what Cruz (2009) states in her study in which educators showed feelings of undervaluation, distress, and lack of protection, much of which originated in the lack of specific training. Coinciding with Ayerbe (2000), Educators showed stagnation, lack of promotion perspectives, and lack of self-confidence, all of which are mentioned as a result of a lack of professional identity and which can impact the quality of the environment.

Among the answers that need to have special attention are the ones related to attitude since the majority does not believe that the children in the Shelters have the ability to learn or that they are able to face the challenges posed by the social system. This can be harmful for their job performance because one of the basic characteristics of this type of personnel is acceptance of people and the belief that there is a need for social change (Touza & Segura, 2001). Without mentioning that educational work is linked to the ideology with which the educator interprets reality (Cruz, 2009) and that the type of relation that he or she develops with the children will depend on the image they have of him or herself (Melendro, 2007). It is important to note that between 40% and 44% of the educators who expressed a lack of belief in the children´s capacity were the ones that had Bachelor Degrees or technical careers related to education. Those who did not judge them that way were the educators who studied up to elementary school. This is consistent with the idea that a professional formation does not guarantee an adequate social educational work (Santibañez, 1999). It is worth mentioning that most of the educators with the least professional training have the most seniority in the institutions. Those with professional training were hired more recently.

Two different aspects can be observed. First, during the course of time, institutions started to hire educators with more professional training according to international recommendations (Gobierno de Brasil, 2007; UNICEF, 2009a) and later, they did it to attend to national

recommendations as well (Cámara de Diputados, 2009; Castro, 1996; CEDH, 2006). Second, one might think that, since the educators with the least professional formation have more seniority, they also have more experience of successful stories of children that they have cared for. This will allow them to have a more positive attitude towards them; however, this hypothesis is open for future research.

Interpersonal abilities are also a cross-sectional competence defined, in general, as "the ability to positively relate to other people" (ANECA, 2005, p. 145) through empathy and assertive expression, both important to enable a relationship of trust and to build affective bonds with the children (García-Barriocanal, et al., 2007). As it can be observed in table 1, most Educators have problems to show empathy, and from these, more than 40% were educators with Bachelor Degrees associated to this job. This is a problem since inadequate communication is one of the characteristics that Cuevas del Real (2003) defines as institutional violence. It is also one of the elements that the social educator must possess in order to facilitate an appropriate interaction with the children (Redondo et al., 1998) and their adequate process of emotional adjustment (Gobierno de Brasil, 2007; Vallés, 2009).

A high percentage of educators stated that they did not understand what other people felt. This is an important finding since the sensitivity that the educator has to become aware of the needs of children, he or she can perceive and alleviate the challenging behavior, and even anti-social behavior of children (Cuevas del Real, 2003). In addition, an emotional implication helps establishing bonds that make a lasting impression (AIE-JI, 2005). Not to mention that the lack of social abilities in educators, as well as the managing of own emotional life interferes with the child and adolescent´s ability to develop appropriate relationships in the future (Booth, Spieker, Bernard & Morisset, 1992).

Most of the educators consider that the shelter does promote communication in the children and uses language to develop their thinking skills. This reinforces Mondragón and Trigueros´ belief (2004) when they state that the evolutionary potential of an environment increases when participation is allowed and encouraged in educators as well as in children. A healthy environment might be a factor that reduces the appearance of behavior disorders in children (March, 2007).

The personnel satisfaction indicator was believed to be important since some specialists consider that inadequate working conditions may have a negative effect in the development of educational practice (Cruz, 2009). This situation may

make the environment unwelcoming and children vulnerable (Melendro, 2007). Educators also need to feel respected in their working places and their needs, as well as their difficulties and achievements recognized (Barudy & Dantagnan, 2005). In the end, this is what will prevent professional strain and the indirect effects that these could have in children. Most of the educators described the willingness of the institution to meet their individual needs as Good to Excellent.

The fact that the educators regard the institutional environment as more than good could explain the reason why there were relatively few behavioral problems in the children found. It cannot be said that this data matches the findings of other studies because there is no reference of the sheltered children´s behavior of previous years. Neither did this study analyzed emotional problems or criminal behavior. However, this data can be used as reference for future research.

It is important to remember that this population, due to its characteristics, arrived to the institution with a lower academic adjustment, deficiencies in their social skills, post-traumatic stress disorder, damaged self-esteem, aggressiveness, among others (Gómez, 1996; Gaxiola & Frías, 2008). The training of educators and mainly their specialization becomes more urgent in order for them to, not only contain challenging behavior, but also prevent it and correct it.

The profession of the social educator reflects its own history (Vallés, 2009). It did in Germany, Spain, and does it in Latin America. The results of this study are proof of this since the specialization of the educator in this area of education does not come from the universities, but from the practice of hundreds of people willing to learn to educate and care for institutionalized children and adolescents. They also indicate that the shelters have limited staff, of old age, and with minimal academic preparation. In addition, as a result of this study it was found that the educators' population is not distributed evenly in relation to gender since there are more women than men.

Since Social Pedagogy is considered a reflection and scientific discipline (Cruz, 2009), the opinion of the researchers of this science, as it has happened when introduced in South American countries, is that it will be enriched when operated as a theoretical apparatus on which the work of the professionals will be supported; professionals who have years of experience but that up to this moment have not been recognized. Once Mexican educators have the needed educational foundations to continue performing their jobs in the children's shelters, they will be able to be recognized as such and not just as caregivers. From this point, they are going to be able to contribute to Social Pedagogy the wealth of knowledge learned during their years of experience and analyzed by means of an appropriate theoretical framework.

Although this study did not go deeper in all competences suggested by ANECA, their study and deepening as content of a training course for educators is suggested. We support the idea that these educators could have more tools for the effective performance of their jobs being trained in an educational theory (AIEJI, 2005; ANECA, 2005; Sáez, 2005), possibly through the creation of a Bachelor Degree in Social Education or postgraduate academic degree.

In this study, all types of shelters were included in just one category; it is recognized that these variables could have influenced the results. The time the children stay in the shelters was not taken into account either because some shelters register re-entries as first admission, which does not allow having the actual statistical data. Despite all this, it is consider that all initial research objectives were attained. The characteristics of training of educators, as well as the children´s behavior, and the way in which training and the environment affect such behavior were identified. In the interest of improving educational work in the shelters, the results of this study allow establishing the need to continue conducting research that answers all pending questions.

[Martha Esther SERRANO ARIAS & Martha FRIAS ARMENTA]

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HOW TO CITE THE ARTICLE

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ACADEMIC PROFILE

Martha Frias Armenta: Profesora titular del departamento de Derecho de la División de Ciencias Sociales de la Universidad de Sonora. Licenciada en derecho por parte de la Universidad de Sonora, obtuvo la maestría y el doctorado en la Universidad de Arizona en el área de Psicología Jurídica y es miembro del Sistema Nacional de Investigadores, nivel III y Perfil PROMEP. Además, forma parte del cuerpo académico consolidado problemas sociales. La línea de investigación conducta antisocial y delictiva, incluyendo violencia intrafamiliar, delincuencia juvenil, justicia restaurativa, justicia procedimental y distributiva y delito ecológico. Además, es evaluadora de proyectos de investigación en los Consejos de Ciencia y tecnología de México y España y funge como editora de varias revistas nacionales e internacionales. Ha sido nombrada como investigadora distinguida de la División de Ciencias Sociales de la Universidad de Sonora por varios años. Cuenta con varias publicaciones en revistas indexadas a nivel nacional e internacional y 6 libros. Ha sido conferencista invitada en varias Universidades Nacionales y extranjeras. Fue asesora externa del Instituto Sonorense de la Mujer del Estado de Sonora durante 2005 y directora general del Instituto de Tratamiento y Aplicación de Medidas para Adolescentes en conflicto con la ley del Estado de Sonora del 2009 al 2011.

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INFORMATION

THESIS ABSTRACT

FORMACIÓN PARA EL EMPLEO DE LOS JÓVENES EN DIFICULTAD SOCIAL

Fernández-García, A. (2016). Departamento de Teoría de la Educación y Pedagogía Social. Facultad de Educación. Universidad Nacional de Educación a Distancia (UNED). (Dra. Gloria Pérez Serrano, dir.).

The doctoral thesis so-called "Work training for youngsters with social difficulties", through a metatheoretical analysis, evaluates more than two hundred research articles that were done to study the trend which is currently being defined about training and employment in young people, especially in youngsters with social problems. It was selected two key dimensions, training and employment, which together with the term social difficulty, have constituted the three descriptors search to determinate the most relevant subcategories that define in detail each dimension. It has been established three subcategories to the training: training programs, failure and leaving drop school and integration in the society; and Employment category, we have selected two sub-dimensions: Neets and employment promotion and labour insertion.

The main objective is to have knowledge of work training needs for young people at risk in society. The methodology applied is a mixture (quantitative and qualitative). Two techniques have been used to collect the data, on the one hand, the survey, which was applied to 446 first-year students of FPB (Basic Professional Training) and/or second-year of PCPI (Initial Professional Qualification Programs) during 2014/15 academic course in the Autonomous Community of Madrid, and on the other hand the Delphi technique applied to social agents who works with young people in a situation of social vulnerability throughout Spain.

For each of the techniques have been developed ad hoc surveys from the dimensions, criteria... discovered through the metatheoretical analysis developed in the theoretical framework.

The data analysis was done by the statistical program SPSS 22.0 for quantitative information, appropriate for data analysis in Social Sciences; and Atlas.Ti 7.0 program for qualitative information. The investigation supports, among other implications, the need of a robust initial training which constitutes the most important basis to build new learning in order to provide continuity in learning and professional development processes. The results of this study show individuals who own a higher educative level, are part of the labour force longer so that their presence among the unemployed population is limited. Additionally, this study is pretended to contribute the scientific community with some minimum criteria and quality indicators to be accomplished when a professional intervention on training and employment in young people at difficulty occur.

Participating experts have agreed on five basic criteria that govern professional practice in intervention with young people, which are outlined below: The relevance and contextualization of actions to suit the needs of young people; The availability of resources that enable the design of relevant and sufficient actions and adapted to social dynamics that has the youth group promoting their participation and involvement; The processing capacity in the development of the intervention, as it is essential to establish processes individualized

follow-up with the young people with whom we intervene in order to know their degree of satisfaction, compliance with the process and the suitability of the shares about their expectations, in order to improve the process from practice; The usefulness and effectiveness of the intervention, as indicated by the participating experts, is paramount to the development of socio-work skills in youth to enable them inclusion and standardized development from continuous learning processes; and efficiency of coordination and positive and profitable management of all the resources that come into play in the implementation of actions: financial, infrastructure, human resources or coordination strategies both public and private.

The definition of those criteria and indicators is essential in the field of social intervention as starting point to improve young people quality of life, especially the most vulnerable ones, and that contributes to their whole social integration. Finally, it is recommended to encourage and support researches leading to extend the studies referred to work training for young people in social risk.

MEJORA DE LA CONVIVENCIA Y COMPETENCIA COMUNICATIVA EN EDUCACIÓN. DISEÑO Y APLICACIÓN DEL "PROGRAMA MCCC" PARA LA PREVENCIÓN Y RESOLUCIÓN DE CONFLICTOS ESCOLARES.

Rosa M.ª de Castro Hernández. (2015).
Universidad de Salamanca
(Dra. M.ª Dolores Pérez Grande, dir.; Dr. Fernando González Alonso, codir.)

The thesis aims was to combine two basic aspects: the scholar coexistence and the communicative skills, both from a theoretical and practical point of view, given that with the creation of the Program "Improving the Coexistence and Communicative Competence (ICCC), our object of study was to develop a relevant and innovative project that will help to prevent or resolve conflictive situations or even to improve scholar coexistence, through the use of language, the development of language skills and the support of new active methodologies.

The study is divided in two sections: the theoretical one is focused on coexistence, curriculum, school climate, and its members' participation, as well as on the problems and obstacles for coexistence in relation to their causes, behavior, and conflicts. There is another devoted to the communicative competence and its fields, principles and methodologies. Moreover, the ICCC Program includes the development of a "Linguistic skills project" with its own structure. There is a second section for fieldwork, composed by its design and its results' analysis and interpretation, along with its conclusions.

Raised in a general framework, the goal of the empirical study was to check the effectiveness of the ICCC program in order to educate students in conflictive situations and to improve classroom relationships, whenever its application can help to prevent bullying and improve coexistence. In order to achieve it, we seek to find the most frequent forms of abuse between classmates and the differences by sex; to examine whether the existing social relationships lead to conflicts; to discover the aggressor background, feelings, perceptions and responses to intimidation and to finally to understand the reactions, thoughts, and actions of those intimidating others.

The more relevant conclusions of the thesis were: a) that the implementation of specific plans and programs on coexistence are essential for its improvement; b) given the results, the ICCC program was able to restrain some bullying situation in the experimental group, since relations between classmates improved reducing the intimidation frequency; c) there is a lack of classroom focused' research in the communicative competence. It should be developed through the process of teaching-learning of the language skills and with well planned discursive practices, and d) we have perceived through the ICCC Program implementation that there was another way and methodology of working with students, puting into practice a significant learning generating motivation and implementing new active methodologies.

ROLES Y ESTEREOTIPOS DE GÉNERO EN EL CINE ROMÁNTICO DE LA ÚLTIMA DÉCADA. PERSPECTIVAS EDUCATIVAS

Beatriz Morales Romo (2015)
(Dra. M.ª Dolores Pérez Grande, dir.)

The cinema is a powerful cultural tool that significantly influences consumer's attitudes, values and opinions. From the educational field it is especially relevant to develop a critical capacity in order to identify and expose negative influences. To this premise, we add the idea that despite the numerous breakthroughs made in men and women equality in recent decades, daily life still steeped in roles and gender stereotypes that erode this equality. Both aspects are the core from which this work takes place. The thesis is divided in three theoretical chapters, analysing and discussing several aspects related to its object of study, an empirical chapter, describing the methodological techniques used and its results and the final conclusions.

While our aim is not to study the cinema as a social communication media, it is relevant to clarify some points about this gender in which the thesis will be developed. This approach enables us to see how it influences couple relationships, specifically in romantic films. One of this thesis hypotheses is based on the cinema potential as a classroom teaching resource. In order to verify its scope, it was necessary to focus on its didactic aspect and its close relationship with the education. In this sense, some of the more complete and enriching aspects to work a film are analyzed, pointing the multiple didactic possibilities of cinema for the classroom as to teach values, behavior guidelines... to young and adolescents.

The methodology applied in the paper is based on the use of quantitative (surveying 251 students of different socio-educational background of the provinces of Salamanca and Ávila) and qualitative techniques (semi-structured interviews with six experts linked to the object of study, and the analysis of the biggest 20 romantic hits form 2000-2010). We do so, both to show the magnitude of the problem raised from quantitative data, and from the processes that explain them based on qualitative methodology. Once data from the three research method have been individually analyzed, we proceeded to the triangulation of all the gathered information.

Gender roles and stereotypes are still being part of romantic movies that million of spectators watch all over the world, but its presence is vanishing, as long as more proactive and egalitarian images of men and women relations are appearing. The myth of the soulmate is identified with more frequency in the studied movies, followed by the myth of the Prince Charming. The obtained data seem to confirm that the romantic movies show idyllic and far from reality loving relations. That was confirmed during interviews with university students and experts.

It seems that couple relationships are evolving towards greater levels of equality, but these changes seem to be more related to the form than to the content. For that reason, a positive trend can be observed in terms of more modern and egalitarian relationships, but both, experts and university students still detect a sexist component.

The control of the cinematographic content and images that projected in cinemas is in few hands (more specifically, in the hands of male producers, screenwriters, and entrepreneurs). If women in the film industry world manage to break that glass roof and ascend to positions of greater responsibility, it is very likely that those identified roles and stereotypes were reduced. Regarding its classroom suitability, the film analysis shows a positive predisposition by students, as shown in the survey 87.5% of university students are willing to analyze more films in class. Therefore, although romantic films have reduced the traditional and stereotypical images of men and women and relationships, some myths and classic elements of romantic relationships are still present.

REVIEWS

MIRADA PEDAGÓGICA. TEORÍA DE LA EDUCACIÓN, METODOLOGÍA Y FOCALIZACIONES

Touriñán, J. M. y Sáez, R. (2015). Santiago de Compostela: Andavira. 435 pp. ISBN: 978-84-8408-887-5

Professors Touriñan and Sáez have realised a review and update of their book of 2012 that now is edited in a new publisher with a title that puts the main emphasis in one of the fundamental concepts of the work: *La mirada pedagógica*. In this edition, the authors offer us new contents, fundamentally in the chapters 7 and 9. Besides, they qualify concepts used in the previous edition and update pictures and bibliography.

The central axis of the work is that the education is object of knowledge analysed since epistemological approaches, methodological concepts, substantive disciplines, pedagogical focus, specific pedagogical minds and specialized pedagogical look. That the pedagogy analyses the field of reality that is the education like object of knowledge and like activity, it is founded and attested.

The authors structure the book in nine interconnected chapters in a logical and rigorous way. The contents of these chapters are developed in a consecutively disposition, that allows and builds a pedagogical text or view.

Professor Sáez offers us along the first four chapters a complete and exhaustive vision of the epistemological principles that that will have as basic methodological principles: the openness, prescriptivity, objectual connection and methodological pluralism. Professor Touriñán deepens in the five following chapters on the principles of pedagogical research from the epistemological perspective: objectivity of knowledge of education, functional autonomy of Pedagogy, objectual complexity of 'education', methodological complementarity and significance or meaningness of educational knowledge, defined as problem-solving ability, is attributed to knowledge of education in different research perspectives and approaches.

It must be stand out that this work deals with much more than a reprint of the one of the 2012. The authors have updated their argumentations, offering us with this new edition a work that deserves our best consideration and that, definitely, will constitute an important contribution that will keep on being very useful to understand the knowledge of the education.

The excellence and opportunity of this new edition deserves our congratulation to the authors, as the recommendation of its use to the people who is learning and working in the educational field. But, in especially sense, for the future generations of pedagogues and teachers.

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SOCIAL WORK IN THE 21ST CENTURY: A COMPARATIVE INTERNATIONAL PERSPECTIVE

Enrique Pastor Seller, y M.ª Asunción Martínez-Román (coord.) (2014). Madrid: Editorial Grupo 5. 290 pp. ISBN 978-84-942-5790-2

This book, coordinated by Professor Pastor Seller (University of Murcia) and Professor Martínez-Román (University of Alicante), has been edited on the occasion of the 1st International Congress of Faculties and Schools of Social Work and the 10th National Congress.

This work compiles contributions of several national and international renowned professionals, both from educational and professional fields. It is structured in two clearly separate parts. The first one, called "Social Work in Spain: current status, comparative analysis and challenges", gathers the agenda, interests and concerns of contemporary Social Work in Spain (chapters 2 to 13) and the second one, named "Social Work at an international framework", approaches Social Work and its challenges from different countries (chapters from 14 to 20).

Chapter 1, written by the coordinators, presents and describes the content of the book; it also points out the connections among the rest of chapters and the main topic of the publication. Chapter 2 reviews, from the perspective of teaching innovation, the learning methodologies traditionally practiced in Social Work from its beginning, even outside university education. Chapter 3 ruminates on the implications of the research and how to transfer them to Social Work. Chapter 4 highlights external practices and supervision as two key elements in the training for Social Work degree. Chapter 5 presents the standard-setting process, its development and implications of the end-of-degree project of Social Work degree. Chapter 6 describes post-graduate education of Social Work in Spanish public university, listing official postgraduate masters and doctorate courses in Spanish universities. Chapter 7 shows the frame of development and evolution of the internationalization process of Social Work in Spain. Social Work in crisis period is developed in chapter 8 and citizenry and Social Work in chapter 9. Chapter 10 proves Social Work commitment in current situation through contributions to the White Book on Design for All in the University. Chapters 11 and 12 refer to two spheres where the theoretical and practical framework of Social Work has been established: conferences in Faculties and Schools of Social Work in Spain and Social Work magazines. Chapter 13 analyses the state of the issue and the challenges of Social Work in Spain. Every chapter from 1 to 13 analyses academic and professional commitments of Social Work.

Chapters 14 to 20 show the current situation and challenges faced by Social Work within diverse countries. Chapter 14 targets Portugal, analyzing current research areas and progress and development of Social Work Training, as well as confronting reality and existing challenges of professionals of Social Work in this country. Chapter 15 analyses the current situation and challenges of Social Work in France, focusing on postgraduate studies. Chapter 16 talks about Italy, giving an overview of the current situation of education at European and international level and analyzing labour integration of Social Work in this country. Moreover, examines research areas and doctorate studies in Italian universities. Chapter 17 focuses on social exclusion and challenges and fields of action of Social Work in Canada. It also analyses the reality of this profession, which is developing between needs and criticism. Chapter 18 revises at the one hand relevant literature about the struggle against oppression and the nature of public social services. On the other hand, it analyses a family care center in Israel using a quantitative methodology of case studies. Chapter 19 deepens in Mexico, discussing Social Work in public policies and scientific and the societal challenges that it faces. Chapter 20 describes historical and political context as well as it assesses the work carried out by National Association of Social Workers in USA.

Actors engaged in this social field will find in this book an instrument for reflection and action in the current circumstances surrounding the academic and professional context, as well as tools to deal with challenges in modern society.

José Luis Rodríguez Díez
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DISEÑO DE PROYECTOS SOCIALES. APLICACIONES PRÁCTICAS PARA SU PLANIFICACIÓN, GESTIÓN Y EVALUACIÓN

Gloria Pérez Serrano (2016). Madrid: Narcea. ISBN 978-84-277-2141-8

The change, the transformation of societies, social groups and communities, is the essential task for agents of social change (educators, mediators, cultural managers, street educators, social workers, etc.). However, this social change could not be just coincidence or one action without relationship with the context in which it is developed, either the sum of disconnected activities or the result of a project without consistency or incoherent.

In this regard, it is fundamental to do the correct design of Social Projects which will properly manage our actions in social environments, which are regularly complex. Furthermore, these intervention proposals must be based on accurate diagnosis of the reality and also, they must be correctly planned, applied and evaluated, in specific and complex processes which are needed of books such as the present one.

Professor Gloria Pérez Serrano, author of this tittle, is an indisputable reference in the Social Action in general and particularly in the Social Pedagogy area, both in Spain and abroad. The Professor has published some years ago – "Elaboración de proyectos sociales. Casos practicos" (Development of social projects. Practical cases) – which has been point of reference for any social agent who will wished to develop an appropriate project or acquiring practical knowledge.

In the same way, with this book professor Pérez Serrano continues innovating in the most complex and multivariable Social Action area. In particular, this book provides complete information about planning, designing and developing projects for social and education interventions, which is highly valuable in times of crisis and lack of social cohesion.

This work is divided in two clearly different parts. The first one brings the planning concept, its basic principles and characteristics, the stages to follow the development of social project, as well as proper techniques needed for its implementation, evaluation and the preparation of the final report.

Therefore, professor Gloria Pérez Serrano, who is very knowledgeable about the importance to define correctly the coordinates to follow at a social intervention, pays special attention to the diagnosis of the reality, as well as identifying needs, establishing the priorities, defying the project's location and the primary target recipients of it.

In this first of two-part of the book, special attention is given, likewise, to the Logical Framework Approach, as an innovative tool of management which facilitates the planning, the implementation and the evaluation of projects. Therefore, this Approach is the method most widely used, for instance, for most of the agencies and organizations of international cooperation to prepare development projects, in which we are sure this part of the book, will be very useful for every professional who will be interested on the development of community or cooperation projects.

The second part of the book is dedicated to one of the principal concerns from professor Pérez Serrano, which appears in every of hers works: the practical application aspect. For this reason, we could found three practical examples about Projects for Social Interventions at the second part of this work, which were specially developed as the recommendations found in the first part, in order to get into the practical point, which is always appreciated.

Consequently, this practical applications, as social interventions models represent specific experiences on Intergenerational Relationships, on Education in Socio-environmental Values and the Prevention of youth nightlife leisure education, demonstrating through all of them, what we have stated on this book.

In short, it is a pleasant, clear and workable book, which will be very helpful for thousands of Social Action Professionals at time of crossroads and emergency in which we live and where it is just necessary to found works like this one from the professor Pérez Serrano to achieve the development and the changes that we wish to see in today's world.

Fernando López Noguero
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LOS EFECTOS SOCIALES DEL OCIO Y LAS INDUSTRIAS CREATIVAS Y CULTURALES. UNA MIRADA DESDE DIVERSOS ÁMBITOS, COLECTIVOS Y CONTEXTOS

Cuenca, J. & Ahedo, R. (eds.) (2016). *Documentos de Estudios de Ocio*, 56. Bilbao: Universidad de Deusto. 409 pp. ISBN: 978-84-15759-86-7

For at least two decades, much of the research encompassed in Leisure Studies internationally has recognised the concept of experience as the privileged theoretical basis on which to study the phenomenon of leisure in its various manifestations. Thus, in 1998 the prestigious *Journal of Leisure Research* devoted a special issue to the understanding of leisure as a multi-phase experience (Stewart, 1998) and already four years earlier Lee, Dattilo and Howard (1994) spoke of the transition from an objective paradigm to a subjective one and showed the abundant use of the expression "leisure experience" in the literature of the time. The main advantage of the experiential paradigm was its ability to enrich with subjective inputs a traditional approach to the leisure phenomenon that seemed to limit its study to the objective and measurable variables of time and activity. If the objective approaches were supportive of a methodology of a positivist tradition and quantitative nature, the dissemination of the experiential paradigm allowed to rehearse, first, and to settle, then the most varied qualitative techniques, real ways of doing research into the meanings attributed by individuals to their forms of leisure.

This approach has allowed a remarkable transdisciplinary growth of the Leisure Studies field in recent decades. One wonders, however, if there are certain aspects of the leisure phenomenon that the concept of experience has helped to hide. No matter the effort we make, it is difficult not make uniqueness, unrepeatability and the radical subjective anchorage of the leisure experience a pivotal point in this theoretical construct. To counterbalance this approach, the experiential paradigm has been accompanied by extensive research in the field of leisure benefits. While it is true that social benefits figure prominently in many types that have tried to sort out this field of study, the psychological affiliation of this area is evident, as it focuses on the personal returns of leisure practices. Thus, there are certain aspects of the leisure phenomenon whose presence in research has been overshadowed by the predominance of the experiential paradigm, as they are less compatible with the ephemeral and subjective nature of the experience.

There is growing interest in the effects of various practices of cultural, sports or tourist leisure on the social, geographical and economic contexts in which they occur. This field of interest, at the crossroads of diverse disciplines, would not lie perhaps too far from the research into the benefits of leisure, and yet, it has gradually consolidated around different terminological options: we speak of the impacts of cultural and creative industries, community returns of sport or the social effects of tourism or the arts. The choice of words, never innocent, reveals here an intention to enlighten what was overshadowed in the experiential paradigm. While *benefit* seems to refer to the effects of the repetition of an experience on the individual, the *return* or the *impact* denote a willingness to focus on the *end* of the experience and *outside* the individual to whom it is attached. We are experiencing the outsourcing and spatialisation in the pursuit of the leisure effects that are not seen as much as transformations of the individual but as experience permeating in various ways into the surrounding social fabric. Thus, the question of the effects of leisure brings to the fore some questions about the responsibilities of tourism, culture, sport and recreation in the results of our forms of coexistence.

The research studies included in this volume contribute to these research horizons. Its distribution in three parts aims to address the various subject areas concerned, the various fields of leisure and varied social and geographical contexts in which case studies are framed. The first part presents the reflections on the impacts of cultural and creative industries, seeking a balance between methodological approaches and approaches with a more critical intent. As a whole, a transdisciplinary state-of-the-art is offered, highly valuable as the issue concerning the social impacts of culture is gaining international outreach. The second part deals with the traces of leisure education in various groups. Educational intervention continues to be one of the main ways in which the leisure experience ensures a lasting effectiveness in the community and provides specific responses to social concerns and demands. Finally, the third part of the volume includes several contributions that explore the social effects of sport, tourism and the arts, from an international and transdisciplinary perspective. Finally, it should be noted that the texts by Isabel Verdet and Lora Markova, which open and close the volume, respectively, received *ex aequo* the best paper award at the 2015 Ocio-Gune Forum; this recognition is possible thanks to the sponsorship of Banco Santander.

Jaime Cuenca Amigo

EL LEGADO DE LA CRISIS: RESPUESTAS DESDE EL ÁMBITO EDUCATIVO

Makua, A. & Rubio, I. (eds.) (2016). *Documentos de Estudios de Ocio*, 55. Bilbao: Universidad de Deusto. 327 pp.

The book *El legado de la crisis: respuestas desde el ámbito del ocio* consists of a series of texts written by different experts and researchers whose purpose is to highlight the various ways of coping with the crisis in the field of leisure, both on the individual and social sphere. Therefore, the leitmotif of this work is the crisis that began in 2007 and whose effects have spread from the economic to the political, social and community spheres, and have had negative effects in many areas of everyday life. Leisure is one of the many areas disrupted by the crisis.

Under the pretext of containing social spending, it would be easy to succumb to the temptation of applying cuts to the most progressive concepts of humanist leisure (Cuenca, 2003) and valuable leisure (Cuenca, 2014), which recognise their role in the effective development of people and their communities. However, nowadays it is more important than ever that leisure continues to be understood as an experience and a source of quality of life, as another basic need, on the same level as food, housing, health or education. And it must be ensured socially on a basis of equality, respect and non-discrimination. Otherwise, it would undermine one of the pillars on which today's quality of life is built, understood not only in relation to the physical or social context, but also and in a very marked way, to the meaning of personal experiences.

This work aims to highlight the fact that austerity and the difficulties that supposedly accompany the crisis are not the only possible responses to the current scenario. The crisis can also be seen as a space of opportunities arising from new locations where people and entities are being repositioned after the transformations that have occurred. The proposals presented in this book are proof of this. They are undoubtedly the legacy of the crisis from a leisure perspective. Far from being uniform answers, the texts in this book make up a series of open, creative and sustainable proposals; varied multidisciplinary approaches: some more philosophical or political;

others more focused on management; some focused on individuals; others, aimed at all citizens or certain groups; some, referring to leisure as a global phenomenon; others, designed for specific areas such as culture, tourism, sport ... This book is divided into two parts. The first, *Respuestas desde la esfera individual y social* includes relevant themes such as leisure and identities in crisis, theoretical challenges of leisure studies in the context of identity liquidity; solidarity leisure as the driving force of youth's ethical and civic learning and social development in urban settings; urban vegetable gardens as an example of transition towards an *ocialist* model, a symbol and practice of creative and sustainable leisure in the city centre; the S*low* movement in Brasilia, values for city life; recreational co*aching* as a means for human development, a transforming leisure experience; the evolution of sports habits, Attributing new significances to the sport practice of persons with disabilities in times of crisis?; leisure and alternative sports, a social practice and identity link among urban youth in the City of Armenia (Colombia); family and leisure physical activity, scientific contributions and perspectives for action; bio-healthy parks and socialisation, case studies in the city of Granada; and leisure practices in the leisure time of adult musicians in the city of Ibague (Colombia). The second part called *Respuestas del sector del ocio* includes interesting questions such as the public in a theatre as transforming leisure, blurred aspects between audience and stage; museums, an industry promising optimism; digital entertainment, a response to the educational crisis; older people in shaping leisure activities in the city of Burgos, entrepreneurial actions; the revitalization of the traditional urban trade through events; shopping tourism as the driving force of city tourism, the case of Bilbao; leisure public policies, a look to the Brazilian context; and from educational leisure to solidarity leisure, the intergenerational experience of Aranda de Duero. Reading this book can serve a dual function, on the one hand, to inspire future responses yet to be generated; and on the other hand, to reaffirm the belief that, despite the difficulties, individuals and societies continue moving through the roads of life, new roads or known paths, which are now walked on with renewed gait.

Amaia Makua Biurrun

REPENSAR LA CIUDAD DESDE EL OCIO

González García, J.M. Bayón, F. & Meloni, C. (eds.) (2015). Documentos de Estudios de Ocio, 54. Bilbao: Universidad de Deusto. 225 pp. ISBN: 978-84-157-7297-1

In just fifteen years' time, more than 60% of the world population will live in urban environments unequivocally. The intensification of relations between man and the city is such that it does not seem exaggerated to speak of a new urban condition of humanity. Leisure times and spaces increasingly vary according to the times and spaces in cities. The city is not only a physical issue, but a social construction. If political thought has finally managed to internalise that leisure expresses the intensities of human beings with special richness, then the importance that knowing how to combine leisure studies and urban studies has for behavioural sciences cannot be denied. Leisure teaches us to return to the city to discover a manifold space full of folds and thresholds in it, crowded with both personal and community self-fulfilment projects.

All the essays in this book are an excellent reflection of this shift: leisure no longer "takes place" in the city but it "makes a city". A city cannot be understood (and planned) as a mere container of leisure practices and events; likewise, you cannot understand the modern concept of leisure if its transformative potential of urban public space that makes it an experience provider is not taken into account. Cities are not mere leisure scenarios; they are not just theatre boards on which leisure punctually has its functions, to then return to his dressing room and go home. Whoever believes in the formative power, in educational power, in individual and social creativities contained in any valuable leisure practice, cannot consent to be expelled from the res publica and then summon them when there is an interest in introducing an entertainment wedge and exceptionally festive events in our urban routines. The unquestionable political significance of leisure derives from something more serious, something that this book defends with very different styles and tools, and through various subjects: if the city is a dense, mobile concentration of human relations, of opportunities not always predictable intellectual exchange, growing hybridizations between the physical and the virtual, creative forms of solidarity that are increasingly placing more emphasis on collaboration, then leisure is certainly one of the main architects of contemporary city.

Whether it is a question of following the footsteps of the very heterogeneous social representativeness capitalised within the urban space by different population groups in a large city like Paris, evidencing the discrimination and inequality that "free" times, rather than "working" times show better; whether it is a question of reworking the connection between the right to the city and the space transformations compliant with urban planning, on many occasions and for various geographies, make citizen groups who oppose a more participatory and community tactic for metropolitan regeneration to the political strategy react, leisure appears in these pages as one of the fundamental dimensions of *ethos*, understood in its etymological sense as the place that man inhabits and from which he designs a theory of life.

Leisure is undoubtedly one of the richest ways of narrating life. And every narration becomes a psychological and social story, when a link between space and time is established: it may be childhood, lost and regained between exclusions and inclusions, including fences and gardens; youth, age range, or mindsets- for which the city is more visibly a breeding ground of its identity, a highly technological laboratory of its existential projects; or adulthood, into which the urban condition seems to have finally breathed an ageless curiosity, which leads it to understand that "one's self-education" creates and recreates pathways throughout your life and that of others

We hope the reader will find sufficient suggestions in this book so that the task of "rethinking the city from a leisure perspective" will take him/her further beyond these pages, to somewhere where he/she can be a little closer to doing justice to Michel de Certeau's intuition, according to which a city is the crossroads of relationships in which it is not the privileges of receiving that thrive but the significant nature of these actions by which each person puts a creative mark around what others give us to do and think.

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MANUAL DE TÉCNICAS DE PARTICIPACIÓN Y DESARROLLO GRUPAL.

Ventosa Pérez, V. (2016). Madrid: Pirámide. 136 pp. ISBN 978-84-368-3505-2

Man is a social being by nature. This Aristotelian statement means that the social is already part of our biopsychic base at birth, i.e., the men possess sociability at birth, or what is the same, a potentiality of socialization that requires updating permanently throughout life. Points out, therefore, that the man can fully develop as such in the interaction with other men.

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Under this conception of man, acquires theoretical and scientific basis the author's claim that participation is inherent in human nature, is in the DNA of man. Consequently, participation and group development are indispensable elements to deploy endogenous human potential and acquire and develop relational skills. All of them are very necessary for comprehensive personal fulfillment of every man and for life in society.

This dual dynamic development (endogenous and acquisition) allows us to state that the contribution of participation and group development cannot be limited to the linear growth of the individual as a biological unfinished. It requires therefore spread to the integrity of a social being in permanent development. Development must be, consequently, necessarily ecological. Interaction with other men and with the creations of these in its historical development is the axis thereof. Therefore, advancement and optimization of dynamic and social, cultural and economic structures are also an important step in this process of interaction and organization between individuals and his context.

I present the book responds directly to this dynamic through two main objectives:

- Show that participation and development contribute to both personal fulfillments of individuals and groups as institutional development, social, cultural, economic, since one and other activated capabilities and dynamic facilitators of progress and transformation as initiative, creativity, freedom, solidarity, etc.
- Provide a "clear methodological model and a systematized practical resources to implement collective and teams from both relational point of view (relational techniques oriented group maintenance) and productive (performance techniques focused on the task group set) "(foreword to the book, p. 11)

However, it should not be inferred from this that the book is a compilation techniques over group. It is the contrary, a careful selection argued, critical and systematically framed in a theoretical and practical framework in order to provide the reader, mainly sociocultural educators and animators, a rigorous theoretical basis and a cast of participatory techniques. In this sense, the author walks a little way to go in the challenge of building an educational participation. It is undoubtedly a valuable help in learning to participate by participating. In fact, the technical proposals in the book are a dynamic platform from which the reader can learn to participate getting involved in the process of participatory learning.

This dynamic is neither more nor less than the axis of the sociocultural animation. Again, socio-cultural animation (community development) and education are involved in a process where joint action and group participatory techniques become more sense. Let us not forget the importance of context in any learning process.

Consistent with this argument, the book provides a good summary of the concept and practice of sociocultural animation as educational model of dynamic and participatory action. The communication is in this model one of the main axes. This allows you to highlight the profile and function of the animator as facilitator communicative and sociocultural processes with capacity for participatory learning and, consequently, the development of learning groups and socio-community action.

In this task, the book uses a simple, nontechnical language; therefore affordable to all readers. This does not imply a decline in scientific rigor requires that any investigation.

The book, in short, provides both a theory for practice as praxis itself. Useful tool for all those working with groups; not only in the field of action and sociocommunity intervention, but also in "formal" and "non-formal" education.

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