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Youth Empowerment
and Social Pedagogy

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PUBLISHING

ECOLOGICAL CITIZENSHIP EDUCATION: AN UNAVOIDABLE EXIGENCY FOR OUR GLOBALIZED SOCIETY

It can be argued that sustaining and enhancing the dignity, capacity and welfare of the human person in relation to others, and to nature, should be the fundamental purpose of education in the twenty-first century. The humanistic values that should be the foundations and purpose of education include: respect for life and human dignity, equal rights and social justice, cultural and social diversity, and a sense of human solidarity and shared responsibility for our common future.

(UNESCO, 2015, 38)

The current trend on citizenship processes, *citizenship education and ecological education* is not a coincidence. It answers real needs against the important dangers that are threatening the environment and therefore, the human being. *Educating for an ecological citizenship* arises here as an urgent challenge

The objective of this text is to show that the human being cannot be indifferent against this problem and it has to compromise with the objective of a solidary working towards a sustainable present and future.

1. Are we feeding the catastrophe culture or the compromise and common action towards a sustainable future?

Our planet is on serious danger of destruction due to the constant looting that we submit it to. The idea reflected in this sentences is already a cliché. Nonetheless, it is a real threat. The

insistence coming from international and national organisations on this danger and on the necessity to counter it, could have a double effect:

- To normalise living with this danger, by being afraid or indifferent and keep living irresponsibly within a superficial and damaging consumerism.
- To work responsibly on the construction of a sustainable future.

The simple enumeration of strategies and behaviours that endangers our planet exceeds the objective desired for this article. However, I will refer to two lifestyles. These arise not only because they are common in the configuration of our current lifestyle but also because they are the base of the majority of strategies and damaging behaviours for the conservation and survival of life in Earth's ecosystem.

The unsustainable economist and consumerist growth model predominant in developed societies is one of these. This model engages an aggressive and predatory relationship of the human being towards its environment. The complaint of the monstrous economisation of the social, cultural, political and labour areas and its influence on people's life (Russell, 2008) is a known place for institutions, media, social media and all sorts of publications. The economisation of the social sphere detracts the perception of the 'wellbeing society' as it is understood from the parameters of the vicious circle of 'produce-have-consume'. The economisation of the cultural sphere transforms

knowledge and other cultural demonstrations in merchandise and amusement. The economisation of the political sphere submits politics to economy. The economisation of the labour dehumanizes the motivations behind workers on their development and promotion as well as the relationships between individuals, groups and nations. This economist-mercantilist life strategy generates an abusive use of resources. This applied to human relationships generates insolidarity, poverty, social inequality, exclusion, violence, war, abuses, traffic and mutual exploitation of individuals and nations.

The processes of '*rapidacion*' and '*globalisation*' make up the second lifestyle. '*Rapidacion*' refers to the accelerated change process that the current world is experienced. Everything is rush and urgency. The sequence of ideas and events happens on such a dizzying pace that floods the ability of assimilation, reflexion and analysis of individuals and groups. Applied to globalisation, it exists a contradiction between what is said and what it is being done. On one hand, current theories and statements from organisations and institutions about globalisation sustain that the social and political organisational systems should be enabling people's ability to agree within the Diversity and Difference frameworks. As a consequence, the historical models of social and political organisation, based on the homogenization and assimilation, must be substituted by models based on interculturality (Merino, 2009). On the other hand, the facts result to be on a different path to the theory and statements. It is widely known that the social and political reality is controlled by an alarming economic globalisation and, on a cultural level, by subtle processes of cultural homogenization, for example on the mainstream (Martel, 2012) and other ways of invasion and cultural assimilation. Some generates more homogenisation than respect to Diversity and Difference.

2. Need to develop an ecological citizenship

The gravity of this double danger of social and time acceleration (Berriain, 2008; Torres Naverro, 2015), joined to the economical-technological type of consumerist-developer globalisation (Radrigan, 2001; Evans, 2007), awakens the peoples' and institutions' conscience. Nonetheless, the protection of the environment and the construction of a more sustainable world are currently constituting one of the objectives for many people, associations and institutions that compromised with the protection of the environment and with the task of activating a relationship and harmonious and integral link between the human being and its

environment as well as between humans in order to recover the lost balance. This challenge was picked up on the Agenda 2030 of the General Secretary of the United Nations for the sustainable development. This task implies the worldwide compromise, working together in a solidary way in order to achieve a sustainable human development. This is based and articulated in a social and moral process, where scientific and economical-technological development is a means rather than an end. This objective require a behavioural and mental change for individuals and institutions (Collado and Corraliza, 2016).

The challenge is not to stand against globalisation or development on the face of the fear generated by the denominated '*catástrofe culture*' (Latouche, 2008). It is not about choosing recession and localism. It is about building and developing models and processes within globalisation from the sustainable development. These processes need to consider a solidary human being that respect biodiversity. It is important to remind that the term '*ecology-ecologic*' is not limited only to the natural environment but also to the human environment¹. It could be thought that this ecological objective based on sustainability is an utopia similar to the ones in the past that can be reflected on the work of Tomas Moro, Tomasso Campanella and Francis Bacon. It could be, but the problem and danger of the destruction of the natural environment and human self-destruction is standing. If the utopia helps walking, we march.

The Ecological Citizenship Education unveils, in this context, as an urgent need for improve peoples' awareness and responsibility of our behaviours and the importance of behaving and working on a double aim:

- a) Awareness of the dangers and compromise for responsible and solidary action towards the protection of the natural environment.
 - b) Compromise and responsible action to avoid personal, cultural, ethnical and religious diversity becoming a controversial factor opposed to a factor of respect, understanding and meeting. The novelty of this challenge is not on the Diversity, as it has always existed, it is in the way it is faced. We can keep being anchored to those assimilationist ways from the past that tried to destroy the human Diversity or create new ways to take advantage of the great value of Diversity. The educative action has here a big task. This task requires, as UNESCO (2015) points out, '*rethinking education*' in this ecological and solidary sense.
3. Compromise inherent to the ecological citizenship.

The concept of ecological citizenship is becoming a classic on sociologic, pedagogic and political literature. This is due to its complexity and because it requires changes in people's behaviours and structures as well as in the general social dynamics. (Valencia Saiz, 2003; Viche, 2015). The extent of the moral, social and political compromise that contains the sustainable development demands a transformation in our world from an integral and ecological perspective. This transformation is based on the principle of sustainability as it is reflected in the 2030 Agenda and in the latter efforts to evaluate its fulfilment². This transformation needs consciousness, compromise and solidary action of every human being in a triple direction.

- *Sustainability*: The principle of sustainability guaranties the balance between present development and future, e.g. between developments to satisfy current needs without jeopardising the resources for future development.
- *Co responsibility and active co participation in the building of a more sustainable and solidary world*. "We need to strengthen the conviction that we are one single human family. There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference" (Laudatio, nº 52, pág. 39).
- *Ethical and moral progress*. The obsession for change, scientific and technical development without an ethical and moral conscience could drive to us a situation where the human being is a cog in the process of scientific and technical progress. This would be a mistake because change, science and technique are means that should serve the human being. To follow scientific and technological progress with an ethical, moral and social progress is one of the key aspects of human sustainable development.

To sum up, to assign ecological citizenship to the superficial and aseptic relationships of individuals and groups with the human environment, or even worse, with governments or Estates drives to a reductionism of the concept.

4. Objectives for an ecological citizenship education

The ecologic citizenship education is education. As such, this is an integral and permanent human optimization process in its individualisation and socialisation processes throughout its life (Delors 1996). As ecological, it integrates the human and natural environments. It cannot limit itself to the mere transmission of knowledge, it needs to be more complex, integral and inclusive in a way that by educating it will be gaining awareness of its responsibility with the environment and "starting acquiring its own identity, (...) building and fulfilling as a person and as a citizen able to live in an integrated, active, responsible, critical, compromised and solidary way within society, contributing at the same time to its development, improvement and transformation" (Cieza Garcia, 2010,124).

This educational task is a compromise and action of the entire society instead of only the schools. This compromise can be focussed in two main directions:

- 1) To counter attitudes and behavioural routines that are negative for a sustainable development, such as, lack of recycling, abusive and unjustified water, paper or energy consume.
- 2) To activate and develop values, attitudes, habits and pro-ecological behaviours.

The 17 objectives described on the 2030 Agenda for sustainable development constitute the best action plan whilst offering appropriate contents to design programs in order to achieve an ecological citizenship education.

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PRESENTATION

Since the 1960s, the concept of empowerment has become customary in the political agenda of governments and in many projects and programs in the field of social science. Even though the term was conceived previously, its dissemination began with social action in USA and its decisive incidence in community psychology, also with the use of the word by international agencies as UN, UNESCO and the World Bank and finally with its recurrence in public policy debate and programs, from both Left and Right (Lladó, 2016).

The feminist movement is the area where this concept has achieved greater success and diffusion, managing to ensure its inclusion in official UN documents, as the 1995 Fourth World Conference on Women in Beijing, which was called “An agenda for women’s empowerment”. Years later, in 2000, “promoting gender equality and women empowerment” was proposed for the Millenium Development Goals.

Also the black community, demanding political representation, and popular educational movements, mainly linked to the Latin American context, have been pioneers in the use, appreciation and spread of the term. Likewise, the field of public health explicitly uses this concept as well, especially since the Fourth International Conference on Health Promotion in Jakarta, 1997. This conference identifies five strategies to encourage health promotion in the XXI century which were confirmed in 1998 by the resolution on

the promotion of health by the WHO World Health Assembly. One of them is specifically “to increase community capacity and “empower” the individual”. Since this moment, the WHO expresses the need for empowerment processes in order to promote health. The existence of a process of empowerment for individuals and communities is considered to be an indicator to determine whether an intervention promotes health (Davies & Macdonald, 1998).

Youth, as a social group, has not participated in vindicatory movements such as the aforementioned; however, there are international institutions that are currently highlighting their lack of rights and need of an increased participation in all spheres of life.

According to the United Nations Development Programme (UNDP), young people around the world face several challenges regarding equality of opportunities to obtain a job and get involved in the decision-making processes affecting their lives. The information provided (United Nations Development Programme, 2014) shows the extent of this situation: young people are more likely than adults to be working poors; around 152 million young workers live under the poverty threshold ((\$1,25 per day); it is estimated that 780.000 individuals between 15 and 24 years old became infected with HIV during 2012; around 75 million out of 232 million of international migrants are under 29 years old; political leadership positions

are hardly occupied by people under 35; electoral participation of individuals in the age range between 18 and 25 is lower than in others and young people are less prone to join a political party.

It emerges that youth demand a meaningful civic, economic, social and political participation. For that reason the UNDP develops the *Youth Strategy 2014-2017: Empowered Youth, Sustainable Future* in order to address youth empowerment with youth participation and modify this situation.

Young people are -or should be- full citizens. They require action from all public policies. Thus, an integral action plan is the only way to properly tackle youth. Youth policies have then the purpose to articulate this transversal work and ensure the fair recognition of all their rights and, what is even more difficult, actually make young individuals exert and put them into practice. It is not only a matter of official recognition of youth rights, but also a matter of an actual exercise, experience and development in practice. In this sense, young people need in many cases a special attention due to diverse and changing factors linked to youth itself. This specific attention is what justifies youth policies and plans and programs focused on youth.

Attention on youth needs, despite being an essential aspect in social policy, often ends up in areas and positions which are not consistent with the importance and prominence that these policies deserve as a whole. This situation has been placed in doubt in the financial and economic crisis suffered mainly over the past decade. The regressive effect has become evident in all social policies, but particularly in policies addressing youth (Soler, Planas, & Feixa, 2014). Young men and women become one of the social groups more severely hit due to crisis as youth policies have been shrinking their programs, services and resources.

Focusing on the European context, in the past few years youth empowerment has been one of the goals of the EU and the specific programs that its institutions have developed. By way of example, we can mention the document drafted by the Commission of the European Communities on 27 April 2009, titled "An EU Strategy for Youth - Investing and Empowering. A renewed open method of coordination to address youth challenges and opportunities", as the base for the new youth program planned to be implemented in the next years replacing the former program "Youth in action", which ended in 2009. This text stated that there was a need to increase coordination in order to deal with the challenges that young people face. It revealed the consensus to adopt a reinforced transversal approach, according to the suggestion

made by European Parliament in a statement in 2008 on youth empowerment. Likewise, structured dialogue should be better planned and ease the relations with young people who do not belong to organizations, especially those with fewer opportunities. Empowerment becomes an essential concept in this new scenario.

The European Union Youth Strategy, agreed by the Ministers of the European Union, establishes a cooperation framework for the period 2010-2018 without prejudice of general responsibility of member states of this field. Cooperation among member states regarding youth policy is based on a system called "open method of coordination": the aim is to establish a common agenda, exchange best practices and improve the database for policy making. The Education, Youth, Culture and Sport Council (EYCS) brings together ministers twice a year. Since the current EU strategy for youth entered into force in 2010, the trio presidency focused on different priorities, and, from July 2014 to December 2015, youth empowerment was among them. Regarding this purpose, the 28 ministers or highest executives responsible for youth policies in the EU gathered on 18 May 2015 to debate on "Empowering young people for political participation in the democratic life in Europe" and hold a conference on EU youth, in which youth representatives and policy-makers within this field submitted proposals to deal with the problems that youth face currently. The debate, organized by the European Youth Portal and the Presidency of Latvia, was part of the process of "structured dialogue", a tool promoted by the EU to get to know opinions of young people and conducting them directly to senior authorities of the Member States.

One of the expected impacts whereby the *EU Youth Strategy (2010-2018)* is assessed is precisely to what extent has "More young people empowered as active, economically and socially integrated citizens" (European Commission, 2016: 5) been achieved.

Despite this profusion of youth empowerment, the concept remains controversial due to its complexity and imprecise boundaries. There is no consensus on its specific meaning among researchers (Wagaman, 2011; Hennink, Kiiti, Pillinger & Jayakaran, 2012) and, according to Bacqué and Biewener (2013), it is not clear whether its internationalization is paying the price of the domestication of the notion and the neutralization of its radical scope.

In the present monographic issue we will tackle this complexity in order to contribute to the interpretation of the scope of the term from the perspective of Social Pedagogy, as well as to

offer some information and reflections illustrating and pointing out its importance and possibilities. The majority of the material included in the monographic section (seven articles) is nourished by the research project *Proyecto HEBE. El empoderamiento de los jóvenes: análisis de los momentos, espacios y procesos que contribuyen al empoderamiento juvenil*. (HEBE Project: Youth empowerment: analysis of moments, spaces and processes contributing to youth empowerment), project financed by MINECO (Spanish Ministry of Economy, Industry and Competitiveness) - Programa Estatal de I+D+I Retos de la Sociedad 2013 (R & D Government program Society Challenges 2013). Ref.: EDU2013-42979-R. This section also brings two international contributions.

The first article presents a proposal for a pedagogical model to accurately classify and study the spaces, moments and processes of youth empowerment. This proposal approximates to a cartographic map that enables the description, explanation, interpretation, plan and guidance of every practice of youth empowerment. For that purpose, the article offers an original definition of youth empowerment which has its roots on the capability approach by M. Nussbaum. This definition of empowerment will be the reference framework for some of the following articles in this issue.

The second article, written by Finnish authors Ryyänen and Nivala, discuss the use of the term "empowerment" from the perspective of social pedagogy. They analyse how empowerment and emancipation interrelate in the field of pedagogy in Finland, both terms considered as theoretical conceptions in social pedagogical work and as guiding principles of social educational practices. Their contribution emphasizes the need to take into account different paradigms and traditions of social pedagogy, in order to give them a context. In this case, its contextualization and social pedagogy tradition in Finland allow us to analyse the diversity of meanings attributed to the term and to understand how, from critical social pedagogy in this country, the concept of emancipation is more common and implies a direct link with their own social pedagogy traditions.

The following article is the result of a quantitative research of a sample of 890 young individuals in order to gather rigorous information about, according to them, which spaces and moments are considered to develop their capacities to act autonomously and which spaces and moments have contributed to the development of those capacities. The work carried out identifies experiences that young people consider highly empowering and correlates empowerment with different life stages of young individuals.

The fourth contribution tackles youth empowerment through four processes of participatory evaluation, with a total amount of 42 young individuals from four Spanish cities. The article contextualizes the cases, presents the methodology used in the development of the participatory evaluation and offers the main results of each case. The results provided help to know the interpretations of the concept made by young people and the indicators that, according to them, attribute more sense and value. The article is connected to the next one, which studies the voice of youth starting from the analyses of six life stories where the selection process of rapporteurs and the narrative process are detailed, and the most relevant results regarding moments, spaces and processes identified are presented. The contributions of the young people and the analysis and selection of the contents made by the researchers are integrated and based on a close look of each story, but also correlating and triangulating the information provided by the different rapporteurs.

To conclude, there are two articles more in this section interrelating youth empowerment with art as a strategy or an empowering resource, through a interactive web documentary in the first case, and through performing arts the second one. One of the products elaborated by the Project HEBE was the creation and dissemination of a webdoc as an interactive documentary resource about youth empowerment. The article by Salvador, Jiménez-Morales and Sourdis exposes the creation process of this webdoc starting from the material provided by a group of young people and created ad hoc in order to make them subject and object of the investigation. The purpose was to gather in a single interactive platform empowerment stories conceived as audiovisual material, reflections on the creation process through different focus groups and, finally, the possibility to digitally share these audiovisuals in order to make them dialogue with the community. The article presents the different stages taken and analyzes the experience carried out as participatory methodology for youth empowerment.

The monographic section ends with the contribution from USA. In this last article Delgado y Humm-Delgado explore how can empowerment be implemented in disabled youth groups, as well as in others marginalized due to race, gender identity or expression or socio-economic class. The performing arts are used to illustrate a form of participation, inclusion and empowerment with youth, and are considered an optimal solution to empower them, expressing their stories and achieving positive social change at the same time that they experience personal development.

We hope that the following pages meet our target providing elements for consideration for every educational intervention aimed at youth and, as far as possible, being guidance for help in the challenge of empowering youth.

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MONOGRAPH

**YOUTH EMPOWERMENT
AND SOCIAL PEDAGOGY**

THE CONSTRUCTION OF A PEDAGOGICAL MODEL OF YOUTH EMPOWERMENT: SPACES, MOMENTS AND PROCESSES

LA CONSTRUCCIÓN DE UN MODELO PEDAGÓGICO DEL EMPODERAMIENTO
JUVENIL: ESPACIOS, MOMENTOS Y PROCESOS

A CRIAÇÃO DE UM MODELO PEDAGÓGICO DA CAPACITAÇÃO JUVENIL:
ESPAÇOS, MOMENTOS E PROCESSOS

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ABSTRACT: The present paper is the result of a research project (EDU2013-42979-R) which investigated youth empowerment from different perspectives. The initial question was where, when and how youth empowerment takes place. The aim was to build an educational model that could serve as guidance for the organization and study of these spaces, moments and processes. The starting point was a previous extensive documentary analysis that formulated an initial conceptualization of youth empowerment. It was based on the review of 297 bibliographical references from the year 2000 onwards that addressed youth empowerment from a socio-educational perspective. The methodology consisted in the reflective analysis of the abovementioned documentary sources and the subsequent systematization of the data obtained, in order to build a reasoned and well-argued theoretical proposal.

This paper provides its own definition of youth empowerment by focusing on previous studies carried out by the research team and on M. Nussbaum's capabilities approach. A general pattern was constructed in the form of a pedagogical model intended to offer a benchmark to describe, explain and interpret youth empowerment, as well as to plan and guide interventions intended to optimize it. We conclude with some final reflections on some possible—but undesirable—ways to understand and exploit these empowerment processes.

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<p>PALABRAS CLAVES: Empoderamiento jóvenes modelo pedagógico educación pedagogía social</p>	<p>RESUMEN: El presente artículo es fruto de un proyecto de investigación (EDU2013-42979-R) en el que se profundiza desde diferentes perspectivas en el empoderamiento juvenil. En la aportación que aquí presentamos partimos de la pregunta inicial de dónde, cuándo y cómo tiene lugar el empoderamiento juvenil. Se pretende construir un modelo educativo que pueda servir de orientación para ordenar y estudiar estos espacios, momentos y procesos. Se parte de un extenso trabajo previo de análisis documental en el que se formulaba una primera conceptualización del empoderamiento juvenil a partir del análisis de 297 referencias bibliográficas posteriores al año 2000 que abordaban desde una perspectiva socioeducativa el empoderamiento juvenil. En la presente aportación partimos de este trabajo realizado y en esta ocasión la metodología utilizada ha consistido en el análisis reflexivo de dichas fuentes documentales y la posterior sistematización de los datos obtenidos con el propósito de construir una propuesta teórica razonada y convenientemente argumentada.</p> <p>El artículo fundamenta una definición propia de empoderamiento juvenil centrada en trabajos anteriores del equipo de investigación y en el enfoque de capacidades de M. Nussbaum. Se articula un patrón general, en forma de modelo pedagógico, con el propósito de presentar un referente con el que poder describir, explicar e interpretar el empoderamiento de los jóvenes, así como proyectar y orientar intervenciones para optimizarlo. Se concluye con unas reflexiones finales sobre ciertas formas posibles pero indeseables de entender o instrumentalizar los procesos de empoderamiento.</p>
<p>PALAVRAS-CHAVE: Capacitação jovens modelo pedagógico educação pedagogia social</p>	<p>RESUMO: O presente artigo é fruto de um projeto de investigação (EDU2013-42979-R) no qual se aprofunda a capacitação juvenil de várias perspectivas. No contributo que aqui apresentamos, partimos da pergunta inicial de onde, quando e como acontece a capacitação juvenil. Pretende-se criar um modelo educativo que possa servir de orientação para ordenar e estudar estes espaços, momentos e processos. Parte-se de um extenso trabalho prévio de análise documental no qual se formulou uma primeira conceptualização da capacitação juvenil a partir da análise de 297 referências bibliográficas posteriores ao ano 2000 que abordavam a capacitação juvenil de uma perspectiva socioeducativa. No presente contributo, partimos deste trabalho realizado e, nesta ocasião, a metodologia utilizada consistiu na análise reflexiva das ditas fontes documentais e na posterior sistematização dos dados obtidos com o propósito de elaborar uma proposta teórica bem fundamentada e convenientemente argumentada.</p> <p>O artigo fundamenta uma definição própria de capacitação juvenil centrada em trabalhos anteriores da equipa de investigação e na abordagem de competências de M. Nussbaum. Articula-se um padrão geral, em forma de modelo pedagógico, com o propósito de apresentar um referente com o poder de descrever, explicar e interpretar a capacitação dos jovens, assim como projetar e orientar intervenções para o otimizar. Conclui-se com umas reflexões finais sobre certas formas possíveis, mas indesejáveis, de entender ou instrumentalizar os processos de capacitação.</p>

1. Introduction

Although there is extensive literature on empowerment, there is only limited literature that is specifically focused on *youth* empowerment. For instance, there is a gap regarding a framework or a general model upon which to map processes for youth empowerment. This is the proposal presented in this study: providing a model to describe, explain and interpret youth empowerment, as well as to plan and guide interventions intended to optimize it.

This model will seek to investigate and provide systematic answers to the following question: *where, when* and *how* does empowerment occur? The aim is to determine the most significant *spaces, moments* and *processes* for empowerment. These are three mutually inclusive, complementary analytical approaches that must come together in order to provide a holistic and coherent interpretation of youth empowerment. No *process* exists outside a given *space* and *time* context; nor can any *time* be studied separately from the

space where it takes place. Once the - the three elements of the model have been recognized as being complementary, there follows a need to accurately and differentially define the characteristics and peculiarities of what has been labelled as *spaces, moments* and *processes*.

This study is part of a larger research project¹ which is discussed in the current issue of the journal, where other articles offer further results. The closest precedent to this article is a recent study by the same authors (Úcar, Jiménez-Morales, Soler & Trilla, 2016) which carried out a literature review on empowerment and included a conceptualization of the term. The present article is more reflexive and systematic and would not have been possible without the sources and contributions provided by the previous study². The methodology used in this paper consisted in the reflective analysis of the abovementioned documentary sources and the subsequent systematization of the data obtained for the purpose of constructing a reasoned and well-argued theoretical proposal. In addition to the section that provides the actual

model, the article includes two other sections. The first one discusses how to conceptualize the term “empowerment” which, as is well known, is still far from having a universally accepted definition. This is why this concept is clarified before dealing with the model itself. The paper closes with some reflections arising from two literary quotations on certain possible—but undesirable—ways to understand and exploit the processes of empowerment.

2. A proposal for conceptualizing empowerment

The concept of empowerment used in this paper relies on a previous literature review specifically aimed at conceptualizing the term (Úcar *et al.*, 2016), based on renowned authors such as Rapoport (1981, 1987), Freire (1987) and Zimmerman (2000), among others.

Bauman defined an empowered person as the one who is “able to choose and act according to the choices made; that, in turn, implies the ability to influence the range of alternative actions available, as well as the social scenarios in which those options are chosen and become true” (Bauman, 2010, p.270). We start from the idea that the most essential core of empowerment refers to two different but consequent abilities: the ability to *decide* and the ability to *act accordingly*. Certainly, empowerment means more than being able to decide: it also involves the possibility of carrying out what has been decided. Being able to decide is already an achievement; but unless one is able to make decision and act on them, the outcome will only be frustration.

Another question also needs to be answered: which issues are to be considered in order to decide, and act on, within an empowerment process? The answer here must be twofold. The degree of empowerment of individuals increases simultaneously as their ability to:

- make decisions and act consistently on *what affects their own life* and
- be able to participate in the decision-making and to intervene in a shared and responsible way in *what affects the community to which they belong and the environment in which they live*.

In everyday language, we clearly differentiate between the decisions that we make on those things that will have a major and direct impact on our own life, and those that, in our view, will have a major and direct impact on other individuals or groups (family, community, nation, humankind, environment, etc.). It is true that what we decide and do for others also affects our own life and vice

versa; decisions about our own life will also affect, in some way, others, the environment, etc. Indeed, everything is interrelated, everything affects everything else. But despite the fact that what we do for ourselves has an effect on others, and what we do for others has an effect on ourselves, this does not mean that we should deal with it in the same way. It is therefore necessary to distinguish between what can be used to autonomously control our own life, and what can be used to participate in public affairs (social, civic, political issues...). We believe that the concept of empowerment must *jointly* embrace both dimensions. By focusing only on the ability to decide on the individual's own life one runs the risk of slipping into a solipsistic, individualistic and meritocratic notion of empowerment; a concept consistent with certain approaches of the current and predominant neoliberalism. From this perspective, empowerment would be closely linked to another main trend: entrepreneurship. The ideal model of an empowered and entrepreneurial person would be a *self-made individual*.

Another important distinction should be made to further specify the concept of empowerment used here. In order to be able to actually decide (or to be able to participate in decision-making) and act accordingly, at least two conditions must be fulfilled, both of which are equally necessary. If both conditions are not met, the decision and, above all, the consequent action, would not be viable.

The first condition relates to certain capabilities that an individual must have that can be called *internal, personal* or *psychological* (knowledge, attitudes, aptitudes, values, skills ...)³. These personal capacities will be used as necessary or appropriate in order to make the decisions involved and to carry them out. This first condition has a specifically educational nature, since such capacities are developed through education.

The second condition is that the environment should allow individuals to decide and act on their decision. This would include the political, economic, legal and material conditioning factors mentioned above (among other), but also aspects such as social norms and pressures, stereotypes, trends, etc.

To make a decision and act on it, both internal and external conditions must be met. In order to decide that reading is part of my leisure time, it is essential to be able to read (*internal* condition) but also to have books available (*external* condition). In order to vote in the general election, the current legislation has to enable it (*external* condition); however, in order to cast a vote based on informed and responsible choices, it is also

necessary to have accurate information about the different options (*internal condition*). In fact, real empowerment is always the result of a dialectical relationship between both conditions⁴:

Although both conditions are essential for real empowerment, a distinction between them should be made from an analytical point of view in order to apply the model that will be presented later in this paper. This will provide a better understanding of when, where and how people become empowered, as it would not be surprising that certain spaces, moments or processes might be more suitable for one type of condition than for the other. Certain spaces or processes will surely prove to be more effective in providing empowerment training (*internal condition*), while others are more likely to provide material, economic or legal resources (*external conditions*). Some spaces may prove to enable both conditions at the same time (extremely empowering spaces), and others may not facilitate

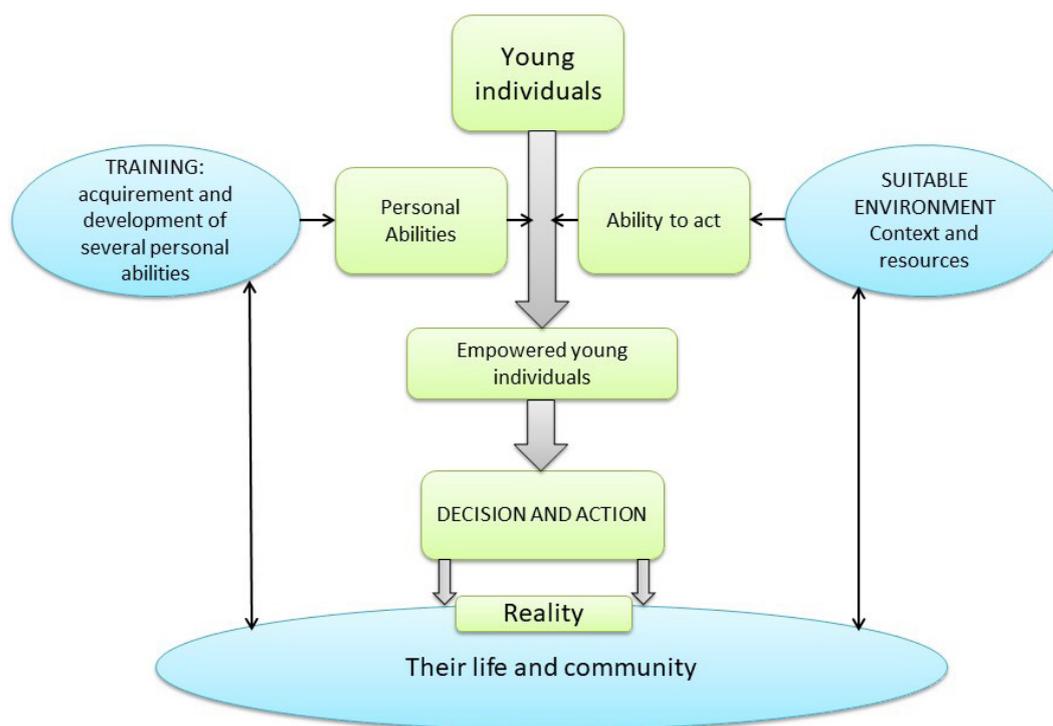
empowering and could even prevent it (minimally empowering spaces or disempowering spaces).

To summarize, in light of the above, we propose the following characterization of the concept at stake:

Empowerment is the process that increases the opportunities to decide and act consistently on everything that affects an individual's life, to participate in decision-making and to intervene in a shared and responsible way in the issues affecting the community to which he / she belongs. To achieve this, two conditions must be met: acquiring and developing a set of personal capacities (knowledge, attitudes, skills, abilities...) and having an enabling environment that can facilitate the effective exercise of such abilities⁵.

Figure 1 schematically represents our idea of empowerment by highlighting the determining action regarding both education and environment.

Figure 1. The concept of empowerment



Source: Developed by the authors

We consider that every process of empowerment is (although not exclusively) an educational process (Shirazi, 2011). Without education, empowerment is not achievable; however, this alone is not enough. As stated before, in order to decide and act consistently with one's decision, an enabling context is also necessary. Somerville (1998) pointed out to the need for different elements

and processes in order for empowerment to be achieved, in addition to education. He also underlined legislation, resource mobilization and the transfer of power. Therefore, the environment, the social and political context, and its structure and services can also be regarded powerful educational agents. In some cases, the environment can be a good ally for the promotion of empowerment, but

on other occasions the challenge will be precisely to find a way to avoid, counteract or elude the effect of a limiting, worsening, accommodating or alienating setting.

3. Youth empowerment: where, when and how

3.1. Spaces

This category encompasses everything that can be an answer to the question about *where* youth empowerment is produced or manifested. The notion of spaces refers to “settings”, “areas”, “environments” and “institutions”. This section includes the various place designations used by authors when referring to empowerment.

Different classifications, typologies and criteria have been proposed in various studies to identify and organize the most significant spaces for empowerment (Luttrel *et al.*, 2009; Shaw *et al.*, 2014; Boluijt & de Graaf, 2010; Gaventa, 2006; Masa, 2009). This paper includes a broad catalogue of places which are actually or potentially related to youth empowerment, followed by some proposed criteria and distinctions which facilitate their appropriate analysis. This list is not intended to be a new taxonomic proposal; instead, it is a sample intended to highlight the diversity of significant spaces for youth empowerment mentioned by different authors.

- *Formal educational institutions*: secondary schools, universities, vocational training centers... (Peterson *et al.*, 2011; Ozer & Schotland, 2011; Pearrow & Pollack, 2009; Messias *et al.*, 2005; San Saturnino & Gaicoechea, 2013).
- *Non-formal education and social education institutions*: youth centers, leisure time education institutions and groups, social education institutions and services... (Lawrencejacobson, 2006; Lakin & Mahoney, 2006; Wright, 2010; Wong, 2008).
- *Political, civic and religious associations*: political parties, social movements, non-governmental organizations, religious denominations ... (Claret, 2013; Messias *et al.*, 2005).
- *Cultural, artistic, sports and health institutions and facilities*: museums, libraries, sports clubs, hospitals and health centers... (Cargo *et al.*, 2003; Kronenberg, 2007).
- *Public areas for citizens*: squares, parks, streets, shopping and recreation centers... (Nolas, 2014; Somerville, 1998; Pato, 2014; Trilla *et al.*, 2011).
- *Family environment*: different types of families, as well as family substitution services.

(Kaplan, Skolnik & Turnbull, 2009; Roth & Brooks-Gunn, 2003).

- *Work environment* (Richez *et al.*, 2012; Cloete & Auriacombe, 2013).
- *Virtual space, ICT and the media* (Carlsson *et al.*, 2008; Fortunati, 2014; Qiu, 2008; Wang, 2006; Subirats & Parés, 2014).

3.1.1. Spaces as settings for the practice and promotion of empowerment

The different spaces provided can be analyzed and assessed from a double perspective: to what extent are the subjects empowered in each one of them; and to what extent can each space generate some kind of empowerment which can be transferable to other spaces. These dimensions are two different (but complementary) ways of approaching the relationship between space and empowerment.

The first dimension considers spaces as areas where empowerment is displayed, expressed and put into practice. Obviously, the degree of empowerment of each individual depends, to a large extent, on the particular space under consideration. The second dimension, where spaces are significant regarding empowerment, considers how such settings can be empowering. In other words, they are areas which have a positive or negative impact on people's empowerment, not only in terms of the specific space involved, but also regarding others. The empowering ability in a certain space must be measured not only by the empowerment it generates among the individuals within that specific setting, but also by how it can be transferred to other spaces. This transferability is due mainly to the inherent educational dimension of the empowerment referred to earlier.

In the catalogue of spaces presented, some of them could be identified as having a greater responsibility for empowerment because of their nature and purpose. However, this is so under the assumption that empowerment, like any other form of learning or ability, is only acquired or developed through practice. Family and educational institutions will act as agents of empowerment transferable to other spaces if, and only if, they actually allow young people to exercise the power which belongs to them. A family where hierarchical and/or paternalistic relationships predominate will hardly be a space for empowerment capable of being transferred to other spaces.

3.1.2. Youth spaces and intergenerational spaces

The different spaces presented here include some that are specifically or predominantly intended for

young people, while others are of an intergenerational nature. Among the former, two subtypes can be distinguished. The first subtype are those regarded as *youth* spaces because they are institutionally designated for members or users who belong to this age group: youth centers, secondary schools, youth information centers, youth shelters... These places will be called *institutionalized youth spaces*. But there are also other spaces that are predominantly – or even almost exclusively – frequented by young people, even though this has not been formally established. These are spaces that actually select their users through the kind of activity that takes place there, or simply because they have become meeting points predominantly for young people (skate parks, certain urban areas and commercial and leisure venues...). We have called these places *informal youth spaces*. Finally, there are other spaces that will be referred to as *intergenerational*. These are very significant for youth empowerment as well, and include: family, workplace, various institutions and cultural facilities, etc.

In general, *informal youth spaces* can be considered as areas provided for young people to enjoy autonomy – and personal power – to a greater extent than they can have in other areas. In these informal spaces intended for horizontal socialization without adult supervision, young people can express their individuality. This is where young people act as such and, therefore, where they can truly be young. In contrast, a critical view would claim that the most common and unpleasant stereotypes attributed to youth (consumerism, frivolity, irresponsible *carpe diem*...) are the main behaviors found and perpetuated within those spaces. The epitome of this type of behavior would then be the so-called *botellón* (group binge drinking in public spaces), a clear example of the contradictions involved in leisure settings as learning spaces for youth (Comas, 2001).

Institutionalized youth spaces, from a positive perspective, are the most favorable in promoting transferable empowerment. In fact, the large majority of these spaces are primarily and explicitly designed to have an educational role (educational institutions, socioeducational and sociocultural organizations...). Their educational nature turns these institutions into especially empowering spaces, as they provide opportunities for the acquisition of competences that are capable of being transferred to other spaces. It should be noted, however, that there are many different forms of education. A distinction can therefore be made between empowering and disempowering education, although the latter is considered undesirable. Some educational procedures are designed to educate obedient, menial, submissive, conformist,

and dependent individuals. Some would say that all that you can learn in certain educational institutions is the need to be taught by someone who prescribes what to learn and how to learn it. In order for educational institutions that work with young people to provide training in empowering transferable competences that, they should become spaces where young people can actually exercise their share of power.

Contemporary societies are becoming increasingly diverse in many respects (race, origin, culture, ideology, religion ...), and this may be the reason why they tend to generate different spaces: for children, for young people, for the elderly; some neighborhoods for rich people and others for poor people, some for immigrants and others for locals... But this should never result in socially-excluding ghettos. Secluding youth to specific spaces (even if they seem to be artificial paradises) is not the best way to empower them; it is just a form of paternalism that will only effectively exclude them. For this reason, *intergenerational spaces* should be considered the norm rather than an exception.

Intergenerational spaces should be the best points of reference for youth empowerment. Empowering youth does not only mean enabling them to participate in the decisions affecting them, but also in the decisions that affect the whole community they belong to. Intergenerational spaces are the spaces where young people learn to participate in what affects them, but also in what affects everyone else.

3.2. Youth empowerment: when does it take place?

This section addresses the second question in our model: when does empowerment occur? Does it happen differently depending on specific stages or periods? Are certain moments in time more auspicious for empowerment than others?

3.2.1. Empowerment and life stages

It can be assumed that the timing for empowerment can be identified with different life stages (childhood, youth, adulthood, old age). The chronological variable is obviously significant in studying how empowerment occurs and how to promote it. The only way to identify any specific features characteristic of youth empowerment, is comparing the youth stage with other life stages, especially those periods immediately preceding it (childhood) and immediately following it (adulthood).

Likewise, substages in the psycho-social development of young people could also be

considered, given the fact that in the period from 18 to 28 years old individuals might undergo significant changes. Comparatively, that ten-year period is considerably more important than other similar time periods from later life stages, for instance, when comparing it with the possible differences between an individual aged 38 and another one aged 48.

3.2.2. Empowerment and timing in everyday life

The question about *when* youth empowerment occurs may attribute a meaning to the word “timing” that differs from the one used in the previous section. Timing could be considered as specific time slots in daily life. Studying specific matters such as “empowerment during holidays”, “nightlife and youth empowerment”, “time to go home at night and consequent family conflicts”, etc. could be very beneficial (Masa, 2009; Wright, 2010).

Daily life is undoubtedly an important concern regarding empowerment. Empowerment also involves teaching young people how to manage their own time, and this entails at least two things. First, an awareness of the actual use of time: the activities that occupy their time and the level of satisfaction that they provide. Once the use of their time has been analyzed, a way to optimize its use needs to be found according to preset goals and criteria. Being aware of the use of time and being able to manage it in a responsible autonomous way are very important aspects in stimulating empowerment.

3.2.3. Empowerment and critical events

Life events can also be very meaningful for empowerment. These specific events are very different in nature, but they all have in common that they are experienced with a great intensity: first love, first breakup, loss of a loved one, emancipation from, and the leaving of, the family home, loss of a job... Some may be positive, some negative, but even the negative experiences generate self-knowledge that can reveal hidden aspects and unknown abilities. These experiences make young people aware of their own limitations, and also helps them discover that seemingly insurmountable boundaries that are in fact feasible, simply because they decided to deal with them and managed to succeed, turning those negative events into empowering experiences. Moreover, these events are memorable, they multiply their empowering nature, as they felt empowering at the time when they happened and they still do later every time they are remembered.

3.2.4. Empowerment and specific social or collective periods.

So far, we have considered personal time: life stages and daily and exceptional events. But *collective* periods can also be regarded as being empowering; certain social events can become very significant for the empowerment of young people who had the chance to live them collectively. Two examples could be the events of May 1968 in France and the 15-M Movement in Spain in 2011. These cases are iconic because their protagonists were young individuals and the very names of the events refer to the time when they occurred. Both movements have been largely addressed⁶, and there are numerous first-hand testimonies which accurately illustrate empowering processes lived collectively by young participants. One of them said about the 15-M Movement: “Personally I learned a lot about democracy. It was a lesson never to be forgotten. Collectively, we learned to interact with one another, strive for democratic decisions in an assembly and engage with other groups” (Ana, health worker, member of *Indignados* (Outraged), a political protest group made up by members of the health sector) (AA.VV., 2011: 53).

The differences between empowerment occurring in the context of an economic crisis or during an economic upturn are obvious. Neither the situation nor the needs of youth are the same in each of these contexts; therefore, the goals, priorities and strategies for the implementation of empowerment policies must be also different.

3.3. Processes for youth empowerment

This section addresses *how* empowerment occurs. Our goal is to provide an approach to those methods, systems, techniques, procedures, plans and activities that promote, inspire and facilitate youth empowerment. In order to analyze them, three levels are suggested: macro, meso and micro, based on the scope and dimension of each process.

3.3.1. Empowering processes at the macro level. Youth empowerment through public and youth policies.

What should be the role of public policies in order to enable youth empowerment? How should governments act to prevent excessive control that can limit the ability for young people to make decisions and take action? Some examples follow that, in our view, can inform public policies intended to foster youth empowerment.

a) *The educational approach as a key element in youth policies*

Providing an ample and thorough education is the first and essential principle for any empowerment process. Political literacy is indispensable and is decisive in enabling free and conscious choices (Freire, 1997; 1997b). This objective requires taking the educational dimension into account regarding different programs (health, job, housing, leisure, culture, etc.), and not only from the perspective of formal education. It also involves recognizing that the environments and life settings of young people can be powerful educational agents.

b) *Enabling the actual exercise of recognized rights*

The current participation of youth in political, economic and social structures is insufficient. Decision-making spaces have been reduced and taken away from citizens, and even more so from young people, despite the development of the current democratic systems. Young people should be trusted and inspired, and recognized, valued and encouraged to take action and participate. The goal is to enable them to achieve actual power, to have influence and exert power.

In this scenario, there is a need to engage citizens in government decision-making (Cornwall, 2008). A more democratic state is demanded, where participation is understood as a basic right upon which other rights are built, and not only as a favor from governments or as a privilege for citizens.

If the participation of adult citizens is in general not sufficient in many cases, and they are not a good example, how could the engagement of young people be achieved? B. Checkoway (2011), Christens & Peterson (2012) and Cornwall (2008) believe that governmental and non-governmental institutions should strive to increase youth involvement and representation in work, social and political improvement.

c) *Enabling autonomy and independence for young people. Respect for the principle of subsidiarity*

Autonomy and independence should be inseparable from youth empowerment, since empowerment is about enabling youth to decide and act freely, about urging their necessary and healthy collaboration and their critique of government and community action. Richez, Labadie & De Linares (2012) claimed that empowerment policies require

promoting young people's autonomy in order to strengthen their position in society and develop a proper democratic logic.

This way of understanding the design and implementation of public policies, especially youth policies, must respect the principle of subsidiarity. The aim is to enable young people to play a vital role, while minimizing the actions performed by adults and governments, which should only be taken on specific and justified occasions.

3.3.2. Empowering processes at the meso level. Youth empowerment through groups and institutions

This is an intermediate level between policies (strategic planning and action), and direct action on groups and people (operational planning and action). It corresponds to those processes that are mainly carried out through groups and institutions that implement political manifestos via programs and projects.

a) *Open programs encourage creativity and freedom*

It is necessary to put in place processes enabling young people's freedom, prominence and creativity. Without freedom, an individual cannot experiment, risk making decisions and executing them through action. Institutions and groups that seek to promote youth empowerment should offer the means and tools required to foment a proper climate for trial, creation and action.

According to Kronenberg (2007), an empowering environment should enable exploration (instead of identifying artistic creation as good or bad), the acceptance of a certain number of mistakes in order for young artists to grow, and the appreciation of the imagination of every individual. This idea should be extrapolated to other areas and practices beyond the art sphere. When young people feel that they are part of a team and have responsibilities and a proper setting in which to achieve their goals, their self-esteem grows. Salusky *et al.* (2014) proposed that project goals should be explicit to encourage young people to take the initiative to meet those goals. They argued that there should not be *a priori* rules, and that empowerment is facilitated when young people are considered responsible individuals, expectations are placed on them, they are invested with support, and when they are taught perseverance and teamwork.

b) *Programs contributing to raise awareness*

Youth empowerment requires personal and community awareness, depending on the social or institutional setting involved. Ricaurte *et al.* (2013) suggested four different stages in order to illustrate the requirements of this process: a) knowing the past, b) understanding the present, c) planning the future and d) taking action and materializing a plan. They proposed different methods and suitable techniques in order to effect this. These proposals prompt further reflection, findings, critiques, open debate and discussion of opinions; everything needed to make up their own minds and raise awareness on essential issues. According to Freire (1997), if individuals are not critically aware of the visible and invisible structures and processes constituting social practices and institutions, and not critically aware of their personal role within those institutions and practices, empowerment cannot occur.

c) *Specific techniques for empowerment*

This section includes some specific techniques identified explicitly as acknowledged resources for empowerment processes. These are not focused on contributions by famous pedagogues or well-established pedagogical proposals, although they might also provide specific proposals enabling empowerment.

There are two important specific contributions that have been identified as techniques for empowerment in recent years: *Photovoice* and *Reflect-Action*. Wang (2006) presented *Photovoice* as a methodology for empowerment that comprises the following steps: a) selecting a target audience for which images, stories or recommendations (politicians, journalists, etc.) are intended; b) selecting the participant group and organizing a workshop to explain the project and basic concepts of social photography; c) jointly agreeing on the topics to be addressed; d) providing young people with cameras and enough time to take pictures; e) enabling dialogue about the meaning of the pictures by conducting a structured debate⁷ and plan a way to share the pictures and stories with the chosen audience (politicians, journalists, community, etc.).

Reflect-Action⁸ (2009) is an innovative proposal for literacy and social change that combines Paulo Freire's theories with the methodology from Rural Participatory Analysis. It provides democratic spaces where meetings and debate take place. Participants freely choose the topics to be discussed according to their own priorities and with the support of a neutral facilitator. This

project aims to help people to fight for their rights, to defy injustice and change their place in society. It also proposes working *with* people and not working *for* people. It is conceived as a political process where the multiple dimensions of power and social stratification are always the center of reflection, and actions are destined to change unjust power relations. Reflect-Action draws on a wide range of participatory methods seeking to minimize dependence and provide the right conditions with which to promote popular power and empowerment.

Beyond *Photovoice* and *Reflect-Action*, there are many experiences presenting further methodology and strategies for the empowerment of groups and communities. To name but a few: *Community-based service-learning (CBLs)* as a suitable method for empowerment through community programs and pedagogical proposals committed to the community; *4 D Process (discover, dream, design and destiny)*, a method for awareness and improvement; *community mapping*, upon which a community is built from its own perspective. A special mention must be made of the *participatory video*, given that it has been one of the techniques more frequently used by our research team (Salvadó, Jiménez-Morales & Sourdis, 2017). Processes of empowerment are clearly experienced through the use of a camera, filming and storytelling, while young people become aware of their reality and play a leading role in their development.

3.3.3. Empowering processes at the micro level. Course of action to promote and enable empowerment in interpersonal relationships

In this third group, we have compiled guidelines concerning attitudes, abilities, and ways of acting in personal relationships and in face-to-face interactions with young people.

a) *Building a relationship based on mutual trust.*

Young people having confidence in their own abilities is an evident boost for motivation and personal growth. Cargo *et al.* (2003) explained the importance of developing an environment that enables young people to take responsibility, and thus transferring power to them. This is understood as the responsibility to express themselves, to make decisions and to take action.

b) *Learning by doing / taking action*

Strengthening the best attitudes, skills and competencies for empowerment involves

learning by doing, among others. There are many examples and experiences with young people, in which first-person action is the central axis of the relationship. After all, empowerment is not learned, but is achieved through actions and ways of facing life. From this, Shaw *et al.* (2014) proposed that many civic engagement activities be considered optimal for youth empowerment: community and volunteer activities, mutual assistance, etc. *Presence / absence of adults*

The opportunities for empowerment might be limited by processes that are excessively managed or scheduled. A balance between plans and freedom of action should ideally be achieved. Messias *et al.* (2005) and Salusky *et al.* (2014) analyzed the role of adults in youth empowerment processes, and agreed that their role should be flexible and secondary, even though they have clear guidelines to encourage, support, listen and review.

4. Concluding thoughts

We will end this article by providing some brief considerations regarding the possible ways to conceive empowerment, along with two literary quotations: some stanzas from a poem by José Agustín Goytisolo (1994) and an aphorism by Franz Kafka (1983). While each of these texts could generate further debate, since they are in themselves rather eloquently expressed, a mere comment will be briefly outlined.

*“La vida es lucha despiadada
nadie te ayuda así nomás
y si tú solo no adelantas
te irán dejando atrás atrás.
Anda muchacho dale duro
la tierra toda el sol y el mar
son para aquellos que han sabido
sentarse sobre los demás.”*

(Goytisolo, 1994: 45-46)

(Life is a heartless fight / nobody helps you for no reason / if you don't move on by yourself / they will leave you behind / come on boy, work hard / because the Earth, the sun and the sea / belong to those who knew / how to sit on others).

These are some lines of the well-known poem written by the oldest of the Goytisolo brothers, which Paco Ibáñez turned into a song: “Me lo decía mi abuelito, / me lo decía mi papá, / me lo dijeron muchas veces/ y lo he olvidado siempre más.” (My Grandpa told me / my Dad told me / I

was told many times / and I always forgot). Grandpa and Dad probably didn't know the term “empowerment”, but their advice perfectly suited the idea: a way to acquire power and use it. However, professionals who currently use the concept of empowerment do not have the same understanding, as youth empowerment is not about teaching youth to put themselves above others.

Nonetheless, a question arises at this point: does power work in the same way as other educational contents or targets? Take culture, for instance, in any of its forms (anthropological or academic understanding, etc.). In any of these definitions, culture is transferable. With the appropriate means available, everyone could have access to culture without the need for sharing or division. In other words, if an individual improves their cultural competency, this does not mean that another individual then sees theirs diminished. In fact, spreading culture actually multiplies its effects; the more, the better. But, is this the case with power? Is it possible for many individuals to hold power and exercise it simultaneously? Is it not true that if one has power over others, the others have less power? If somebody has a high level of control at home, is it because the rest of the members of the family have less control.

That is why when we talk about empowering we are not referring to a situation in which every individual has to acquire more power, but to one where the existing power is better shared or socialized. Empowering processes should prioritize the least powerful individuals and groups. When we call for an education for empowerment, perhaps we should say that we must learn how to share power; we must learn that everyone has the right to take a seat but, contrary to what Grandpa said, they are not entitled to sit on others.

“El animal arranca el látigo de la mano del amo y se azota por su cuenta para convertirse en amo de sí mismo, y no sabe que eso es sólo una fantasía, nacida de un nuevo nudo de la correa del látigo propietario.”

(Kafka, 1983: 24)

(The animal wrests the whip from its master and whips itself in order to become master, not knowing that this is only a fantasy produced by a new knot in the master's whiplash).

To a member of the school of suspicion, in the words of Paul Ricoeur, the concept of empowerment could be a scheme established by the dominant hegemony to enable individuals to control themselves. In fact, this aphorism by Kafka (1983) has come true on many occasions: self-flagellation as a way of mortifying the flesh in former religious

communities; masochism for sexual perversion; austerity and sacrifice as key principles for puritanism; brainwashing in order to become subordinated to a sectarian leader under the guise of false freedom, etc.

Empowerment does serve to wrest the whip from the master, but only if it can destroy the whip (and, consequently, its meaning) immediately afterwards, with a vow never to whip oneself or anyone else.

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Notes

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- ² 3.262 bibliographic references after the year 2000 and that included the key words "youth empowerment" or "empowerment indicators" were used. The online work was conducted via the reference and citation manager Mendeley. All this material was revised by the research team, fitting the selection criteria which sought to choose documents directly addressing youth empowerment from a socio-educational perspective. Contributions related to health, medicine and economy, among others, were dismissed, given that they were outside the scope of the study. In this way, 297 bibliographic references were finally chosen. Every document was labelled with several key words regarding the goals of the research. Detailed information on labels, databases and criteria for the analysis are available in the reference.
- ³ Marta Nussbaum (2012, p. 400.) used the expression "internal capabilities" with a meaning similar to our understanding. It would also be interesting to revisit her mentor, Amartya Sen (2000), who has extensively covered this topic.
- ⁴ In the aforementioned book, Nussbaum explained and gave examples of this relationship using her concept of "combined capabilities".
- ⁵ When empowerment addresses the general population or a specific group (youth, children, people with special educational needs, immigrants...) instead of a single individual, we have replaced the word "individual" with the respective word for any specific case.
- ⁶ Carandell, 1974; Cohn-Bendit, 1970; Glucksmann, 2008; Le Goff, 1998 on events from May 1968 and Álvarez, Gallego & Gandara, 2011; Figueras et al., 2011 concerning the 15-M Movement.
- ⁷ Wilson et al. (2007) and Wilson et al. (2008) proposed questions referring to each letter in the word "SHOWed": 1) What do you SEE here?, 2) What's really HAPPENING here?, 3) How does this relate to OUR lives?, 4) WHY does this problem, concern, or strength exist?, 5) How can this image EDUCATE the community policy makers, others? and 6) What can we DO about it?
- ⁸ Information available at <http://www.reflect-action.org/>. Consulted on January 25, 2017.

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EMPOWERMENT OR EMANCIPATION? INTERPRETATIONS FROM FINLAND AND BEYOND

¿EMPODERAMIENTO O EMANCIPACIÓN? INTERPRETACIONES DESDE FINLANDIA Y MÁS ALLÁ

EMPODERAMENTO OU EMANCIÇÃO? INTERPRETAÇÕES DESDE A FINLÂNDIA E ALÉM

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ABSTRACT: The article looks at two concepts that have both an established and a disputed position in the field of educational and social sciences: the concepts of empowerment and emancipation. The guiding questions are: how empowerment and emancipation relate to each other and how they can be used in the field of social pedagogy in Finland and beyond both as theoretical conceptions in articulating the purpose of social pedagogical work and as guiding principles of social pedagogical practices. By exploring these questions, the aim is to provide one possible map through the conceptual maze around the terms of empowerment and emancipation, specifically from a social pedagogical perspective. The peculiarity of the Finnish language makes the Finnish discussion around the concept of empowerment a well-suited case example that makes visible how complicated a concept empowerment is and the kinds of problems related to the use of the concept. The field of youth empowerment is explored especially in order to map the diversity of the meanings addressed to the term. The place and role of the concept of empowerment in the theoretical discussion and practice of social pedagogy in Finland is also briefly analyzed. To broaden the perspective of this study, both conceptually and geographically, the relationship between empowerment and emancipation with the aid of international theoretical discussion around the two concepts is explored. The conclusion suggested is that when the concepts of emancipation and empowerment are analyzed in relation to social pedagogy, it is useful to take into account the different paradigms or traditions of social pedagogy instead of trying to approach social pedagogy as a consensual whole.

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<p>PALABRAS CLAVES: empoderamiento emancipación pedagogía social jóvenes Finlandia</p>	<p>RESUMEN: Este artículo aborda dos conceptos tan consolidados como controvertidos dentro del campo de las Ciencias Sociales y Educativas: empoderamiento y emancipación. Las cuestiones principales abordarán la relación entre ambos y cómo podrían utilizarse en el campo de la Pedagogía Social en Finlandia y más allá como conceptos teóricos a la hora de articular el propósito del trabajo sociopedagógico y como criterios orientadores de las prácticas en el mismo campo. Con el análisis de estas cuestiones nos proponemos aportar un posible mapa para el laberinto conceptual que conforman ambos términos, diseñado específicamente desde la perspectiva sociopedagógica. La peculiaridad del idioma finlandés hace del debate sobre el término de empoderamiento un claro ejemplo de lo complicado del concepto y de los problemas relacionados con su uso. En este estudio nos centraremos sobre todo en el campo del empoderamiento juvenil para delinear la diversidad de significados asignados al término. También analizamos brevemente el lugar y el papel del que el concepto de empoderamiento dispone en el debate teórico y en la práctica de la Pedagogía Social en Finlandia. Para ampliar nuestra perspectiva tanto conceptual como geográfica, estudiamos la relación existente entre empoderamiento y emancipación con la ayuda del debate teórico internacional existente alrededor de ambos conceptos. Concluimos sugiriendo que cuando ambos conceptos se analizan en relación con la Pedagogía Social es útil tener en cuenta los distintos paradigmas o tradiciones de la Pedagogía Social en lugar de intentar abordarla como un todo consensuado.</p>
<p>PALAVRAS-CHAVE: empoderamento emancipação pedagogia social juventude Finlândia</p>	<p>RESUMO: Este artigo discute dois conceitos tão consolidados como controversos dentro do campo das Ciências Sociais e Educação: o empoderamento e emancipação. As principais questões abordadas serão, a relação entre os dois, bem como eles poderiam ser utilizados no campo da Pedagogia Social na Finlândia e além como conceito teórico e articular o objetivo do trabalho sócio-pedagógico tanto como conceitos teóricos articulando o objetivo do trabalho sócio-pedagógico quanto como critérios orientadores de práticas no mesmo campo. Com a análise destas questões temos a intenção de fornecer um possível mapa para o labirinto conceitual que fazem os dois termos, desenhado especificamente para o ponto de vista sócio-pedagógico. A peculiaridade da língua finlandesa faz com que o debate sobre o termo de empoderamento seja um exemplo claro de como o conceito é complicado e dos problemas associados à sua utilização. Neste estudo vamos nos concentrar especialmente no campo de empoderamento da juventude, para delinear a diversidade de significados atribuídos ao termo. Nós também analisaremos brevemente o lugar e o papel do conceito de “empoderamento” no debate teórico e na prática da Pedagogia Social na Finlândia. Para expandir nossa perspectiva conceitual e geográfica, estudaremos a relação entre empoderamento e emancipação com a ajuda do debate teórico internacional sobre os dois conceitos. Concluímos com a sugestão de que, quando os dois conceitos são discutidos em relação a Pedagogia Social é útil considerar os diferentes paradigmas ou tradições da Pedagogia Social em vez de abordá-lo como um todo consensual.</p>

1. Introduction

Empowerment is one of the so-called contested concepts in the field of social and educational sciences (Troyna, 1994). There are many meanings attached to the term, and nevertheless it is often used without specifying what is meant with it. Horochowski and Meirelles (2007, p. 488) write about a “conceptual umbrella” that refers to different usages, different intellectual and political perspectives, as well as different types of interventions done in the name of empowerment. This “mercurial nature” (Archibald & Wilson, 2011, p. 22) is strongly present in the discussion of empowerment in Finland, although rarely explicitly addressed. We will begin the article with a short overview of the different lines of definitions of the concept of empowerment in Finland, and then explore the field of youth empowerment in order to map the diversity of the meanings attached to the term. We will also briefly analyze the place and role the concept of empowerment has in the theoretical discussion and practice of social pedagogy in Finland.

In the second section of the article, we will broaden our perspective both conceptually and geographically by exploring the relationship between empowerment and emancipation with the aid of an international theoretical discussion of the two concepts. We will include the concept of emancipation in our analysis for two reasons. First, the strengthening of the critical tradition of social pedagogy in the 1960s introduced the concept of emancipation into the field of social pedagogy (Thiersch in Schugurensky, 2014), and it became one of the key concepts used to articulate the purpose of social pedagogical work. It also became one of the guiding principles of social pedagogical practices. However, it has been argued that emancipation has lost its charisma (Gross, 2010, p. 9) whereas empowerment has become a more prominent concept not only in general discussion and policy vocabulary but also in the field of social pedagogy. We argue that this conceptual shift, if there indeed has been one, has not been sufficiently addressed, at least not specifically from the perspective of social pedagogy. Second, we argue that we should not forget

the concept of emancipation in the field of social pedagogy altogether, and for that not to happen, we need to better understand the linkages – and possible conflicts – between the two concepts.

The choice of the topic of this article comes from the conviction that language matters to education (Biesta, 2006, p. 13). The concepts we use have specific histories and meanings attached to them, and often behind the shifts in the use of concepts or in seeing some concepts as somehow more modern and timely than some others, there is the matter of more profound changes in society in what is valued and what is seen as desirable (ibid.).

Our guiding questions in this article are: how empowerment and emancipation relate to each other and how they could – and in our understanding should – be used in the field of social pedagogy in Finland and beyond. We analyze them both as theoretical conceptions in articulating the purpose of social pedagogical work and as guiding principles of social pedagogical practices. By exploring these questions, we aim to provide one possible map through the conceptual maze around the terms of empowerment and emancipation specifically from a social pedagogical perspective.

2. Empowerment in the Finnish discussion

When we first started to explore the field of (youth) empowerment in Finland, we had different possibilities to define our approach for the analysis. We could have chosen one of the topical definitions of empowerment in the field of social pedagogy (e.g. Soler, Planas, Ciraso-Calí & Ribot-Horas, 2014) and used it as a mirror to reflect projects in line with that definition, regardless of the specific denomination given to the practices within each approach. Alternatively, we could have focused on projects that explicitly identified with one of the possible Finnish translations of the concept of empowerment. Most probably these different approaches would have taken us to a different set of projects, because in many cases, the concept has been understood quite differently in Finland than, for instance, in the Spanish social pedagogical discussion in which the concept of empowerment (*empoderamiento*) is widely used. In sum, there was no straightforward route available for us to analyze the projects and experiences in the field of youth empowerment in Finland.

This peculiar conceptual context has led us to concentrate on the concept of empowerment itself, instead of focusing on concrete projects or practices of youth empowerment in Finland. We

will proceed in the analysis by exploring the different uses of the concept and its derivatives in the Finnish scientific discussion in general and in the youth sector in particular. We will show that there is quite a lot of confusion surrounding the concept, and that the Finnish language makes the conceptual maze even more challenging. In a way, the peculiarity of the Finnish language also makes the complexity of the concept more visible, as we do not have one single word for the conception as in many other languages, such as the English *empowerment*, the Spanish *empoderamiento* or the Portuguese *empoderamento*, but many. For this reason, we will use the Finnish discussion around the concept of empowerment as a case example that shows the kinds of problems that can be related to the use of this type of contested concept. These are problems of conceptual obscurity and indeterminacy but they can also become ethical problems when the use of the concept is restricted to some narrow or biased understanding that does not take into account the contested nature of the concept.

In Finland, as well as in many other countries, the concept of empowerment has been used widely in different fields and with different meanings (Hokkanen, 2009, p. 315; Horochowski & Meirelles, 2007; Inglis, 1997). This popularity makes the use of the term anything but easy. In the Finnish context, the complexity of the concept starts when choosing the best translation for the English term: there is no straightforward translation for empowerment, nor is there an equivalent Finnish word that would have the same etymological roots. The term empowerment is, thus, sometimes used as such: an English term in the middle of a Finnish text. This manner has its roots in the history of the concept. It appeared in the Finnish discussion particularly from the rhetoric of the European Union, and it was taken into use without any reflection on its actual meaning and without further definitions. As a result, the concept was unclear even for its users. (Kuure, 2015, p. 13.) Even today, the English term is often used when the writer does not want to take a stance on some of the different ways of understanding the concept. When choosing the Finnish translation for empowerment, the writer must choose between different interpretations of it, but, nevertheless, often without being aware of the different undertones of the different translations. (Juhila, 2006, p. 120).

There are about a dozen different Finnish concepts that can be and are widely used as translations of empowerment. Some of the concepts are somewhat field specific: for example, in the field of health promotion, the translation that is often used refers to (inner) reserves of strength (*voimavaraistuminen* or *omavoimaistaminen*, Savola

& Koskinen-Ollonqvist, 2005), whereas in the field of social work it is more common to use a translation that refers to power (*valtautuminen* or *valtaistuminen*, Juhila, 2006, p. 120). The picture is not that simple, though. For instance, social work is one example of the fields in which empowerment is a very popular concept in many of its translations, both in theory and in practice (Hokkanen, 2009; also Kaljonen, 2008, p. 56).

In the Finnish empowerment discussion, it is possible to identify the same two main approaches as in international literature (Soler *et al.*, 2014, pp. 52-53). The more structural understanding of empowerment looks at inequalities and hardships in individual lives and sees them in their societal connections. Empowerment is understood as raising awareness of the structural conditions of individual lives and finding possibilities for change. The individual-oriented understanding of empowerment concentrates on life situations and on how people experience them. Empowerment is seen, first and foremost, as an individual process of finding one's inner strength, of supporting personal development, and strengthening personal capabilities in order to survive difficult life situations and to find paths to well-being. The individual-oriented understanding may also stress the importance of community in the process of empowerment, but it does so by regarding the community as the primary context and by giving only secondary importance to what happens outside the community, that is, on the structural conditions for well-being. (Hokkanen, 2009, pp. 318-319, 329-332.)

Accordingly, there are two main lines of translations of the concept of empowerment, and they are based on two different root words: power (as authority or influence, in Finnish: *valta*) and strength (as energy or vigor, in Finnish: *voima*). The Finnish term *valtaistuminen* is based on the word power and refers usually to the more structural understanding of empowerment, whereas the term *voimaantumisen* is based on the word strength and refers to the more individual understanding of empowerment. There are several other forms of these two basic concepts, but all other formulations can be grouped under these two roots. For example, different forms of the terms point to different sources of power or strength: Is power to be found and taken by the people themselves (*valtaistuminen*), or can it be given to them in some kind of a process (*valtaistaminen*)? Does "strength" stem from inside the individual (*voimaantumisen*) or can/should it be given to her/him from outside (*voimauttaminen*). The main difference between the concepts is to be found in the notion of power and concepts based on the notion of strength. (Hokkanen, 2009, pp. 329-332;

Juhila, 2006, p. 120.) On some occasions, people seem to be very sensitive to the selection of the Finnish concept, and they put a lot of energy into the analysis and reasoning of their choice (Hokkanen, 2009). However, quite often the translation of the concept of empowerment is chosen without further reflection on the specific definitions and the implicit ontological assumptions attached to the concept itself and its particular translation.

In many analyses, it has been stated that the individual understanding of empowerment has gained a stronger and wider acceptance among the different interpretations of the concept (Archibald & Wilson, 2011; Inglis, 1997; Wildemeersch & Olesen, 2012). This is also the case in Finland. This can be seen, for example, through a simple literature search from the national database of the Finnish libraries: The more individual-oriented term for empowerment that stresses the development of the inner strength of an individual, *voimaantumisen*, gets more than twice as many hits (over 2,260) than the more structural term that is more closely connected to power, *valtaistuminen* (less than 900). Of course the question is not that simple, and the separation of the two terms is anything but straightforward. Discussions of the more individual term dominate the discourse and can also contain some elements from the more structural perspective: empowerment as a process of emerging self-confidence and strengthening personal capacities can be seen to lead to a growing sense of agency and a more conscious attitude towards the structural elements of life (Hokkanen, 2009, pp. 333-334).

3. The question of youth empowerment in Finland

Tracing *youth empowerment* in the Finnish discourse is equally as challenging as tracing the concept of empowerment itself because there is no concept in Finnish that links youth, as a specific target group, to the notion of empowerment. However, there is a lot of literature about youth work and youth education that uses the concept empowerment – one of the Finnish translations – as a conceptual denominator.

According to the analysis of Tapio Kuure (2015, pp.10, 12), the empowerment vocabulary appeared in discussions of Finnish youth work from the youth policy of the European Union. The interpretation of the concept of empowerment in the EU context leans toward the individualistic approach, and this has initially set the tone for the discussion around youth empowerment in Finland. As in other fields, in youth work, the concept of empowerment has various meanings and

various connections, but it often has an individualistic undertone. On a general level, empowerment is understood as a process of supporting young people's life management skills, responsibility, and self-confidence, and it is often defined as a key aim of youth work (Höylä, 2012, p. 9; also Kiilakoski 2015, pp. 160-161). What is notable, is that there is a lot of literature about different empowering methods and working models that have been developed to support this process. The nature of these methods is often therapeutic, participatory, and experiential, in addition to being creative and artistic, and they are defined by objectives like supporting self-knowledge, identity building, and self-confidence, enhancing coping and life skills, as well as promoting mental health and well-being. These individual-oriented aims, however, are often seen within a communal framework: the personal growth and empowerment of young people happens in a community, especially in a group of peers (Höylä, 2012, pp. 8, 12). This can also be seen in the methods described: they are often based on working in groups and communities, and they aim at creating feelings of belonging and togetherness that form a basis for peer support. One example of this kind of method is "Empowering photography," developed by Miina Savolainen (2008), which is characterized by the use of photography as a tool in the empowering process for individuals and for different groups (Tikkanen, 2009; also The Loveliest Girl in the World-Photography Project, n.d.).

It seems that most often in youth work contexts, the translation of the term empowerment is done with one of the concepts that stem from the word strength. There are also youth work contexts in which the word used for empowerment stems from the other root, power. Especially when dealing with issues of youth participation and giving young people opportunities to have their say in matters that concern themselves, the dimension of power comes to the fore in empowerment vocabulary. Sometimes both translations of the concept appear in the same context, for example, when the writer wants to emphasize the nature of the process in which young people get a feeling of involvement in matters important to them. The process then has to provide young people with opportunities to both feel empowered and to be able and competent to act in a community in a given situation (Gretschel, 2002, pp. 91-94). Empowerment has a more structural dimension here: it is not understood as a solely personal process of gaining self-confidence but as something that can lead to action in an individual's societal environment. However, the image of empowered young people acting as citizens seems to be in line with

the images of active citizenship fostered by the ruling government: "An active citizen is a person who is well informed and empowered to engage in decision-making and dialogue with decision makers or authorities in power", as one critical commentary states (Levamo, 2014, p. 20).

In the field of Finnish youth work, one interpretation of the concept of empowerment is specific to this field only. The Youth Act (72/2006) that became effective in 2006 defined social empowerment (*sosiaalinen vahvistaminen*, in Finnish) as one area and the aim of youth work. The Finnish term used for empowerment in the Act, *vahvistaminen* (equivalent to the English term *reinforcement*), is not among the translations of empowerment that are used in other fields (Kuure, 2015, pp. 29-30, 58). The Act defines social empowerment as, "measures targeted at young people and aimed at improving life management skills and preventing exclusion" (Höylä, 2012, p. 12). In the explanation of the Act, the definition has been elaborated as work that focuses on young people who are at risk of exclusion. However, as an aim of the Act, social empowerment is defined as something that concerns all young people (Kuure, 2015, pp. 26-29, 35). As a result, the term has been criticized for being imprecise and for causing confusion in practice (Kuure, 2015, p. 57; Nieminen, 2014).

Social empowerment came into use as a concept that defines the aims and methods of youth work in line with the Youth Act (72/2006). Before the Act, it had rarely been used in youth work or elsewhere. It was kind of a conceptual innovation in an attempt to find an alternative to talking about the prevention of social exclusion, which was seen as stigmatizing. Social empowerment was a concept that was intended to bring about a more positive perspective on youth work without changing its goal: to support the development of young people's life management skills, promote their participation, and empower them to become full members of society and, thus, prevent social exclusion and marginalization. (Kuure, 2015, pp. 8, 13, 26-30, 49; Höylä, 2012, pp. 12-13). In some interpretations, the concept is seen to offer a holistic perspective on the lives of young people, because it defines the aim of youth work very broadly. This interpretation sees social empowerment as something that, at the same time, supports the well-being, agency, and life management skills of young people on the individual level and also prevents social polarization within society. This perspective requires efforts on cultural and structural levels. (Lundbom & Herranen, 2011, pp. 5-7, 10).

On the other hand, another interpretation of social empowerment, based on the explanation of the Youth Act, sees the concept as one that

defines targeted youth work services for young people who are excluded from education or the labor market and, thus, are at risk of being marginalized in society. This interpretation has gained power since it has been backed up by the policies of the Finnish Ministry of Education and Culture, which has set up a youth work service package for social empowerment. This includes targeted services such as outreach youth work, youth workshops, and social reinforcement training called *Nuotta*. As a consequence, these services are often seen as *the* area of youth work that is specified in implementing strategies for social empowerment. These services bring youth work into the sphere of social work, and, thus, make the social empowerment of young people a matter of reparative and rehabilitative work more than participation or education (Kuure, 2015, pp. 8-9, 30, 35-36, 57-59; Puuronen, 2016, pp. 116, 131-132). In the jargon of youth workers, social empowerment is understood as efforts focused on the needs and problems of young people. According to some critics, social empowerment should instead be seen as a basis for all youth work: as social interaction and support for young people's social competencies (Puuronen, 2016, pp. 121, 132, 163-164).

In sum, social empowerment as a term has its roots in the concept of empowerment, but its interpretations have lost all connections with the ideas of power, participation, and citizenship (Kuure, 2015, p. 57). The strong connection of the term to a given set of targeted youth services, makes it quite distant from youth empowerment as this concept is understood in international discourse. However, this is not something that has happened only in Finland with regard to the uses of the concept of empowerment. Empowerment has been widely embraced as a part of educational and youth work policy vocabulary, and in the process, it has gained meanings that refer to the development of individual capacities to live up to contemporary societal needs and to bear responsibility for oneself (Wildemeersch & Olesen, 2012). Many writers find strong political undertones in this shift. It has been argued that the concept of empowerment has been appropriated by governments of the Right that have, "rearticulated it as a rational basis for the framing of social and educational policy" (Troyna, 1994, p. 4).

4. Empowerment and social pedagogy in Finland

It can be said that a similar kind of obscurity clouds the concept of empowerment, as described above in relation to youth work, in the field of Finnish social pedagogy as well. It is

possible to find references to variations of the concept here and there in textbooks (Kurki, 2002, pp. 73, 134-135), in curricula of the training courses for social pedagogical professionals in social and youth work (Semi, 2005, p. 43), and in descriptions of social pedagogical practices (Kaljonen, 2008, p. 56). However, in the theoretical social pedagogical discussion, the concept of empowerment has not been given much significance, and it is not included among social pedagogical concepts in the curriculum of the bachelor and master's degree programs for social pedagogy at the university level. In addition, one of the main Finnish theorists in the field, Leena Kurki, has explicitly taken a somewhat reserved stance towards the concept when writing about the personalist orientation in social pedagogy. She sees empowerment even as a dangerous concept if it is seen, for instance, as a hierarchical intervention in which the powerful give a small share of power to the people (Kurki, 2002, pp. 73, 134-135).

Despite the absence of any thorough theoretical analysis, the concept of empowerment in its variations appears to be quite widely used in social pedagogical training at levels other than the university level, as well as in practice. At many universities of applied sciences in Finland where social pedagogy is a theoretical framework for both social work and youth and community work training, empowerment – or social empowerment (*sosiaalinen vahvistaminen*) – as a method and an objective of efforts has a central, though varying, role (Kuure, 2015, pp. 33-34; Semi, 2005, pp. 42-43). It appears as a general concept that describes the orientation and ethos of social pedagogical work (Ranne, 2005, pp. 17-18): empowerment, or empowering, is used together with terms like dialogic, communal, interactive, and creative in order to describe the social pedagogical way of working (Semi, 2005, p. 43). Regarding the practices that can be placed under a conceptual and methodological umbrella of social pedagogy, empowerment is used in a similar way. In some working methods, like for example the method of empowering photography mentioned earlier, the individual-oriented understanding of empowerment forms the general framework for the practice, which is at the same time described as a social pedagogical practice (see Savolainen, 2008, not paginated).

While empowerment is almost absent as a concept in the theoretical discussion of social pedagogy in Finland, the concept of emancipation is much more present (Hämäläinen & Kurki, 1997, pp. 40-41, 118-125; Hämäläinen, 2015; Kurki, 2002, pp. 35, 45; DalMasó & Kuosmanen, 2008). We have also argued elsewhere (Nivala & Ryyänen, forthcoming) that the concept of emancipation should

be revitalized in the fields of social pedagogy and youth work as a conceptual “partner” to the term social integration. When understood as two sides of the same coin, these concepts jointly address one of the basic questions of social pedagogy, namely, “the discrepancy between individual autonomy and the requirements that modern society imposes upon a person” (Hämäläinen 2015, 1023) by taking into account both the need for autonomy-oriented subjectification and socialization in an existing order. We have purposefully chosen to use the concept of emancipation instead of empowerment; for us, it has felt more appropriate and applicable to use in the context of social pedagogy (in Finland, at least) than the concept of empowerment, which suffers from its multiple meanings and often unproblematized nature. To provide additional background for this conceptual choice, we will first look at the international literature on the relation between the concepts of empowerment and emancipation to escape the peculiarity of the Finnish language and context-specific conceptual problems. Following this, we will proceed more specifically to the concept of emancipation and its relevance for social pedagogy.

5. Empowerment or emancipation?

The adjective “emancipatory” is often added to the term empowerment when an author wants to underline the transformative import originally attributed to the concept, or to call for some other kind of substance to empowerment than is present in current hegemonic discourses, such as in policy vocabulary. For instance, Archibald and Wilson (2011, p. 23) call for, “salvaging empowerment’s emancipatory potential”, and Horochowski and Meirelles (2007, p. 486) make sure to specify that they themselves approach empowerment from an “emancipatory perspective” while recognizing other possible perspectives as well (Oliveira Barreto & Paes de Paula, 2014). This raises three sets of questions worth further investigation. First, what is *emancipatory* taken to stand for, and what is it seen to add to empowerment? Second, why is the concept of emancipation not used in the aforementioned instances? Does “emancipatory empowerment” mean something other than mere emancipation? Has emancipation, as a freestanding concept, somehow been sidetracked from (some strands of) educational discussion, and if so, why? Third, how and according to what logic do people choose which concept to use; empowerment or emancipation?

We will begin with the third question. It is not uncommon in the academic field that familiar concepts gain new tones or even new meanings,

especially when adopted into policy vocabulary, or when new concepts appear in hegemonic discourses to replace old ones. What is important to remember is that these shifts do not happen in a vacuum, but they often relate to more permeating transformations in a society and a socio-economic context as a whole. One often cited example of such a vocabulary shift in the field of education is a discursive move from continuous/permanent “education” to lifelong “learning,” which has been argued to be accompanied by an ideological reframing of the whole field of adult education towards a stress on marketable skills and individual responsibility for acquiring and maintaining these skills in securing an individual’s employability (Milana, 2012; Biesta, 2006). As such, the discursive shift has been attributed to a wider societal transition from welfarism to neoliberalism (Wildemeersch & Olesen, 2012) and, therefore, it has been interpreted to carry strong ideological and purposive orientations (Milana, 2012).

It has been argued that some kind of vocabulary shift, accompanied by an ideological reframing, has happened with the concepts of emancipation and empowerment as well, resulting in the decline of the former and the rise of the latter regarding the goals of educational endeavors: “Emancipation is past and empowerment is present” (Wildemeersch & Olesen, 2012, p. 98). The point of departure in an article by Stephen Gross (2010) on the rise and fall of the concept of emancipation indicates this:

Emancipation has lost its charisma. In the 1960s, the term had been one of the saviour-concepts in the educational debate on social inequality and the political function of pedagogy in Western countries. Nowadays, as the discussion is still ongoing, the word is rarely in use. Overloaded with political enmeshments and a plurality of meanings, emancipation seems to be nothing more than a nearly forgotten relict of an ancient time (Gross, 2010, p. 9).

However, this is not the whole truth. In the area of education, especially in its critical traditions, it seems that there are always new generations that find something worth preserving in the concept of emancipation. Lately, one growing tendency seems to be to put two influential theorists of emancipatory education, namely Paulo Freire and Jacques Rancière, in dialogue in order to reconsider the aims and means of emancipatory education (Biesta, 2010, 2012; Galloway, 2012; Lewis, 2012; Vlieghe, 2016). This is only one example of recent theoretical discussions in which the concept of emancipation is very much alive.

The discursive shift from emancipation to empowerment – if there indeed is one – is, therefore, much more difficult to grasp than the above example from the field of adult education. In the accounts that deal with either one of the two concepts or explicitly analyze their relation, it is possible to identify three different positions or perspectives. First, it is possible to attach more or less the same meanings to both concepts, even though they are not used, in a strict sense, as synonyms. One example is labelling Freire’s critical and transformative educational orientation either as emancipation/emancipatory (Biesta, 2010; Galloway, 2012) or as empowerment (Jönsson, 2010; Soler *et al.*, 2014, p. 52), and defining the approach the two concepts refer to in more or less in the same way. There is one interesting conceptual detail worth exploring in Freire. In some interpretations, it has been stated that it was Paulo Freire who introduced the concept empowerment into the educational discussion in the first place (Jönsson, 2010, p. 394; Archibald & Wilson, 2011, p. 24). However, it is known that Freire himself expressed explicit reservations towards the use of the concept and its interpretations in the US (Freire & Shor, 2008, p. 134; Archibald & Wilson, 2011, pp. 22-24) and, accordingly, he did not use it himself, especially not in his earlier and best known works, such as *Pedagogy of the Oppressed*, although many writers do such reference (Jönsson, 2010, p. 394). Also, in the Brazilian edition of Freire and Shor’s book *Medo e ousadia. Cotidiano do professor* published in 1987, the word empowerment is used in English throughout the text in Portuguese instead of the Portuguese word *empoderamento*. We return to Freire’s theory of emancipatory education later, but at this point it is possible to conclude that while the basic idea of empowerment (in its so called emancipatory sense) comes at least partly from Freire (Archibald & Wilson, 2011, p. 22), the concept itself does not, and this is possibly one of the reasons that has caused confusion about the concept of empowerment as well (Archibald & Wilson, 2011; Horochowski & Meirelles, 2007; Oliveira Barreto & Paes de Paula, 2014).

Second, there are authors of empowerment and/or emancipation that see the two concepts as not only different but also fundamentally incompatible due to their different ideological underpinnings. Inglis (1997) follows this line of reasoning by placing the difference between the two concepts in how they see the present (societal) structures of power: “Empowerment involves people developing capacities to act successfully within the existing system and structures of power, while emancipation concerns critically analyzing,

resisting and challenging structures of power” (Inglis, 1997, 4). However, Inglis argues that the current incompatibility between the two concepts is not some historically unchanging fact but one that has developed over time as a result of the appropriation of the concept of empowerment by organizational management and industrial training, beginning in the 1990s. In some other cases, the distancing of empowerment from emancipation has been attributed to the rising influence of neoliberalism and its ethos, which stress the necessity to continuously develop individual capacities to live up to contemporary societal needs and to bear responsibility for oneself (Wildemeersch & Olesen, 2012). In one way or another, the supposition seems to be that empowerment has been, “co-opted in neoliberal discourse” (Archibald & Wilson, 2011, p. 22), that it has been steered to (over-)concentrate on the development of individual capabilities, and that it fails to (sufficiently) take into account the nature and workings of power. In other words, “The evolutionary lineage of empowerment as a concept has divaricated and been subtly waylaid, obfuscating its initial emancipatory import” (*ibid.*, p. 23; Mayo, 2003, p. 40). On the other hand, from the perspective of the divergence of the two concepts, emancipation, with its plea for structural transformation for greater societal equality and justice, can be seen as an outdated ideal that nourishes unrealistic utopias (Gross, 2010).

Sarah Galloway (2011, p. 3) also refers to a fundamental difference in the current uses of the concepts of empowerment and emancipation in her suggestion that the idea of emancipation can be mapped in the domain of subjectification, or becoming a subject, and the development of individual and collective agency, whereas the idea of empowerment is more about (adaptive) socialization. By making this distinction, she refers to Gert Biesta’s (2009, pp. 39-40) definition of the three functions of education; qualification, subjectification, and socialization. Socialization is understood in this context as consisting of, “the many ways in which, through education, we become members of and part of particular social, cultural and political ‘orders’” (Biesta, 2009, p. 40). In contrast, subjectification is defined as the opposite, in other words, as a process of gaining independence from such orders (as a process of emancipation). One could argue that the way Biesta defines socialization leans more towards the traditional – and the bit outdated – understanding of socialization as a process of adaptation rather than towards the modern idea of socialization as a two-way process. However, as a conceptual construction, this dualism offers an interesting view of the relation

between the two concepts from the perspective of their incompatibility.

The third perspective to the relationship between the concepts of empowerment and emancipation is to part from a notion that the term empowerment, in particular, is used in multiple, even contradictory, ways, and it is this that makes the relationship between the two concepts ambiguous instead of some fundamental similarity or difference between them. This notion is in line with our analysis of the different uses of the concept of empowerment in Finland as well. As mentioned before, in the attempts to classify these different meanings, many texts part from the notion that two main approaches can be identified, or two ends of a continuum. One of them is often labelled as emancipatory, critical or structural approach to empowerment (as we wrote in the section on empowerment in the Finnish discussion). This approach is rooted in the theories of Freire and in the new social movements of the sixties and the seventies, such as the feminist and black power movements. (Horochowksi & Meirelles, 2007, p. 487; Inglis, 1997, not paginated; Soler *et al.*, 2014, p. 52.) From this perspective, empowerment is understood as a process in which individuals gain control over their lives, participate democratically within different collectives, and gain abilities to critically read and understand the context within which they live. However, there is no consensus on whether or not to include in the concept of empowerment a broader objective of trying to affect the power structures of society to better address issues of inequality and oppression. There are studies where especially this is seen to make empowerment emancipatory (Horochowksi & Meirelles, 2007, p. 486; Archibald & Wilson, 2011, p. 24), and others where this question is mentioned but not so explicitly addressed as an objective of social pedagogical work (Soler *et al.*, 2014).

The description of the second approach, or the other end of the continuum, depends a lot on the writer's metatheoretical position. In critically oriented analyses, the second approach is typically labelled neoliberal or neoconservative, and its definition is in line with the aforementioned critique of an approach that has been stripped from the analysis of power and aims at adapting to existing (power) structures rather than transforming them (Archibald & Wilson, 2011; Horochowksi & Meirelles, 2007; Wildemeersch & Olesen, 2012). Other analyses are less explicit in their critique and stress, for instance, the individual's capacity to care for him-or herself as a key tenet of this approach (Soler *et al.*, 2014, p. 53). In our description of the Finnish discussion, we used the label individual-oriented understanding of empowerment.

All three perspectives to the relationship between empowerment and emancipation have something to offer to our analysis. First, they remind us that the two concepts are often used interchangeably. Second, they signal to us that the current hegemonic interpretations of the concepts have developed in more or less opposite directions, which means that the concepts should be used cautiously if they are treated as synonymous. Third, the multiple meanings attached especially to the concept of empowerment in different discourses would require more attentiveness and reflection when the concept is used, and this is something that is often missing. In the following section, we will expand our analysis by taking a closer look at the concept of emancipation.

6. Emancipation

The origins of the concept of emancipation can be traced back to ancient Roman terminology, more specifically to Roman law where emancipation was taken to signify an act of freeing a son from the legal authority of the father (Biesta, 2010, p. 41). However, as Gross (2010, p. 10) points out, in those early days, emancipation signified integration into the current order rather than freeing oneself from it as only those who could ensure the permanence of paternal property were guaranteed emancipation. In addition, the process was closely intertwined with the unequal structures of society and the renewal of existing inequalities rather than an attempt to change them (*ibid.*, pp. 10-11). Only later did emancipation come to mean a process of relinquishing one's authority over someone in order for the object of emancipation to become independent and free, as it is known today (Biesta, 2010, p. 41; Biesta, 2012).

During the Enlightenment in the 18th century, the notion of emancipation, understood as a process of becoming independent or autonomous (and as such, synonymous to the process of enlightenment itself), became explicitly intertwined with the field of education. For the best-known theorist of the Enlightenment, Immanuel Kant (1724-1804), the prerequisite of autonomy was the use of one's reason, and for the capacity of reasoning to emerge, education was necessary. This idea of education has been rather prominent in modern educational thinking, and it has profoundly influenced modern educational practice. (Biesta, 2010, p. 42.) However, it was only after the Second World War, when the idea that there could be no individual emancipation without wider societal transformation, that the notion of emancipation came to be included as one of the key tenets of the concept of education (Biesta, 2012).

The more recent history of emancipation as an educational concept is intertwined with the field of social pedagogy in many ways. The idea that education entails an orientation towards autonomy and freedom instead of just inserting the individual into the existing order played an important role in Germany in the late 19th and early 20th centuries (Biesta, 2010, p. 43), and social pedagogy, along with other so-called reformist educational movements, can be seen as one representative of this line of educational thinking. More specifically, social pedagogy developed as a pedagogical attempt to deal with a discrepancy between individual autonomy and the requirements of a society in a specific historical situation characterized by completely new types of problems brought about by rapid industrialization and urbanization (Hämäläinen, 2015, pp. 1023-1024). This relation between social integration and emancipation continues to be one of the key questions of social pedagogy (Hämäläinen, 2015, p. 1035).

However, not until the 1960s did the notion of emancipation emerge explicitly in the social pedagogical discussion. This was due to the strengthening of the critical orientation of the concept that was brought about by critical approaches to the social sciences, for instance, by the Frankfurt School, especially Jürgen Habermas, as well as by critical educational theorists, such as Paulo Freire and Ivan Illich. One of the first explicit connections between social pedagogy and the Frankfurt School was Klaus Mollenhauer's (1928-1998) book on emancipation and education published in 1969 (*Erziehung und Emanzipation: Polemische Skizzen - Education and Emancipation: Polemical Sketches*). (Thiersch in Schugurensky, 2014; Biesta, 2012; Gross, 2010.) The adoption of the concept of emancipation into the social pedagogical lexicon happened concurrently with other critical approaches: "Emancipation became the imperative for all sectors of social science with critical pretensions" (Gross, 2010, p. 11). This particular understanding of emancipation derived from the Habermasian notion of emancipatory interest in critical science that gave critical science the double task of both understanding and seeking to transform oppressive structures (Gross, 2010, p. 12). Therefore, the notion of emancipation came to be fundamentally intertwined with the issue of power. The logic that guides emancipatory educational endeavors parts most often from the idea that in order for emancipation to happen, there is a necessity to expose how power operates in society and in different types of relations (Biesta, 2010, pp. 43-44.)

There was a strong emancipatory tide in the German social pedagogical discussion in the

1960s and 70s represented, for example, by Klaus Mollenhauer and Helga Marburger (Hämäläinen & Kurki 1997, 118-125). The theory of emancipatory education that has probably had the strongest influence in the field of (critical) social pedagogy, however, is Freire's theoretical construction known as liberating education (Freire, 2005/2008). This approach is an attempt to build a counterforce to the "banking education" that socializes people into oppressive society in processes of hierarchical knowledge transmission. The aim of emancipatory, or liberating, education is to support the liberation of the reflexive capacity to act in the world with the aid of dialogical problematization of the existing societal structures and power relations. For Freire, individual emancipation is an oxymoron; emancipation is always a collective act. Moreover, he was a devout advocate of the notion that emancipation requires wider societal transformation (Freire, 2005/2008; Galloway, 2012). "Education for liberation and emancipation is a collective educational activity which has as its goal social and political transformation" (Inglis, 1997, p. 14).

It is worth remembering that Freire understood as oppression every dehumanizing act that prevents people from acting out their vocation as humans, that is, which limits their potential and possibilities to reflect and act in the world (praxis). Therefore, Freire's notion of oppression is not confined to the explicitly oppressive military regimes in Latin America in the 1960s, the context in which Freire formulated his theory, but can be found in the present-day global North as well, although in more covert ways.

What makes Freire especially interesting where the concepts of emancipation and empowerment are concerned is that he remains one of the key references when emancipatory education is discussed, and, as mentioned above, he is also often referred to as the theorist who introduced the concept empowerment into educational discourse - even though it would be more correct to speak of the idea of (emancipatory) empowerment. On the other hand, Freire's theory of emancipatory education is one often cited example of the theories that have suffered from a process of distortion and "domestication" (McLaren, 2009, p. 31) as it is often reduced to a dialogical method, without taking into account its original roots and aims. In other words, Freire's thinking has been and is used in such ways that strip it of its sharp social criticism and "revolutionary potential," as Peter McLaren calls it. This is what happens in some instances when Freire's educational orientation is referred to with the concept of empowerment, albeit not always. It should also be pointed out that the conceptual diffusion of empowerment, which

has been addressed to some extent, concerns emancipation as well.

In sum, since the 1960s, the concept of emancipation has been strongly associated with the critical traditions of education (Biesta, 2012). In the field of social pedagogy, the differences in the use of the concepts empowerment and emancipation can also best be grasped by remembering that there are different schools of thought that see the role and function of social pedagogy in society rather differently. In addition, one should not forget the country-specific understandings that are often seen as one defining feature of social pedagogy globally. (Hämäläinen, 2015.) Therefore, the most pertinent approach is not to try to find some universal truth about how the concepts of emancipation and empowerment are or should be used in the field of social pedagogy but rather to learn to recognize differences in their theoretical underpinnings and in the ways they are used.

7. Conclusions

The discussion of the different understandings and uses of the concepts of empowerment and emancipation, as well as on their relationship, is at the very core when the purpose and direction of social pedagogical practice is deliberated. Both concepts relate to the issue that is possibly the most central one in the field of social pedagogy, namely, the relationship between individual, community, and society. Critically oriented social pedagogical theorists and practitioners approach this relation by stressing the structural, societal, dimension as well as the necessary interplay between the three levels. In line with this approach, the function of social pedagogy is seen to intertwine with the issue of power structures in society. Moreover, within the critical orientation, enhancing the abilities of individuals and communities to live dignified lives has fundamentally to do with a critical reflection of the current societal order, recognizing structural barriers to equality and justice, and advocating changes not only on individuals and communities but also in societal level. Education is, in this light, seen as a fundamentally political act, and the concept of emancipation is often used to describe both the objectives and the methods of social pedagogical work. This is in line with Inglis' (1997, p. 4) definition of emancipation as a process of, "critically analyzing, resisting and challenging structures of power". One example of a contemporary representative of critical social pedagogy is Hans Thiersch who states, "we [social pedagogues] have two main tasks: the social and pedagogical task of developing forms, methods

and arrangements in community affairs, and the political task of creating public awareness and advocating systemic reforms, and the two should go together" (Thiersch in Schugurensky, 2014, p. 12). Other interpretations that explicitly or implicitly distance themselves from the critical tradition put the structural role of social pedagogy in brackets, and have a central focus on individuals and communities (Úcar, 2016, p. 134). In this context, we come close to Inglis' (1997, p. 4) definition of empowerment as involving, "people developing capacities to act successfully within the existing system and structures of power".

The differences in social pedagogical traditions may, at least partly, explain the difference in the use of the concepts of empowerment and emancipation in the field of social pedagogy, although it is not possible nor relevant to make clear distinctions. However, in the analysis of the concepts of emancipation and empowerment in relation to social pedagogy, it is useful to take into account the different paradigms or traditions of social pedagogy instead of trying to approach social pedagogy as a consensual whole, which it is not. It seems to be easier to use the concept of emancipation when the assumed (meta) theoretical framework leans towards the critical tradition of social pedagogy. In other instances, the term empowerment or emancipatory empowerment appears to be preferred instead of the concept of emancipation. According to our interpretation, in these instances the term emancipation may feel too "political" with its critical underpinnings.

For us as Finnish social pedagogues with a critical social pedagogical mindset, the concept of emancipation is not only more familiar but also bears with it a direct relation to those traditions of social pedagogy on which we have learned to build our theoretical framework. As one of the leading figures in Finnish social pedagogy, Juha Hämäläinen (2015, p. 1029) reminds us, "from the outset, social pedagogical thought has had a characteristic of social criticism, although there have also been tendencies to integrate people into society through pedagogic repairs". As for the concept of empowerment, it is for us a newer conceptual acquaintance, and although we recognize familiar roots in its history, the current uses of the concept feel somewhat distant to us when viewed from the critical social pedagogical perspective. This partly accounts for the puzzling Finnish discussion and confusion concerning different translations. However, the Spanish social pedagogical discussion around empowerment (Soler *et al.*, 2014) could bring a long-awaited theoretical base to ground the concept in the Finnish social pedagogical discussion as well.

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Note

- ¹ An interesting detail is that the same tendency to use the English word empowerment in the lack of an appropriate translation has been detected, for instance, in Brazil as well, until the Portuguese concept empoderamento became established around year 2000 (Horochofski & Meirelles, 2007, pp. 487-488). One example of this is Paulo Freire's and Ira Shor's dialogue book that was first published in Portuguese in 1987. In a footnote to the introductory chapter, it is specified that due to the richness of the word empowerment, the original word in English will be used throughout the text (Freire & Shor, 2008 [1987], p. 11).

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YOUTH PERCEPTION ON SPACES AND MOMENTS IN THE PROCESS OF EMPOWERMENT. A QUANTITATIVE APPROACH

PERCEPCIÓN DE LOS JÓVENES SOBRE LOS ESPACIOS Y MOMENTOS EN
SU PROCESO DE EMPODERAMIENTO. UNA APROXIMACIÓN CUANTITATIVA

PERCEÇÃO DOS JOVENS SOBRE OS ESPAÇOS E MOMENTOS NO SEU
PROCESSO DE CAPACITAÇÃO. UMA APROXIMAÇÃO QUANTITATIVA

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ABSTRACT: The voice of youth has not been taken into account in the conceptualization of empowerment and related research. The contents of this article contribute to the study of spaces and key moments in the process of youth empowerment through first-person experiences of 890 young. A quantitative approach will be used in order to consider the contribution of specific ambits of everyday life to capacity development and its application. Personal experiences perceived by youth as highly empowering are identified, and the relationship between empowerment and different life stages is studied. The findings suggest that the spaces generating more youth empowerment are formal and non-formal education settings and work environment. The importance of emancipation and life experiences entailing personal overcoming is also illustrated. In essence, the outcomes provide evidence and contribute to the debate and reflection of youth empowerment so as to promote future research and improve youth work interventions, as well as the design and implementation of youth policies.

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FOUNDING SOURCES: Proyecto HEBE El empoderamiento de los jóvenes: análisis de los momentos, espacios y procesos que contribuyen al empoderamiento juvenil. MINECO - PROGRAMA ESTATAL DE I+D+I RETOS DE LA SOCIEDAD 2013. Ref.: EDU2013-42979-R.

<p>PALABRAS CLAVES: empoderamiento juvenil espacios empoderadores incidentes críticos etapas vitales</p>	<p>RESUMEN: La voz de los jóvenes no ha sido tenida en cuenta en la conceptualización del empoderamiento y los estudios sobre éste. El presente artículo contribuye a la investigación de espacios y momentos clave en el proceso de empoderamiento juvenil desde la propia vivencia en primera persona de 890 jóvenes. Mediante una aproximación cuantitativa se estudia cómo diferentes espacios de la vida cotidiana contribuyen al desarrollo de capacidades y cómo éstos permiten aplicarlas. Se identifican vivencias que los jóvenes perciben como altamente empoderadoras y se estudia la relación del empoderamiento con las diferentes etapas vitales. Los resultados propician evidencias y contribuyen al debate y la reflexión sobre el empoderamiento juvenil tanto para las investigaciones futuras como para optimizar las intervenciones en el trabajo con jóvenes y en el diseño e implementación de políticas de juventud.</p>
<p>PALAVRAS-CHAVE: capacitação juvenil espaços capacitantes incidentes críticos etapas vitais</p>	<p>RESUMO: A voz dos jovens não foi tida em conta na conceptualização da capacitação e nos estudos sobre esta. O presente artigo contribui para a investigação de espaços e momentos-chave no processo de capacitação juvenil a partir da própria vivência na primeira pessoa de 890 jovens. Através de uma aproximação quantitativa, estuda-se como diferentes espaços da vida quotidiana contribuem para o desenvolvimento de competências e como estes permitem aplicá-las. Identificam-se vivências que os jovens percebem como altamente capacitantes e estuda-se a relação da capacitação com as diferentes etapas vitais. Os resultados apontam para o facto de os espaços onde os jovens mais se capacitam serem os da educação formal e não formal e os ambientes laborais. Também visualizam a importância da emancipação e as experiências vitais que requerem uma atitude de superação pessoal. Por fim, os resultados propiciam evidências e contribuem para o debate e a reflexão sobre a capacitação juvenil, tanto para as investigações futuras como para otimizar as intervenções no trabalho com jovens e na conceção e implementação de políticas de juventude.</p>

1. Introduction

The variety of conceptions on empowerment complicates its study, measurement or classification. As a result, research aimed at those purposes (Holte-McKenzie, Forde and Theobald, 2006; Morrissey, 2000; Pearrow, 2011; Peterson, 2014; Pick *et al.*, 2007; Tromp, 2007, Wright, 2010) do not succeed in, as stated by Mosedale (2003), achieving an accepted method for measuring or monitoring the changes it produces. In the same line, Wagaman (2011) concludes that each definition of empowerment has its particular method of measurement. There are also other limitations to be considered, as the fact that most investigations are based on secondary sources or theoretical approaches without empirical evidence (Hennink *et al.*, 2012; Peterson, 2014).

If we focus on youth empowerment, Morton and Montgomery (2013) also identify a lack of quality research providing evidence of the effects of youth empowerment programs. They insist on the importance of investigating the impact of youth empowerment programs to assess their value in contexts with limited economic resources. The present research aims to contribute in some way in this direction, delving into the spaces and moments in which empowerment is recognized, identified or more determining.

We start from a concept of empowerment based on the systematic analysis of definitions and researches developed in the last 15 years on empowerment and the way that it has been conceptualized and applied in the youth field (Úcar, *et. al.*, 2016). The result of this research suggests

a concept of empowerment from which we compose an educational model approach (Soler *et al.*, 2017). The work made proposes a triple look from the dimensions of spaces, moments and processes specifically found in youth empowerment.

The concept of empowerment used in this text is defined as the process which increases the possibilities of young individuals to decide and act consistently on everything affecting their lives and to participate in the decision-making and to intervene jointly and responsibly in the issues related to the communities they are part of (Soler *et al.*, 2017).

In the aforementioned studies, we based our study in two fundamental dimensions in order to analyze empowerment. The first dimension refers to personal abilities and the means to acquire, develop and implement them. It is directly related to life courses of individuals and their learning and training processes. The second dimension concerns the environment and the possibilities and opportunities for action that it offers or denies. In this sense, it is assumed that the environment or context in which people, groups and communities develop their lives can enable or inhibit the possible actions and decisions to make. We are talking about the possibility to carry out actions in a way that is consistent with the decisions taken regarding anything affecting them. Thus, it is not only a matter of having access to resources, but also of achieving decision capacity to manage them (Sathar & Kazi, 1997; Kishor, 1999 [quoted in Pick *et al.* 2007]).

Fetterman and Wandersman (2007) warn that an individual cannot empower another one;

instead, empowerment is a non-transferable process to be carried out by oneself or the community. In line with this, Boluijt and Graaf (2010) conclude that the idea that has been present in the development of empowerment is precisely to help people to help themselves. This statement invites us to value the importance of contexts, spaces and environments in which young people move and grow. The knowledge of environments and learning and experimentation settings, as well as the moments which they live with special intensity, can be clear determinants to facilitate empowerment. Jennings et al. (2008) insist on this idea when they propose as a strategy for youth empowerment the generation of opportunities and the planning of challenges in friendly and safe environments. McHale, Dotterer and Kim (2009) address the analysis of environments or spaces for youth empowerment too focusing on the study of everyday activities and daily life within usual and routine spaces. This is a significant dimension given that it tackles the closest or nearest contexts (family, peer groups, etc.) and the macro contexts, such as politics, economics or culture. Other authors, such as Kelly & Carson (2012) and Nolas (2014), include as contexts that improve empowerment youth associations and spaces of participation. Furthermore, Masa (2009) proposes the analysis of different environments for empowerment: family and coexistence, economy, peer group, leisure and free time, emotional, affective and sexual relations and, finally, life project. All of this is a classification of potential spaces for youth empowerment. Stolte et al. (2014) delve into the idea of environments for youth empowerment proposing rubrics to promote them.

Russell et al. (2009) point out that empowerment is a popular term in the field of youth development programs (Huebner, 1998), although, according to these authors, the studies on youth empowerment blur the concept by considering it equivalent to “youth leadership”, “civic involvement”, “self-efficacy” or “youth activism”. The existing studies highlight some differences between youth and adult empowerment (Peterson et al., 2011) and the role that adults should play (Blanchet-Cohen & Brunson, 2014). It is also stated that both theoretical and empirical researches on empowerment have mainly addressed adults. There is, therefore, a bias favoring adults that arouses the interest in a deeper, detailed and comparative study of the ways in which empowerment occurs specifically in young people (Kaplan et al., 2009). In this case, the present research is based on the personal opinion and assessment expressed by a group of adolescents in an extensive questionnaire inquiring about spaces and moments for

youth empowerment. In the current study, we focus particularly on the incorporation of their perceptions and interpretations into the study of the spaces and moments for empowerment so as to avoid the slant pointed out by the cited authors.

Objectives:

The purpose of the study is the exploration of the process of youth empowerment taking as the main source of information the subjective perception of young people. Therefore, we propose the following specific objectives:

- 1) Identify the spaces in which youth empowerment takes place.
- 2) Investigate to what extent do critical incidents contribute to youth empowerment.
- 3) Know the life stages of young people in which empowerment occur more intensively.

The ultimate goal of the study is to present data provided by young people, gather evidence and heat the debate and reflection of youth empowerment, so as to promote future research and improve youth work interventions, as well as the design and implementation of youth policies.

2. Methodology

The present research is a synchronic study detailing the characteristics of a group of teenagers in a specific context, Catalonia, and in a significant situation due to the current socio-economic conditions that adversely affect their lives in terms of access to education, housing and labor market, circumstances in which empowerment becomes a particularly relevant concept.

Our methodological approach has a quantitative nature, inspired by the neopositivist paradigm. We used a deductive approach for the empirical verification of the theory previously formulated. The analysis of the existing literature as well as previous qualitative studies on the same research project have been of great significance in order to address this undertaking. This approach enabled a scientific observation and an unbiased and standardized data collection (Corbetta, 2010).

Moreover, it has granted access to the subjectivity of a large number of young people: data collection happens at an individual level but the interest lies in the joint result of the sample in order to finally typify the collective.

Regarding the sample, it is intentional, guided by criteria of accessibility and inclusion of young participants with different profiles. The initial sample size displayed 1067 informants; however, after filtering extreme values and incoherent responses the sample reached N=890 young people between the ages of 19 and 25 years old (22

years average, standard deviation 1.67). For an equivalent random sample, this would be a representative sample of young Catalans within this age group (population 535,706, according to the

INE Population and Housing Census 2011), with a margin of error of 3.3% and a confidence interval of 95%. The detailed description of the sample is shown in Table 1.

Items	%
Gender	66,5% Women; 33,5% Men.
Region	68,9% Barcelona; 16,5% Girona; 5,2% Lleida; 9,4% Tarragona.
Residential environment	77,6% Urban; 22,4% Rural.
Birthplace	81,8% Catalonia; 22,4% Europe; 5,5% Latin America; 4,8% Africa; 4,5% rest of Spain; 0,8% Asia; 0,1% North America.
Level of education	39,3% Non-compulsory secondary school; 19,6% Advanced Vocational Training Module; 14,6% Diploma program or Bachelor's degree; 9,4% Compulsory Secondary Education; 6,8% Middle Vocational Training Module; 4,4% Preschool and elementary school; 4% Postgraduate and Master's degrees y 2% Social Guarantee Programmes, initial qualification or adult schools.
Work	57,5% No; 42,5% Yes. Employed youth: 64,3% their income is not enough for a living.
Domestic situation	74,6% Living with their birth family; 15,9% Sharing an apartment; 6,5% Living together in couple; 2,4% Alone; 0,7% Student housing.

Concerning the design of the instrument, the key task was to operationalize the constitutive concepts of the theory, that is to say, its transformation into observable variables. The process of operationalization, aside from taking into account the existing literature, was based on the research phase prior to this study, where a lexicometric technique was used to identify the conceptual representation of spaces, moments and processes expressed by young people and professionals of youth empowerment (Pineda, Agud and Núñez, 2015). The content of the instrument has been validated by an expert committee of 20 researchers and 15 youth workers; what is more, in terms of internal consistency, the reliability reached .792 (N = 890) Alpha's value of the scales.

Firstly, the questionnaire gathers detailed data on the profile of youth at different levels, such as socio-economic, educational, work, family, emancipation and social participation; secondly inquires about how their different life experiences have contributed to their empowerment process.

The dimensions that shape the instrument are: (1) Important experiences or vital critical moments: the objective is to identify those that have happened in the life of an individual and to indicate to what extent has the learning that took place in those experiences been relevant for life and whether the experience has led the individual

to autonomously make important decisions about life. (2) Spaces: in order to identify spaces that have contributed to the development of abilities and how have these spaces enabled individuals to apply them. (3) Vital stages: the goal is to identify vital stages in which individuals presented abilities to act upon their reality and to what extent did they applied them. Each dimension lists a series of variables configured from the previously mentioned actions. For each item in the list, the youth could value their own empowerment – on an intensity scale from 1 (none) to 4 (high) – using the two dimensions that, according to our theoretical positioning, form this concept (Úcar *et al.*, 2016): (E1) development of capacities to act autonomously and (E2) application of these capacities to act on their own life.

The questionnaire was administered both in paper format and online (using SurveyMonkey platform) from July to December 2015. Collaboration of professionals and institutions working in the field of youth enabled the participation of a diversity of young people at different social and educational level, as well as various professional profiles and diverse origins.

The purpose of the analysis in this approach has been to statistically explain the variation in the values of the variables according to the dependent variables in the subjects. In order to meet the previously mentioned targets, descriptive

statistical analysis and bivariate tests as Spearman's rho and chi-squared test have been carried out with corrected standardized residual analysis by Haberman (1973).

This methodology gives us new information about empowerment, yet it presents some limitations that mark future lines of research, such as the introduction of qualitative strategies for further results or the application of a longitudinal study that allows to track the trajectory of youth.

3. Results

We present here below the most significant findings obtained in this study regarding the specific objectives that we intended to achieve:

- 1) Identify the spaces in which youth empowerment takes place.

We present here the descriptive results (table 2) in relation to the theoretical spaces of youth empowerment. Each dimension corresponds to an empowerment space. This grouping enables a more complete analysis by relating similar environments. For every specific space within each dimension, we display the number of individuals that have been part of it. The following column shows the average (on an intensity scale from 1 (none) to 4 (high) in which that space is considered as contributing to the development of the abilities to act autonomously on its reality (E1) and the last column indicates the average for the capacity of this space to apply this abilities (E2).

Table 2: Youth empowerment spaces. Descriptive statistics

Dimension 1		Have not had the experience N	E1: contributed to the development of my abilities X DE	E2: enabled me to apply those abilities X DE
RELATIONSHIPS	Birth family	51	3,51 .724	3,51 .699
	Current friends relationships	15	3,31 .727	3,32 .750
	Love relationships	98	3,10 .801	3,11 .820
	Friends during adolescence	19	3,10 .787	3,10 .825

Dimension 2		Have not had the experience N	E1: contributed to the development of my abilities X DE	E2: enabled me to apply those abilities X DE
FORMAL EDUCATION	Higher Education (University studies)	232	3,37 .744	3,34 .775
	Post-mandatory Secondary Education (Baccalaureate and Vocational Education)	104	3,18 .806	3,16 .830
	Occupational Training	572	3,03 .912	3,08 .914
	Adult schools	692	2,85 .993	2,85 1.05
	Preschool and Elementary School	27	2,93 .864	2,87 .876
	Compulsory Secondary Education (ESO)	34	2,85 .879	2,81 .878

Dimension 3		Have not had the experience N	E1: contributed to the development of my abilities X DE	E2: enabled me to apply those abilities X DE
EMPLOYMENT	Internships	242	3,25 .819	3,19 .875
	Steady jobs	461	3,18 .866	3,20 .903
	Temporary jobs	219	3,02 .816	3,01 .846

Dimension 4		Have not had the experience N	E1: contributed to the development of my abilities X DE	E2: enabled me to apply those abilities X DE
CITIZEN ENGAGEMENT	Free time associations and groups	323	3,32 .830	3,34 .828
	Cultural associations	414	3,01 .902	3,02 .918
	Sports associations or organizations	422	3,00 .845	2,98 .912
	NGO's or other civic associations	547	2,92 .932	3,02 .976
	Child and youth participation councils	615	2,80 .966	2,87 .994
	Political parties or organizations	613	2,35 1.01	2,29 1.05
	Religious confessions or associations	656	2,31 1.18	2,29 1.19
	Trade unions or professional organizations	696	2,19 .985	2,34 1.01

Dimension 5		Have not had the experience N	E1: contributed to the development of my abilities X DE	E2: enabled me to apply those abilities X DE
LEISURE	Virtual spaces and social networks	69	2,80 .852	2,74 .905
	Open public spaces (street, square, park, etc)	136	2,74 .852	2,74 .915
	Enclosed public spaces (museum, library, civic center, etc)	143	2,72 .804	2,63 .833
	The media (radio, television, etc)	129	2,59 .842	2,51 .895
	Recreational centers (bars, nightclubs, etc)	110	2,52 .906	2,49 .921

Table 2 shows that, according to young people themselves, the most conducive space for empowerment, both in the dimension E1 (development of abilities) and in the dimension E2 (application of abilities to act autonomously and consistently), is the *birth family*. The second space in importance, considering that a quarter of the sample have not attended higher education and more than a third have not participated in free time associations and groups, are *current friends*. At the other end of the scale, the lowest scores were found in *political parties and organizations, religious confessions or associations, and trade unions*.

It also emphasizes that the average evaluations of each space in both dimensions are generally very alike, with a difference under 0.1. The only exceptions are *NGOs or civic, solidarity and environmental associations and trade unions*; the average score in both cases was higher in dimension E2. Some correlations were established among spaces for empowerment in both dimensions (Spearman's rho, given that the variables were ordinal). In the first place, it is noteworthy that almost all spaces are significantly correlated with a positive sign, although the vast majority has a low or very low intensity.

Next, we present the significant correlations ($p < .005$) and those whose intensity is at least moderate (coefficients $rs > .4$):

It is observed that in the E1 dimension (development of capacities to act autonomously), some items present a frequent correlation among them. Political parties and organizations, as a space for empowerment, are correlated with: *child and youth participation councils* ($rs = .518$; $p = .000$; $N = 128$); *trade unions* ($rs = .501$; $p = .000$; $N = 102$); *religious associations* ($rs = .400$; $p = .000$; $N = 93$); and *ONGs or other civic associations* ($rs = .412$; $p = .000$; $N = 130$). In other words, a young person who participates in a political party, the more he/she develops his/her abilities through this space, the more he/she also learns while participating in the other spaces. In the same way, the less empowerment is stimulated in the parties, the less is stimulated in the rest of spaces.

Likewise, *child and youth participation councils* as a space for empowerment in dimension E1 are strongly correlated with: *NGOs* ($rs = .447$; $p = .000$; $N = 132$); *cultural associations* ($rs = .428$; $p = .000$; $N = 161$); *religious associations* ($rs = .443$; $p = .000$; $N = 93$); and *trade unions* ($rs = .516$; $p = .000$; $N = 98$).

Capacity building (E1) through participation in *NGOs or other civic associations*, in addition to the correlations presented above, is associated with: *adult schools* ($rs = .558$; $p = .000$; $N = 47$); *steady jobs* ($rs = .409$; $p = .000$; $N = 146$); *trade unions*

($rs = .549$; $p = .000$; $N = 91$); and *religious associations* ($rs = .443$; $p = .000$; $N = 112$).

There are also significant and moderate correlations between: *compulsory secondary education and post-mandatory secondary education* (Baccalaureate and Vocational Education) ($rs = .502$; $p = .000$; $N = 750$); *adult schools and occupational training* ($rs = .444$; $p = .000$; $N = 66$); *religious associations and adult schools* ($rs = .514$; $p = .000$; $N = 54$); *trade unions and religious associations* ($rs = .543$; $p = .000$; $N = 78$); *the media and virtual spaces and social networks* ($rs = .402$; $p = .000$; $N = 688$).

Regarding dimension E2 of empowerment (the application of abilities developed in order to act autonomously on one's own life), the analysis of correlations points out that the same spaces tend to correlate like they do in E1 dimension. The space *political parties and organizations* is correlated with: *child and youth participation councils* ($rs = .466$; $p = .000$; $N = 125$) and *trade unions* ($rs = .439$; $p = .000$; $N = 96$).

On the other hand, empowerment in *participation councils* showed a moderate correlation with the one given in: *trade unions* ($rs = .505$; $p = .000$; $N = 92$), *religious associations* ($rs = .452$; $p = .000$; $N = 86$), *steady jobs* ($rs = .431$; $p = .000$; $N = 111$) and in *adult schools* ($rs = .401$; $p = .005$; $N = 47$).

In the work environment, the results showed that the empowerment given in *occupational training* presents a moderate correlation to that one developed in *temporary jobs* ($rs = .428$; $p = .000$; $N = 199$) and *steady jobs* ($rs = .479$; $p = .000$; $N = 139$). These last two categories also correlate between them ($rs = .415$; $p = .000$; $N = 310$).

Finally, the processes of empowerment - as application of skills - developed in *compulsory secondary education* are correlated with those in *preschool and elementary school* ($rs = .523$; $p = .000$; $N = 790$) and in *post-mandatory secondary education* ($rs = .512$; $p = .000$; $N = 735$).

2) Investigate to what extent do critical incidents contribute to youth empowerment.

Afterwards, we present the results related to different experiences or critical incidents and the way that they contribute to the development of the required abilities to act autonomously on one's own life (E1) and, on the other hand, how these experiences enable the application of those capacities (E2).

First, the outcome reveals that the most frequent incidents listed by the young people in the sample are *meeting an exceptional person* ($N = 823$), *having a sentimental emotional relationship* ($N = 822$) and *academic success* ($N = 710$), while the most exceptional incidents experienced by

only a very small part of the have experienced are *overcoming an addiction* (N = 159), *making sexual orientation public* (N = 208), and *migrating to another country* (N = 217).

Regarding the value attributed by young people to each experience according to its

contribution to empowerment, the first thing we have to mention is that there is no overlap between the two dimensions of empowerment E1 and E2, except in one of them. In the following table we show the positions (p) of each experience for each dimension.

Table 3: Critical incidents. Descriptive statistics*

Contribution to development of abilities (E1)	E1	P ¹	E2	Contribution to application of abilities (E2)
Living alone, with friends or together in couple	3,39 .873	1	3,45 .836	Living alone, with friends or together in couple
Meeting an exceptional person	3,38 .651	2	3,30 .989	International mobility experiences
Having a sentimental emotional relationship	3,34 .715	3	3,28 .838	Obtaining a job
Illness of a loved one	3,26 .835	4	3,23 .788	Having a sentimental emotional relationship
International mobility experiences	3,25 .998	5	3,23 .991	Family breakdown
Loss of a loved one	3,23 .886	6	3,18 .742	Meeting an exceptional person
Family breakdown	3,21 .981	7	3,18 1.11	Migrating to another country
Obtaining a job	3,20 .825	8	3,13 .894	Breaking-up (end of a relationship)
Academic success	3,14 .784	9	3,11 .865	Academic success
Migrating to another country	3,13 1.12	10	3,09 .805	Suffering from the economic crisis
Sporting, cultural or artistic success	3,08 .827	11	3,09 .841	Professional success
Breaking-up (end of a relationship)	3,05 .886	12	3,05 .943	Illness of a loved one
Suffering from the economic crisis	3,01 .823	13	3,04 1.14	Being a victim of abuse
Professional success	2,99 .856	14	2,99 1.00	Loss of a loved one
Academic failure	2,96 .947	15	2,99 .958	Academic failure
Being a victim of abuse	2,87 1.14	16	2,93 .904	Sporting, cultural or artistic success
Participation in political claims or social movements	2,84 .910	17	2,78 1.18	Overcoming an addiction

Overcoming an addiction	2,68 1.10	18	2,77 1.03	Loss of job
Sporting, cultural or artistic failure	2,66 1.04	19	2,75 1.05	Professional failure
Loss of job	2,66 1.02	20	2,71 .987	Participation in political claims or social movements
Professional failure	2,62 1.02	21	2,69 1.17	Suffering from severe illness
Suffering from severe illness	2,62 1.14	22	2,64 1.05	Sporting, cultural or artistic failure
Making sexual orientation public	2,32 1.23	23	2,40 1.25	Making sexual orientation public
* We present average scores (X) and standard deviation (DE) for each item. † Place in the ranking according to the average of each item.				

We observe in table 3 that the experience to which young people attribute a higher average value regarding the contribution to their empowerment (both E1 and E2) is the fact of becoming independent from the birth family to live alone, with friends or together in couple. However, only 42.58% of the young people in the sample have had such experience.

The second experience identified as more empowering by order of evaluation in dimension 1 – developing skills – is *meeting an exceptional person*, followed by *having a sentimental or emotional relationship*. However, the experiences contributing to the second dimension of empowerment – application of skills – to a larger extent are: *having an international mobility experiences*, although it is remarkable that only 28.65% of the sample has had the opportunity to have such experience. The third position of events enabling the application of abilities is *obtaining a job*.

On the other side, *professional failure*, *suffering from severe illness*, or *making sexual orientation public* are the least valued events in relation to the possibilities that they offer for developing skills (E1).

The experiences presenting highest differences in favor of E1 dimension are: *loss of a loved one*, *illness of a loved one*, *sporting, cultural or artistic*

success, and *sentimental emotional relationships*. That is to say, these experiences contribute to relevant learning (E1) to a greater extent regarding an effective decision-making (E2).

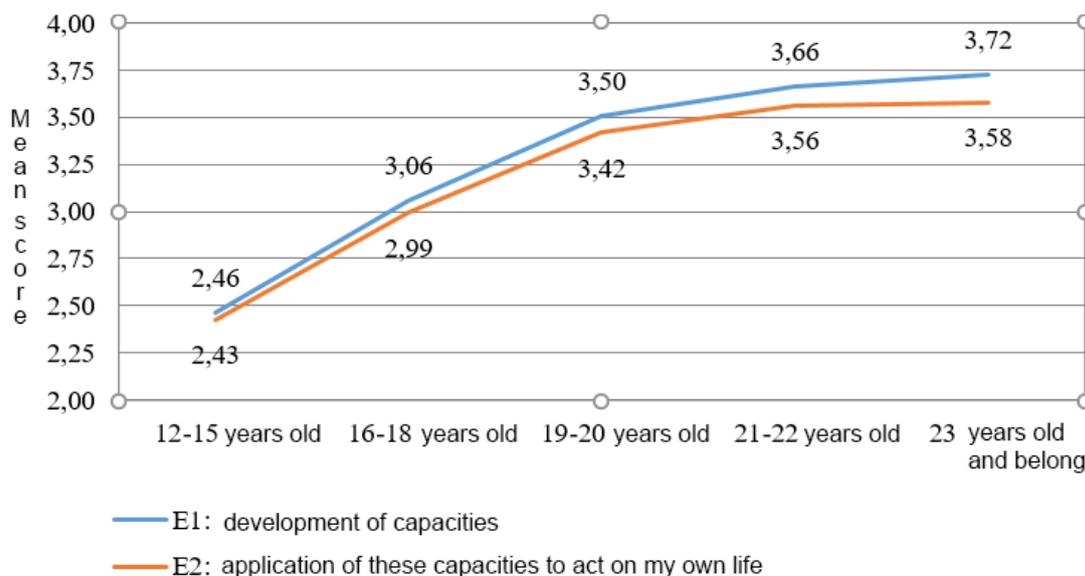
On the other hand, the ones displaying a higher average level in the E2 dimension are: *being a victim of abuse*, *participating in a political claims*, *professional failure*, *loss of job* and *professional success*.

3) Know the life stages of young people in which empowerment occurs more intensively.

The following information shows the results of empowerment in relation to life stages and age of the members of the sample at the moment of responding to the questionnaire.

Firstly, E1 and E2 dimensions of empowerment were analyzed regarding the age of the young people participating in the study and according to their answers in the third dimension of the questionnaire, where they retrospectively assessed the extent in which they had presented the skills to act autonomously and in what degree had the context allowed them to apply those abilities for each life stage. We can observe in Figure 1 a positive trend in both dimensions of empowerment, with the largest increase between stage 12-15 years old and 16-18 years old (from 0.60 in E1 and 0.65 in E2)..

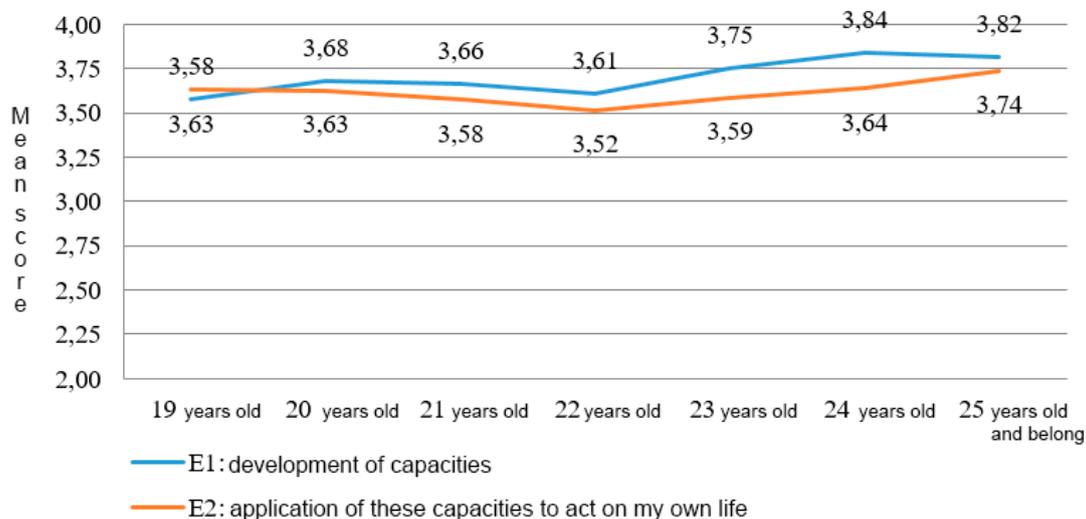
Figure 1: Evolution of empowerment in relation to age



However, when considering the variables of current level of empowerment regarding the age of the participants (from 19 to 25 years old), there is no clear relationship between age and

empowerment. As shown in Figure 2, both dimensions appear to decline at 22 years old, while they increase again at 23 years old.

Figure 2: Evolution of empowerment in relation to age, from 19 to 25



Correlation tests (Spearman's rho coefficient, failing to meet the assumptions for parametric tests) revealed a weak correlation between E1 dimension of current empowerment and age $r_s(754) = .118, p = .001$; and the relationship between E2 dimension and age was not significant, $r_s(739) = .040, p = .279$. In order to deepen into this relationship between age and empowerment, Chi square

tests were performed by associating the variables of current empowerment (E1 and E2) and current age. Regarding E1 dimension, chi square tests reveal that the percentages of 1, 2, 3 and 4 in empowerment are significantly associated with age, $X^2(18, N = 756) = 32.88, p = .017$. In Table 4 we can observe the progressive rise of maximum scores, as the age of youth in the sample increases.

**Table 4: Contingency table:
level of empowerment (E1) and age**

	Level of abilities to act autonomously (E1)*			
	1	2	3	4
19 years old	5.0%	.0%	27.5%	67.5%
20 years old	1.0%	1.5%	26.1%	71.4%
21 years old	1.1%	2.2%	26.1%	70.7%
22 years old	4.7%	1.4%	22.3%	71.6%
23 years old	0.9%	3.8%	14.2%	81.1%
24 years old	0%	.0%	16.2%	83.8%
25 years old	0%	2.0%	14.0%	84.0%

* 1. None 2. Low 3. Enough 4. High.

Standardized residuals analysis by Haberman (1973) indicates that young people aged 24 reaching 4 at their level of empowerment (E1) are more than we expected, if both variables were independent (2.3 in adjusted standardized residual); this indicates a significant relation between age and the necessary abilities to act autonomously (E1), although it may not be linear; moreover, in this progression, the most significant increase occurs at 24 years.

Regarding E2 dimension, although a progression is observed in the level of empowerment, especially between 22 and 25 years old (Table 5), chi square tests do not reveal a significant relation between age and empowerment, $X^2 18, N = 741 = 16.63, p = .549$.

**Table 5: Contingency table:
level of empowerment (E2) and age**

	Level of application of abilities to act autonomously (E2)*			
	1	2	3	4
19 years old	0%	3.7%	29.6%	66.7%
20 years old	1.0%	4.0%	26.1%	68.8%
21 years old	1.1%	6.5%	26.1%	66.3%
22 years old	4.0%	3.4%	29.5%	63.1%
23 years old	3.7%	4.7%	20.6%	71.0%
24 years old	0.9%	6.0%	21.4%	71.8%
25 years old	2.0%	2.0%	16.0%	80.0%

* 1. None 2. Low 3. Enough 4. High.

In order to explain the result of a high level of empowerment (E1) in young people aged 24, the typical characteristics of this age have been explored according to the variable *job*, given that it was identified as one of the most common characteristics of young people presenting high levels of empowerment in previous studies (Pineda-Herrero *et al.*, in review). It is observed that 64.2% of the boys and girls aged 24 have a job, and this is the highest percentage founded in all age groups. The distribution of working and non-working individuals is significantly different regarding age, $X^2 6, N = 774 = 55.04, p = .000$, and the adjusted standardized residual in that cell is 4.9. It is also remarkable that, for 38% of young people of that age, employment earnings allows their economic independence from their families, being this one the most contributing (4.7 of adjusted standardized residual) to chi square, $X^2 (6, N = 885) = 61.06, p = .000$.

4. Discussion and conclusions

The purpose of this study was to provide data on youth empowerment, obtained from the perception expressed by the group of young people that contributed to a reflection on the spaces, moments and experiences that are part of the process of empowerment. On the one hand, one of the contributions of this work has been to reduce the bias favoring adults in the study of youth empowerment denounced by authors as Kaplan *et al.* (2009). On the other hand, self-perceptions of young people have been presented in the two dimensions conforming empowerment (Úcar *et al.*, 2016): the development of abilities and their application in order to make decisions and act autonomously on one's own life trajectory, allowing us to analyze in detail the role of spaces and events in the process for empowerment.

In relation to the identification of spaces that encourage empowerment, we first found that the closest contexts, such as birth family and the current friendly relationships are the most valued by young people, as Mc Hale, Dotterer and Kim (2009) and Masa (2009) pointed out. At the same time, those young individuals who have had the opportunity to attend spaces as free time associations are attributed with a high impact on their empowerment, almost as much as their own family.

Secondly, spaces that favor either one dimension of empowerment or another are identified. For example, it is emphasized that participation in NGOs or civic, solidarity and environmental associations contributes to a greater extent to the application of capacities for autonomous action, as well as participation in trade unions or other professional organizations.

The results allow us to verify the value of relational, labor and participation spaces, beyond formal education spaces, in the processes for empowerment, and the importance of promoting participation in leisure spaces such as sports associations, free time groups and NGOs in order to encourage autonomous and conscious decision-making.

The outcomes also show a relationship among all spaces, especially those included in the dimension of citizen participation; both for the capacity development dimension and for its application. This suggests that participation in political and social spaces (cultural associations, NGOs, child and youth participation councils, political parties, religious associations, trade unions) enhances the experience in other spaces and dimensions of empowerment. The capacities that are developed and the competences that are acquired in the spaces of social and political participation are valued significantly both for their formative dimension (we must not forget the opportunity for civic and political training that these contexts offer) and for the possibility to be able to carry out concrete projects that can allow these young individuals to make autonomous decisions, to test and to apply those capacities. These non-formal frameworks become in this case authentic schools of citizenship and social responsibility laboratories.

In relation to vital experiences and their contribution to empowerment we have verified that emancipation (living alone, with friends or together in couple) or an international experience are considered by young people as the most empowering experiences. Both experiences, due to the current socio-economic context, present a great challenge and, as Jennings *et al.* (2008) pointed out, the creation of opportunities and challenges are great strategies for empowerment.

According to the report of the Catalan Youth Observatory (2016) on the employment situation of youth in Catalonia, the rate of emancipation of young people between 16 and 29 is 23.7%, which means a delay in the age of emancipation regarding other European countries. The emancipation of young people has been affected by labor market conditions.

International mobility experiences, conceived as highly empowering by youth, have also been affected by the reduction of subsidies, which have diminished by half the stays abroad of young students (for example, the number has dropped 71% since 2011 - el país 4/11/2013).

It is remarkable that vital experiences that require an attitude of personal growth, such as illness or loss of a loved one, a couple or family breakdown and migrating to another country, are identified by young people as experiences that allowed them to perform relevant learning and make important decisions about their lives. In this case, empowerment is displayed as a non-transferable process that must be carried out individually (Fetterman & Wandersman, 2007), by means of the attribution of meaning and its way of relating to different events.

On the other hand, young people pointed as the less empowering experiences professional, sporting, cultural or artistic failures, the loss of job, suffering from severe illness and making sexual orientation public, which suggests the need to deepen into the work on resilience of young people and their capacity to overcome challenges as a factor of empowerment (Omar *et al.* 2011).

Finally, in terms of vital stages and their relationship to empowerment, we have noted a progressive evolution between the 19 and 25 years old, not always linear, and a greatest increase in the level of empowerment E1 (capacity development) happening in 24 years old age bracket, which can be explained by the greater insertion of this age group in the labor market and its consequent economic independence of the birth families.

In contrast, the application of abilities to act autonomously does not vary significantly in terms of age after 19 years old. We can interpret that training alone is not enough to guarantee empowerment, given that it is necessary that the context enables and eases the application of the acquired skills. Education (formal, non-formal and informal) increases with age; concurrently, so it does the first dimension of empowerment (E1), that is to say, the development of capacities to act autonomously. But if the context does not allow the application of these capacities (E2) hardly will we be able to talk about real empowerment (Soler *et al.*, 2017).

Ultimately, the development of the necessary abilities to act autonomously is conditioned by age (the experience and training that it entails), but the degree to which the context allows the application of these capacities does not have a clear relationship with age.

This study serves as a starting point for further development of the knowledge about processes for youth empowerment regarding spaces, moments and life stages analyzed.

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**PARTICIPATORY EVALUATION OF YOUTH EMPOWERMENT
IN YOUTH GROUPS. CASES ANALYSIS**

**EVALUACIÓN PARTICIPATIVA DEL EMPODERAMIENTO JUVENIL CON GRUPOS
DE JÓVENES. ANÁLISIS DE CASOS**

**AVALIAÇÃO PARTICIPATIVA DA CAPACITAÇÃO JUVENIL
COM GRUPOS DE JOVENS. ANÁLISES DE CASOS**

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ABSTRACT: Interpretations made by young people about their own realities are key to understand their actions and behaviours. Also for adapting to new social dynamics socio-educational programmes and projects. This article focuses on the analysis of those interpretations. What do youth understand by youth empowerment? Which specific indicators do they consider to identify it? In which spaces, moments and processes do they think that it could happen? In order to respond to these questions, 4 evaluation participatory processes with 42 young people from 14 to 25 years old in 4 Spanish cities were developed. The sample that sets the participatory evaluation groups for every case is intentional. This paper contextualizes cases, presenting the followed methodology in the participatory evaluation's development and provides the main findings of each case. The results show that youth from the analyzed cases consider the empowerment to be related with a personal or group enrichment or improvement that is normally associated with a personal process, although its social influence is recognized. The most relevant indicators for youth empowerment are autonomy and self-esteem. Young people relate youth empowerment to spaces linked to family, school and friends. The extracurricular space, the street and the associative world appear to be significant to some of them. Youth empowerment processes have to do with overcoming experiences that made young people to have a perception of success, to overcome, being important to someone or eventually, to feel well being. Participatory evaluation has proved to be a very adequate socio-educational intervention strategy to help participants building different perspectives on their own lives.

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<p>PALABRAS CLAVES: pedagogía social evaluación participativa empoderamiento juvenil investigación evaluativa</p>	<p>RESUMEN: Las interpretaciones que realizan los jóvenes sobre sus propias realidades son clave para comprender sus acciones y comportamientos. También para adaptar los proyectos y programas socioeducativos a las nuevas dinámicas sociales. Este artículo se centra en el análisis de dichas interpretaciones. ¿Qué entienden los jóvenes por empoderamiento juvenil? ¿Qué indicadores específicos consideran que permiten identificarlo? ¿En qué espacios, momentos y procesos piensan que se produce? Para dar respuesta a estos interrogantes se realizaron 4 procesos de Evaluación Participativa con 42 jóvenes, de entre 14 y 25 años, en 4 ciudades españolas. La muestra de jóvenes que configura los grupos de evaluación participativa en cada uno de los casos es intencional. El artículo contextualiza los casos, presenta la metodología seguida en el desarrollo de la evaluación participativa y aporta los resultados principales de cada caso. Los resultados muestran que los jóvenes de los casos analizados relacionan el empoderamiento con algún tipo de enriquecimiento o mejora de tipo personal o grupal normalmente asociado a un proceso personal, aunque se reconoce la influencia social. Los indicadores considerados más relevantes para el empoderamiento juvenil son la autonomía y la autoestima. Los jóvenes relacionan el empoderamiento juvenil con espacios vinculados al ámbito familiar, escolar y con las amistades. Según las características de los grupos aparecen también como significativos; el espacio extracurricular, la calle y el mundo asociativo. Los procesos de empoderamiento juvenil tienen que ver con vivencias de superación que hicieron que los jóvenes tuvieran percepción de éxito, de superación, de ser importantes para alguien o, por último, de sentir bienestar. La evaluación participativa ha resultado ser una estrategia de intervención socioeducativa muy adecuada para ayudar a las personas jóvenes participantes a construir perspectivas diferentes sobre sus propias vidas.</p>
<p>PALAVRAS-CHAVE: pedagogia social avaliação participativa capacitação juvenil investigação avaliativa</p>	<p>RESUMO: As interpretações que os jovens realizam sobre as suas próprias realidades são fundamentais para compreender as suas ações e comportamentos. Também para adaptar os projetos e programas socioeducativos às novas dinâmicas sociais. Este artigo centra-se na análise dessas interpretações. O que entendem os jovens por capacitação juvenil? Que indicadores específicos consideram que permitem identificá-lo? Em que espaços, momentos e processos pensam que se produz? Para dar resposta a estas questões, realizaram-se quatro processos de avaliação participativa com 42 jovens, entre os 14 e os 25 anos, em quatro cidades espanholas. A amostra de jovens que configura os grupos de avaliação participativa em cada um dos casos é intencional. O artigo contextualiza os casos, apresenta a metodologia seguida no desenvolvimento da avaliação participativa e indica os resultados principais de cada caso. Os resultados demonstram que os jovens dos casos analisados relacionam a capacitação com algum tipo de enriquecimento ou melhoria de tipo pessoal ou de grupo normalmente associado a um processo pessoal, apesar de se reconhecer a influência social. Os indicadores considerados mais relevantes para a capacitação juvenil são a autonomia e a autoestima. Os jovens relacionam a capacitação juvenil com espaços vinculados ao âmbito familiar e escolar e com as amizades. De acordo com as características dos grupos, aparecem também como significativos o espaço extracurricular, a rua e o mundo associativo. Os processos de capacitação juvenil têm a ver com vivências de superação que fizeram com que os jovens tivessem percepção do sucesso, de superação, de serem importantes para alguém e, por último, de sentirem bem-estar. A avaliação participativa revelou-se uma estratégia de intervenção socioeducativa muito adequada para ajudar as pessoas jovens participantes a criar perspectivas diferentes sobre as suas próprias vidas.</p>

1. Introduction

In recent years the youth appears more and more to be part of social sciences. Understanding how young people interpret their realities can be essential in order to understand their actions and behaviours. Also in order to join them in the construction of their present and future as active members of the community. This is a task that researchers and professionals from the social sphere and specifically those of social pedagogy, have devoted the last two decades (Soler, Pascual, De Juanas, Novella & Llana, 2016).

The research presented is part of the “*Proyecto HEBE. The youth empowerment: Analysis of moments, spaces and processes that contribute to youth empowerment*”, funded in the national call

for R&D (REF.: EDU2013-42979-R). This project aims to understand and analyze the mechanisms and processes involved in young people’s empowerment to guide youth policies and work.

Participatory evaluation is one of the methodological research strategies used in this project to generate knowledge on youth empowerment. It intends that young people the ones giving sense to the concept. The questions underpinning this research are: What do youth understand by youth empowerment? Which specific indicators do they consider to identify it? In which spaces, moments and processes do they think that it could happen?

We have divided the information into four parts in order to answer these questions. The first presents the theoretical bases underling the use of participatory evaluation as research

methodology. After that, the selection of cases for analysis and the participatory evaluation's methodology are explained. The third section, presents the contextualization and main results obtained from each case. Finally, the general conclusions of the participatory evaluation process of youth empowerment developed with youth groups are presented.

2. Participatory evaluation: conceptualisation and methodological considerations

Participatory evaluation is an assessment strategy and practice developed from 1990s. It does not have a homogeneous assessment approach, but it brings together a set of approaches and evaluator's proposals characterized as "participation-oriented evaluation approaches" (Núñez, Crespo, Úcar & Llena, 2014). Núñez (2015) suggests that such approaches are the result of the confluence of three research and intervention lines: (a) the generation of 4th generation evaluation models (Guba & Lincoln, 1989); (b) the participatory action research (Suárez-Balcazar, Orellana-Damacela, Portillo, Sharma & Lanum, 2003); and (c) the empowerment theory (Suárez-Balcazar et al., 2003).

According to Cousins (2003), participatory evaluation is an assessment process in which persons trained in evaluation techniques and methodologies develop evaluation activities with non trained persons. This methodology intends that assessment experts and non-experts develop together the necessary activities to generate an evaluation-shared knowledge about the actions and projects in which they participate, or whose results can affect them.

There are three fundamental characteristics which, according to Cousins & Withmore (1998), define what is a participatory evaluation:

- A) *The technical assessment control must be shared by the greatest number of people involved.* This means that evaluation experts take decisions over the design and development of the evaluation process sharing it with the rest of the participants (stakeholders).
- B) Participatory evaluation must *ensure the diversity of stakeholders.* The greater the agents involved diversity is the more concrete the participatory evaluation will be (Daigneault & Jacob, 2009).
- C) Participatory evaluation must finally *ensure the involvement* of agents. That means that the participation of actors and decision-making on the assessment development must occur at all stages of the process. There must be negotiated aspects such as the objectives

and the content of the evaluation; the process timing; data collection and analysis' process and techniques; assessment's results presentation, etc.

These participatory evaluation's characteristics are combined with criteria that according to Weaver & Cousins (2004), justify the usefulness and functionality of the evaluation strategy. From their perspective, participatory evaluation is useful because it meets the following criteria: (1) it is *pragmatic*: aimed at problems' resolution; (2) it is *political*: aligned with social justice; and, finally, (3) it is *epistemological*: allows the validation of non-expert knowledge. Úcar, Heras & Soler (2014) added a fourth criterion: the usefulness or justification that they called *pedagogical or empowering*; intended to the acquisition of personal and community resources that empower the people involved. It is a socio-pedagogical strategy that facilitates the learning and acquisition of resources for those involved.

Núñez and others (2014) analyzed the main participation-oriented evaluation models: (1) *the collaborative evaluation*; (2) *practical participatory evaluation*; (3) *the transforming participatory assessment*; and, finally, (4) *empowering evaluation*. From the analysis we concluded that the two latest models of participatory evaluation are those fitting best the community action approach and the work with young people in the social pedagogy field. We agree with them that all participation-oriented evaluation models are educational processes through which people and communities can learn and empower themselves. Participatory evaluation in which we gather our actions *allows us to change and to change us, through this same process, to acquire new powers that allow us to transform the realities that we are living* (Núñez & others, 2014, p. 97).

3. Selection of cases

The research evaluation process begins with the selection of cases that will develop the participatory evaluation. We define the case as a *group of youths in an institutional or territorial community*. Each group is a case which, following the typology of Coller (2000), is characterized as: (1) *procedural*: the process of participatory evaluation that takes place in groups of young people set up within the institutional framework of territorial base; (2) *specific and unique*: each case is intentionally selected by being attached to an institutional context; (3) *contemporary*: it refers to phenomena that take place today; and, finally, (4) *analytical*:

explores how phenomena in each case are developed to analyze and draw conclusions.

The criteria for selecting young people for each case are: emancipated/not emancipated; working/not working; gender parity; foreigners/ autochtones; and university/non-university career. Given the difficulty of involving young people in the process, it is decided that young selection criteria, need to be met by the selected cases and not specifically for each of them.

The young people sample for configuring participatory assessment groups is an intentional sample that reflects both the willingness and availability to participate of young people and the institutions or organizations that protect them, as well as the possibilities of the research team access to such groups. The four groups of young people who accept to develop the participatory assessment process are:

1. "Casal de Joves" of Badia del Vallés (Barcelona)
2. "Els Químics Espai Jove" of Girona
3. "Consell de la Joventut de Barcelona" (CJB)
4. "Grupo asociación Norte joven Vallecas" (Madrid)

We worked with 42 young people (22 girls and 20 boys) between 14 and 25 years (table 1).

	Age range	Total	Girls	Boys
Group 1 (Badia del Vallés)	14 to 20 years	15	8	7
Group 2 (Girona)	17 to 25 years	8	3	5
Group 3 (Barcelona)	19 to 24 years	10	6	4
Grupo 4 (Madrid)	16 to 22 years	9	5	4
		42	22	20

4. Objectives and participatory evaluation methodology of youth groups

The starting approach in each case is that two research team members and a facilitator, usually a social educator of the institution where the process is developed, are consider the experts in

evaluation that will work with the group of young people; those are the non assessment's experts. Both are the participatory assessment's team for youth empowerment in each of the institutional areas selected as a case analysis.

Given that this participatory evaluation process with young people is part of a broader investigation, the objectives to be achieved with this process had previously been defined in the framework of the investigation. The fact that they were previously defined does not absolve the research team of the need to agree on them and adapt, reformulate or remove them, if its the case, in each group of youth participatory evaluation.

These are the initially set objectives:

- a) To build a meaning on the concept of *youth empowerment*.
- b) To evaluate, the *youth empowerment* concept elaborated by the research group.
- c) To evaluate a range of youth empowerment indicators.
- d) To relate the youth empowerment indicators with spaces, the moments and the processes in which the everyday life of young people is developed.

From documentary bases, and in order to achieve these objectives previously developed by the research group, two² specific evaluation objects are used:

- a) Concept of *youth empowerment* built by the research team³.
- b) Range of youth empowerment indicators elaborated by the research group⁴.

It's based on the premise that each group of participatory evaluation is autonomous and sovereign to decide the development and characteristics of the participatory evaluation process. Even so, a methodological structure was designed as a guide for participatory evaluation sessions' development that will also be validated by each group.

As it can be seen in table 2, sessions 2 and 3 were dedicated to what we call "*criteria construction*". Although the "*empowerment*" term has become popular in recent years, we thought that it could be strange for some of the young participants. That led us to propose two initial sessions where young people could seek on their own and discuss the meaning of being "empowered". That allowed them to build their own conceptual model to evaluate the concept proposed by the research group.

Table 2. Methodological framework for the development of participatory evaluation sessions

Sessions	Content
Session 0: Facilitator's training	<ul style="list-style-type: none"> • Training session • Research team and facilitators of each young group
Session 1: Project presentation to youth groups	<ul style="list-style-type: none"> • Project presentation to young people • Analysis and validation of the proposed participatory evaluation process
Session 2 and 3: Criteria construction in youth groups ⁵ and identification of spaces, moments, and youth empowerment processes	<ul style="list-style-type: none"> • Groups develop their own empowerment concept and think how, where and when will be empowered
Session 4: Evaluation of the youth <i>empowerment concept</i>	<ul style="list-style-type: none"> • Group dynamics to evaluate the concept
Session 5: Evaluation of youth <i>empowerment indicators</i>	<ul style="list-style-type: none"> • Group dynamics to assess the range of indicators
Session 6: Process' closure	<ul style="list-style-type: none"> • Young people discuss what they learned from the process and evaluate it

This was the work proposal that each of the participatory assessment teams adapted to their particular interests and characteristics. The

methodological structure resulting in each of the cases is shown in Table 3.

Table 3. Methodological structure of the development of participatory evaluation in each case sessions¹

Ses.	Group Badia	Group Girona	Group Barcelona	Group Madrid
0	• Initial training			
1	• Project presentation. Group's commitment		• Project presentation. Group's commitment • Criterion's construction (1)	
2	• Criterion's construction (1)		• Criterion's construction (2)	
3	• Construction of the criterion (2) • Empowerment's concept evaluation	• Construction of the criterion (2)	• Empowerment's concept evaluation	• Empowerment's concept evaluation • Identification of spaces, times and processes
4	• Identification of spaces, moments and processes • Identification of empowerment referents	• Empowerment's concept evaluation	• Indicators' assessment	• Indicator's assessment (1)
5	• Indicators' assessment • Process' closure	• Indicators' assessment	• Identification of spaces moments and processes (1)	• Indicators' assessment (2)
6		• Process' closure	• Identification of spaces moments and processes (2) • Process' closure	• Process' closure

In regards to process temporality in each case, it should be noted that they were developed between January and June 2016. The general initial

recommendation was to make a participatory assessment session each week, but the frequency was finally decided by each team.

5. Cases analysis

This section presents a brief contextualisation and main outcomes of participatory evaluation of each case.

5.1. Case 1: “Casal de Joves” of Badia del Vallés

Badia del Vallés is a town near Barcelona, with one of the highest population densities of Catalonia. The socio-cultural level is medium/low.

Participatory evaluation has been developed in a municipal equipment, the *Casal de Joves*, where young people generally tend to go in the evenings after class. Many of these young people did not know each other previously. It was a group of 17 young people; all at school (Secondary Education/High school/Vocational training).

5.1.1. Participatory evaluation results

Young people connect the idea of learning to have power, which, from their point of view, leads them to be or feel empowered. In addition, they claim that empowerment arises in situations in which they must move forward on their own or help others. The terms that, throughout the construction process of the evaluation criteria are linked to empowerment are: *power, strength, personal improvement, liability, leadership, self-control and participation*.

The youth group clearly validates the empowerment definition elaborated by the research group and uses it to reformulate their definition created during the criteria construction process. In fact, their definition incorporates elements of researchers and define empowerment as “*the power and capacity of decisions, situations, one’s strengths through interaction with a group of people that drive to an improvement*”. They considered that, although helping people to become empowered is possible, empowerment is an individual process.

The validation of indicators is done through theatrical performances. From them all the range indicators are understood and validated, with the exception of “*meta-learning*”, not easy to understand. The youth group identifies the indicator “*self-esteem*” as the most important in relation to youth empowerment. Indicators such as “*autonomy*” and “*responsibility*” are also considered to be important. All young people agree on the need to incorporate a new one: “*leadership*”.

Young people of Badia think that youth empowerment relates to areas directly linked to their lives and experiences: first, their families and, second, in the social-escolar field and with

their peer group. In the family, young people say to feel empowered when they manage to cope with difficult situations, in relation to their parents, siblings or grandparents. The second field refers to extracurricular areas as strategic locations for the interpersonal skills’ development. They can establish friendship’s ties with their peers and also discover and implement their personal interests, for example, music and sport. However, they also claim to have experienced moments in which they have had to move forward despite the difficulties. It was in this case where confidence in themselves and the external references helped them to continue.

All participants considered that the participatory evaluation process was very effective and satisfactory. They said that they have learned a new concept: “*empowerment*”. They have also learned to work as a team, “*help each other*” and to improve their interpersonal relationships.

5.2. Case 2: “Els Químics Espai Jove” of Girona

The process begins with the opportunity to coordinate the participatory evaluation with an assessment of the *Els Químics Espai Jove* developed by Girona City Council.

Els Químics Espai Jove was created in 2011, and is a meeting place for young people between 13 and 20 years. Although it is academic orientated, it also offers services and activities that respond to the concerns and needs of young people.

The 8 young participants in the participatory evaluation process are between 17 and 25 years, and have been at *Els Químics Espai Jove* users during its first opening years.

5.2.1. Results of participatory evaluation

Although the term “*empowerment*” is new for these young people, they are integrating it gradually during the working process. To do this they constantly employ personal examples recognized as empowerment and to a large extent linked to decision-making processes. Young people associated empowerment to have initiative, take risks, choose, or get out of the comfort zone (Planas, Turon, Páez de la Torre, Bartomeus & Arumí, 2016). They also identified two major empowerment aspects. On the one hand, to recognize personal abilities or aspects that rely on oneself to be empowered: self-confidence, communication, motivation, self esteem, safety, empathy, etc. On the other hand, the external conditions: society of belonging, social determination and personal situation that exists at a particular time. From this, they reflect on the importance

of being aware of reality, understanding different points of view, and being aware of the manipulation, in order to be empowered. They also add that being empowered “*in the good sense*” also requires having ethics, empathy, or respect for others.

In relation to the definition of the term presented by the research team, young people highlight the importance of the environment conditions for youth empowerment, as well as the innate abilities/potential that each one has.

Validation of empowerment indicators is performed after a previous work from theatrical dynamics, so that young people internalize these indicators in a practical and highly visual way. Young people accept all proposed indicators. They are divided into two groups to determine its hierarchy. *Self-esteem* and *autonomy* are the most important empowerment indicators for both groups. The rest acquire various positions in both groups. One of them highlight the critical capacity, *efficiency*, and *participation*, situating in last place, *identity and community knowledge and meta-learning*s. The other, highlights *responsibility*, followed by *identity and community knowledge*, and *critical capacity*, and *effectiveness and participation* are in the last positions.

The initial idea was to work spaces, moments and empowerment processes throughout the various sessions through photos that young people were posting in an Instagram profile. However, the results were not very productive, so the process was closed with a specific dynamic: *a timeline drawing*. As key areas for empowerment there are: the family, schools, street or places and associations or extracurricular activities. Critical incidents, such as the death of a family member or the change of residence, are also considered key in the lives of young people.

The general assessment of the participatory process evaluation is positive. Young people are satisfied with their learning (internalization of the empowerment concept, resources and aspects that can be developed to empower themselves, or identification of the comfort zone and how to get out of it) and acknowledge to have reached their expectations on the participatory assessment process.

The link between facilitators and young people is a key element for the process development. As limiting aspects of the process, we pointed out the dynamics of the center, the irregularity of the participatory assessment process and the participants dispersal. All that has hampered the facilitators' work in young dynamization.

5.3. Case 3: “*Consell de la Joventut de Barcelona*” (CJB)

The youth group was formed from a cooperation request of the Youth Council of Barcelona (CJB). The CJB, is an inter-associative platform that coordinates and represents the main youth organisations from Barcelona. It launched the proposal form a group to participate in the research.

The group consists of young people linked with associations connected with the CJB. It is a group of 9 participants from 19 and 24 years. All of them participate in an association or entity. The academic training of 5 of them is High school and 4 University. Some have a “precarious” job experience. Not all of them know the others.

5.3.1. Participatory evaluation results

The term empowerment was quickly accepted by the group. It was familiar because they associated it to the community or feminist movement and some initially matched it to emancipation.

Young people associate empowerment with personal growth and decision-making. They understand it as an internal transformation; as a personal process that is also social and collective. Although they give more value to the incidence of the group, association or organization. According to this group, the empowerment occurs in two areas: internal and collective. They generate a debate about whether it is a pathway, a product, a result or a personal experience between them. Much of the discussions were organized around this differentiation also relating it to the remainder of terms identified. They refer to the *social collective empowerment*, which is linked to participation, claim, movements of fight and breaking the rules.

Two of the indicators needed to be clarified at their presentation. One of them was the meta-learning, which was exemplified for its understanding and, and the other *identity and community knowledge*, that according to them it cannot distinguish whether the identity is individual or community.

To establish a hierarchy they were organized in two groups. Among the groups there was no coincidence in the most important indicators. Indeed, the most valued indicator in one of the group is little valued in the other and vice versa (*self-esteem* and *identity and community knowledge*). They agree on core indicators (*critical capacity, autonomy, responsibility and teamwork*) and in the low value assigned to efficiency. They also differ in the value assigned to *participation*.

In the evaluation of spaces, moments and processes it was easier to identify moments than spaces and processes. They consider to be empowered, but they find it difficult to identify the empowerment process. They debated whether the empowerment is the beginning of a process or its culmination. They also debate if they are already empowered before a specific time or empowerment experience.

Empowerment starts at early ages with daily events; with the assignment of responsibilities or opportunities to decide. They relate empowerment to moments and processes linked to autonomously decisions' taking: move and move around autonomously; to have responsibilities, to be chosen as reference and recognize to be influential; to say no, to contradict or to be against the flow; to trace its own identity, to differ from others, get out of what is socially expected or desired; to speak in public, do something or express an opinion; to lead collective transformation processes, to constitute an association or promote a movement to defend rights or a lifestyle; to meet challenges and dreams from personal dedication; and, finally, to the loss of significant people, to confront the duels by death or relationship break.

The general assessment of participatory evaluation has been very positive. The group has been very participatory and constructive with a high reflective capacity. The sessions have allowed them to give shape to the concept and to discover new components and dimension. They have been recognized as agents promoting empowerment opportunities for others within the leading groups in their associations. They recognize that their attitude has changed. They say that the fact of stopping to think of their personal career, how to cooperate, to share ideas and to go beyond a simple talk, has empowered them.

5.4. Case 4: "Association Norte Joven Vallecas"

The district Villa de Vallecas, where the Association Norte Joven is located, has one of the lowest average incomes of the city, as one of the most vulnerable districts in terms of unemployment, and for its high number of foreign-born inhabitants. Generally speaking Vallecas is one of the areas with a higher school drop-out rates of Madrid.

The Association Norte Joven, through its training program, offers young people access to society rights and resources and the exercise of civic duties, offering other training alternatives for the integral development of young's excluded.

They attend a specific training centre, a professional hospitality workshop. The aim is to achieve full integration in society through job knowledge

and provide them personal and social development skills. These young people are in a particularly vulnerable moment, in need for affection, for reference models and a nurturing environment.

5.4.1. Participatory evaluation results

The term *empowerment* is a new and strange concept for young people. From the beginning there is an explicit information request on the concept. Despite the initial resistance to the term, the group, without being aware of the process, has integrate it progressively.

Given their life circumstances, they understand the empowerment as not remaining static or trapped in their situation; it is interpret as: "*earn a living*". It should be clarify that the concept has been used by young people more as a process than as a result and more in persons than in their context. Despite everything, young people consider that context is an important variable for opening / closing empowerment opportunities. The formation is also considered as a very important element to empower themselves. The term definition presented to the group enables them to being part of the process and realize that empowerment was part of their lives, but without driving the exact term.

The presentation of empowerment indicators raises questions since the vocabulary used is not familiar. They are also sceptical on the term on which the indicators are formulated. They recognize them more clearly after an explanation. In the analysis and evaluation of the range of empowerment indicators, they add and relate concepts to the presented indicators. Related *self esteem* with safety, strength, motivation and energy; *autonomy* with leadership; *identity* with values and responsibility. They propose to separate the *identity from community knowledge*, considering that one refers to the singular and the other to the collective. Indicators are ranked being *autonomy* in first place, followed by the *meta-learning* and *self-esteem*. In third place there is *identity and community knowledge*. Then, and at the same level, *critical ability*, *teamwork* and *participation*. Finally, *efficiency*.

The youth group interpreted empowerment as the fact of having experienced failure situations and have survived to certain critical circumstances in their life. They polarize the ideas of "*doing nothing*" or "*empowerment*".

The evaluation of spaces, times and processes in which young people are empowered was not well developed by the group. Efforts to generate examples of spaces, times and processes (mural, telegram group, activity in the classroom) have

not been very productive, since young people are not too involved in them.

For them, the most significant learning items are moments, processes and spaces where they are able to see and understand how exactly empowerment happens. Empowerment is located in the professional field, at the time of young training and in a space such as the educational center.

In addition, they value what are their personal capacities to promote empowerment and what are that are going to make it faster. At the time of the evaluation, they are in a training process which they understand that it as being empowered.

The difficulties of these young people, with regard to the ability of expression and verbal fluency, demanded time to explain the concepts in different ways to get them to understand it.

The general assessment has been very positive. Although the process has been more productive than other moments, the motivation has been high and youth were grateful because they have felt empowered. In addition, given that participatory evaluation sessions had provided satisfaction, learning and reflection on their own processes of empowerment.

6. Conclusions of the youth empowerment participatory evaluation process with 4 young groups

Different groups configuration, in regards to cultural levels, of personal experiences and youth instruction, causes the construction of the group criteria, in relation to empowerment, in very different ways in the four groups. In spite of everything we can say that the empowerment's implication and meaning occurred in a joint way in the four groups. They built their own young empowerment's conceptualizations and definitions and put it in relation to their own lives.

All groups related empowerment to some kind of personal or group enrichment or improvement. Youth link empowerment with some perception of success and/or overcoming and connects it to *security* and *self confidence*. Also, having strength of willingness and ability to impose constraints. In the four groups empowerment is associated with clearly a personal process; an internal transformation that passes through oneself, although their acknowledge the social influence.

All groups validate the empowerment definition by the research team, although it should be noted that they incorporate, eliminated or question some of the elements.

Although the indicators understanding process varies between groups, they agree on the meta-learning understanding difficulty. The four

groups validated the empowerment indicators' range presented by the research team. Barcelona group rank *effectiveness* as a little relevant indicator. This indicator is ranked at the last level by the Madrid group and by one of the sub-groups of Badia and Girona. The indicator *identity* and *community knowledge* generates debate in Barcelona and Madrid's groups given that what is individual and community is not differentiated. The Madrid group proposes to separate the *identity* associated to personal and *community knowledge* to the collective. All groups hierarchize indicators. *Autonomy* and *self-esteem* are generally considered the most important. Youth groups intend to incorporate indicators such as *leadership*, *confidence*, *self-knowledge*, *security*, *strength*, *motivation and energy*. All of them linked to *self-esteem*.

In all groups focus the issue of space, moments and youth empowerment processes from experiences and personal experiences. Youth empowerment is related to spaces linked to family, school and friends. In the case of Badia, the extra-curricular space is significant because in it, young people can create friendship ties with their peers and also allows them to discover, express and implement their personal interests. It also appears in the group from Barcelona but characterized as an autonomous choice and decision's space. In addition, in Madrid and in Girona youth identify a new space: the street. And in Barcelona the associative space is significant.

Processes that are transversal to the identified areas have to do with overcoming experiences that made that young people have perception of success, overcoming, be important to someone or, finally, to feel well-being. Learning processes and personal growth are identified either by completing the curricula or by having the courage to abandon them for not being what they expected to be. Overcoming process to move forward against adverse situations or brittleness is detected.

In the case of Barcelona, some empowerment processes are related to decision-making at early ages and with the assumption of responsibilities. Other processes cited in groups of Madrid and Barcelona have to do with the fact of becoming independent.

Related persons within these processes and moments are friends and family (parents, grandparents, uncles, brothers).

The four groups agreed that the development of the participatory assessment process has been very successful and very well appreciated by youth groups and facilitators. Also in the fact that groups responded well to the proposed and accepted dynamics. The facilitators have been

a key element in the participatory evaluation development.

All groups claim to have learned during the process. They have two types of learning: (1) those carried out in relation to the empowerment concept, the multiplicity of dimensions that shape it and forms and ways in which this can manifest itself; and (2) learning outcomes related how themselves see this concept. Generally, it can be said that they look their vital trajectories in different way distinguishing what empowers them of what not. And finally they point out that the process

helped them to put into value what they do has given them keys to better confront their life situations.

All the above elements allow us to conclude that participatory evaluation, as used in this research, has proven to be a very adequate socio-educational intervention strategy to help young people participating to build different perspectives on their own lives. Also as a result of these perspectives, to provide them with personal instruments of analysis that can serve them to enter if necessary changes in their lives.

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Notas

- ¹ The research team is composed of Pere Soler (IP), Jaume Trilla, Ana Novella, Asun Llena, Pilar Heras, Xavier Úcar, Héctor Núñez, Pilar Pineda, Ingrid Agud, Manel Jiménez, Alan Salvadó, Anna Planas, Sonia Páez, Judit Font, Narcís Turon y Myrte Monseny. Cuenta también con la colaboración de: Päivi Garriga, Genís Martín, Pilar Rodrigo, Anna Ciraso, Feliu Fusté, Ariadna Jordà, Ariadna Alonso y Mercè Gómez
- ² Annexes 1 y 2 can be checked.
- ³ This definition as well as all the theoretical work on the concept can be checked Úcar, Jiménez, Soler & Trilla, 2016. In the first paper of this monographic there is an improved and enlarged version of the concept at Soler, Trilla, Jiménez-Morales & Úcar, 2017.
- ⁴ This personal and community empowerment range was elaborated by the research group of a previous R&D Project (Ref. EDU2010-15122) (check Soler, Planas, Ciraso-Calí & Ribot-Horas, 2014). The current research is adapted to youth empowerment and validated by specialized youth professionals.
- ⁵ In order to build the concept of empowerment and the features that an empowered individual must present, three techniques promoting debate and reflection among young people are proposed, namely: 1) *the flower technique*, which asks participants to identify words that are represented when they think about the term "empowerment", 2) *facial composite technique*, which enables young participants to display on a human figure every feature associated with their idea of an empowered person, and 3) the gathering of definitions and ideas on empowerment collected from internet and family and local environments. Each group chose the dynamics that they were going to develop.

Annex 1. Concept:

"Youth empowerment may be a process or a result of consequence of an interaction, more or less negotiated, between the capabilities of action of a young person and the options that the physical and socio-cultural environment in which life evolves provides. The term refers, generally, to the efficient growth of the young person through the overcoming of situations through the acquisition or development of skills"(Úcar, Jiménez-morales, Soler & Trilla, 2016).

Annex 2. Youth empowerment indicators range

Indicators	Identifiers
1-Self-esteem	1.1- Be satisfied with oneself
	1.2- Be able to deal with difficult or adverse situations
	1.3- Be able to show oneself to others
	1.4- Feel confident on yourself
	1.5- Know your own capacities and recognize the limits
	1.6- Feel recognized by others
2. Liability	2.1 assume commitments and tasks voluntarily and realistic
	2.2 assume roles in groups and collectives
	2.3 be able to share tasks and functions

Indicators	Identifiers
3-Efficiency	3.1 be capable of taking decisions to achieve the objectives
	3.2 be methodical and consistent in performing the tasks
	3.3 achieve the goals
4- Critical capacity	4.1 be able to analyze problems or situations
	4.2 have an own criteria in relation to problems or situations
5- Autonomy	5.1 have initiative
	5.2 be able to choose and act according to own convictions
6- Teamwork	6.1 engage in teamwork
	6.2 be able to exercise leadership roles in team work
	6.3 be able to communicate
	6.4 be able to negotiate and reach an agreement
7- Identity and community knowledge	7.1 know the history and the socio-cultural dynamics of the community
	7.2 know the different agents and community organizations
	7.3 know the services, resources and facilities of the territory
	7.4 have sense of belonging
8- Meta-learning	8.1 be aware of having acquired or improved the self knowledge and skills
	8.2 having developed the ability of learning to learn
	8.3 be aware of the acquired power to act
9- Participation	9.1 be engage in actions or projects
	9.2 be able to influence your environment

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EXPLORING KEY MOMENTS OF EMPOWERMENT OF YOUNG PEOPLE THROUGH THEIR OWN LIFE STORIES

EXPLORANDO MOMENTOS CLAVE PARA EL EMPODERAMIENTO DE JÓVENES A PARTIR DE SUS RELATOS

EXPLORANDO MOMENTOS-CHAVE PARA A CAPACITAÇÃO DE JOVENS A PARTIR DOS SEUS RELATOS

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ABSTRACT: This article presents the stories of six young people who shared their perceptions of what they believe has empowered them. The aim was to identify those moments, places and processes that have contributed to this empowerment. The starting point for their stories was the definition of empowerment provided by the HEBE project. After briefly discussing the complex nature of the concept of empowerment, the methodological strategy used will be explained, followed by a description of the narrative process and of how the young participants were selected. Then the most important findings regarding the moments, places and processes identified will be discussed. These include the contributions made by the young participants, together with the analysis and extracts selected by the researchers. Each story will be examined in depth and linked to the others, thus triangulating the data provided by each participant. Places such as family and work environments and community life are particularly emphasized, as are moments and periods such as the gaze of others, critical incidents, and adolescence, together with processes such as decision making, the recognition of others and action. The article concludes with a number of important elements that arose in the stories, as well as some questions that still remain to be answered.

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<p>PALABRAS CLAVES: relatos de vida empoderamiento juventud espacios de empoderamiento momentos de empoderamiento</p>	<p>RESUMEN: En el presente artículo se presentan los relatos de seis jóvenes que han comparado su percepción sobre lo que ellos creen que les ha empoderado, con el objetivo de identificar los momentos, espacios y procesos que han contribuido a él. Hemos compartido con ellos la definición de empoderamiento construida en el proyecto HEBE como detonante para su relato. Después de hacer una breve referencia a la complejidad del concepto de empoderamiento, se presenta la estrategia metodológica utilizada y se detalla el proceso de selección de relatores, el proceso narrativo y se presentan los resultados más relevantes respecto a los momentos, espacios y procesos identificados. Se integran las aportaciones de los jóvenes con el análisis y selección que hacen los investigadores de los contenidos de los mismos, a partir de una mirada en profundidad de cada relato pero también poniéndolos en relación, triangulando la información que nos ofrecen los diferentes relatores. Destacan espacios como son la familia, la formación, el trabajo o la vida asociativa. Momentos tales como la mirada del otro, los incidentes críticos o la adolescencia y procesos como la toma de decisiones, el reconocimiento de los otros o la acción. Se concluyen con algunos elementos relevantes que emergen de sus relatos así como algunas cuestiones aún pendientes.</p>
<p>PALAVRAS-CHAVE: relatos de vida capacitação juventude espaços de capacitação momentos de capacitação</p>	<p>RESUMO: No presente artigo, apresentam-se os relatos de seis jovens que partilharam a sua percepção sobre o que acreditam que os capacitou, com o objetivo de identificar os momentos, espaços e processos que contribuíram para isso. Partilhámos com eles a definição de capacitação criada no projeto HEBE como catalisador do seu relato. Depois de uma breve referência à complexidade do conceito de capacitação, apresenta-se a estratégia metodológica utilizada e detalha-se o processo de seleção de relatores e o processo narrativo e apresentam-se os resultados mais relevantes em relação aos momentos, espaços e processos identificados. Integram-se os contributos dos jovens com a análise e a seleção que os investigadores fazem dos conteúdos dos mesmos, a partir de um olhar aprofundado de cada relato, mas também relacionando-os, triangulando a informação que nos oferecem os diferentes relatores. Destacam espaços como a família, a formação, o trabalho ou a vida associativa. Momentos como o olhar do outro, os incidentes críticos ou a adolescência e processos como a tomada de decisões, o reconhecimento dos outros ou a ação. Conclui-se com alguns elementos relevantes que emergem dos seus relatos, bem como algumas questões ainda pendentes.</p>

1. Introduction

The study presented here forms part of a wider research project entitled *HEBE: The empowerment of young people*, which is discussed in this monograph. Some ideas, such as the concept of empowerment used, and the results of this study should therefore be read in light of the preceding articles.

The particular contribution of the study¹ is that it aims to produce knowledge about those moments, places and processes that young people themselves have identified as empowering. They are understood as generators of learning and resources that have enabled them to grow as people and improve their life situations. The findings will be used in the collective construction of empowerment indicators in the HEBE project.

A key starting point for the young participants' stories was the conceptualization of empowerment as defined within the HEBE project. Youth empowerment is seen as "a process or result from an interaction, negotiated to a greater or lesser degree, between the abilities for action a young person possesses, and the options available to them in their physical or socio-cultural surroundings. The term generally refers to the efficient growth of the young person by the overcoming of specific situations through the acquisition or

development of competences^{2"} (Proyecto HEBE, 2016; Úcar, et. al., 2016). This study also relies on the various dimensions resulting from the documentation reviewed during the research project, as reported in in Úcar *et al.*, (2016). The proposals made by Agudo and Albornà, (2011), Garriga Tella, (2014), Hope, (2012), Russell *et al.*, (2009), and Wagaman, (2011) will be taken as a starting point. All of these authors consider empowerment to be multidimensional and have made contributions regarding the range of dimensions involved (enabling, related to growth and well-being, relational, political, transformative and emancipating). Peterson (2014) also described empowerment as multi-level (individual, collective and organizational), and stated that all these dimensions and levels are inter-related (Pearrow and Pollack, 2009; Checkoway, 2011). It is precisely in the relational aspect where the complexity of this concept lies. Our review of a number of studies on the subject led us to conclude that authors have different views as to how power is accessed and which are the most favorable contexts for this to occur. This study contains an in-depth analysis of the participants' perspective on their own empowering process.

In order to gain knowledge about the young participants' viewpoint the life story was chosen as a qualitative strategy, as it captures the process of interpretation and endeavors to see, understand

and comprehend the phenomenon from the perspective of people who are continually interpreting and defining themselves in different situations (Taylor and Bogdan, 1998; Pérez Serrano, 2000).

Some researchers believe life stories to be subjective and arbitrary; others even reject them because they feel they lack an initial theoretical discourse. The findings obtained using this technique have also been questioned on the grounds that they cannot be generalized. Furthermore, the credibility of the production process has been challenged, since the contextual situations in which they occur are difficult to replicate (the mood, the specific circumstances surrounding the narrator at the time, and the interpretation of the story).

Nonetheless, the validity of life stories has been widely argued and defended (Valles, 1997; Bertaux, 1980; Sarabia, 1985; Pérez Serrano, 2000; Denzin & Lincoln, 1994; Cornejo *et al.*, 2008; Ruíz Olabuenaga, 2012, among others). The authors who support their use acknowledge that social phenomena are constructed from meanings and symbols, interactions and the interpretations that the actors make of their own experiences; this provides knowledge about significant facts and events in the lives of young people (Ruíz Olabuenaga, 2012).

Our study uses life stories as discussed in Bisquerra (2004), who differentiated between the concepts of *life story* and *life history* found in research conducted in the English-speaking world. The first term is understood to be part of life, while the second covers a wider meaning. The life story refers exclusively to the biographical reconstruction made by the narrator and does not take into account other views; it does not construct the narrator's history, but tells part of the story, that part related to the subject under study: youth empowerment.

Narration is based on the individual's subjectivity and experience. Narrators need not be particularly special persons; they just have to be young people willing to share their perceptions, values, representations and subjectivities of those moments, places and processes that have made them feel empowered throughout their lives. The narrator's story opens up a myriad of relationships, actors and situations that come together at a certain time and in a certain place.

Aim:

The study aims to:

- identify the moments, places and processes that the young participants reported as having contributed to their empowerment, and
- explore those elements that, according to the young participants, come into play in the moments, places and processes identified.

The aim here is to present the subjective testimony of the young people selected regarding the events themselves and the assessments they make of their own existence. This leads to conclusions regarding how the image is constructed and the assessment made of those moments, places and processes that are significant in personal growth and have, in their opinion, contributed to their empowerment³.

In this study, the term 'moment' means a specific period when an action or situation arises, connected to an individual's life cycle, in everyday life, when a critical incident occurs or in collective social periods. Places' are understood as those places where the empowerment of young people occurs: the "contexts", "settings", "surroundings" and "institutions". The term 'processes' is linked here to the interaction between the individual and their context, methods, systems, techniques, procedures, programs and activities that promote, foment or facilitate the empowerment of young people at the macro-, meso- and micro levels (Solter-Masó *et al.*, 2017)

2. Methodology

This is a qualitative research project that uses the life story as its methodological strategy. In this type of research reliability and validity are vital; reliability is achieved through the "multiplicity of narrators and narrations", and validity through the use of "the words of the people themselves".

We are fully aware that life stories can be subject to the tricks that memory can play, it can falsify some information and omit other. How can this question be approached, then? We will focus on meanings, assuming that what individuals possess perception and memory, both of which contribute to development. We aim to identify moments, places and processes that facilitate the empowerment of the young participants involved. To this end, this project is interested in their involvement in the stories, and how they attribute meaning within them

The methodological process followed is fundamental to the study, since it has determined its rigor, validity and its credibility. Details are provided below of how the narrators were selected, and of the narrative and analytical process.

Choice of narrators

A purposive sample was used based on the researchers' criteria, which were aimed at finding individuals who felt that they had been empowered during their life process and were willing to tell their stories. A range of profiles was ensured to

enable the identification of moments, places and processes that favored empowerment.

Opinions differ as to the ideal sample size. According to Bertaux (1980), 1 to 10 narrators are sufficient to ensure a wide variety. Other authors, such as Vallés (1997), have highlighted that it is not so much a question of size, but rather of the pertinence of the narrators and the quality of the narrations. Placing emphasis on the pertinence of narrators, it was decided to choose 6 participants, with the option to increase the number at a later stage, should insufficient pertinent information be produced.

Initial criteria were established, the aim being to choose young people who had become empowered and who came from a range of settings in order to identify moments, places and processes that may contribute to empowerment, regardless of the context, origin or situation. It was then decided how to approach the young people and, finally, the candidates were chosen.

Narrator selection criteria

The young participants were selected using a range of variables; age was one of them: young people aged between 25 and 29, ensuring that candidates had had a certain degree of life experience. Other variables were gender, type of residence (rural or urban), and a range of educational and professional backgrounds. Other questions, such as origin or life experience were taken into consideration. This diversity helped ensure that the narrations provided variety of experiences and places. Nonetheless, the analysis was not intended to be based on the selection criteria (see Table 1).

Other questions were considered when selecting the narrators, such as their willingness to tell and share their story, their oral ability, their

availability (time and place), and their commitment to the research itself.

Narrator selection process

A number of bodies and associations that work with young people were asked to recommend young people who, in their understanding, were empowered, according to the project's definition of empowerment. These are people who, through their personal and social trajectory have gained greater control, autonomy and responsibility over their own life and who were willing to participate in the research.

Preliminary interviews were held with these young people, and those who were willing to participate, had better memory and greater narrative ability were selected. They were told that they had been recommended by people who knew them and thought that their life experience would be of interest to the study. The project, aims and research team were presented to them, they were thanked for their availability and willingness to participate, and their life was explored to a certain degree. They were told that sufficient time would be needed in order to create an atmosphere of trust that would facilitate later work.

As a way to explore the possibilities of narrative, we shared the concept of empowerment with them, and asked if they thought they could share with us their memories and perceptions of moments, situations and processes that they felt had contributed to their empowerment.

Interviews with 11 young people took place in order to compile this information that was then checked by the research team. From these 11 young people, six profiles were selected, as can be seen below:

Table 1: Description of narrators

Narrator	Age	Gender	Surrounding	Level of studies	Professional situation	Observation
R1	29	F	RURAL	INTERMEDIATE	EMPLOYED	Young mother
R2	24	M	URBAN	HIGHER	EMPLOYED	Associationism
R3	26	F	RURAL	HIGHER	EMPLOYED	Socially mobilized
R4	29	M	URBAN	SECONDARY	EMPLOYED	Country of origin: Uruguay. Casual work
R5	26	M	URBAN	HIGHER	EMPLOYED	Permanent contract
R6	25	F	URBAN	HIGHER	EMPLOYED	Family of Moroccan origin

Of the 11 young people interviewed, 3 were unavailable, 1 did not wish to share their story, and 1 was kept in reserve should the study be widened. Once the profiles had been selected, the participants were contacted and details finalized. They were informed of the research aims and content, the procedures that would be followed (type of interview, informed consent, recording of interviews), what their participation would involve (the chance to opt out if so wished) and questions regarding ethics and transparency.

Narrative process

Two in-depth interviews were carried out with each of the 6 young people selected, each of around 90 minutes; time was allowed to contextualize or collect any points that arose before or after the recording. Before the narration began, the definition of empowerment used in this project was explained:

We want you to tell us about those situations, moments, people or places that you feel have helped you become autonomous in your decision making, develop your personal and social abilities and have helped you gain control over your life; those that have allowed you to make choices and act consistently and coherently with them; that have enabled you and helped you influence your life and your context.

We asked them to explore those situations, moments and processes that had, in some way, facilitated or contributed to the development of certain abilities, attitudes and competences that have served to increase their possibility to take decisions and act accordingly in areas that affected them and the group they formed part of.

Each narrator was asked to give as much information as possible in order to identify the importance that different places, moments and processes had played in their personal growth and development. They were encouraged to remember points that they felt had had a certain impact on their life and that had enabled them to become empowered in line with the above-mentioned definition.

When asking the narrator to tell us about their life or part of it, there was an explicit request regarding the contents we wished to research; but there was also an implicit one, where the narrator took a stance and decided what to explain and how to explain it, as mentioned in Martín García (1995) who stated that, while history cannot be changed, one's position towards it can be changed.

The participants were not asked to produce an exhaustive retelling, but one that was focused on those moments in their lives that they considered relevant and pertinent to their empowerment process; elements chosen because they were deemed to be valuable and their connections became clear as the story unfolded. The focus was not on the truthfulness of the story, or on whether or not things had happened exactly as the narrator said; what was important was the interpretation they made and that underpinned their current actions. Nonetheless, there was a risk that the narrator would not focus on what was of interest for the researcher. In this regard, it is worth highlighting the study by Lucca and Berrios (2009), who suggested that, should the narration be superficial or diverge from the aims of the study, questions could be asked that would redirect the process to obtain the desired information.

The interviewers shared a list of such questions.

Table 2: Questions intended to help organize the narrative

What do you think have been the most important decisions in your life?
What led you to make this decision?
When did you make this decision? What was happening in your life at that time?
How did you feel when you made the decision?
What were the constraints you found? What aspects encouraged you?
How did you make the decision?
Who helped you make your decision?
What is your assessment of this process? How did you feel?
What obstacles and opportunities have you come across?
How did you overcome the obstacles?
How did you use the opportunities?

Ethical criteria involving confidentiality and informed consent were applied for the participation, recording, transcription and publication of the narratives; in order to guarantee anonymity, all interviews were transcribed and coded.

Analysis of the narratives

A categorical-thematic analysis was used to analyze the narratives; the trustworthiness and validity of the analysis was guaranteed through triangulation by the researchers. Once the interviews were transcribed, the steps described below were taken.

Firstly, a coding system was established to organize and classify the documentary body; it identified the participant's profile (see Table 1) and the interview number (1 for first interview, 2 for second, etc.). Code R11 thus corresponds to the first interview held with participant number 1 and R62 refers to the second interview with narrator number 6.

In order to analyze their perceptions, analysis review was carried out across several phases. The first phase was the intra-narrative analysis, made by the researcher who conducted the interview. This phase served to identify the main empowerment situations that the participant referred to. A situation of empowerment was defined as that in which a change, a decision, or an action that contributed to the implementation of one or more of the indicators of empowerment was observed⁴. Every situation was organized in a file that systematically classified key elements (agents involved, moment, place, processes). The relational and procedural aspects of each situation were analyzed, i.e. how the individual's reciprocal interaction processes were defined at a specific time and place.

The second phase consisted of an inter-narrative analysis, in which the intra-narrative analyses were pooled by triangulating the view of the researchers and the different narratives, thus

enabling us to discover those elements that had contributed to their empowerment that were common to all narrations. A more detailed analysis was also carried out of each of the situations, based on the understanding that an interaction occurred in the dynamic relation of participants established with the context at a specific time, which produced changes. The aim was to detect which of those changes led to empowerment.

In order to analyze the narratives, the views of researchers that used the definitions of moments, places and processes (Soler, *et al.*, 2017), and the theoretical dimensions employed during the research process were triangulated (Úcar *et al.* 2016). As stated at the beginning of the article, empowerment requires the inter-relation of a number of dimensions. A selection was made of those moments, places and processes that the participants identified as having been where such inter-relation had taken place, which were mentioned repeatedly. This was not related to how the themes that arose in connection with the moments, places and processes were related to the characteristics of each participant. Instead, the aim was to bring out these moments, places and processes which, regardless of the situation and characteristics of the participants, they considered to be relevant to their empowerment process.

3. Results

Those moments, places and processes that the narrators identified in relation with the themes explored in each narration are presented first. The 11 categories identified through the intra-narrative analysis were:

Table 3: Intra-narrative analysis. Categories of themes		
Places	Moments	Processes
Family	Others' viewpoints	Decision making
Work	Critical incidents	Reinforcement and recognition of agents
Education	Adolescence (12/13 to 18)	Relational (trust, support, conflict)
Membership of associations and community life		Action

With the aim of visualizing the content of each category identified, a content analysis of themes

was undertaken. The sub-categories in this analysis are summarized in Table 4.

Table 4: Thematic analysis

Places	Moments	Processes
Family	Gaze of others	Decision making
Value Influence in changes Structure Expectations	Meaning they provide Interpellation they produce Value Reactions Impact	Elements of process Value Impact
Work	Critical incidents	Agents of reinforcement and recognition
Value accorded to place Gender relations Contributions to construction of personality Development of responsibility	Losses Moving neighborhoods Flare-up of acne Wearing headscarf First day at university Class notes stolen	Value they provide Impact Positioning of agents
Education	Adolescence (12/13 to 18)	Relationships (trust, support and conflict)
Decisions that had to be made Changes Relationships developed in training stage Attitude to education	Changes Decisions Relationships Position taking	Value they provide Impact Agents of interaction Expectations
Membership of associations/community life		Action
Elements that triggered participation Value they provided Interactions occurring Meanings given to travel, organization of free time and sport		Value Influence in changes

Places:

When talking about places, the participants referred to the other two variables, moments and processes. Place, context and the interactions that occurred played an important role.

Family

Family was a highly relevant 'place' that was present in all of the narratives. The family structure, whether it was wide or nuclear, served young people as a reference point, it made them feel good and helped them visualize themselves, regardless of the conflicts that could arise. Those family structures with the greatest difficulties, which demanded an understanding of more or less adverse contexts, were those that strengthened, drove and empowered the young participants. The absence of some functions or family members was substituted by other agents that helped them overcome difficulties. As R32 explained:

"Well, I think that was also a bit what..., of course, I think that instability has marked me the most. One of the things that marks this emotional instability was his absence" (*Absence of the father figure*) (R32)

They all agreed in the role played by the family when making decisions or at times of change, and they reflected on the tensions and/or complicities between the different members of the family nucleus. They highlighted the influence of family in the choice of university studies, a personal vocation and the link to the world of work (when they started working, the pace or intensity involved and the value accorded to work).

Participants reported that it is vital for the family space to be respectful. It was also highlighted that it was important to have the trust of those adults within it, and their support when exceptional circumstances so required. Even when this was not the case, the young person decided to carry on and "show" (with effort and, above all, greater

pressure and responsibility) that “they could”. Inter-relations within the family facilitated the recognition of oneself, one’s own limits and potential.

“Everyone around me thought differently and I decided to convince them, in this case, the family, by saying: ‘No, trust me...I can do this’” (R51)

Education

Education puts young people in a place where they have to make decisions and act consistently with them. It is a context that forces them to ask questions related to their experiences, their present and their plans for the future.

“... I remember that I enrolled on the last day, it took a long time to think what I wanted to be. What? What? What? That was one of the first times I decided for myself” (R61)

“Luckily, of course, being somewhere you didn’t like also serves as a learning process, so you know what you don’t like or don’t want to be. A negative event can be positive.” (R11)

Another of the subcategories examined was linked to education-related changes. These are fomented and sustained by the individual’s own self-questioning and that of other agents, but also by the guidance of those whose opinion is important. Education may also lead to changes in relationships, friendships, residence, personal changes, etc. that contribute to making decisions and raising awareness.

“They said to me ‘So, what are you going to study then? What degree are you going to do?’ And I said, ‘Look I’m not going to do a degree, I’m going to do a course in administration for healthcare’, and he said ‘Well... and that silence, that pause...it’s ok, but...you don’t really like that, I can’t see you in this’...I always say that I changed my mind because of him” (R61)

They recognized that the diversity of relationships and new opportunities that took place allowed them to take advantage of new perspectives and that the difficulties they faced in this new place could help them grow. Although not all teaching staff managed to create and maintain trusting, supportive relationships, when they did, young people saw their learning improve and very much welcomed this.

This was a place of maturing and growth, not only because of the content that it provided, but also for everything involved in decision-taking,

opening new relationships, taking a stand and having an awareness of the present and future and acting accordingly.

“Knowing how to say ‘I won’t go out’ when you’ve got stuff to do, when... S***, I’ve got an exam on Wednesday...I changed my way of thinking, had to stop doing a lot of things, had to really get down to it...” (R51)

Work

The young participants referred to work as a place of self-fulfillment that satisfied them and that they enjoyed. The most commonly mentioned value provided by work was that it enabled them to be independent and enjoy greater autonomy. This autonomy was twofold; economic (greater autonomy from the family, being able to buy things), and related to learning and personal growth (being able to make decisions that only depended on them, managing things by oneself). Some participants also saw work as somewhere to create networks and relationships that have enabled them to find new jobs.

“Being more... more financially independent. More than anything...and ...being able to make my decisions and change them depending only on me and not on...others” (R41)

“That you look after yourself. Yes, you learn to manage things yourself.” (R32)

Work was seen as somewhere to learn, but also as a place where training needs are detected.

“I decided to work because I was curious; I wanted autonomy and wanted to learn” (R31)

“And working in the playgroup, well, it motivated me to study more, because I knew I didn’t want to spend my life working just as a childminder in a playgroup at weekends, I wanted a job from Monday to Friday, a job that I liked and I knew that’s why I had to finish my studies” (R11)

Some of the young participants saw work as somewhere to exercise responsibility, as a place where decisions are made, and this helps develop assertiveness and self-confidence.

“...And another step, right? Another one...is work, when you start to work, when you’ve got responsibilities that aren’t just about passing, you know, an exam, but you’ve...you’ve got to get results... you know you’ll get paid at the end of the month, right?, it’s like a... reward...” (R51)

"I think that it also makes you assertive and self-confident. It makes a big impact on you in many ways. It also guides you in what you do or don't want. I don't know..." (R41)

Membership of associations and community life

The concerns of the young participants and the support of relatives and friends led them to become part of associations. They valued community life and the role played by associations, and recognizing that they provided opportunities to do things and get involved; they are seen as places of learning. Having the option of becoming part of these groups was seen as a positive thing that could increase their desire to contribute to the group, establish social networks, discover vocations and make them feel good; they could also become leaders and take up decision-making roles.

These were places to develop abilities, use the ones they already possessed, and value things that they would not otherwise have experienced. Sport, leisure, voluntary work, working at a youth club and taking part in organized leisure activities or community activities were considered to be the most empowering aspects.

"You also learn values such as solidarity and the like... It gives you more options. I don't really know if you learn a load of things. The more activities you do, the more you can take on" (R21)

Non-institutionalized places, such as the street, public transport and leisure facilities such as a café were also identified; the participants referred to them as open places of interaction that could be positive or negative and allowed them to make their own decisions or face situations where they could put their abilities to the test.

Moments in time

The following are the most commonly-mentioned 'moments':

The gaze of others:

Their perspectives were occasionally constrained by macro-contextual elements, such as ethnic origin or socio-economic level, which were underdeveloped in the narratives. The impact of the gaze of others was, however, directly proportional to how it was seen, the value and meaning that young people accorded to it. This involved, one the one hand, those gazes that questioned them through

lack of trust and fear or questioning that made them improve. On the other hand, there were also those gazes that provided value and trust. When the participants stated that those gazes pushed them to act and take a stance, they were seen as something that promoted empowerment.

"Being from Badía, and the stereotype they can have of you for having grown up here and having your friends here, and having studied here limits you. But it doesn't mean that you can't do it" (R21)

Critical incidents:

Exceptional or one-off experiences can play a highly relevant role in empowerment; these included those negative moments that, after time, positively contributed to the participants' empowerment. They also referred to critical incidents that involved the loss of a loved one, a difficult situation involving friends, an illness or one-off event that, because of its timing or particular complexity meant that they had to use their capabilities and resources, etc. At these times, the support of others, as well as their own personal skills, helped in dealing with these situations, making them feel strong and capable which also fostered their empowerment.

I went to the market and people stopped me to ask what had happened, to say I was brave...that they wouldn't have been able to leave the house (R31)

there's anger, sadness, loss, a deep feeling of loss, you talk to yourself because at times we get involved in dialogue with other people, but it's when you ask yourself the questions that you encourage yourself, you even tell yourself off a bit, 'could have said' or 'could have done' or 'could have decided' and they're no longer there... it's years, it's after time, a long, long, long of time, that extreme situations can make a bit of your real personality come out. (R61)

Adolescence (13-18 years old)

Stages of life that should be highlighted were adolescence and, above all, those moments of transition or decision-making that implied a change that meant that they had to put in place a range of strategies. Nonetheless, the young participants did not mention specific moments, such as weekends or time limitations or other points in time. R32 referred to meeting those friends who had marked her in adolescence again.

After dinner we went to a bar and talked about how cruel we'd been (...) it was a moment ... I was 12/13 (R32)

Processes:

The processes are complex and occur in the places identified at different moments.

Decision making

Making decisions and acting accordingly were key processes in which the family, friends and some educational mentors were supportive in aspects related to education, situations arising in daily life as well as critical situations. This can be seen in the findings regarding places.

Decision-making included assessments, information, self-questioning, assuming responsibilities, acting accordingly.

"It was a moment that was: I'm not Moroccan, I've got an Arabic name, but I don't feel Moroccan, right... people did their stuff and like, but it was this teacher who said 'and how about you deciding for yourself?' she only asked me this, 'and what if you let your legs take the next steps?'" (R61)

The role played by peers as highly-influential agents for the young participants was important; friends provided support, encouragement, listened without judging, shared moments and helped in making decisions. Friendships were key not only in finding motivation finishing their education, but also in their choices.

"My friends from Lleida. They were people who knew nothing about my background, I could really get things off my chest with them, nobody judged me, and I called them and said I needed them. They were a huge help. You realize that, at moments like that, you realize who's there for you and who isn't" (R32)

Reinforcement and recognition of agents

Closely linked to the gaze of others, being recognized by others as a capable person provided a beneficial effect that contributed to self-image, self-esteem, the ability to assess one's own abilities, and increasing confidence and satisfaction. This then led the participants to reinforcement, reaffirmation, checking or modifying their attitudes, their way of being in the world and interacting with it. Recognition was one of the elements that serve as support for other processes, such as decision making, action, etc.

"Luckily, I've got parents who've always encouraged me, always kept my feet on the ground, if they've thought I was doing something stupid, they've always told me, of course. But whenever I've wanted to do anything, they've encouraged me to do it. I've always felt comfortable with them, and they give me the confidence to do it" (R11)

Trust, support and conflict in relationships

Relationships were generally seen as a key element in feeling safe, they were perceived as being essential in decision-making, action and continuation. Those relationships that arose in the various places and with the various agents that supported, questioned or gave them confidence, were factors that allowed the different dimensions of empowerment to come into play.

"That the others in other departments trust you, because they speak well of you, they trust you, because they want to be involved in projects with you..." (R51)

Conflicts were seen as moments of learning and personal growth, even of becoming stronger. Conflicts with friends were regarded to be particularly important.

"Apart from having good friends, you've also got to have bad experiences to realize who your friends really are, who you value, who's going to help you and who isn't..." (R11)

Action

Places provide opportunities for action, meaning that abilities can be put into practice. The young participants noted that experimentation enabled ways of being, abilities and competences to be brought into play. It helped them feel good about themselves and develop their confidence. All of this contributed to make them feel more secure and capable of making decisions, and allows them to explain some of their decisions.

"I think that friendships are also very important, you can feel you're the leader of the group, or the one who's always in the background, friendships are a reflection of society, I reckon."(R51)

The participants believed that having the chance to do things and get involved, form part of organizations and welcome these experiences promoted a greater desire to contribute to the group and establish social networks. Action that had a positive result is what gave them a feeling a security and boosted their autonomy.

4. Conclusions

Despite the difficulty in breaking down those places, moments and processes that contributed to empowerment, were able to observe the precise inter-relationship between them that fostered empowerment. Places in which to be and evolve. Places that provided opportunities and became reference points, offered security, allowed the development of trust and encouraged the different dimensions that promote empowerment. As noted by the authors quoted in the introductory sections, places contribute to the growth and well-being of young people, the development of their abilities, autonomy, transformation and emancipation. Moments and processes occur in places, contexts that can facilitate or limit action and interaction.

Nevertheless, it is not only the place that facilitates such development. This occurs in relation to the various moments that happen there, and critical events and their resolution are also particularly important. Adolescence and the relationships and actions that occur during this period promote the development of factors that contribute to empowerment, such as security, trust and self-esteem.

Being questioned by others in the young people's environment, as well as the gaze of others, all contribute to trust, security, and a feeling of well-being, but they can also be challenges that facilitate or impel decision making, action, etc. The

presence of opportunities provide young people with the choices to put their skills into practice.

When conflicts are resolved, they are seen as a source of empowerment. They are situations in which young people can use the competences and abilities they have been developing over time, as well as some new ones. It should be remembered that the participants were only asked about those situations that had contributed to their empowerment, so those situations that have had a negative effect were not mentioned.

It may also be thought that it was precisely the successful overcoming of challenges, conflicts and events that contributed to their empowerment. That is, being able to prove that they possessed the tools and abilities to positively resolve or manage conflicts, questioning, overcoming a negative situation or critical incident; these are all opportunities to use those abilities that strengthened them and provided proof of their capabilities.

Contrary to what was thought at the beginning of the study, new technologies were not seen as a place, but rather as an instrument that facilitated relationships. It would be interesting to investigate this area further.

Some issues that remain to be completed are reporting the analysis to the participants, comparing our viewpoints as researchers and analyzing a number of elements that relate to the macro- and micro- processes left unclear in some narratives.

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Notes

- ¹ Other members of the research team have participated in the analysis of the life stories: Judit Font, Pilar Heras, Héctor López and Anna Planas. We thank all of them, and also the young participants, for their commitment to the study.
- ² The empowerment process was defined and characterized during the study, as can be seen in the article by Soler-Masó et al. (2017) in this monograph. It was this initial concept that served as a basis for the stories.
- ³ A more detailed definition of what is meant by moment, place and process can be found in the article written by Soler-Masó, P., Trilla, J, Jiménez-Morales, M & Úcar, X. (2017) *The construction of a pedagogical model of youth empowerment: places, moments and processes* in this monograph. In *Pedagogía Social. Revista Interuniversitaria*, 30, in press.
- ⁴ Constructed at an earlier stage of this project.

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THE INTERACTIVE DOCUMENTARY AS A CREATIVE AND ARTISTIC EXPERIENCE FOR YOUTH EMPOWERMENT: THE HEBE WEBDOC AS A CASE OF STUDY

EL GÉNERO DEL DOCUMENTAL INTERACTIVO COMO EXPERIENCIA ARTÍSTICA-CREATIVA DE EMPODERAMIENTO JUVENIL: EL CASO DEL WEBDOC HEBE

O GÉNERO DO DOCUMENTÁRIO INTERATIVO COMO EXPERIÊNCIA ARTÍSTICA-CRIATIVA DE CAPACITAÇÃO JUVENIL: O CASO DO WEBDOC HEBE

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ABSTRACT: The interaction potential offered by new technologies open up unprecedented possibilities both for the investigation of youth empowerment within academia, and for the design and implementation of participatory methodologies that foster young people's empowerment processes in society. The HEBE webdoc [www.hebewebdoc.com] described in this paper is presented as a pioneering case in the field of youth empowerment, as it combines within a single interactive platform: empowering stories in the form of audiovisual segments; reflections on the creative process as shown in various focus groups; and, finally, digital sharing in order to enable a dialogue between the materials and citizens.

The first section provides details of and analyzes the three main factors on which the HEBE webdoc is based: the evolution of empowerment participatory methodologies based on audiovisual creation; the use of new transmedia formats that allow collective participation; and the establishment of a film pedagogy as a way to learn from an emotional life experience.

The second section describes the stages of the HEBE webdoc building process, by detailing the most important aspects and revealing its qualities as a tool for citizen science. It also explains the pedagogical methodology applied in the workshop where it was created, and the webdoc site's navigation layout, which involves the construction of narratives that enable the user to reflect on processes, spaces and youth empowerment moments.

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	<p>To conclude, the third section contains the initial results from the completed webdoc's platform design, based on an analysis of the pieces resulting from the audiovisual education workshop, carried out by the participants.</p>
<p>PALABRAS CLAVES: empoderamiento juventud webdoc pedagogía artística ciencia ciudadana</p>	<p>RESUMEN: Las posibilidades de interacción que ofrecen las nuevas tecnologías abren posibilidades inéditas tanto para la investigación del empoderamiento juvenil en el seno de la academia, como para el el diseño e implementación de metodologías participativas que favorezcan los procesos de empoderamiento de los jóvenes en la sociedad. El webdoc HEBE [www.hebewebdoc.com] que describimos en este artículo se presenta como un caso pionero en el terreno del empoderamiento juvenil por el hecho de aunar en una única plataforma interactiva relatos de empoderamiento concebidos como piezas audiovisuales, reflexiones sobre el proceso de creación a través de distintos focus group y, finalmente, la posibilidad de compartir digitalmente estos materiales audiovisuales para hacerlos dialogar con la ciudadanía. En la primera parte del artículo se detallan y analizan los tres factores principales que están en la base del webdoc HEBE: la evolución de las metodologías participativas de empoderamiento basadas en la creación audiovisual, la utilización de nuevos soportes transmediáticos que permiten la participación colectiva y, por último, la consolidación de una pedagogía del cine como vía de aprendizaje de una experiencia vital y emocional. En la segunda parte se detallan las fases del proceso de construcción del webdoc HEBE, profundizando en los aspectos más relevantes y exponiendo sus cualidades como herramienta de ciencia ciudadana. También se explica la metodología pedagógica aplicada en el taller de creación y el diseño de la página de navegación del webdoc que implica la construcción de narrativas que permitan al usuario reflexionar sobre los procesos, espacios y momentos de empoderamiento juvenil. Finalmente, en la tercera parte, se presentan los primeros resultados derivados de la finalización del diseño del webdoc como plataforma, a partir del análisis de las piezas resultantes, realizadas por los participantes del taller de pedagogía audiovisual.</p>
<p>PALAVRAS-CHAVE: capacitação juventude webdoc pedagogia artística ciência da cidadania</p>	<p>RESUMO: As possibilidades de interação que as novas tecnologias oferecem abrem possibilidades inéditas, tanto para a investigação da capacitação juvenil no seio da academia, como para a conceção e implementação de metodologias participativas que favoreçam os processos de capacitação dos jovens na sociedade. O webdoc HEBE [www.hebewebdoc.com] que descrevemos neste artigo apresenta-se como um caso pioneiro no terreno da capacitação juvenil pelo facto de reunir, numa única plataforma interativa, relatos de capacitação concebidos como peças audiovisuais, reflexões sobre o processo de criação através de diferentes focus group e, por fim, a possibilidade de partilhar digitalmente estes materiais audiovisuais para os fazer dialogar com a cidadania. Na primeira parte do artigo, detalham-se e analisam-se os três fatores principais que estão na base do webdoc HEBE: a evolução das metodologias participativas de capacitação baseadas na criação audiovisual, a utilização de novos suportes transmediáticos que permitem a participação coletiva e, por último, a consolidação de uma pedagogia do cinema como via de aprendizagem de uma experiência vital e emocional. Na segunda parte, detalham-se as fases do processo de criação do webdoc HEBE, aprofundando os aspetos mais relevantes e expondo as suas qualidades como ferramenta de ciência da cidadania. Também se explica a metodologia aplicada na oficina de criação e o design da página de navegação do webdoc, que implica a criação de narrativas que permitam ao utilizador refletir sobre os processos, espaços e momentos de capacitação juvenil. Por fim, na terceira parte, apresentam-se os primeiros resultados derivados da finalização do design do webdoc como plataforma, a partir da análise das peças resultantes, realizadas pelos participantes da oficina de pedagogia audiovisual.</p>

1. Introduction

The HEBE webdoc case study [www.hebewebdoc.com] presented in this article is part of a wider research project (“Proyecto-HEBE:”) (“Young people’s empowerment: analysis of the moments, spaces and processes contributing to youth empowerment” [2013-2017]) involving the University of Girona (UdG), Barcelona (UB), the Autonomous University of Barcelona (UAB) and Pompeu Fabra (UPF). The main aim of this study is to identify and analyze the moments, spaces and processes of youth empowerment contained in three lines of research: the life stories of a representative

youth sample, the participatory evaluation of a questionnaire and, finally, an interactive documentary used as a tool for analysis of and reflection on youth empowerment. The paper is intended to explore how the term empowerment is conceptualized, relying on a practical self-reflective training experience. This article will discuss the last one of the lines of research listed above led by Universitat Pompeu Fabra. This is a current of great interest in Social Pedagogy as it can provide a methodology that contributes to inclusion policies and youth empowerment in society. Firstly, those aspects and phases of the process of how the webdoc was conceived and developed will be

considered as a method. Secondly, its potential as a research tool on youth empowerment will be discussed in order to propose new dynamics for the participation and training of young people. This is the study's main hypothesis: It is based on the premise that the interactive documentary can be used for self-narration purposes, and thus contributes to the definition of the concept "empowerment". In addition, the production of this genre within the approach of the HEBE webdoc Project in itself can be considered to be an empowering experience. The interaction possibilities and the ease of dissemination of content through social networks, make the initiative an instrument that invites reflection about the forms of young people's empowerment through artistic and creative means.

"Webdoc" is the most commonly used term to refer to interactive documentaries. It encompasses several formats and contexts (Català, 2010), including journalistic documentaries, experimental audiovisual discourse, and the transmedia narratives that accompany a made-for-television product (Sora, 2015). Webdocs are experiencing an enormous boost nowadays, even though they still lack clear patterns for their design and use. Although the webdoc is not a novel concept or format, the interaction possibilities offered by this genre in the current transmedia context makes it an original and unique tool for researching and thinking about youth empowerment.

The hybridization of the traditional documentary genre, defined by Bill Nichols (1991) on the basis of its ability to represent reality, together with its potential for interactive storytelling, brings the term "webdoc" close to the contemporary concept of video installations or multi-screens. This means that the descriptive and linear features of the documentary disappear to be replaced with a reflective and non-linear editing typology where the user's questions and concerns determine the story's progression. As Arnau Gifreu noted, "the web documentary introduces paratactic—merely juxtaposed—formulations that, despite their apparent simplicity, are the prelude to non-linear relative constellation architectures that are better suited to complexity. In this way, the ontological foundation of photography is combined with other post-photographic elements to delimit a new reflexive post-vision in which the mechanisms of the documentary imagination are essential" (Gifreu, 2013). Therefore, it can be seen that the interaction process through the webdoc is a creative process where users must set a dialogue with the different sections of the documentary for themselves. To summarize, the characteristics of interactive documentaries that led us to work

in this genre/platform in the HEBE project were defined by Peter Wintonick: "Docmedia take the complexities of conventional documentary and fuse them to the best qualities of new media. The playing with time. The responsibility to audiences. The Documentary as Database. Interactivity. The One to One and Many to Many. Real Truth, to million page-hits to second. Webdocs are new informational art forms" (Wintonick, 2011, quoted by Gifreu, 2013:274).

Underpinning the HEBE webdoc is the convergence of three important factors: (1) recent studies on youth empowerment and, more specifically, the participatory initiatives undertaken among groups of young people as an empowerment mechanism to address certain social problems; (2) the proliferation transmedia non-linear narratives that have used the media industry (new platforms and audiovisual devices) to put user interaction and involvement at the center of the action; and finally, (3) the increasing incorporation of audiovisual resources as a pedagogical and emotional education strategy for young people, as in the case of successful experiences at national level such as *Cine en curso*¹: a film pedagogy program in schools, "born of the desire and the urgency to encourage an active and profound discovery of cinema as art and as a creative act by children and young people" (Aidelman & Colell 2014; p. 25).

As a result of these three interweaving factors, the webdoc is designed as a platform to navigate through two types of recorded materials: 3 audiovisual pieces whose common thread are spaces, processes and moments of empowerment for young people, conducted by 6 people aged between 18 and 27, following an audiovisual workshop designed by the research group; and a reflection by young people about their particular empowerment processes, guided by global research indicators. These parts constitute the webdoc's backbone, since they summarize the young participants' learning processes, and reflect on each one's personal empowerment experience in its different contexts. The webdoc also presents a series of discussions filmed as a focus group, where both experts and professionals on youth policies and initiatives, as well as young workshops' participants reflect on empowerment. The first of them seeks to conceptualize the term from the macro research (HEBE Project) indicators and scope from the perspective of the young people's audiovisual pieces, and the others from their own learning experience. The site's interface or navigation page allows the webdoc user to relate and feedback on both perspectives: A learning process around the creation and development of communicative experiences as experienced by

6 young people from different backgrounds, and a more theoretical in-depth analysis of the concerns, desires and problems that the young people expressed in their audiovisual pieces.

Finally, considering that virtual platforms enable easy participation, the webdoc makes a space available to users so that they can add content and contribute to the conceptualization of the term empowerment. This can be in the form of comments, thoughts or images of their own experience as citizens via *Twitter*, as a contribution to the creating networks among young people and experts. This kind of interaction encourages citizens to actively participate in content creation and to take part in a form of artistic pedagogy where social and emotional education intersect. HEBE interactively combines a creative didactic empowerment process through an interactive format with the theoretical concepts and reflections on youth empowerment, thus forming a link between academia and citizenship. Undoubtedly, the convergence of the media helps rethink the way in which certain initiatives focused on youth empowerment can be articulated in a context marked by a deep economic crisis (where young people are the main disadvantaged group) and the progressive consolidation of transmedia environments (whose main users are young people).

Finally, it should be clarified that the concept of “empowerment” is understood in the study as “the process that increases the chance that someone might decide and act consistently on everything that affects their life; and participate in decision-making and act in a shared and responsible way on things that affect the community of which they form a part. There are two necessary conditions for this: the acquisition and development of a series of personal capacities (knowledge, attitudes, abilities, skills...) directly related to the foregoing; and an environment that allows for the effectively exercise of such capacities” (Soler, Trilla, Úcar & Jiménez, 2017). This is the meaning underlying this case study

1.1. Participatory methodologies on youth empowerment: a background

Scientific production around the use of certain media as youth empowerment mechanisms has increased in recent years. It has been mostly focused on the description of practical experiences of groups of young people (sometimes even teenagers) undergoing some social difficulties. In all of them, the expression of young people by means of various media such as radio (Wagg, 2004), photography (Delgado, 2015), video (Haynes & Tanner, 2013; the international project *YouthME²*, 2013)

and documentary film (Cohen, 2016) is the guiding thread to identify the specific problems to be aware of and, subsequently, to devise direct or indirect measures to tackle them.

In the Social Pedagogy field, the more successfully and frequently used participatory methodology (mainly in the Anglo-Saxon community) has been *Photovoice* (Wang, 2006). This technique is based on a double process: visually framing certain social issues (through pictures taken by participants on a daily basis) to give a voice to a reflection group on the images representing them. It can be summarized as the process of visualizing, verbalizing, and eventually reacting. Its inclusive nature and adaptability to different cultural groups have made it possible to carry out experiences that have given a voice to certain groups and promoted changes at the center of a community, such as the eradication of youth violence (Wang, Morrel-Samuels, Hutchison, Bell & Pestrong, 2004), the social integration of racial minorities (Pritzker, LaChapelle & Tatum, 2012), and crime prevention (Ohmer & Owens 2013). These experiences have placed continuous learning through images at the center of their approach, turning photography into a tool for both empowering young people and for academic research into empowerment.

Another paradigmatic case for our webdoc was the *YES!* empowerment and research project, aimed at disadvantaged pre-teens (ages 9-12) and performed in primary and secondary schools (Wilson *et al.*, 2007). In its first stage, *Photovoice* was used to involve young people in changes related to social issues by reflecting on key questions from several pictures: 1) what do you see here?; 2) what is really happening?; 3) how does this relate to our lives?; 4) why does this problem or this quality exist?; and 5) what can we do? The *Photovoice* technique followed on from that used in *Reflect-Action* (2009) where participants' groups engaged in a critical dialogue rank the issues from the analyzed images according to their importance. All this was done in what might be called “free-expression, democratic spaces” that reproduced the willingness to acquire power in order to involve the group in the development of a social action project. The service-learning function carried out here promotes a change of action in the environment through an author-reflection. The uniqueness of the *YES!* Project lay in that youth empowerment's principles were developed both from an individual and a community perspective.

Both examples, as well as other approaches and similar structures that could be added to them (Finholdt, Michael, & Davis, 2010; Foster-Fishman, Law, Lichty, & Aoun, 2010; Strack, Magill, & McDonagh, 2004; Streng *et al.*, 2004), illustrate the

main *Photovoice* methodology guidelines as described by Wang & Burris (1997): (1) selecting a participants' group, (2) proposing a specific theme to work with in workshops; (3) providing cameras to the participants in order for them to portray their reality; (4) reflecting on the images; and finally, (5) sharing the images and thoughts with various social agents' leaders.

Therefore, the HEBE webdoc origin includes the standard phases of the *Photovoice* methodology and introduces a variant in the last phase of the process: the sharing of images. The interactive format of the webdoc means that the act of sharing empowerment experiences transcends citizenship in that users become active agents capable of having a voice to visualize and verbalize their own empowerment experiences. The implicit participatory culture in transmedia environments has enabled an additional phase in the *Photovoice* empowerment process.

1.2. Participatory culture and citizen science: the foundations of the HEBE webdoc

The second factor that led to the use of to the interactive documentary format in this project was the desire to incorporate citizen science (Irwin, 1995) into the research process. The basis to do so was the work by authors such as Ulf-Dietrich Reips & Michael Bosnjak (2011) and Kevin Gurney's *Ventus Project* (2013), among others. Given the ease of participation in and dissemination of content through the new digital platforms (Gifreu, 2012) and social networks (Ito et al., 2013), and their potential to create virtual communication networks among citizens, they were considered to be the most appropriate tools for both the dissemination of the study's results, as well as the best method for obtaining young people's stories about their own empowerment experiences. Further to Lloret and Canet's arguments, the potential for interaction of what has been called "movement 2.0" drives consumers to generate content and communities that are fed by subjectivity and individual development, allowing the communities to be constructed beyond geographical boundaries (2008). This is essential for research, since the assessment of subjective community experiences in different contexts is important to encompass a concept of youth empowerment. As pointed out by Lloret and Canet, the dynamics of the so-called Web 2.0 movement are able to mobilize communities. The new applications allow users to become both creators and consumers of content according to their own particular needs, while enabling them to integrate and become integrated into communities that share tastes, needs,

dreams, feelings and experiences, in a way that no longer depends on spatial or temporal boundaries. This generates a suitable environment for the production and consumption of socially distributed knowledge, but at the same time for personal usufruct, from private interests. These are not communities where the group subsumes subjectivity, but communities that foster, legitimize and need individual growth, through the management of each individuality (Lloret & Canet, 2008, p. 2)".

The individual's empowerment experience that is both shared and confronted with the community is therefore one of the central themes of the HEBE webdoc. For this reason, in order to maintain continuity between the individual and the community, the webdoc should be understood as an open and dynamic story where users (citizens) could add content to their individual empowerment experiences and elaborate them further. This is where one of the narrative transmedia key issues lies (Scolari, 2013): unfolded stories are no longer complete and only thought out from the individual perspective. In this sense, our goal using the webdoc genre is to turn HEBE into a usage tool that can be easily appropriated by citizens, both by institutions and associations working with young people and by those responsible for youth policies. David Casacuberta's words describe the spirit of our project: "Digital culture cultural works are no longer built on an individual, solipsistic basis, but in an organized and collective way." The artist is no longer strictly a creator and becomes a producer. The artist develops a tool to be used, developed and disseminated by the public according to their interests, not necessarily matching or being influenced by the artist's original will. The artist's production is literally that of an intermediary who provides a structure, a tool, a medium so that viewers can express themselves, and create." (2003; p. 60-61)

In the transmedia narrative context, the concept of "participatory culture" theorized by Henry Jenkins is essential for establishing the webdoc's aim. According to Jenkins, "a participatory culture is one which embraces the values of diversity and democracy through every aspect of our interactions with each other –one which assumes that we are capable of making decisions, collectively and individually, and that we should have the capacity to express ourselves through a broad range of different forms and practices." (2016; p. 2). Jenkins' reflection is applied to the fandom phenomenon where fan communities of certain audiovisual products (series, sagas or genre films) are producers as well as being content consumers. Based on the analysis of the fan communities (Jenkins; 1992), prone to the use of the new media

platforms, audiovisual practices and experiences creation, Jenkins' participatory culture can be applied to other types of communities or environments: "Fans were simply one among many different kinds of communities that had been struggling throughout the twentieth century to gain greater access to the means of cultural production and circulation." (2016; p. 3). Based on these approaches the HEBE webdoc (both in its conception and in its deployment) intended to focus on participatory culture applied to the reflection on empowerment. Finally, as Jenkins highlighted, participatory culture is a tool with an enormous educational potential. "A participatory culture is a culture with relatively low barriers to artistic expression and civic engagement, strong support for creating and sharing one's creations, and some type of informal mentorship whereby what is known by the most experienced is passed along to novices. A participatory culture is also one in which members believe their contributions matter, and feel some degree of social connection with one another (at the least they care what other people think about what they have created)." (2016; p. 4)

In short, the involvement of citizens in the dissemination of progress and science led to consider the webdoc interactive format as the most suitable for our youth empowerment's research. It has enabled to use traditional techniques such as daily life stories and focus groups in audiovisual format. The HEBE Project considered the adaptation of the traditional research methodologies to new interactive media as one of its the main research objectives.

1.3. An artistic empowerment process based on film pedagogy

The third factor involved in the HEBE webdoc is the artistic and creative approach to the learning process explored in this initiative. Unlike the aforementioned experiences of *Photovoice*, where photography becomes instrumental to identifying certain social issues, our goal was to actively incorporate the artistic and creative process into the audiovisual as a way to express experiences of youth empowerment in an intimate and personal form. The webdoc platform is therefore a place for sharing experiences and individual problems conceived on the basis of certain empowerment indicators. An audiovisual education workshop understood as a film language and emotional education seminar was devised in order to bring two key components together: (1) film image awareness; and (2) a reflection on individual empowerment processes in relation to participants' life paths. The first component dealt

with learning how to read and develop skills for focusing attention on film images and at the same time letting those images challenge the participants' awareness, observing and questioning the formal choices made by filmmakers and engaging this active gaze in assessing the environment in order to create. Identifying the emotions that give rise to certain images is a way to connect with self-awareness, to rationalize emotions and therefore, to have other places from which to interpret the experience. The second component aimed to enable participants to draw their own vital path to identify the empowerment processes, actions and contexts that led them to grow as individuals. Once here, each one was required to devise the content of their own film sections.

Film image awareness methodology is based on the pedagogical project of French filmmaker, teacher and pedagogue Alain Bergala, creator of the French Cinematheque initiative *Le Cinéma, cent ans de jeneuse* (2009-2017), a benchmark for other initiatives on film pedagogy, including the aforementioned *Cinema en Cours*.

Between 2000 and 2003, Bergala was senior film advisor for the "5-year plan for the arts and culture development at school", promoted by the French Ministries of Culture and Education. The spirit of the pedagogical project was described in *The hypothesis of the cinema* (2007). Under these precepts, and summarizing Alain Bergala's ideas, one of the main objectives of film pedagogy should be leading to an encounter with otherness, far from the established rules, which will help the student/viewer to initiate a professional path in the elusive world of film art. It is not about teaching but transmitting an experience, promoting a form of introduction to cinematographic images; in other words, to educate the viewer's gaze in films and creation. That is the reason why Bergala believes that above teaching and prioritizing cinema language (types of scenes, ways to develop a script, technical aspects of light and sound), what truly matters is to promote an awareness to envisage cinema as the result of a creative process influenced by multiple circumstances. In other words, to understand that, since the goal cinematographic practice is to give shape to certain emotions, no dogmas exist. According to Alain Bergala: "in a film school, the words "standards" and "professional" are a threat. I often ask students why their films are so flat, or have certain mixing; they almost invariably respond "because we want to make it right". That is the danger: everybody wants to "make it right", everyone wants to "be good". The filmmaker can request a poor image, but the photography director will resist to this. The permanent danger is an excessively academic approach. Creation is

something else.” (2014; p. 16). Therefore, film experience and pedagogy are understood as a creation exercise detached from guidelines for excellence, and motivated by the expressive and emotional force of its creators. There are no good or bad results, it is just about conveying feelings.

Taking into account Bergala’s premise, shared by many other authors (Langlois, 1986; Comolli, 2007), the HEBE workshop approach is not geared towards specific technical audiovisual training, but to arise an awareness of how to express emotions and thoughts that arise from personal empowerment experiences. So, in order to prevent technical issues from becoming an issue for the workshop participants’ individual expression, a filmmaker-teacher accompanied them throughout the process, from its inception through to the filming, up to editing. The fact that the tutor or advisor is present does not involve that they would intervene. As pointed out by Núria Aidelman and Laia Colell in connection with the *Cinema on course* methodology “a film is poetry for us, it is a means and a way of knowledge, thought, emotion, astonishment, questioning of oneself, the others and the world.” “This principle articulates all the processes and methodologies and, especially, the backbone of the workshops: a close link between viewing and practicing, between watching films and filmmaking” (Aidelman & Colell; p. 25).

For this reason, the creative process to produce audiovisual empowerment pieces became an 8-session workshop, where meeting and discussions about the images are the leading aspects in the process, rather than teaching cinematographic language.

2. Methodology

The workshop methodology can be synthesized as follows: 1) viewing fragments and discussing emotions arising from the images 2) capturing images of everyday life from which final pieces can begin to form a structure 3) joint viewing of scenes and photographs taken by each participant over time and sharing feedback 4) individual tutoring sessions in relation to each piece’s concerns 5) shootings 6) editing 6) joint viewing of the completed pieces.

Following the description of the HEBE webdoc foundations, we will detail its major phases of development. It should be emphasized that, at the time of the writing of this paper, the project was at its final stage: introducing all the audiovisual contents into the digital interface and devising the layout for interaction with the narratives that should guide the user through different materials. For this reason, and inspired by the methodological

references mentioned above, while the different phases of the process are explained here, we still need to verify them and explore the resulting interactions from the platform to conduct a specific analysis of how it is received by the public. In future publications, we will focus on the results participatory methodology of this application.

2.1. Stage 1: Designing the audiovisual creation workshop

The first part of the HEBE webdoc consisted of the design of an audiovisual pedagogy workshop (8 sessions over 2 months) based on the concept of youth empowerment. The ultimate goal of the workshop was to facilitate tools for carrying out three audiovisual segments by each of the six participants, which was the structural basis of the webdoc. The three audio-visual segments had youth empowerment as their guiding principle, as it relates to the starting point of the study: the analysis of the spaces, processes and moments of empowerment. In accordance with this approach, the audiovisual pieces were required to include: (1) the film portrayal of a space that was important for the participants’ processes of empowerment; (2) the portrayal of a character who had influenced the participants’ empowerment processes; and finally, (3) a self-portrait based on the moments of empowerment experienced by the participants. The competencies developed in this process started from the conception of youth empowerment as an active and continuous process (Tromp, 2007; Betancor, 2011). The training offered in this phase included sustained monitoring over time (2 months for the duration of the workshop, from the design and devising of the segments to their publication), which aimed to foster situations that provoked interactivity with the participants and their progressive development.

The workshop sessions were structured as follows:

- **Session 1.** Presenting the Empowerment Workshop based on film practice. Discussion and group debate on youth empowerment’s moments, spaces and processes at the core of the research framework. Explanation of the final Workshop aim, the creation of 3 pieces: portrayal of a space, a person’s portrait and a self-portrait. The sole two “game rules” that had to be followed were the duration (3 minutes maximum) and the theme: each of the stories were required to be related to a personal experience of empowerment.

Discussion and group reflection to identify the first empowerment indicators in the lives of

each of the participants. Each of the participants received Mahmoud Reza's book, *Workers working: Film lessons of Abbas Kiarostami* (2013). It is the chronicle of a film workshop taught by the well-known Iranian filmmaker, whose work is closely linked to learning³. Kiarostami's theories about how to convey emotion with images and not with words, illustrated in the approach and dynamics courses, interacted with Bergala's cinema hypothesis.

- **Session 2.** The pedagogy of the images. An application of Alain Bergala's ideas, these sessions were an encounter with the images' poetics using multiple film fragments for reflection and debate. The selected fragments were directly or indirectly linked to the parts to be made by the workshop participants. The films chosen (David Perlov's filmed diaries [1973-1983], Walden (Diaries, notes and sketches) by Jonas Mekas [1969], *Le filmeur* by Alain Cavalier [2005], *Beepie* [1965] and *The Long Holiday* [2000] by Johan van der Keuken, *Agatha and unlimited readers* by Marguerite Duras [*Agatha et les lecteurs Illimités*, 1981], *Sans Soleil* by Chris Marker [1983], *10 on Ten* by Abbas Kiarostami [2004] and *Des dels nostres barris. Desde nuestros barrios*, from Bellvitge Institute [*Cine en curso* 2014-2015]) have as a guiding thread the film writing of the self (Martín Gutiérrez, 2008), where the director of the film uses a camera (stripped of any other resource) and through the collage and recycling of domestic films, portrays his surroundings with a personal and unique viewpoint.

Through the genre of the filmed diary, each of the films suggests different ways of making a film portrait of: a space, a person, and oneself. The objective of this first phase of the workshop was to introduce the participants to these film fragments, a way of writing that is very different from many of the classic canons of film narratives. The screenings should be used throughout these sessions as a way for participants to weave a link between their empowerment experiences and the different possible ways of expressing them. Understanding empowerment as a relational and asymmetric notion (Fortunati, 2014), it aimed to bring out individual and collective reflections derived from what had been seen, and to establish a dialogue about the different notions of empowerment according to the person, group or context (Lawrence Jakobson, 2006).

Working with film fragments, even if it does not replicate the irreplaceable experience of watching a movie, is a tool to bring participants in connection with the thrill of images (Aidelman

& Colell, 2014, p. 26). During these viewing sessions, participants had to learn to identify why some images produced certain emotions, and how those images reinterpreted reality. To do this, some simple questions to stimulate conversation were proposed: (1) how does the filmmaker present the character? (2) is there any indication of the relationship between the filmmaker and the filmed person? (3) what shot types suggest greater closeness and intimacy? (4) what is their perception of the editing pace? (5) how do voice and image interact? It was essential to begin by asking simple questions that could have specific answers. Day-to-day places needed to be created from which to interact with the images, since they can often seem strange to participants who have not had other experiences with Art House Cinema.

- a) **Session 3.** To observe and portray the 'other'. Photography is a very useful art for an initiation into the task of framing reality. Using a contact sheet with multiple images that were very similar, the photographer had to select the one that best expresses the idea that s/he wanted to show. The still image facilitated the process of "creating a frame". This session used the images of some photographers to learn the framing of the "other", both of strangers (Richard Kalvar [photographic series of Rome 1978-1984]), popular (Eve Arnold [photographic series with actress Joan Crawford]) or very familiar (Elliot Erwitt [mother and daughter, 1953] and Johan van der Keuken [Portrait of his spouse and her sister in the book: *The Lucid Eye: The Photographic Work 1953-2000*, 2001]). Once the debate about the images was completed, there was a practice period where workshop participants took pictures of each other, trying to highlight through the portrait some of the issues that had arisen during the working group sessions.
- a) **Session 4.** Listening to the world. A sound designer presented some examples of sound work, both in its significant role and in the use of voice-over, in a personal and imaginative way: *Barry Lyndon* (Stanley Kubrick, 1975) and *Looking for the lost sounds* (Ainhoa and Aitor Gametxo, 2013). This involved about reflecting on sound's potential for channeling emotions.
- a) **Session 5.** Group work based on each participant's individual project. This session was exclusively focused on the various participants' audiovisual work. From the first sketches (camera tests, photographs, notes, etc.), group discussions were held on the

approach adopted to narrate the different empowerment experiences. During this process of creation, the participants were helped by an audiovisual tutor who guided them in the technical issues, and also of a pedagogy expert. Both offered simple guidelines so that the participant could find those images and sounds that expressed their experience regarding empowerment in the most genuine way possible.

- a) **Session 6.** Group discussion (recorded) among the workshop participants, before the filming of the segments. The session was conducted by a specialist in the field of empowerment, who helped them to think about the decisions made regarding the segments. This session helped to establish the link between the potential images that had been discussed and their own empowerment experiences.

Segment filming and editing. Together with the filmmaker who delivered the workshop, the participants of the webdoc filmed their segments with the cameras made available by the study or the devices they had. During the filming process, the tutor offered support for conceptual and technical problems. The participant chose the camera location, the angle and all the creative details concerning the segment.

- a) **Session 7.** After the participants had viewed the segments, a series of discussions were held (filmed) to analyze and interpret the images and, based on them, to reflect on more general issues related to youth empowerment such as: religion, family, sex, immigration, and the future.
- a) **Session 8.** Sharing empowerment experiences. Screening of completed segments to empowerment field experts, representatives from academia, youth policies and

associations working with young people. Group discussion (filmed) about the segments reflecting on the workshop participants' experiences of empowerment processes, on the content of the segments as empowerment indicators, and the possibility of transferring these experiences to society. Based on a series of issues raised by a specialist, participants questioned the creation processes that had supported empowerment awareness.

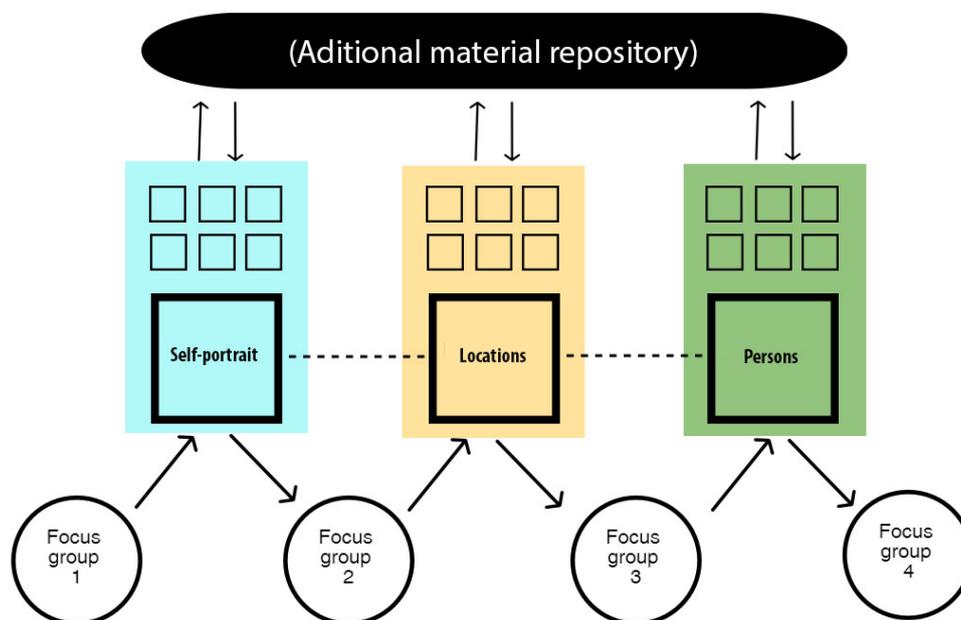
At the end of the last session, there was a final projection of the segments attended by relatives and friends of the HEBE webdoc participants and experts in pedagogy and youth politics. This brought the process to an end.

2.2. Stage 2: Design of the webdoc architecture

The structure and navigation design of the HEBE webdoc met four conditions included in the research project's framework: 1) the interactive tours made by the user of the webdoc should allow for a comparison between the different visions of the participants of the audiovisual creation workshop about the spaces, moments and processes of empowerment; 2) the user must be able to traverse the experiences of empowerment of a single participant of the workshop, to be able to construct their life story from the dialogue between the pieces; 3) the user must be able to follow the creative process carried out throughout the workshop by being able to interact / view the participants' comments about the learning process, and finally the group discussions about the segments; 4) the user must be able to incorporate their own experiences of empowerment through images filmed with their mobile devices. The basic architecture of the webdoc can be summarized as follows: (see Figure 1).

Figure 1

WEBDOC PROJECT'S HEBE NARRATIVE



This design meets both the *relational* empowerment dimensions (Russell *et al.* 2009) and the *interpersonal* (Wong, 2008), as it is designed for the different modes of youth empowerment to be viewed in a nodal manner, both by the participants in the documentary and by users.

2.3. Stage 3: Dissemination of the HEBE WEBDOC

The webdoc should not be understood as an end in itself, but rather as a starting point for the inclusion of citizen science research. For this reason, a series of intervention strategies will be established on social networks (twitter, facebook) to encourage the participation of citizens in the audiovisual creation of their own empowerment experiences, this will be combined with webdoc presentations to various associations and public centers that work with young people (who were also involved in the research process, such as councils) with the aim of showing the webdoc interactive experience and so engage young people in dialogue and debate about their views on empowerment.

3. Results

In this final phase of the webdoc creation process, the segments made by the participants (see www.hebewebdoc.com) are an important result, as

they provide themes in their videos about their relationship to the concept of empowerment. An initial assessment of the project can be made from a qualitative perspective, taking the audiovisual pieces resulting from the workshop as a basis for reflection. The portrait of characters and film self-portrait showed how the family plays an essential role for the majority of participants in the HEBE methodology. The fact that the eldest girl was the only one who did not place any familiar characters in their stories of empowerment was significant. It is evident, therefore, that in the segments, as well as in the discussions in the focus group, one of the main indicators of empowerment shown was the family. One could consider whether this fact resulted especially from the young life trajectory of the participants and socio-cultural elements of the Spanish context, which place the family at the center of interpersonal relations, of relationships, development and education. However, the benchmark for personal empowerment and the emotional education of the participants was more like a mentor than an example that the young participants wanted to personally or professionally model themselves on. Generally, the segments that referred to these people were presented as a tribute to thank them for an education that went beyond the definition that had been given of empowerment. It can be concluded, therefore, that there was a bond between the HEBE participants of and the people

who had been empowering for them, to whom they felt they were indebted in their life. The stories did not point to an explanation as to why or what had empowered them. However, it can be assumed that there was a global component, which could not be attributed to any characteristic or precise moment, but was included in the context of a continuous process of accompaniment and constant presence in personal growth.

Also in this processual line, self-portraits generally involved a biographical exploration that resulted in personal and identity-based analysis. Intimate portraits predominated, with a profound personal inquiry into the characteristics of the participants through their origins. For this reason, images of the protagonists' archives were often included, traversing their childhood experiences, which were contrasted with the present moment. In addition, a dialogue arose with the image of oneself and the physical, giving this corporeal exploration a very specific dimension of the conception of the self, combined with more abstract and global reflections. This suggested that the processual and temporal component of empowerment became a radically transformative element of self-interpretation under the prism of empowerment. In fact, among the indicators included in the project, enabling processes appeared as a defining sign of empowerment. The exploration exercise on the self, confirmed that any questioning about their personal training involved a longitudinal analysis of multiple moments and the collection of those experiences filtered through their personal perception.

The analysis of the participants' self-portrait segments forced a break with the uncritical empathy that the portrait could have had, and allowed them to reflect on their own stories from a great distance, from a position of otherness that allowed a revealing contrast of the protagonist's own contradictions when it came to reflecting on themselves and their empowerment. Finally, as regards the space, places to do with education, residence, coexistence and work and professional development appeared indistinctly. Although the participants did not represent a significant sample for objectifying data, the case study confirmed a tendency to emphasize institutionalized and formal spaces, to the detriment of places occupied more spontaneously by young people, spaces that were not controlled or had a fully leisurely component to them. In a revealing way, spaces returned to time: the chosen places were spaces that meant or had meant something to the protagonists for emotional reasons, but also because of their chronological location, length and duration. Its *prägnanz* lay not

only in the enabling character of space, but also in the interaction that the space allowed to have with the present moment.

The location indicator was directly related to aspects such as freedom, refuge, overcoming, professional career or friendship. The three explored elements defined a chronological itinerary that once again suggested that the time vector was important in the definition of empowerment, as it traces the line of the subject's progression, and forms a dialogue for improvement and comparison with the present. The evocative and retrospective nature of this introspective inquiry by the participants may have something to do with this, but even when the pedagogical workshop had raised questions about future pathways, the experience of the past appeared as an essential element when reflecting on personal empowerment.

4. Discussion and conclusions

As we pointed out previously, the results of this case study cannot be definitive, because it is currently in its final implementation phase on the web. It can, however, be noted that the recent audiovisual format of the webdoc, still under development and experimentation due to its novelty, allows a collective articulation of individual stories about empowerment that brings together the intimate and personal with the universal experiences of users.

This is a promising project is promising in three aspects. The first of these refers to the precision of the concept of youth empowerment based on the empirical reasoning of the participants in the web documentary. This will be accompanied by the clarifications of various experts, as a contrast with or supplement to what the protagonists of the documentary expressed.

In its second aspect, the project will reflect different processes of youth empowerment. These can be explored as a case study to specify everything concerning the field studied. The citizen participation encouraged by use of the webdoc, will be established as a mechanism to collectively and experientially analyze the term.

Finally, the process leading to the documentary, in the session for the preparation, monitoring and recording of the segments, will become a mechanism of empowerment in itself, so that the experience can be understood as a scalable and / or replicable methodology for working models of empowerment in other contexts.

Beyond these foreseeable results, the project seeks to investigate reproducible formulas for the implementation of youth empowerment policies. Through the proposed participatory workshop,

within the framework of the HEBE Project, methodologies will be proposed for raising awareness of personal development among young people and, at the same time, for acquiring greater intellectual and emotional training through individual and collective work, of language and the visual arts.

As an option for improvement, other exploratory exercises could be introduced by the participants, which can contribute to provide a more

specific definition of the concept of empowerment. The outcome of the audiovisual pieces produced by the young participants was generally taken from an essentially poetic, even metaphorical perspective. Perhaps the specificity resulting from focus groups exercises should be developed in the production of certain pieces or could supplement the abstract aspects of the videos produced by the participants with more specific data referring to the main concept in this paper.

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Notes

- ¹ For more information about the project Cine en Curso please refer to: <http://www.abaoaqu.org/es> [last query 26 February 2017]
- ² For more information about the project YouthME visit: <http://youthme.eu/> [last query 26 February 2017]
- ³ The fact that Kiarostami started his film career in 1970 at the "Centre for the development intellectual of children and adolescents" (known as "Kanun") is fundamental to understanding the didacticism that emanates from the greater part of his work. This institution not only becomes, for him, a stronghold of creative freedom within the political context of Iran, but it also allows him to explore the possibilities of the cinema to which he approaches for the first time. He had previously worked in the field of advertising and graphic design, but never in the cinema. His haphazard and unexpected entry into the Kanun means a double learning process: the self-taught person who learns cinema through cinema and those of the children, protagonists in most of his works, learning through the film and his participation in it as main actors. This work at the heart of the institution should not be exclusively understood as the realization of cinema for children, but rather as a setting up of "education to look at the world" that will be the centerpiece of his work.

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THE PERFORMING ARTS AND EMPOWERMENT OF YOUTH WITH DISABILITIES

LAS ARTES ESCÉNICAS Y EL EMPODERAMIENTO DE JÓVENES DISCAPACITADOS

ARTES CÊNICAS E O EMPODERAMENTO DOS JOVENS COM DEFICIÊNCIA

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ABSTRACT: The field of youth practice has made tremendous strides in expanding its scope and reaching previously underserved youth groups in seeking to achieve its transformative mission, with empowerment playing a critical role in its universal appeal. However, the field has not achieved its potential for empowerment and transformation in reaching youth with both visible and invisible disabilities. This failure has increasingly been recognized, and notable efforts to rectify this situation can be found in the field, although not without encountering significant conceptual and research challenges. In the United States and internationally, inclusion is generally a goal for advocates and self-advocates for people with disabilities, including for youth with disabilities. It is a basic prerequisite for empowerment, another advocacy goal for youth with disabilities. With the access to the benefits of society, choices, and relationships inclusion brings, people have fewer barriers to empowering themselves. For youth with disabilities, the performing arts, defined here as acting, music, or dance performed before an audience, can be an avenue for both inclusion and empowerment. The construct of intersectionality is critical, too, to consider regarding the inclusion of youth with disabilities in the performing arts. This manuscript explores how empowerment can be applied to youth with disabilities, including those who are marginalized because of their race/ethnicity, gender, sexual identity or gender expression, or socio-economic class as well as their disabilities. The performing arts is used to illustrate one way participation, inclusion, and empowerment can be achieved with youth with disabilities.

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<p>PALABRAS CLAVES: empoderamiento juventud discapacidad autores de artes escénicas</p>	<p>RESUMEN: El campo de la práctica juvenil ha avanzado a pasos agigantados aumentando su ámbito de actuación y posibilitando que grupos de jóvenes que previamente han sido considerados marginados hayan podido lograr una misión transformadora, con el empoderamiento jugando un papel primordial en ella. Sin embargo, si nos referimos a jóvenes con discapacidades, ya sean evidentes o invisibles, dicho campo no ha alcanzado su potencial de empoderamiento y transformación. Este fracaso ha sido reconocido de manera progresiva y se pueden encontrar notables esfuerzos para rectificar esta situación, aunque no sin encontrar desafíos significativos tanto conceptuales como de investigación. En Estados Unidos, así como de manera internacional, la inclusión es un objetivo perseguido tanto por los defensores de las personas con discapacidades como por ellas mismas, incluyendo los jóvenes discapacitados. Es además considerada un prerrequisito básico del empoderamiento, otro de los objetivos de los jóvenes discapacitados. Gracias al acceso a los beneficios de la sociedad, posibilidades y relaciones que la inclusión ofrece, la gente encuentra menos barreras a la hora de conseguir su empoderamiento. Para los jóvenes discapacitados, las artes escénicas, definidas aquí como la actuación, la música o la danza interpretada ante un público, pueden ser un medio importante para la inclusión y el empoderamiento. También es fundamental la consideración del constructo de interseccionalidad en relación con la inclusión de jóvenes discapacitados en las artes escénicas. Este texto analiza cómo el empoderamiento puede aplicarse a jóvenes discapacitados, incluyendo aquellos que son marginados en función de su raza, etnia, género, identidad o expresión sexual o clase socioeconómica además de por su discapacidad. Las artes escénicas se utilizan aquí para ilustrar que los jóvenes discapacitados pueden conseguir su participación, inclusión y empoderamiento.</p>
<p>PALAVRAS-CHAVE: empoderamento juventude deficiência autores das artes cênicas</p>	<p>RESUMO: O campo de prática juvenil tem realizado grandes progressos para aumentar o seu alcance e grupos de jovens, permitindo que tenham sido consideradas anteriormente como capazes de alcançar uma missão transformadora, o empoderamento desempenha um papel fundamental nessa missão. No entanto, se nos referirmos aos jovens com deficiência, está obvio, que o campo ainda não atingiu o seu potencial de empoderamento e transformação. Este fracasso tem sido reconhecido gradualmente e pode ser encontrado esforços notáveis para corrigir esta situação, embora não sem encontrar desafios significativos tanto conceitual e de investigação. Nos Estados Unidos, como a nível internacional, a inclusão é um objetivo perseguido tanto pelos defensores das pessoas com deficiência como a si mesmos, incluindo jovens com deficiência. Também é considerado um pré-requisito básico do empoderamento outro objetivo dos jovens com deficiência. Com acesso aos benefícios da sociedade, as possibilidades e as relações que a inclusão oferece, as pessoas encontram menos barreiras para atingir seu empoderamento. Para os jovens com deficiência, artes cênicas, defini aqui, como a atuação, o uso da música ou dança executadas ante ao público como um meio importante para a inclusão e empoderamento. É também considerado a crítica da construção da interseccionalidade sobre a inclusão de jovens com deficiência nas artes cênicas. Este texto discute como o empoderamento pode ser aplicado as jovens com deficiência, incluindo aqueles que são marginalizados com base na raça, etnia, gênero, identidade, opção sexual ou classe socioeconômica, além de sua deficiência. Artes cênicas são usadas aqui para ilustrar que os jovens com deficiências podem conseguir sua participação, inclusão e empoderamento.</p>

1. Introduction

The field of youth practice, youth work, youth development, or social pedagogy, four of the more popular terms for working with youth, is one that has garnered considerable attention over the past two decades and witnessed an increasing reach to bring highly marginalized groups into programming of all types, including the performing arts (Banks, 2010; Beck & Purcell, 2010, Delgado, In Press; Úcar, 2013). This reach has resulted in a need for practitioners and academics to critically examine closely held beliefs and social justice values that guide these interventions, including the fundamental belief that all youth, regardless of their abilities, should be able to meaningfully participate and thereby be included in the performing arts. Inclusion is central to overcoming marginalization and assists youth with their empowerment,

including youth with disabilities who are too often excluded. Although there are many notable examples of full inclusion of youth with disabilities in the performing arts, more needs to be done on a wider scale.

With the access to the benefits of society, choices, and relationships inclusion brings, people have fewer barriers to empowering themselves. For youth with disabilities, the performing arts, defined here as any acting, song, music, or dance performed before an audience in person, can be an avenue for both inclusion and empowerment.

To conceptualize the role that the performing arts can play in helping youth with disabilities to be included with peers and strive for empowerment, it is important to analyze what empowerment is, in general, and to explore examples of what it may mean. It is important, too, not to think of youth with disabilities as one dimensional because they

should not be defined just by their disabilities, and outreach to them needs to consider their identities holistically. Therefore, they should be appreciated in the various aspects of their unique personal experiences regarding factors such as their race, gender, sexual orientation, gender expression, and other characteristics, through an understanding of what is called intersectionality. The value of inclusion of youth with disabilities in the performing arts is important to explore in its many aspects. Youth have to be engaged into performing arts activities, and successful ways to do so need to be considered. Finally, based on the goal of inclusion in the community and the larger society, the importance of relationships in empowerment and engagement in the performing arts should be explored.

2. Empowerment

Empowerment is arguably one of the fundamental and closely cherished values and constructs to which this field of youth practice subscribes, and for very good reasons. The construct of empowerment in the United States has existed since the 1970s, and its evolution since then has shown its saliency for engaging marginalized groups of all backgrounds. However, its application with youth with disabilities has suffered from a lack of program and scholarly attention (Anaby *et al.*, 2013; Bedell *et al.*, 2013; King, Rigby & Batorowicz, 2013), including in research (Aldana, Richards-Schuster, & Checkoway, 2010; Greeley & Washington, 2015).

Although tracing the origins of any social construct is challenging, empowerment origins can be traced back forty years to a book titled *Black empowerment: Social work with Oppressed Communities* by a social worker, Barbara Solomon (1976). Its initial application, as noted in the title of the book, was focused on African-Americans/Blacks in the United States and the role of the social work profession in fostering empowerment of this community by “a process whereby the social worker engages in a set of activities with the client or client system that aim to reduce the powerless that has been created by negative valuations based on membership in a stigmatized group” (p. 19). It is a construct that has continually evolved since then within social work and other disciplines and found wide acceptance across the entire social stratum, but with particular appeal among society’s marginalized groups, and that includes youth. A recent discussion in social work (DuBois & Miley, 2014) affirms the following:

As simultaneously personal and political, empowerment means both transforming oneself and

reforming the socioeconomic and political conditions of oppression. Personal empowerment results in individual growth and heightened self-esteem. Interpersonal empowerment results in altering relationships that cause oppression and cause damage to individuals. Political empowerment is the result of collective action against oppression. Empowerment involves developing a critical understanding about the nature of oppression and the contradictions in the social, political, and economic arrangements of society. (p. 22)

The wide appeal of empowerment, though, makes it elusive to fully and conclusively define, and no more so than when it is applied to youth, regardless of their abilities.

In addition to social work, “Empowerment is a construct shared by many disciplines and arenas: community development, psychology, education, economics, studies of social movements and organizations. Recent literature reviews of articles with a focus on empowerment across several scholarly and practical disciplines have demonstrated that there is no clear definition of the concept” (Mbae, Mukulu & Kihoro, 2016, p. 120). Therefore, empowerment necessitates a contextual understanding to shape how it gets manifested. Nevertheless, the process of labeling or naming a social phenomenon is the critical first step in understanding what we are talking about in the social sciences (Callina *et al.*, 2015).

Empowerment can be a value, goal, process, and outcome, and it is integral to virtually all forms of youth practice, including the performing arts (Henderson, Biscocho & Gerstein, 2016; Kupperts, 2013; Morrel-Samuels *et al.*, 2015; Trayes, Harré & Overall, 2012; Wartemann, Sağlam & McAvoy, 2015; Wernick, Kulick & Woodford, 2014; Wijnen-daele, 2014). Empowerment can be conceptualized as a strategy for self-governance to act on one’s behalf or self-interest (Kwon, 2013, p.5). A number of critical values and constructs have been identified in this field, illustrating its depth and the importance of a social justice foundation (Delgado, 2017; Liljenquist *et al.*, 2016). It can be argued that youth empowerment is not possible without an embrace of social justice and social change (Delgado, 2016; Tolbert *et al.*, 2016). To be effective, however, it must also seek to change the social-ecological circumstances resulting in disempowerment and be a response to oppression for those who are marginalized, and that includes youth (Russell *et al.*, 2009).

Empowerment implies agency on the part of people and communities using their power to obtain what they have a right to within society by their own actions, not by the largesse of those

who hold society's resources. It is a value and form of practice that was never intended to simply increase agency in daily life, though. Instead, it was meant for more ambitious goals targeting oppression and using collective mobilization (Epstein, 2013):

The concept of empowerment has been vulgarized, coming to refer to usual improvements in individual functioning, thus encouraging social work as well as nursing, rehabilitation medicine, and many other fields to claim that they pursue political and social change by simply going about their daily chores without actually measuring empowerment outcomes. Improvements in the activities of daily living, socialization, psychological coping, and physical rehabilitation are not what Freire, Fanon, King, Friedan, and their contemporaries had in mind when they pressed for the empowerment of people. (p. 72)

This construct has the potential of creating major changes in societal attitudes and behaviors, resulting in significant social changes rather than just in individual people's daily behaviors (which, however, can be very damaging to youth with disabilities).

Youth empowerment has drawn extensive attention from scholars, resulting in numerous scholarly and literature reviews. One recent literature review, by Úcar Martínez *et al.* (2016), undertook an extensive review of the literature on youth and empowerment over a 15 year span and uncovered 297 bibliographical references. They determined that this construct needs to be nuanced to take age group into consideration, with six main dimensions associated with youth empowerment being identified: (1) growth and well-being; (2) relational; (3) educational; (4) political; (5) transformative; and (6) emancipative. The authors conclude regarding youth empowerment:

Our work reveals unanimity among most authors regarding the current ambiguous, imprecise nature of the concept, the cause of its versatile use in the various disciplines in which it appears and the number of ways in which it can be applied. Authors also coincide in stating that empowerment is related to change and transformation in people, groups and communities, and to a change from a situation of lack of power to one in which the aforementioned gain control over their lives. The three concepts most frequently linked to empowerment in the analysed research are: power, participation and education. Whether process or outcome, empowerment is always the effect or consequence of an interaction, to a greater or lesser extent negotiated, between the capacity for action of a person, group or community

and the options provided by the physical and socio-cultural environments in which their lives are led. When compared with empowerment per se, youth empowerment is relatively unspecific, suggesting the need for a deeper study into how youth empowerment is produced; such a study should be much more detailed and comparative. (p. 9)

These authors clearly recommend the need to develop a stronger focus on youth empowerment among scholars.

French (2015) reviews the literature on youth empowerment theories and models and identifies five themes that are essential to create a comprehensive understanding of youth empowerment programs: (1) a youth-adult sharing of power; (2) an individual and community focused orientation; (3) a safe and supportive/affirming environment; (4) a valuing of peer collaboration; and (5) an opportunity to engage in reflection. As the reader can, no doubt, surmise based on these two literature reviews, youth empowerment shares similarities with other group-focused efforts at empowerment but also different dimensions when compared to adult empowerment, bringing its unique share of challenges and rewards.

Helping to empower youth to challenge their marginalization and oppression embraces the intent of empowerment, and this is also the case regarding youth with disabilities. How empowerment gets integrated into the goals of youth practice, of course, is open to a wide variety of approaches, including the use of the performing arts, where youth with disabilities have found a home in some places. This field illustrates what is possible when the value of inclusiveness is embraced and there is a willingness to be flexible in programming.

Freire's concept of praxis is relevant to the empowerment of youth with disabilities in the performing arts. It is a construct that is certainly not alien to practitioners and scholars embracing social justice, empowerment, and marginalized groups such as youth with disabilities and other groups such as those of color (Anderson, De Cosson & McIntosh, 2015; Cammarota, 2016; Lorenzo *et al.*, 2015; Shiu *et al.*, 2015). This construct brings an important dimension to any programming that includes youth with disabilities because of the stigma associated with disabilities (Stock, 2016).

Theater, particularly when it actively encourages and incorporates improvisation, can be an effective participatory and empowering method for engaging youth with disabilities (Lobman, 2015; Pomeroy, 2016). Social justice and drama, for example, have a long and distinguished history, bringing this art form to the fore as a means

by which those who are marginalized because of their age, backgrounds, and physical and intellectual abilities can empower themselves (Freebody & Finneran, 2015).

Youth with various kinds of disabilities have been found to engage and benefit in singing, helping them achieve valuable social skills (Vaiouli, Grimmet & Ruich, 2015). O'Neill (2015) and Nilsen (2015), for example, see music as an attractive mechanism or vehicle for achieving youth empowerment. It has taken on added significance when applied to highly marginalized youth, such as those with disabilities engaged in those activities.

It is important to realize that there is a close relationship between empowerment and engagement in creative thinking (Lumsden, 2016), which is a strength for youth's development and self-expression. Youth empowerment is also closely associated with leadership (Moore, 2016), another valuable skill for all youth. The experiences of youth with disabilities in participating in community activities are very limited, though, which reduces their opportunities to experience empowerment processes associated with meaningful engagement (Law *et al.*, 2015; Lee, 2015; Murphy & McFerran, 2016; Willis *et al.*, 2016.) Youth with disabilities, however, can find the performing arts an empowering activity or mechanism through which to have their voices (narratives) shared outside of their immediate world and have this be an essential element of the empowerment process or journey (Young-Mason, 2015).

Service-learning can be used as creative arts performing projects for empowering youth with disabilities while having them "give back" to their communities (Alexander, 2015; Delgado, 2016). Community service projects initiated by these youth can thrust them into their communities to perform in community settings plays, dances, and musical performances (Lorenzo *et al.*, 2015). These projects not only benefit communities but also provide youth with an opportunity to learn about the staging of performances outside of schools and youth organizations, researching themes of importance in their communities, and engaging with audiences that represent the people with whom they interact on a daily basis but in a different context, for instance.

Huebner (1998), almost 20 years ago, identified three avenues through which youth empowerment can unfold or be operationalized: (1) through openly sharing information (information is power); (2) by creating realistic autonomy through which they exercise social agency; and (3) through staff exercising their roles in collaborative and participatory ways. Each of these perspectives provides

staff with ample ways of engaging and increasing the social agency of youth with disabilities.

Because praxis is the approach of analyzing the context in which one lives, then acting within that context, and further reflecting on the action and the forces that one has encountered in that activity, it can result in a powerful transformative experience (Elam, 2001). Reflecting on social forces beyond oneself contextualizes disability as largely socially constructed. Youth can understand that significant social forces are actively impeding them to achieve their potential. Consciousness raising and social action related to social justice can be fostered through the tapping of creative energies and reflection inherent in the performing arts. In fact, in the Disability Rights Movement in the United States, some activists have been engaged in the performing arts and, in their performances, recognized and showed the connection between activism and the arts (Golfus & Sampson, 1994).

It is appropriate to end this section by discussing the importance of trust and relationships. Empowerment is simply not possible without relationships based upon mutual trust, a key element found in meaningful relationships such as friendships and effective mentorship (Delgado, 2017; Ross *et al.*, 2016). Meaningful participation and empowerment go together very well, and one is not possible without the other being present (Jupp, 2007). Wooster (2009) specifically addresses the importance of defining what is meant by "inclusion" in the performance arts and presents the case study of the Odyssey Theatre, a group of performers with learning disabilities and performers without disabilities, illustrating how the performing arts have more than artistic and social worth, but also pay special attention to empowerment and leadership.

Segal (2011) introduces the concept of social empathy and an embrace of social justice as a humanistic manifestation translating into a noble purpose. Youth empowerment is impossible without social empathy and social connections, two elements that are essential in making them contributing members of a community and society (Modirzadeh, 2013; Stanton-Salazar, 2011; Wagonman, 2011).

3. Intersectionality

Youth with disabilities face biases and stereotypes that can prevent them from reaching their potential (Carter, Brock & Trainor, 2014; Gorter *et al.*, 2014). These obstacles have to do with prejudices concerning their interests and capabilities. However, we often overlook the power of resiliency,

which is a construct that has rarely been applied to these youth, including tapping their definition of this construct (Runswick-Cole & Goodley, 2013). For example, youth of color who are deaf are rarely discussed in the professional literature that focuses on deafness, as if they simply do not exist (Moore & Mertens, 2015). The social consequences of this invisibility are insidious, with profound consequences for them, and applicability for other visible and invisible disabilities.

Youth who have disabilities, like all youth, bring identities and concerns that are multidimensional. These youth can also have other identities that are stigmatized by society, and it necessitates that social scientists and practitioners understand the power of intersectionality in shaping their existence. They may have privilege by their race, sex, or class, but they may have marginalized identities besides having a disability because of their race, sex, sexual orientation, gender identity or expression, class, or other characteristics.

Having a disability has both commonalities with, and differences from, other oppressed statuses. An obvious similarity with other oppressed statuses is that disabilities have been found to carry stigma worldwide, to a greater or lesser extent, depending on the nature of the disability (Room, Rehm, Trotter, Paglia & Üstün, 2001). An obvious difference from many other oppressed statuses is that the youth may not have other family members who share the oppressed status of disability within their own families.

The fact that they are not sharing the disability status with other family members should be considered when looking at the youth's experience of intersectionality. Family members need to have their consciousness raised about the experiences of the youth members, and the self-expression and teaching of others through the performing arts is one way to do so. Furthermore, the youth may experience few role models within their family who share other oppressed statuses the youth may experience, such as regarding their sexual orientation or gender expression, compounding the need to raise the consciousness of their own families as well as the larger community regarding intersectionality.

Collins and Bilge (2016) provide a definition of intersectionality that captures the complexity of this construct (Collins & Bilge, 2016, p. 2): "Intersectionality is a way of understanding and studying the complexity in the world, in people, and in human experiences. The events and conditions of social and political life and the self can seldom be understood as shaped by one factor. They are generally shaped by many factors in diverse and mutually influencing ways. When it comes to inequality, people's lives and the organization of power

in a given society are better understood as being shaped not by a single axis of social division, be it race or gender or class, but by many axes that work together and influence each other. Intersectionality as an analytic tool gives people better access to the complexity of the world and of themselves".

The construct of intersectionality is not new, with some scholars tracing its origins back over two centuries to the Global South, which encompasses countries in Africa, Asia, and Latin America (Collins & Bilge, 2016). Its applicability is enhanced when discussing youth who are marginalized because of their ethnic and racial backgrounds, sexual identity, and disabilities (Slater, 2016).

Collins and Bilge (2016) propose a six core intersectionality framework that can facilitate critical inquiry and praxis: (1) social inequality; (2) power; (3) relationality; (4) social context; (5) complexity; and (6) social justice. These six perspectives lend themselves to an analysis of youth with disabilities engaging in the performing arts as a major participatory experience in youth practice.

It is impossible to separate intersectionality from the importance of social justice, and Collins and Bilge (2016) discuss this close relationship between social justice and intersectionality:

Social justice may be intersectionality's most contentious core idea, but it is one that expands the circle of intersectionality to include people who use intersectionality as an analytic tool for social justice. Working for social justice is not a requirement for intersectionality. Yet people who are engaged in using intersectionality as an analytic tool and people who see social justice as central rather than as peripheral to their lives are often one and the same. These people are typically critical of, rather than accepting of, the status quo. (p. 30)

These youth participants are thus empowered to play an active role in seeking solutions that are socially just, increasing their efficacy in the process and gaining important life lessons in the process, too.

4. The value of engaging youth with disabilities in the performing arts

Travis and Leech (2014) address the need and importance of counteracting conventional youth practice approaches that emphasize activities of engagement that are apolitical and ignore the struggles and political forces operative to marginalize youth who are "different":

A shift occurred in research about adolescents in the general population. Research is moving away

from deficits toward a resilience paradigm and understanding trajectories of positive youth development. This shift has been less consistent in research and practice with African American youth. A gap also exists in understanding whether individual youth development dimensions generate potential in other dimensions. This study presents an empowerment-based positive youth development model. It builds upon existing research to present a new vision of healthy development for African American youth that is strengths-based, developmental, culture-bound, and action-oriented. (p. 93)

Grounding empowerment within a social-political-cultural context allows this construct to be universal with necessary adjustments to take into account local circumstances and intersectionality.

Marginalization of youth with disabilities occurs by the measures of a youth's educational achievement used in schools, such as standardized testing, which tend to be based on ability to achieve in reading, math, and science. By their very nature, they ignore creative strengths that may be abundant in youth with disabilities and, in fact, those abilities, while strong, may never be tapped and supported in an educational setting. One cannot use a standardized measure of a youth's ability to convey ideas, emotion, and meaning through drama, music, or dance. Their "multiple intelligences" are not valued (Gardner, 2011).

Empowerment, too, is closely associated with self-realization for youth with disabilities (Osman *et al.*, 2016; Shogren & Shaw, 2016). The United Nations *Convention on the Rights of Persons with Disabilities* (CRPD) proclaims that all individuals have the right to participate meaningfully in the life of their community's political and public life (Trevisan, 2016; United Nations, 2006). This aspirational goal has not been achieved with youth with disabilities as a group, though. Developing solutions is not just a practical goal but also is an ethical imperative for people who have an influence within the performing arts. For example, the authors are social workers whose *Code of Ethics* is congruent with United Nations ethical guides such as the CRPD and the *Universal Declaration of Human Rights* (United Nations, 1948). Therefore, in work with youth, adults who support and guide the youth have an ethical responsibility to strive for inclusion and breaking down of barriers to inclusion. Key to that is seeking out, and then listening to, the particular experiences of youth with disabilities as to what their experiences are, both positive and negative.

The emergence of "disability equity" as a value and goal has tremendous relevance for performing arts empowerment and the field of youth

practice. Decottignies (2016) discusses the concept of "disability equity," although referring to Canada but applicable to other countries, for instance, as having profound implications for youth with disabilities in the performing arts:

Disability inequity arises from biased notions of disability as a form of tragedy and abnormality, and of disabled people as incapable and dependent. These notions are so deeply entrenched in mass and popular culture that they have come to dominate the collective Canadian psyche. Disability-identified art disrupts these misperceptions through the development and dissemination of artwork that inverts the position of disabled people in society as "lesser than" and affirms impairment as a source of diversity and pride. (p. 44)

Disability equity embraces values related to social justice, social change, and participatory democracy, and the importance of changing disempowering attitudes towards youth with disabilities.

What are called Positive Youth Development (PYD) programs have the goal of reaching youth at the community level for prevention goals. Integrating youth with disabilities within their activities must be prominent, if it seeks to be a field that is inclusive and not limited to just those who are "typical" (Becker & Dusing, 2010; Barrett & Bond, 2015; Olsen & Dieser, 2012). Unfortunately, it can certainly be argued that youth with disabilities have not found an affirming place within PYD programs or scholarship about them, even though youth with disabilities are a group that has very few options to engage in after-school activities because of the challenges they face in getting transportation and, depending upon disability, staff being able to assist them in participation. It should be noted that the field of youth work, in general, has not escaped this criticism (Taylor, 2012).

There are many potential benefits for youth with disabilities participating in the performing arts, and these will be unique to any individual's experience. Several possible general areas can be identified, though, that may be personally rewarding as well as help to develop a firm sense of self-empowerment and also make connections with a self-advocacy community.

These include simple fun and enjoyment with a social group; personal growth regarding self-empowerment and self-efficacy; development of various academic skills; increasing knowledge of the substance, stories, and history of the performing arts; sharing one's experiences, ideas, and emotions with the audience; expressing oneself artistically; using personal strengths that schools may be overlooking; being a role model for younger

youth with disabilities; working alongside adult performer role models with disabilities; transmitting culture (such as Deaf Culture); developing skills for life-long leisure activities; meeting other self-advocates for potential organizing; preparing for higher education; and developing skills for employment in the performing arts in a variety of roles as performers or in other roles in the performing arts.

In fact, not including youth with disabilities in the arts is not just a violation of their right to an educational experience; it can potentially be a violation of their right to employment. These are both protected by the United States Americans with Disabilities Act and the United Nations Convention on the Rights of Children with Disabilities. Before inclusion was mandated under disability rights laws, youth with disabilities were often excluded, not just from performing arts education in public schools, but from public schools in general.

In some instances, they might be educated at a separate school, such as a school for youth who were blind (which, in southern states in the United States, also were segregated by race, in addition to disability, an historical example of intersectionality) (Museum of the American Printing House for the Blind, 2017). One particularly well known United States musician and singer who was blind, Ray Charles, received several years of music education at the Florida School for the Deaf and Blind in St. Augustine, Florida (Florida School for the Deaf and Blind). Also, the nationally recognized United States gospel group, The Blind Boys of Alabama, met and were educated at what was, under segregation in Alabama, previously named the Talladega Institute for the Negro Deaf and Blind (now named the Alabama Institute for the Deaf and Blind) (Levintova, 2011). Of course, all youth with disabilities should have the opportunities to develop skills to find employment in the performing arts, whether they ever become famous or not.

The skills developed in the performing arts may be valuable to both the performing arts that are in person methods as well as be transferable to other arts areas, such as in film, television, and, more recently, Internet based performances. Increasingly, actors with disabilities have prominent roles in these media as well as the in person performing arts. Again, the roles can include performance as well as other roles that make film, television, and Internet media possibilities for employment.

5. Engagement of youth with disabilities in the performing arts

Ecological factors such as attitudes, physical barriers, supportive roles, lack of transportation, and

availability of opportunities, for example, have been found to wield significant influence on youth with disabilities participating in community activities and events of various types (Anaby *et al.*, 2013; Bedell *et al.*, 2013; King, Rigby & Batorowicz, 2013; Liljenquist *et al.*, 2016; Willis *et al.*, 2016). An explicit embrace of an empowerment value views social and environmental factors as targets that increase youth self-efficacy in the process of creating a social climate that embraces physical and intellectual diversity and removes structural barriers (Osman *et al.*, 2016; Shogren & Shaw, 2016).

There are several barriers to implementing inclusion of youth with disabilities in the performing arts that should be addressed: lack of knowledge; negative attitudes toward people with disabilities; lack of universal design in the social environment; and lack of universal design in the built or physical environment. "Universal design is the design of products and environments to be usable by all people, to the greatest extent possible, without the need for adaptation or specialized design" (Center for Universal Design, 1997). Specialized design or assistive technology may be necessary, too, even with universal design, but universal design can help to include many youth with disabilities who would otherwise be excluded. Although any community may need to continue to strive to address these barriers well, acknowledging and analyzing them are the first steps in addressing them.

Attitudes that are either condescending or stigmatizing towards youth with disabilities can be influenced by education by various advocates towards consciousness raising, which should begin in local schools and other community organizations that influence potential allies of all ages. This education can be led by self-advocacy and ally organizations and professionals in education and human services.

Youth empowerment does not mean that they cannot have, or do not have, adult allies or that they do not focus beyond youth. In fact, they can achieve positive community changes those have an impact not only on their lives but also that of their family and friends (Delgado, 2016; Morrel-Samuels *et al.*, 2015; Tahzib, 2016). Youth adult allies are in an excellent position to move forward with collaborative performing arts projects that are inclusive. They can take the lead as role models for youth who do not have disabilities in implementing peer group inclusion as well as in recruiting youth with disabilities and, in some cases, their parents, too. Adults, both with and without disabilities, have important roles as advocates for the inclusion of youth with disabilities in the performing arts.

Garoián (1999, p.57) argues that casting performance art as a form of social change pedagogy

empowers youth by facilitating their being able “to intervene and reclaim their bodies from oppressive academic practices that assume students’ personal memories and cultural histories to be insignificant to identity construction and new mythic representations.” Youth adult allies must exercise respect to foster any form of empowerment in collaborative ventures (Weybright *et al.*, 2016). The performing arts are arguably in an advantageous position to embrace an inclusive stance and reach out and include youth with disabilities, adding an exciting perspective on the youth practice field. It is best to understand and appreciate youth empowerment not as an individual phenomenon but as a collective one, bringing the power of the group in shaping the experience.

Lack of awareness may be able to be addressed by professionals in leadership positions who, themselves, are knowledgeable, or become more knowledgeable, and then educate other professionals; community allies such as parents of youth with disabilities and adults with disabilities throughout the community; and youth self-advocates. Lack of knowledge as to how to make the performing arts inclusive can draw on the many models in both community-based performing arts associations that are inclusive as well as models in schools that serve youth with disabilities in their performing arts curricula. In addition, there are models in higher education of students with disabilities in the performing arts that can be instructive to those working with youth. One example for education of people who are deaf is Gallaudet University in Washington, DC, in the United States. This university is dedicated to students who are deaf and hard of hearing and communicates everything in both American Sign Language and English. Gallaudet grants students a Bachelor of Arts in Theatre Arts that includes both theatre and dance education (Gallaudet, 2017).

The social environment, a concern of universal design advocates in education and other fields, is closely tied to improved attitudes but can go beyond attitudes in terms of program design and implementation anti-discrimination laws. These laws draw on the experiences of self-advocates and their allies as to how and where social exclusion happens in the design and implementation of performing arts programs as well as other programs, including in the formats in which information about them is shared. The built environment, too, can be addressed by anti-discrimination legislation, but it needs to actually be actively applied and monitored in settings in which youth with disabilities spend their time, such as schools, which may still have existing physical barriers to their inclusion in their performing arts venues. This does

not, however, negate the ethical responsibility of adult leaders to educate themselves about specific disabilities and the international Disability Rights Movement and goals for inclusion. Furthermore, adults with disabilities and disability organizations, whether public or private, can be consulted for how to make performing arts venues accessible in their built or physical environments.

Although this discussion focuses on youth with disabilities in the performing arts as performers, of course, a parallel process should be carried out regarding their inclusion in the performing arts as audience members. Practices that make participation as audience members possible are mandated by laws worldwide such as the Americans with Disabilities Act in the United States and include having Sign Language interpretation and designated spaces for people who use wheelchairs as well as a variety of assistive technologies (Kilpatrick, 2007). Access to the role of audience member helps to break down barriers to access to activities that community members without disabilities enjoy and may even help to engage youth with disabilities to become performers themselves.

Community music performances provide an opportunity to integrate members of the community, including those with disabilities, to participate in this collective performing art (Veblen, 2013). Besides a music program within its school, the Perkins School for the Blind has partnered with other institutions, such as Berklee College of Music in Boston, for inclusiveness of musicians who are blind in education (Berklee College of Music, 2017). Also, currently, the United States Library of Congress is digitizing the largest Braille music collection in the world, a collection to which Perkins has donated Braille sheet music (Smithsonian.com, 2016).

Drama can be a therapeutic method in assisting youth with various disabilities, such as autism, for instance (D’Amico, Lalonde & Snow, 2015; O’Sullivan & Wilde, 2015). Goddard (2015) provides an excellent example of youth empowerment and the activities of a United Kingdom youth troupe with learning disabilities that used theatre to express the emotions and dilemmas they face in “transitioning from young people ‘participating’ in their world to more actively engaging in arts leadership roles”.

Reading or reciting poetry in person before an audience is a form of performing arts. Seen but Seldom Heard is a project in Scotland that utilizes performance poetry that focuses on youth with disabilities exploring their encounters with issues of identity, stigma, and stereotypes and seeks to have audiences understand how these issues have shaped their lives, besides as having audiences

reflect on experiences related to disabilities and discrimination. This was found to be an effective performance method for engaging and empowering youth with disabilities (Fenge, Hodges & Cutts, 2016).

The systematic identification and development of talented young dancers with disabilities can be incorporated into youth practice when addressed in an inclusive curriculum and programming perspective (Aujla & Redding, 2014; Whatley, 2007). Dance can be modified to include youth with disabilities, and no group, regardless of abilities, cannot engage in dance, if accommodations are made to the production. Zitomer and Reid (2011) found that youth with disabilities influence perceptions of dance ability, including the perceptions of those without disabilities. Both youth with disabilities and without with disabilities benefited from engaging in dance together.

The 1980s are characterized as a key decade during which the explicit embrace of inclusivity of dancers with disabilities to perform alongside those without disabilities occurred (Morris, Baldeon & Scheuneman, 2015). These youth, as in the case of those who are deaf, for example, can effectively engage with each other and the audience through dance. "Although ASL (American Sign Language) is accomplished with the hands and arms, while dancing utilizes the entire body, the ability to express emotion and meaning through movement links the two together... but it is the implementation of dance within the deaf community that is so vital. The ability to experience organized movement with a group bonds those dancers together and creates a united community that is sought after by every individual" (Edelstein, 2016, p. 5).

The goal and subject of inclusion is getting increasing attention in the dance professional literature because youth, regardless of their disabilities, can actively participate and benefit from engaging in dance. Bodén (2013) addresses the benefits of dance but also the challenges associated with this performing art:

"Dance is a universal language, a basic form of expression, whether it is for entertainment or communication. It is found in all corners of the world and as far back in history as can be seen. In the modern, western world though, it has become something embarrassing; most people (especially males) only dare enter the dance floor after a few drinks, if even then. Still, it is a built-in reflex, to move your body to the rhythm - just look at small children when they hear music! The health benefits of dancing are well researched and besides from being an excellent physical exercise form, they include many psychological

aspects such as increased self-esteem and creative thinking". (p. 5)

Although the theme of affirming and inclusivity can be found throughout the other performing arts, it has been highlighted as a particular reward of dance and physical movement.

Dance is an activity that serves as an attractive alternative for youth with various intellectual and physical disabilities to achieve positive outcomes, while incorporating diverse learner educational needs in a manner that can be fun and instructional, with lifelong implications (Munsell & Bryant Davis, 2015). Yet, dance as a performing art is usually associated with non-obvious physical disability (Burt, 2007). Eales and Goodwin (2015) describe the success of dance as a vehicle in an integrated dance program that includes people with various disabilities by approaching disabilities within a social justice framework. Youth who use wheelchairs, for example, can participate in dance by their movement being choreographed into the overall performance.

Hackney and Earhart (2010) advocate for their inclusion in tango classes. This is a dance form that is considered highly scripted and associated with a serious view of dancing and lends itself to including other types of performing arts, as in the case of singing. Bahl (2012), in keeping with a Spanish theme, brings an added dimension to dance and discusses the power of *duende* in flamenco and how this form of singing has tapped his experiences and identity in expressing deeper emotions related to disability and diasporic (social) identity. This dance form is an integral part of Spain's culture and a source of pride and expression in performances, regardless of the country in which the performers eventually resettle.

Many models exist for performance arts education for people with disabilities. One notable example is Perkins School for the Blind in Watertown, Massachusetts, which, as the oldest school for the blind in the United States, has long and extensive experience in teaching the performing arts to its students who are blind, deafblind, or have visual impairments (Perkins School for the Blind). It uses physical design features that make stage performances accessible to its students which can be integrated into other settings quite easily, such as tactile markers to indicate where a stage ends. Perkins has used Braille scripts and sheet music with its students, too.

VSA, the international organization on the performing, visual, and literary arts and disability, was founded in 1974 and has 52 international affiliates. Currently, it serves seven million people. Its principles are that (1) every young person with

a disability deserves access to high quality arts learning experiences; (2) all artists in schools and art educators should be prepared to include students with disabilities in their instruction; (3) all children, youth, and adults with disabilities should have complete access to cultural facilities and activities; and (4) all individuals with disabilities who aspire to careers in the arts should have the opportunity to develop appropriate skills (The Kennedy Center, 2017). The principal of one of its public school partner schools with a model inclusive program in Boston, Massachusetts, who is himself blind, wrote a book that describes the value of inclusiveness to the entire school, not just for the approximately one-third of the children with disabilities (Henderson, 2011).

6. Conclusion

The next decade promises to bring new insights into making youth empowering practice more inclusive than ever. The performing arts are but one

programming vehicle, although a prominent one with a long history, for empowering youth with disabilities to tell their narratives as well as being a vehicle for achieving positive social change while experiencing personal transformation. This article has provided a glimpse into the world of youth performing arts, empowerment, and disabilities. There is little doubt that this youth field is primed to continue expanding and embracing concepts such as empowerment and challenging our thinking of how it will undergo changes.

How empowerment, youth with disabilities, and the performing arts will push conventional boundaries in the immediate future will ultimately transform what constitutes the field of youth work in its various manifestations internationally. Nevertheless, much empirical and conceptual work must be undertaken to apply concepts such as empowerment to a group of youth who have not benefited from these types of activities in the past because they were largely overlooked by the youth practice field.

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RESEARCH

ADULTS' MOTIVATING FACTORS TO STUDY A FOREIGN LANGUAGE

FACTORES MOTIVACIONALES DE LOS ADULTOS PARA EL ESTUDIO DE UNA LENGUA EXTRANJERA

FATORES MOTIVACIONAIS DE ADULTOS PARA O ESTUDO DE UMA LÍNGUA ESTRANGEIRA

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ABSTRACT: This study arises from questioning the reasons why students study foreign languages and the variables that may influence their choice. The sample consists of 90 individuals enrolled in foreign language courses through the UNED Associated Center in Pontevedra. They are mostly women (70%), with an average age of 42.23. An adaptation of the Educational Motivation Scale (EME-E; Nunez, Martin-Albo and Navarro, 2005) was used as a research tool for this study. This new scale includes 28 items which assess three types of learning motivation (extrinsic motivation, intrinsic motivation and lack of motivation) and seven subtypes. Regarding the motivation dimension ($\alpha = .87$), the factor analysis determined that the seven subscales corresponding to knowledge-oriented intrinsic motivation, achievement-oriented intrinsic motivation, intrinsic motivation oriented towards stimulating experiences, external regulation, introjected regulation, identified regulation and lack of motivation are consistent for its construct. A demographic questionnaire was also used to collect information on gender, age and education level. Descriptive and inferential analyses of the data were performed. The results show significant differences between the variables under study. They pointed out the importance of encouraging intrinsic motivation and professors' role in motivating students' learning process. This clearly shows the need for faculty training programs. The discussion revolves around potential implications of motivational nature, based on students' job, age, and gender, to learn foreign languages.

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<p>PALABRAS CLAVE: motivación intrínseca motivación extrínseca desmotivación aprendizaje lenguas extranjeras</p>	<p>RESUMEN: El presente estudio nace del cuestionamiento acerca de cuáles son los motivos que impulsan al alumnado a estudiar idiomas y cuáles son las variables que pueden incidir en su elección. La muestra está integrada por 90 individuos matriculados en cursos de formación en lenguas extranjeras desarrollados en el Centro Asociado de la UNED en Pontevedra. La mayoría del sexo femenino (70%) y con una edad promedio de 42.23 años. Como instrumento de investigación se ha utilizado una adaptación de la Escala de Motivación Educativa (EME-E; Núñez, Martín-Albo y Navarro, 2005) que incluye 28 ítems que evalúan tres tipos de motivación para el aprendizaje (motivación extrínseca, motivación intrínseca y desmotivación) y siete subtipos. Para la dimensión motivación ($\alpha = .87$) el análisis factorial determina que las siete subescalas que se corresponden con motivación intrínseca orientada al conocimiento, motivación intrínseca orientada al logro, motivación intrínseca orientada a las experiencias estimulantes, regulación externa, regulación introyectada, regulación identificada y desmotivación son consistentes para su constructo. Además, se incluyó un cuestionario demográfico para recabar información acerca del sexo, la edad y la titulación. Los datos obtenidos se sometieron a análisis descriptivos e inferenciales. Los resultados muestran diferencias significativas entre las variables objeto de estudio. Así mismo, se pone de manifiesto la importancia de fomentar la motivación intrínseca y la relevancia del papel del profesor como motivador para el aprendizaje, evidenciando la necesidad de programas de formación al respecto dirigidos al profesorado. La discusión gira en torno a potenciales implicaciones del perfil motivacional en función de la actividad laboral, edad, titulación académica y sexo de los estudiantes para el aprendizaje de los idiomas.</p>
<p>PALAVRAS-CHAVE: a motivação intrínseca a motivação extrínseca desmotivação aprendizagem línguas estrangeiras</p>	<p>RESUMO: Este estudo surge de questionamento sobre quais são os motivos que levam os alunos a estudar línguas e quais são as variáveis que podem influenciar sua escolha. A amostra é constituída por 90 indivíduos matriculados em cursos de formação em línguas estrangeiras desenvolvidas no Centro Associado da UNED em Pontevedra. A maioria das mulheres (70%) com idade média de 42.23 anos. Como uma ferramenta de pesquisa foi utilizada uma adaptação da Motivação Educacional escala (EME-E; Nunez, Martin-Albo e Navarro, 2005), que inclui 28 itens que avaliam três tipos de aprendizagem motivação (motivação extrínseca, motivação intrínseca e desmotivação) e sete subtipos. Para a dimensão motivação ($\alpha = 0,87$), o factor de análise determina os sete domínios correspondentes a intrínseca conhecimento orientada motivação, intrínseca motivação para a realização orientada, de motivação estimular experiências intrínsecas orientadas, regulação externa, regulação introjetada, regulação identificada e motivação são consistentes para construo. Também incluiu um questionário demográfico para reunir informações sobre sexo, idade e qualificação. Os dados obtidos foram submetidos à análise descritiva e inferencial. Os resultados mostram diferenças significativas entre as variáveis estudadas. Da mesma forma, ele destaca a importância de promover a motivação intrínseca e a importância do papel do professor como um motivador para a aprendizagem, destacando a necessidade de programas de formação para professores. A discussão gira em torno de potenciais implicações de perfil motivacional com base na atividade de trabalho, idade, habilitações académicas e sexo dos alunos para aprender línguas.</p>

1. Introduction

The present society is diverse and complex, as a result of the historical evolution, the dynamics of political decisions, and the socio-economic context. All of this is particularly important when analyzing the real motivations that drive adults to expand their knowledge. In other words, socio-cultural transformations arise from the needs of the individuals that compose the social structure. Therefore, when thinking about addressing which type of motivation characterizes students attending Foreign Languages courses, we refer to a space in which each student should build processes of analysis and reflection on oneself, the socio-economic context, their training, expectations and professional development. Given these circumstances, a concept of educational process is raised, in which the educator's role is reconsidered, and the importance of lifelong learning

is emphasized. Teachers should analyze in depth all the implications of the process in order to be able to make innovation proposals that provide students with the competence to deal with learning challenges (González-Peiteado & Pino-Juste, 2014; Pino & Rodríguez, 2010). One should also note the importance of promoting the use of learning strategies as important factors for the success of a good command of a foreign language (Blanco, Pino & Rodríguez, 2010). Although it may seem logical to think that motivation in language learning can be explained according to general theories, the truth is that its study has been an independent field of research. From the start, it attempted to cover the social, psychological and cultural complexity implied by the acquisition of a new communicative code (Dörnyei & Ushioda, 2011; Guillén, Pérez-Luzardo & Arnaiz, 2013).

Thus, the study of a foreign language is conceived as a training and communication activity

with others, in a context that favors the acquisition of knowledge and the possibility of transforming achievements into significant experience. Consequently, the learning sequence is synthesized in three dimensions: outer activity + inner activity + outer activity. This situation leads us to recognize the importance of generating motivating communication spaces within the Foreign Language courses. Errors should be seen as a useful source to correct and adjust the teaching-learning process, in a context that prioritizes verbal interactions and makes us intensify our efforts, in spite of being more likely to make mistakes. Teachers cannot effectively address the task of optimizing their performance in the classroom if they do not pay attention to their students' characteristics. Analyzing how our students approach knowledge is fundamental to activate the educational gears: making decisions, planning activities and resources, and making assessments, among other things (González-Peiteado, 2013).

Obviously, it is not enough for the teachers to acquire academic competences. They should also acquire a high level of commitment with pedagogical methods that encourage students' motivation, participation, cooperation and autonomy. One should also not forget about the challenges of a society that demands teachers enthusiastic about achieving excellence and questioning their professional work. All this results in acquiring and providing new strategies, values and behaviors consistent with a notion of the educator as a motivating agent and promoter of innovative situations. Some studies have pointed out that the classroom climate and the teaching style affect the levels of intrinsic motivation (Wijnia, Loynes & Derous, 2011). Other authors have attached greater importance to the context in which learning occurs when assessing motivation (Wong, 2014).

Professional development cannot be the result of improvised decisions, it must be the consequence of a critical reflection process, group work, classroom research, the integration of a body of scientific, pedagogical and technical knowledge, contextualized and updated. This leads to new and personal ideological-educational conceptions, which will break all the molds, causing a change in the way of perceiving the educational action and the task that is carried out.

2. Influence of motivation on the study of a foreign language

The teaching of a foreign language has been mediated by several teaching and learning theories and by active linguistic conceptions that have led to substantial methodological changes over the past

decades. However, the debate is continuing about the most effective way to achieve this.

Learning a language means learning how to interact with it, it is therefore necessary to prioritize communicative approaches in motivating contexts (González-Peiteado & Rodríguez-López, 2014). That is why, it is necessary to employ a functional perspective that leads to the knowledge of grammar and to the acquisition of vocabulary, favoring the communication process. Therefore, in addition to contents, students should also work on their skills and abilities that help them interact in different situations. Consequently, the traditional structuralist and decontextualized paradigm, which prevailed in previous decades and advocated for the study of language elements in isolated sentences, was replaced. Instead, an active paradigm was developed, based on expression, which studies language through communicative situations, connection between vocabulary, their contexts and the communicative circumstances in which they occur (González-Peiteado & Rodríguez López, 2015).

Within the context of a set of affective factors whose influence is traditionally linked to successful language learning, motivation is one of the most determinant elements (Barrios Espinosa, 2015; Ramos Nieto, 2011) of success or failure in language performance. It is the responsibility of the teacher to influence the degree of motivation according to the nature of communicative circumstances, and students' skills, interests and needs. Generating and maintaining motivation among students is a challenge for the educator, but all this will not be achieved if the teachers are not sufficiently involved and motivated in carrying out their work. Learning a second language requires assimilation, persistence, sustained intellectual effort and dedication, behaviors which do not occur if one is unmotivated. The individual, contextual, and pedagogical variables are constructs that may enrich or hinder the interaction between motivation and learning.

Knowing how motivated a person may be is important, but equally important is knowing why they are motivated (Schwinger, Steinmayr, & Spinath, 2012). Obviously, the reasons that shape academic behavior are diverse. However, most students are usually involved in the educational process for two different reasons: the desire to learn, develop and improve their abilities (learning-oriented) or to demonstrate their ability or protect their personal image by seeking positive assessment of self by others (performance-oriented) (Valle *et al.*).

The performed studies have argued that individuals with a high degree of motivation make

adequate progress toward meeting their academic goals, have high beliefs about their abilities to achieve a good task performance, and develop positive expectations about academic life, based on the existence of social support for their educational goals (Medrano and Pérez, 2010). Students who are satisfied with the training received identify and confirm its quality, which results in greater motivation and involvement, but also in the development of a feeling of belonging and desire to intervene in the different channels of participation, favoring a positive dissemination of the academic activity and longer time spent in the classrooms (Sánchez-López, 2012). This leads us to assess the affective dimension as a factor that significantly affects the acquisition of content, and allows us to predict the interindividual differences when approaching the process (Bernaus & Gardner, 2008; Rodríguez-Pérez, 2014; Khodadady & Hassan Khajavy, 2014). Motivations, understood as impulses that lead us to action, stimulate us to reach a goal, even if the learning process is complicated (Baker and McIntyre, 2000). Consequently, if students are not sufficiently motivated, their learning will be impaired, possibly resulting in failure (Pintrich & Schunk, 2006). Therefore, teachers should know the type of motivation that students adopt, in order to provide them with individualized and quality teaching, and contribute to the achievement of positive and lasting outcomes.

In view of the above, it is vital to generate a climate of positive feeling and thinking towards one another, increasing the satisfaction in a job well done, their involvement and efforts.

It is well known that a motivated individual will achieve a satisfactory academic performance, which will require professional and quality performance, resulting in the construction of knowledge

of excellence (Liu & Huang, 2011; Bernaus & Gardner, 2009). Consequently, motivation leads to learning and increases the ability to acquire quality education, establishing a directly proportional relationship between both constructs. Likewise, Liulienė and Metiūnienė (2006) have argued the importance of motivation in second language learning, given that the more motivation, the more autonomous learning.

The present study considers three general types of motivation, differentiating between intrinsic motivation, which refers to the particular interest in learning a foreign language, extrinsic motivation, and lack of motivation (Deci & Ryan, 2000). As described in Table 1, each type presents a different structure (Brière, Vallerand, Blais & Pelletier, 1995; Vallerand, 1997).

Intrinsic motivation is oriented towards knowledge, it leads to satisfaction due to the achievement of goals and promotion of the professional competence. It focuses on the process rather than the product. It leads to the acquisition of a high level of linguistic proficiency (Gardner & Lambert, 1972) and seems to benefit the long-term retention of information (Brown, 1990).

Extrinsic motivation corresponds to behaviors that are performed to obtain a reward or to avoid punishment. Students with this kind of motivation have low autonomy, low self-esteem and insecurity. They seek social recognition and exhibit excessive dependence on teachers to solve problems and make decisions.

The lack of motivation characterized by the perceived lack of control of the situation, makes them feel that success or failure does not depend on them, thus there is a strong possibility of quitting the activity. Such lack of interest, and consequently low linguistic performance, seriously hamper the development of skills and competences.

Table 1: Types of motivation according to Vallerand

Motivational dimensions	Motivational subdimensions	Characteristics
Intrinsic Motivation	Motivation oriented towards knowledge	Participates in an activity for pleasure (personal satisfaction).
	Motivation oriented towards achievement	Participates in an activity to overcome him/herself. Enjoys personal challenges and has a competitive attitude.
	Motivation oriented towards stimulating experiences	Experiences positive feelings with the accomplishment of the activities (Vallerand y Bissomete, 1992).
Extrinsic Motivation	External regulation	The goal is to satisfy an outside demand to obtain a prize or avoid punishment.
	Introjected regulation	The purpose is to obtain approval so he/she behaves according to the rules set by society.
	Identified regulation	The person, prior analysis, identifies him/herself with the behavior even if it is not pleasant to him/her due to the benefit it means for his/her personal fulfillment.
Amotivation	Amotivation	He/She leaves an activity soon due to lack of motivation (Noels, 2001)

There is scientific consensus that intrinsic motivation leads to positive outcomes, whereas extrinsic motivation may have a negative impact (Deci & Ryan, 2000; Richer, Blanchard & Vallerand, 2002), since the external incentive provided can completely govern the language learning process. This approach prompts us to consider the existence of a close relationship between motivation, academic performance, and persistence in achieving the goal. In short, motivation encourages people to start learning a foreign language, influences the maintenance of such behavior, and plays an important role when learning proves difficult.

Basically, this study emanates from the restlessness to discover the ties that link motivation and learning. This is done in such a way that it reveals how the adult approaches learning within the global age of knowledge in which we live. In this context, there is a need to think about an adult education that takes into account its learning processes, characteristics and motivations, which differ significantly from those of the individual of school age.

This work is a new contribution to this field of research, given that the motivation construct, despite having been studied by numerous authors, has not been analyzed in the context of foreign language courses at university level.

The aim is to know, analyze and reflect on the different motivation factors that language learning students show, and what variables influence the type of motivation that they display while taking

second-language training. To this end, socio-demographic factors, including academic training, occupation, age and gender are taken into account.

3. Method

This study is part of an interpretive approach with the purpose of knowing, analyzing and interpreting what type of motivation students display while taking language training. A quantitative methodology was selected when considering that the analysis and detailed interpretation of the participants' contributions are unavoidable for the achievement of the objectives set in this study. Consequently, the research procedure corresponds to the evaluative method, since it is a social study which focuses on the assessment of motivation among students attending Foreign Languages courses. In fact, the performed analysis offers interesting information, able to foster the application of innovation processes and improvement of teaching.

Our purpose is to: a) find out the type of motivation experienced by the students during their learning process, in order to assess the expressed trends, assuming that the type of motivation influences the different factors making up the teaching-learning process. b) find out whether there are significant differences in the type of motivation acquired depending on their education level, occupation, age or gender.

Therefore, the hypotheses that guide this research are the following:

1. The type of motivation changes according to previous academic training.
2. The employment status influences the motivation for studying.
3. The type of motivation is different according to age.

3.1. Participants

Among adults, there are people who study second languages, either as members of specific programs for older adults (UNED Senior) or in courses comprising adult students of different age ranges, as in our sample, which is made up of 90 subjects. Out of these, 59 are women and 31 are men. The average age was 42.23 years and the age range was between 21 and 68 years. The response rate was 95%.

The education level, the type of occupation, age and gender were taken into account as socio-academic study variables. Table 2 shows the sample and the profile of the sample members.

The questionnaires were administered in the classroom to all the participants at the same time. All those attending the courses filled in the instrument items individually and there was no set time limit. They were previously informed as to the importance of providing honest answers.

Previously, the pertinent orientations were provided, so that the scale and the socio-demographic questionnaire could be properly filled in. Voluntariness, purpose, and anonymity of the research results were at all times kept in mind, following the recommendations of the American Psychological Association.

Data	Categories	Dimensions	Frequency rates	%
ACADEMIC DATA	LEVEL OF EDUCATION	Secondary Education	28	30.8
		Mid-level University Education	27	29.2
		Higher University Education	35	40.0
		Total	90	100.0
EMPLOYMENT DATA	WORKING LIFE	Employed	38	48.0
		Unemployed	33	38.0
		Retired	19	14.0
PERSONAL INFORMATION	GENDER	Male	31	30.0
		Female	59	70.0
	AGE	20-40 years old	42	52.5
		41-60 years old	28	29.5
		Over 61 years old	20	18.0

3.2. Data collection: Instruments

In order to reach the proposed goal, the Education Motivation Scale (Vallerand, Blais, Briere & Pelletier, 1989) was used. It was translated into English by Vallerand and Bissonnette (1992) and later translated into Spanish and validated by Núñez, Martín-Albo and Navarro (2005), whose results reveal satisfactory levels of internal consistency. This instrument was selected based on its capacity to analyze the motivation shown by individual

participants, adapting it to foreign language courses. It is a tool that encourages students to analyze and look more closely into the reason why they are doing the course, by answering the question "Why study a second language?". The scale consists of 28 items and seven four-item subscales, each measuring the three types of intrinsic motivation (knowledge-oriented IM, achievement-oriented IM and IM oriented towards stimulating experiences), the three types of external or extrinsic motivation (external regulation, introjected

regulation and identified regulation) and lack of motivation.

The data analysis was conducted using the SPSS (V.20.0.) statistical package. First, the study focused on the frequency rate, description of the sample and each of the variables (mean, standard deviation, trend). Pearson's correlation analysis was performed to check whether there was a relationship between the dimensions of the scale. Next, the differences between mean values were examined using the Analysis of Variance (ANOVA) of a factor such as the parametric test of K independent samples, the Holm-Bonferroni method for multiple comparisons and t-tests to compare independent means. The effect sizes (ES) of the sample were also calculated, understood as the degree to which the effect studied is present in the sample. It was considered to be a significant difference when the effect size exceeded .40.

4. Results

The analyses corresponding to the internal consistency of the scale were carried out through Cronbach's alpha coefficient, in the current study obtaining a satisfactory value ($\alpha = .87$). In addition, this study was conducted for each of the identified factors. Table 3 shows the dimensions and

their reliability ranging from .61 to .82. These data are similar to those obtained by Guillen, Pérez Luzardo and Arnaiz (2013) and by Núñez Alonso; Martín-Albo Lucas and Navarro Izquierdo (2006). All these values are significant, as the confidence level is 95%. Therefore, the reliability is acceptable and significant from a statistical perspective.

Considering the values obtained by the means of each of the factors under study, it was observed that the highest scores were recorded by the components of intrinsic motivation (knowledge-oriented IM, achievement-oriented IM and IM oriented towards stimulating experiences). It is deduced that the subjects making up the sample learn a foreign language driven by knowledge acquisition, for which they initiate cognitive processes such as examination, inquiry, analysis, and reflection. Therein lies the reward, in the interest and satisfaction caused by the process of personal enrichment. Moreover, the values collected in relation to the extrinsic motivation dimensions (external regulation, introjected regulation, identified regulation) are lower. In this case, the purpose is no longer oriented towards personal satisfaction, but towards the external recognition through prizes and praises. They are linked to a more superficial learning, based on the economy of time and effort. The lack of motivation factor obtained the lowest score.

Table 3: Measurement of the internal consistency of variables

Factores	Nº Items	Cronbach's alpha	MEAN	Standard deviation
IM orientation towards knowledge	4	.61	17.26	1.96
IM orientation towards achievement	4	.80	14.93	3.04
IM orientation towards stimulating experiences	4	.60	15.13	2.40
EM External regulation	4	.82	12.00	3.94
EM Introjected regulation	4	.75	11.83	3.48
EM Identified regulation	4	.80	13.08	3.70
Amotivation	4	.73	5.87	2.70

Table 4 show that the higher means correspond to the items referring to the knowledge-oriented intrinsic motivation, with the item "it is a satisfaction for me to acquire new knowledge", obtaining the highest mean. On the contrary, the

items referring to the variable lack of motivation obtained the lowest means, with the item "I don't understand why I enrolled in this course" obtaining the lowest value.

Table 4: Descriptive analysis

FACTORES	ÍTEMS	MEAN	MODE	SD
AMOTIVATION	Honestly, I don't know; I really feel that I am wasting my time.	1.40	1	.95
	I once had good reasons to learn languages however, now I wonder whether I should continue.	1.70	1	1.05
	I can't see why I go to the course and honestly I couldn't care less.	1.46	1	.91
	I don't know; I can't understand why I enrolled in this course	1.33	1	.74
EM EXTERNAL REGULATION	Because I need to know another language to access the job market more easily	3.37	4	1.18
	In order to obtain a more prestigious job later on.	2.94	4	1.22
	In order to have a better economic position	2.84	3	1.15
	Because I want to have "the good life" later on.	2.71	3	1.16
EM INTROJECTED REGULATION	To prove to myself that I am capable of studying.	3.23	4	1.30
	Because advancing in my academic training makes me feel important	2.93	4	1.12
	To show myself that I am an intelligent person.	2.40	2	1.07
	Because I want to show myself that I can succeed in my studies.	3.29	4	1.20
EM IDENTIFIED REGULATION	Because I think the course will help me better prepare for the career I have chosen.	3.54	4	1.20
	Because eventually it will enable me to enter the job market in a field that I like.	3.10	4	1.26
	Because this will help me make a better choice regarding my career orientation.	2.91	3	1.08
	Because I will improve my professional competence	3.69	4	1.18
IM ORIENTATION TOWARDS KNOWLEDGE	Because I experience satisfaction while learning new things.	4.60	5	.69
	For the pleasure I experience when I discover new things.	4.20	4	.76
	For the pleasure that I experience in broadening my knowledge about subjects which appeal to me.	4.23	4	.73
	Because the studies allow me to continue to learn many interesting things.	4.26	4	.77
IM ORIENTATION TOWARDS ACHIEVEMENT	For the pleasure I experience while surpassing myself in my studies	3.83	4	.96
	For the pleasure that I experience while I am surpassing myself in one of my personal accomplishments	4.07	4	.84
	For the satisfaction I feel when I am in the process of accomplishing difficult academic activities.	3.43	4	1.07
	For the satisfaction I experience when I feel personally fulfilled	3.60	4	1.01

IM ORIENTATION TOWARDS STIMULATING EXPERIENCES	Because I really like going to study and communicate with others	3.87	4	.95
	For the high feeling that I experience while reading about various interesting subjects.	3.99	4	1.18
	Because for me, learn is fun	3.97	4	.98
	Because I share interesting experiences and situations	3.30	4	1.07

With respect to the construct validity and in order to complete this preliminary data analysis, a matrix of correlations between the scale factors was carried out using Pearson's coefficient. Table 5 shows the correlations obtained between the

different factors. The seven dimensions presented very acceptable correlation indices, with values ranging from .20 to .86 following a pattern of moderate and high correlations, and meaningful statistical data at levels .01 and .05.

Table 5. Correlations

	IM knowledge	IM achievement	IM stimulating experiences	EM external regulation	EM introjected regulation	EM identified regulation	Amotivation
IM knowledge	1	.641(**)	.704(**)	.178	.326(**)	.222	-.381(**)
IM achievement	.641(**)	1	.695(**)	.217	.623(**)	.241(*)	-.190
IM stimulating experiences	.704(**)	.695(**)	1	.196	.455(**)	.314(**)	-.310(**)
EM external regulation	.198	.217	.196	1	.381(**)	.858(**)	.072
EM introjected regulation	.326(**)	.623(**)	.455(**)	.381(**)	1	.341(**)	.134
EM identified regulation	.222	.241(*)	.314(**)	.858(**)	.341(**)	1	.021
Amotivation	-.381(**)	-.190	-.310(**)	.072	.134	.021	1

**The correlation is significant at the level of 0.01 (bilateral).
*The correlation is significant at the level of 0.05 (bilateral).

The normality analyses of the seven motivational dimensions for the overall sample showed that, in all cases, the assumptions of normality ($p > .05$) were met. Regarding the differences in the category "occupation", the results of the ANOVA and the *post hoc* Holm-Bonferroni method show

in Table 6 the existence of significant differences in the variable "External Regulation" (extrinsic motivation) among the unemployed and employed workers, resulting in the unemployed exhibiting a higher mean value in this construct.

Table 6: ANOVA and Holm-Bonferroni method, according to the employment situation

FACTORS	Occupation	Mean	F	Sig.	Bonferroni Sig		
External regulation	Retired	11.43	5.80	.00	Retired	Unemployed Employed	.182
	Unemployed	14.53					1.00
	Employed	10.80			Retired Employed	.182	
						Retired Unemployed	.00

*The mean difference is significant at the level of .05.

With respect to the motivation experienced in relation to the age of the sample members (see Table 7), a significance level was observed by means of an analysis of variance, which was corroborated by Holm-Bonferroni method, indicating statistically significant differences in the factors “External

Regulation” and “Identified Regulation”. In both cases, the differences were established between the ranges 20-40 and 41-46 years old, with people aged between 20 and 40 years old showing higher means in both dimensions.

Table 7: ANOVA and Holm-Bonferroni method according to age

FACTORS	Mean	F	Sig.	Bonferroni Sig		
External regulation	20-40 years old: 13.50	5.90	.00	20-40	41-60 Over 61	.00
	41-60 years old: 10.11					.16
	Over 61 years old: 11.09			41-60	20-40 Over 61	.00
						Over 61
Identified regulation	20-40 years old: 14.56	4.90	.00	20-40	41-60 Over 61	.04
	41-60 years old: 11.17					.09
	Over 61 years old: 11.90			41-60	20-40 Over 61	.04
						Over 61

*The mean difference is significant at the level of .05.

For the analysis of differences-in-means in the different motivation subscales according to gender, the Student’s t-test was used, taking into account Levene’s test to estimate the equality of the variances. Table 8 does not show any differences in terms of gender. This result is corroborated in some factors when calculating the effect size, following the criteria proposed by Cohen (1988), since the differences were small (around $d=.20$) in IM towards Stimulating Experiences, External Regulation, Introjected Regulation and Identified Regulation. On the other hand, there are

moderate differences between knowledge-oriented IM ($d=.38$) and achievement-oriented IM ($d=.36$). When interpreting these effects, one should keep in mind that, in research studies in the area of education, with values of .30 or higher, differences of practical significance can be considered (Morales, 2010), since in this area effect sizes are smaller than others. Accordingly, the relevance of the differences between men and women in these two dimensions should be taken into account, women showing a higher level of intrinsic motivation in both cases.

Table 8: Student t-test for comparison of mean values of independent samples

FACTORES	GENDER	MEAN	SD	S	Sig.	ES
IM towards knowledge	Male	16.72	2.22	-1.52	.67	.38
	Female	17.49	1.83			
IM towards achievement	Male	14.09	3.76	-1.51	.38	.36
	Female	15.28	2.65			
IM towards stimulating experiences	Male	14.71	2.51	-1.02	.39	.25
	Female	15.30	2.35			
EM external regulation	Male	11.71	4.59	-.43	.80	.10
	Female	12.14	3.51			
EM introjected regulation	Male	11.28	4.03	-.85	.14	.21
	Female	12.06	3.24			
EM identified regulation	Male	12.90	4.25	-.30	.13	.06
	Female	13.16	3.47			
Amotivation	Male	5.43	2.20	-.89	.38	.24
	Female	6.06	2.93			

5. Conclusions and discussion

Learning a second language does not only imply achieving linguistic competences linked to the acquisition and use of vocabulary, comprehension, and verbal and written expression. It also involves assuming new socio-cultural roles. A relevant aspect in the study of a language is the attitude shown by the students, as it affects their readiness to learn (Lirio & Morales, 2012). The motivational differences, like other individual differences, should be taken into account in classrooms for effective learning. The growing concern about creating favorable conditions for quality education motivated several researchers to explore constructs such as motivational styles. This is the case of Bernaus, Wilson and Gardner (2009), Saravia and Bernaus (2008) and Zenotz (2012), who agree that motivation is key in the language teaching-learning process. The European framework also highlights the importance of promoting the study of languages, pointing out the importance of taking into account students' motivation to learn a language (Council of Europe, 2000).

However, the studies published so far have not focused on adult Foreign Language courses offered through a distance learning university.

Since the type of motivation can affect the acquisition of a second language, this research is aimed at exploring and analyzing the motivations of the students enrolled in English courses offered through UNED. To this end, some features or significant aspects are taken into account, with the conviction that their possible effects influence the outcomes of language learning.

Given the employment status of the sample members, significant differences were found in extrinsic motivation among unemployed and employed participants in the "external regulation" subtype. It was substantiated that unemployed individuals expressed a desire for broadening their training in order to improve their employment status. Regarding the academic training, there were no significant differences.

In terms of age of the course participants, there were significant differences between the ranges 20-40 and 41-60 years old in the factors referring to "external regulation" and "identified regulation". The younger group presented a higher level in both subtypes of extrinsic motivation. Therefore, it is apparent that those showing higher values in external regulation, learn a second language with the only objective of obtaining an external stimulus. On the other hand, those who

show higher values with respect to an identified regulation value the benefits of the activity they perform, thus their purpose is also to reach an external goal. It follows that the sample members aged between 20 and 40 years old need more attention from the teacher and they present low levels of self-confidence and self-esteem (external motivation). In addition, due to the higher values obtained in identified regulation, it is noted that students within this age range recognize to a greater extent the implicit value of the behavior to be performed, thus they do it voluntarily, even if it is not a pleasant task. It is often associated with feelings of competence and self-esteem, and positive coping with failure.

Considering the motivation shown by the participants according to gender, significant moderate differences were found in knowledge- and achievement-oriented intrinsic motivation, with women having the highest values in both dimensions. This prompts us to consider that women learn a language better than men because of the satisfaction they experience by acquiring new knowledge (knowledge-oriented IM), thus showing an intrinsic curiosity. Likewise, women's motivation is associated to a greater extent than that of men with the satisfaction they feel when meeting the set goals (achievement-oriented motivation), associated with personal challenge. Consequently, there is statistical evidence that lead us to believe that the type of intrinsic motivation is different for men and women.

Throughout our research, it was observed how adults' motivation in language learning can be generated by multiple factors, such as attitudes, skills, education, self-improvement, career advancement, desire of personal fulfillment. That is why, the objectives of adult learning go beyond academic performance and results, these draw closer to all the aspects that improve their quality of life, thus raising their level of satisfaction.

In agreement with Martínez Lirola (2005), it is argued that motivation is an important factor to be taken into account in the teaching-learning process, since students showing predominantly intrinsic motivation are oriented towards learning more and better. It is a psychological component that highlights people's success when attempting to learn a foreign language. "Students with a high degree of motivation learn faster and obtain better results in learning a foreign language" (Martínez

Lirola, 2005, p. 26). However, "more unmotivated students show higher levels of pessimism, and the greater students' pessimism, the more affected is knowledge-oriented intrinsic motivation" (Guillén, Pérez Luzardo & Arnaiz, 2013, p. 121).

In short, the purpose is for students to feel more motivated in order to increase their effectiveness when interacting in another language and, consequently, one should pay attention to all the skills conducive to their development (García Sánchez & Cruz Vargas, 2013) and the implementation of an active teaching style, which favors students' interaction and participation. This would mean overcoming a traditional teaching style, turning instead to a proposal that promotes the acceptance of reflexive, communicative and critical practices as a way to improve the teaching-learning process, and designing the theoretical knowledge according to students' needs and the realities of the classroom. The role of the teacher becomes a transversal factor that should facilitate the adaptation of methodologies, contents and the pedagogical process itself. However, this is not enough, and besides, one should know the characteristics that drive an adult student to learn (Cuenca París & Ortega Sánchez, 2015). The improvement and effectiveness of the foreign language teaching process should go through teaching styles that promote flexible, participative, and innovative communicative approaches (González-Peiteado & López-Rodríguez, 2014) and the consideration of training as the ability to turn the knowledge acquired within a personal and social project into a meaningful experience.

Among the limitations, the sample is limited to the context of the Distance University, which implies limitations on the generalization of results. Future research should focus on comparing these results with larger samples. It would also be appropriate to test the convergent validity of the scale using other tools which assess motivation for learning a second language.

Taking into account that the socio-educational context is becoming increasingly complex and changing, giving way to a multilingual and multicultural reality, further studies should analyze how students enrolled in training courses face the learning process of a foreign language, and how the type of motivation they show affects the selection of the learning strategies they use.

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

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

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

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

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

1. Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

These references can be placed into three elements:

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

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

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

2. Methodology

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

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

Research sample

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

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

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

In addition, they offer educational services typical of CBLTE.

Data Collection Techniques

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

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

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

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

Procedure

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

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

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

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

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

3. Results

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

In relation to the organisational field

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In relation to the community sphere

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

Certain sociocultural profiles are overrepresented among the participants when compared

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

Members of the education teams put it in this way:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Discussion and Conclusions

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

In relation to the organisational sphere

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

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

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

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

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

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

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

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

In relation to the community sphere

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

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

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

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

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

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

Limitations and future lines of investigation

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

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Notes

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

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

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THE RETIREMENT AND THE SOCIAL BOND: REFLECTIONS ON TRANSITION'S CONVERGENCES AND DIVERGENCES

A REFORMA E O LAÇO SOCIAL: REFLEXÕES A PROPÓSITO
DOS ENCONTROS E DESENCONTROS DA TRANSIÇÃO

JUBILACIÓN Y VÍNCULO SOCIAL: REFLEXIONES SOBRE LAS
CONVERGENCIAS Y DIVERGENCIAS DE LA TRANSICIÓN

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<p>KEY WORDS: gerontology aging (individuals) retirement age discrimination</p>	<p>ABSTRACT: The formal exit from the labor market, through the Retirement, is a moment that causes significant changes in the rhythms of daily life and organization. This conclusion justifies a reflection on its impact on people's lives and on the prejudices and stereotypes that end up being associated with them. This study aimed to understand how the transition to retirement affected the lives of the people who participated in the study, in the light of the theory of "Social bond" proposed by Serge Paugam (2008). The analysis is on the experience of the retirement considering the two dimensions of Social Bond, proposed by the author – the protection and recognition – as well as the implications that the retirement had for these people in the four types of Social Bond. This work held up an interpretative paradigm of reality, having performed six semi-structured interviews with retired people, which were then subjected to an detailed content analysis. It was concluded that while the bond of organic participation is weakened with the entry in the retirement, the other three types of social bond turned out to be strengthened with this transition, and in particular affiliation bond, the bond of the elective participation and citizenship bond, even with diversified expressions. This text still shows up discussions about the retirement and prejudices and stereotypes associated with old age and aging as current concerns for Social Pedagogy.</p>
<p>PALAVRAS-CHAVE: gerontologia envelhecimento reforma discriminação etária</p>	<p>RESUMO: A saída formal do mercado de trabalho, por via da Reforma, é um momento que provoca alterações significativas nos ritmos e na organização do quotidiano. Esta constatação justifica uma reflexão sobre o seu impacto na vida das pessoas e sobre os preconceitos e estereótipos que acabam por lhe estar associados. Este trabalho teve como objetivo compreender o modo como a transição para a reforma afetou a vida das pessoas que participaram no</p>

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	<p>estudo, à luz da teoria do “Laço Social”, proposta por Serge Paugam (2008). A análise recaiu sobre a experiência da reforma considerando as duas dimensões do Laço Social, propostas pelo autor —a proteção e o reconhecimento—, bem como as implicações que a reforma teve para estas pessoas nos quatro tipos de Laço Social que apresenta. Este trabalho sustentou-se num paradigma interpretativo da realidade, tendo sido realizadas seis entrevistas semiestruturadas a pessoas reformadas, que foram posteriormente submetidas a uma análise de conteúdo aprofundada. Concluiu-se que enquanto o laço de participação orgânica é fragilizado com a entrada na reforma, os outros três tipos de laço social acabaram por se reforçar com esta transição, nomeadamente o Laço de Filiação, o Laço de Participação Eletiva e o Laço de Cidadania, ainda que com expressões diversificadas. Neste texto evidenciam-se ainda os debates relativamente à reforma e aos preconceitos e estereótipos associados à velhice e ao envelhecimento como preocupações atuais para a Pedagogia Social.</p>
<p>PALABRAS CLAVES: gerontología envejecimiento jubilación discriminación por edad</p>	<p>RESUMEN: La salida formal del mercado laboral a través de la jubilación es un momento que provoca cambios significativos en los ritmos de vida cotidiana y organización. Esta conclusión justifica una reflexión sobre su impacto en la vida de las personas y sobre los prejuicios y estereotipos que terminan asociándose con ellos. Este estudio tiene por objetivo comprender cómo la transición hacia la jubilación afectó a las vidas de la gente que participó en el estudio, a la luz de la teoría del “Lazo social” propuesta por Serge Paugam (2008). El análisis se centró en la experiencia de la jubilación considerando las dos dimensiones del Lazo Social, propuestas por el autor —protección y reconocimiento— además de en las implicaciones que la jubilación tuvo para estas personas en los cuatro tipos del Lazo social. Este trabajo sostiene un paradigma interpretativo de la realidad, llevando a cabo seis entrevistas semiestructuradas con jubilados, quienes eran objeto de un análisis de contenido detallado. Se llegó a la conclusión de que mientras el lazo de participación orgánica se debilita con la jubilación, los otros tres tipos de lazo social se fortalecen con la transición, y en particular el lazo de filiación, el lazo de participación electiva y el lazo de ciudadanía, incluso con expresiones diversas. Este texto expone los prejuicios y estereotipos asociados con la jubilación y las personas mayores y el envejecimiento como problemas actuales de la Pedagogía Social.</p>

1. Retirement as a challenging transition

Being part of the “meaningful transitions” (Moen & Wethington, 1999) that marks the life cycle of individuals, a retirement takes challenges and changes that are important to understand both on a personal level and a structural level. In this sense, rethinking the role of the retired people in current societies is an emerging need, in a political/economic context that excludes, somehow in an evident way, the elderly people from paid productive activities. Guillemard (2007) draws attention to the centrality that working time has in the people’s life and in their self-perception sense of social utility, coming to be therefore fundamental to reflect and cooperate aiming a new perception of old age, strengthened in a still unexplored potential of the growing group of retired people as agents and actors of change.

Regardless of the transversal increase in unemployment in all ages groups in Portugal through the recent years (from 6.3% of total unemployment in 2003 to 16.2% in 2013; however, this figure decreased to 13.9% in 2014), it is in the 55-64 years of age group that this value has been showing more significant increases: from 4.3% in 2003 to 13.7% in 2013, rising brutally to 40% in 2014 (Dor-data, 2015).

These data stimulate the discussion about the progressive population increase on people over 60 years of age, which is not consistent with the

progressive withdrawal of elderly people from the labor market and the progressive disinvestment related to these workers.

Other factors, namely such demographic factors, justify a rethinking of the way of elderly people are considered, especially with regard to their relationship with the labor market and the relationship that work has with them. The management of this dynamic reflects how different generations deal with each other in a multidimensional context, with social, economic and structural implications.

It should be highlighted that the question of social transfers between active and inactive workers is a reduction when we analyze the question of retirement and its impact on societies and people’s lives, even because it has to be considered that the retirement significantly interferes with the current way in which the entire intergenerational solidarity system is organized (Guillemard, 2007; Mendes & Albuquerque, 2014).

2. Construction of a devalued image of the retirement period

The Welfare State has played a very significant role in reinforcing the centrality of individuals work time over their course of life. If during the youth there should be social protection that guarantees to the people the possibility of studying, to prepare them to enter in the labor market, people

in the old age should have guaranteed the right of a protected rest, based on their course as workers. (Guillemard, 2007). This Welfare State organization ends up opening a space to a devaluation of downtime, which involves, in this context, training time and retirement time.

Esping-Andersen (1990), in his famous study of social policies, categorizes different models of the welfare state, seeking to understand the extent to which these policies contribute to greater autonomy of individuals to survive in relation to the market. The author brings up the concept of “decommodification” of the individual’s labor force, i.e., he analyzes the policies “having as reference the degree of autonomy and independence that these policies can guarantee to the individuals and (or) families to survive beyond the market relations” (Silva & Zimmerman, 2009, p. 345).

In this sense, we can consider that the measures that establish the retirement age and guarantee pensions for the retired individuals could be measures that allow a decommodification of the elderly, who cease to depend on labor market to survive. We can’t forget, however, that the values of retirement pensions earned are closely linked to the relations that each person had with the market during their life course, and in accordance with its contributory path, with an assumed and clear differentiation related to the value of retirement pensions within the one that is often presumed to be a homogeneous group - the retired. This question, allied to many others, also has a major impact on the way that individuals face this new phase of their lives.

3. Ageism

This distribution of the life cycle based on age criteria, explained by Guillemard (2007) and also by other authors, such as Milissa Petit (2009), highlights and reinforces a rigid life path, marked by stages that define the transition from one statute to another, with no possibility of regression, contributing to the emergence of prejudices and stereotypes regarding each of these stages.

These prejudices and stereotypes become very significant regarding to the self and hetero image that is being strengthened in relation to the elderly. Faced with situations of inactivity due to their retirement from work, especially by retirement, the elderly are often referred to situations of inactivity that reinforce representations of the uselessness of these individuals.

Conscious of the impacts of existing stereotypes and myths on elderly people, authors as Hoffman, Paris and Hall (1994) warn about the *society’s tendency to discriminate, ignore or not*

take them seriously (Hoffman, Paris & Hall, 1994, p. 509). From this understanding comes the concept of “ageism”: *stereotype, prejudice or discrimination based on age, in this case specifically with regard to the elderly* (Fonseca, 2006, p. 27).

It should be borne in mind that these stereotypes and prejudices regarding elderly people are a very broad phenomenon, which has complex and diverse issues underlying it, and it is important to reinforce that they end up having different impacts according to the circumstances of each person’s life, and may reinforce the self-image of the incompetent and incapable in the elderly themselves.

4. The retirement

Faced with the challenges that have been mentioned, it is important to understand what we are talking about, when we refer to retirement.

In 1986, Erikson, Erikson and Kivnick argued that the way as the retirement has been perceived over time has been changed. If retirement was previously understood as the rest time of the elderly after a long period of work, it was understood that this was increasingly perceived as the time to enjoy a new phase of life, enjoying new experiences and discoveries (Erikson *et al.*, 1986).

The life expectancy average increase and the fact that more and more people have better physical and mental conditions until retirement have been contributed significantly to this change in the perspective related to retirement. The increasing dissociation between the age at which people retire and the manifestations of senescence, as well as the new social dynamics, highlighting the growing possibilities of very diversified paths that open up possibilities of less and less uniform retirement income, have brought multiple challenges to reform understanding and, consequently, the role of “retired”.

Fonseca (2011) presents a synthesis of the main ideas associated with “retirement”, which presents as three possible definitions of the concept: “(i) absence of ‘full-time employment’; (ii) economic income from social security and / or other pensions; (iii) personal identification with the role of ‘retired’...” (Fonseca, 2011, p. 11).

Even if significant changes are occurring in the way the reform is perceived, the literature shows that this transition from worker to retiree has a set of changes implicit, that, in the majority of cases, will have a great impact on people’s lives, being considered “an authentic turning point in the life of each one” (Fonseca, 2011, p. 11), involving changes and challenges that imply an adaptation as diversified as the life paths might be.

The great challenge of retirement is the fact that it contributes to a professional deinsertion, as Erikson *et al.* (1986) argues, and as Fonseca (2011) corroborates, noting that when retiring, “the person leaves the condition of ‘Active’ (socially quite determined, as we have seen) and needs to adapt to the condition of ‘reformed’” (p. 11).

As well as being a fundamental element in the structuring of individuals’ economic and family life, work is also an important context for establishing relationships with colleagues and friends with whom the person shares a large part of the its daily life. Erikson *et al.* (1986) states that work is a context in which the person is part of a collective enterprise, is part of something greater that goes beyond the individual himself also contributing to the definition of his social roles. Thus, leaving the world of work will necessarily imply a set of readaptations, both in the management of daily life time and in the management of relationships - social, professional and even relatives.

In this sense, authors such as Kleiber and Amigo (2012) talk about the importance of preparing individuals for retirement, namely from what they call “education for free time” (Kleiber & Amigo, 2012, p. 139), since the retirement involves a very significant change in relation to the amount of free time that the person has to manage, could be important a kind of conscious and timely preparation to this changes.

5. Social Bond Theory

Seeking to understand the impacts of retirement on individuals’ lives through another approach we can reflect on the ruptures that this change entails in the context of individuals’ lives in relation to what Serge Paugam (2008) calls *Social Bond*. According to this author, the social bond always has two dimensions: *protection*, which is related to the resources that each person can mobilize towards the difficulties encountered throughout life, and *recognition*, which is closely related to the interaction with other people and stimulates the person, reinforcing the importance of their existence and allowing it to be valued by the other ones.

The work can effectively be an important context for strengthening the social bond in both dimensions, and retirement can emerge as a precipitator of the rupture of the individuals’ social bond.

This situation will become particularly evident with regard to the *organic participation bond* that, according to Paugam (2008), becomes stronger among actors in working life and has underlying learning and performance of a function or task in the work context. The fact that the individual has job stability and guarantees of social *protection* ensures the

extent of the social bond protection, which may not be so affected by the retirement, since the person will, in principle, continue to have his social protection rights and access to services – public and / or private – according to their professional course. On the other hand, regarding the dimension of *recognition*, which is associated with the sense of social usefulness and esteem, it can no longer be said the same, being this one of the most significant disruption that the retirement represents in the life of the individual. As already mentioned, retirement is often associated with uselessness, therefore there is a social devaluation of retiree status and its role in society. It is in this segment that it is imperative to think about the impact that this rupture has on the individuals’ lives and societies, thinking in parallel if there may be ways to contradict it.

However, it should be taken into account that the Social Bond is not restricted to *organic participation*, hence it will make sense to pursue the experience of the retirement considering the other types of Social Bond, assuming that this may be one of the most privileged steps for the strengthening the three other types of social bonds presented by the author.

Regarding to the *affiliation bond*, which the author associates to the relationship with the family, highlighting parents / children, their reinforcement can be verified especially in relation to grandchildren, great-grandchildren or other younger elements of the family, thus generating an affective investment between generations. Factors such as greater autonomy to move around, as well as the ability to use and betake the new information technologies can be a resource that enhances this greater proximity between generations.

The retirement can also be the time of reinforcement of the *elective participation bond*, essentially associated with the relations of friendship that the person establishes beyond the family, either with people with whom they already had this type of bond, or even by establishing relations of friendship with new people they may meet at this stage (Paugam, 2008).

Finally, this growing awareness of the role that the elderly can claim as agents of change of political and social participation may be the major expression of the strengthening of *citizenship bond* (Paugam, 2008).

6. Methodology

This paper was based on the analysis of the content of interviews carried out with retired people in a Master’s thesis on “Retired Volunteers: Volunteer Practices in Retirement”, developed under the Master in Social Gerontology (Martins, 2012).

It was decided to base this study on a qualitative methodology (Bogdan & Biklen, 1994), since it was mainly intended to listen, to understand and to problematize about what retired people who currently practice volunteering in Porto think on this activity itself, the reasons for why they started this activity and why they keep doing it, and the impacts that this can have for themselves and the people with whom they develop it.

The operationalization of this attempt materialized through the intensive method or case study, namely of retired volunteers, assuming the intention of not making generalizations from this investigation. According to Coutinho and Chaves (2002), the case study is a research plan that involves the intensive and detailed study of a well-defined entity: the “case” (Coutinho and Chaves, 2002, 223), the purpose of this empirical study.

Selection of participants

In an initial phase of the study were contacted three institutions of the city of Porto (Portugal) that receive volunteers – “Cáritas Diocesano do Porto”, “Associação Coração Amarelo – Delegação do Porto” and “Associação de Voluntariado do Hospital de S. João”.

The contact with these institutions was based on several factors and justifications, mainly being the fact that a significant part of the respective volunteers are retired people. Another important element in the choice of these institutions was the fact that there was found some easiness to contact them, which proved to be an added value for the study development.

From the contact with ‘key persons of the institutions’, they were asked to select, at their availability, volunteers from the institution (4 to 5 maximum) to collaborate in this study. The persons invited to participate in the study should cumulatively meet the following requirements:

- Being retired;
- Collaborating with the institution as a volunteer for more than 1 year.

From indications and contacts facilitated by the institutions, 6 semi-structured interviews were done with the retired volunteers from the city of Porto following institutions: Associação Coração Amarelo - Delegação do Porto, Cáritas Diocesano do Porto and Associação de Voluntariado do Hospital de S. João.

Collection and processing of data

Regarding the research techniques used to gather information, semi-structured interviews were

conducted, since it was always intended to have a direct contact with the interviewees.

For the treatment of the collected data, content analysis was used in order to reach the information implied in the discourse of the interviewees, according to the perspective of Bardin (1979) and Minayo (2000), According to which content analysis *can go beyond the merely descriptive scope of quantitative techniques to reach deeper interpretations based on inference* (Cappelle et al., 2003, p. 5).

According to the aforementioned authors, the content analysis of the semi-structured interviews carried out within this study respected the three phases explained by the authors: *pre-analysis; material exploitation and treatment of results obtained and presentation* (Bardin, 1979 e Minayo, 2000, cit. Cappelle et al., 2003, p. 6).

In *pre-analysis*, the available material was organized, making a selection of the interviews that would be analyzed, from a first reading of the material. Having conducted fourteen semi-structured interviews (to all the people indicated by the institutions), the option was to make content analysis to six, considering the resource limitation and the time savings that underlie this task. The selection of the interviews to be analyzed in this study was based on two types of criteria. On the one hand, more objective or instrumental criteria were used, such as guaranteeing the representativeness of a man and a woman from each institution, the group diversity with regard to academic qualifications, as well as the professional activities performed by the volunteers before retirement, and the time variety over which they offer volunteering. At the same time, criteria related to the relevance and novelty of the contributions associated to the analysis indicators drawn up at this stage were also taken into account.

The *material exploitation* materialized in the codification of the data, which were organized into five major themes from which were defined seventeen categories of analysis and sixty-eight subcategories of analysis. From these data were analyzed, for this article, those related to the experience of the reform understood through the social bond theory.

Finally, the *treatment of the results obtained and the interpretation of the results* were carried out in the light of the theoretical framework and objectives that support all this work, having also, and according to what Bardin (1979) and Minayo (2000) predicts, emerged *new theoretical dimensions suggested by the material reading* (Cappelle et al., 2003, p. 6), as it is verified in relation to the retirement understanding through the Social Bond theory which is explored here.

7. Discussion of results

Retirement, seen as one of the significant transitions (Moen & Wethington, 1999) of the development process, is marked by the centrality socially attributed to the active and productive lifetime, leading to the preterition of professional life that characterizes retirement be materialized as one of the greatest challenges that people have to face during this new stage of their lives.

The understanding of meanings for retirement arises in the speeches of the people interviewed in this study, essentially marked by an understanding of what retirement means for themselves, as well as their possible roles as retirees.

Artur² (68 years old) highlights throughout the interview this reflection on retirement and the best way to face it, which becomes obvious when he says: "I think retirement is to be experienced in some way! Without being stopped, but also without the pressure of time from work".

"Those who work 37 or 38 years, I still managed to do 47 years of work, when they reach the end of this time they cannot be subject to having to get up at 7am because at 8.30am there must be there and then leave at 4am... no, it must have a certain freedom, to arrange a scheme in which brings obligations to not be ostracized, to have some obligation, to do something, that is to move but also do not get stuck, otherwise the quality of life goes away."

Artur emphasizes the importance of having goals for his daily life, of having commitments that impel him to act and keep active, but reinforcing highlighting the importance of finding a balance between the activities and commitments that one takes over and other dimensions that he considers as important, such as leisure and freedom to go managing his time according his preferences, reminding us, throughout his speech, about the importance of people preparing themselves to their retirement, as he recommends to his friends: "You begin to prepare, when you reach at this point, start looking for a hobby, no matter what, so later, when you stop working, you do not have such a sudden transition. I mean, sometimes, a passage that can really be a volunteer program, when possible, a job like this... A bricolage for example, start..."

Confirming clearly what the literature reinforces, it is verified that the professional path of the people interviewed marked in a very significant way their lives, as much by the intensity and effort demanded by the specificity of the work developed as by the emotional involvement that marked an entire career. José, 67 anos, who did all his active career in Banca says: "during my working

life I have had always a very intensive occupation". João, de 78 anos, administrative officer chief of a large company, was responsible for a large administrative area in one of the largest companies in Porto. In the words of Beatriz, 81, who was a teacher and social worker in Angola and Mozambique, we perceive this emotional involvement when she says that "it was all beautiful and I would do it again... As a public servant I never was. I've never had hours or Sundays.". The same can be found in the speech of Ana, 57, who was a teacher of the first cycle, when she says "I had to be a teacher at school, I often had to do the work of an auxiliary, I had to clean the school...". and Matilde, 58, cook, that, in relation to her work, says: "I loved it! I still miss it, but..."

Having been so evident in the interviews, this strong involvement in working time has left open the curiosity about how people understand this issue of leaving the labor market. Returning to Paugam's (2008) approach, it is understood that several people refer to the rupture of the **organic participation bond**, since they verbalize that the reform can effectively constitute for some people a significant moment of rupture, but evidencing a personal distance to this less positive impacts that they identify as being associated with retirement, which can be found in José's words: "most people when they enter to retirement they gain great time availability and sometimes even with difficulty in knowing how to occupy the time.". Ana also shows this awareness that being moved away from the work context can be a delicate moment in people's lives, saying: "When, after many years of work, people stop for a long time, then they feel they are no longer capable." In turn, Artur warns of the importance of people preparing their retirement, "Not to be that, that exit... You leave the world of work in which you get up in the morning, the night comes always busy, always busy and now, suddenly, you have nothing to do."

In relation to this question, Ana clearly assumes the withdrawal from work as a moment of rupture in her life, stating that: "When I retired, I felt the lack... It felt the lack... It is very good to be reformed, but a person works about 30 years or so and then the stop, at least, with me, didn't work. I've stopped for a while, a few months to rest and such but then..."

This assessment leads us to question the impact that having entered for retirement may have had on the three other types of social bonds, keeping us under the Paugam approach.

In relation to the **bond of affiliation**, associated by the author to the reinforcement of family relations of different generations (Paugam, 2008), two people mentioned that the reform allowed

the reinforcement of this bond; in the case of Ana: “Then I also had a baby granddaughter, who was born around that time, and I stayed with her daily, so my time was really busy... (...) I also have to respond to my people needs because I also have elderly people, I have my mother and other family members, who also need me, and my children, my most direct family”; in the case of Beatriz, she refers: “In pre-retirement I had something that I call my ‘totoloto’, that was the grandson who was born. And after 4 months, 5, I went to Lisbon to get him because he was born very little and I went to pick him up and brought him.”.

José mentions the reinforcement of the bond of affiliation, but in relation to others, when he says that “...some people enter retirement and have a very busy life, caring for older parents who still need a lot of assistance or with children still in conditions in which they also need a lot of assistance...”.

Only Beatriz refers to strengthening of the bond of elective participation, referring to a post-retirement period where she spent a lot of time with friends, with whom she had daily schedules: “T. calls me by phone: ‘let’s go to the downtown to spend the afternoon and snack, today I’ll pay’. On Thursday next I received a phone call from F.: ‘today let’s go downtown’ and so there I was. This was every week”.

With regard to the possibility of retirement allowing the strengthening of the **bond of citizenship**, it can be said that it is evident in the discourse of all the people interviewed, at different times and referred to in different ways, we can take here the observation made by João, when he reports: “I really wanted, allow me, to give myself to do that.... And in such a way that I wanted to give so much and today I live this [very devoted to volunteering]”, or “There are many ways to be useful, but it seemed to me one way to take into account and, therefore, it was for that.”, as well as Ana, who says that: “the stop doesn’t help and sometimes do some volunteer work, something soft, will help the retired people themselves, ‘cos it helps them to avoid growing old or depressed and will help others in need. In the background there is a mutual help.”

José also refers to the possibility of reinforcing the bond of citizenship, when he observes that “with the retirement, the person starts to have more free time and begins to equate ‘How will I occupy this time?’ And there arises the vocation to be useful!”, adding that “it’s a good pedagogy to inform them [to the retired] about the social vocation of a post-retirement behavior.”

8. Conclusion

In light of the reflections presented in this paper, we can conclude that it is necessary to provide greater flexibility for social structures of support, even because *the abandonment of professional life can take place in very different ages and modalities from person to person and the transition from work to retirement is much more fluid today than before, articulating with forms of abandonment of the professional life carried by temporal and social ambiguity such as ‘flexible hours of work’, ‘pre-retirement’, ‘long-term unemployment’ etc.* (Fonseca, 2011, p. 19).

Debates about Retirement, about how this transition is experienced, how people prepare themselves (or do not prepare) for this change, as well as the prejudices and stereotypes associated with this moment of transition, old age and aging are current concerns for Social Pedagogy and, still, there is much more to explore in this area. The issue of retirement is much broader than what is exposed in this article, with a significant number of people who, for various reasons, end up leaving the labor market definitively at an early stage and / or against their will, and it can be expected that situations such as compulsory or anticipated reforms may have a distinct impact on the various dimensions of the social bond, and this is an area in relation to which it would be worth investigating.

In this sense, and taking Guillemard’s (2007) perspective, the emphasis of social policies should not be situated exclusively on risk compensation, but should also be concerned with the effective participation of people both in professional and other contexts. The author points out that social protection must underlie the *principle of social investment*, explored by Esping-Andersen, which presupposes the establishment of means to enable the development of people’s capacities and their access to education and training throughout their lives.

The appreciation of other dimensions of people’s lives will be inevitable if one defends a paradigm shift from what may be the place of older people in Western societies. The discussion can no longer be based on the activity / inactivity dichotomy, since it has become increasingly evident that this question cannot be read only by the lens of formal and paid work.

The problematization of this question, beyond its essentially economic dimension, can be one of the strong arguments in the call for a new solidarity amongst the generations that attribute a greater emphasis on the role of older people in the most diverse fields of social life.

If this most optimistic and possible vision of the experience of old age is still not real for all people and will still be far from being, it is believed that we gradually move towards the demand of

continuation and reinforcement of a paradigm shift, based on the respect for the Human Rights of all people, including nominally the elderly.

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Note

- ¹ When requesting identification of volunteers for participation in the study, the organizations were asked only to identify retired persons, without specifying the context / framework of this transition between work and retirement.
- ² All names are fictional.

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DIAGNOSIS ABOUT THE USE OF LEISURE AND FREE TIME AMONG THE STUDENTS OF THE UNIVERSIDAD NACIONAL EXPERIMENTAL DEL TÁCHIRA

DIAGNÓSTICO ACERCA DEL USO DEL OCIO Y EL TIEMPO LIBRE ENTRE LOS
ESTUDIANTES DE LA UNIVERSIDAD NACIONAL EXPERIMENTAL DEL TÁCHIRA

DIAGNÓSTICO SOBRE O USO DE LAZER E TEMPO LIVRE ENTRE ESTUDANTES
DA UNIVERSIDAD NACIONAL EXPERIMENTAL DEL TÁCHIRA

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ABSTRACT: Leisure and free time are two concepts of great importance in today's world. On one hand, every day's rhythm poses the challenge of successfully completing all activities resulting in exhaustion at the end of the day. On the other hand, technology has invaded every facet of life through its many applications, since many tasks can be performed within reach of a click. This reality was also especially found among students from The Universidad Nacional Experimental del Táchira (UNET); these students often complain about the limited availability of time to engage in recreational activities. Often they choose to seek alternatives in order to release the tension. They usually express inability to properly manage their time, neither their university has managed to define precise lines to frame this time. For this reason, the present study -whose main objective was to assess the use of leisure and free time by UNET students- was outlined. A quantitative paradigm for research was used, giving the descriptive nature of the study. A random sample of 365 students was taken, out of a 7145 UNET student's population from Engineering and Architecture majors. As data collection technique a questionnaire was used and the motivation and use of leisure and free time variables were established, both supported by corresponding sub-indicators. The questionnaire was validated by expert judges, and the reliability was determined through Cronbach's Alpha obtaining a value of 0.72, which determined high reliability. The data were processed using the statistical program SPSS 15.0. Regarding motivation, the results showed that the need for achievement was not high, and the need for power, in relation to leisure activities, did not seem to be determinant in the sample. The need for affiliation prevailed, and recognition is strongly linked to academic and intellectual aspects. Going out with friends was the most often performed activity during

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	<p>leisure and free time; while reading posed the lowest interest. Leisure time occurred more often during weekends and students spent one to three hours per day in leisure time which they considered as sufficient. There were no major differences related to gender and degree in the selected options. The interpretation of these results provided the proposition of guidelines to start developing programs for the proper use of leisure and free time.</p>
<p>PALABRAS CLAVE: ocio tiempo libre motivación comportamiento estudiante</p>	<p>RESUMEN: El ocio y el tiempo libre son dos conceptos de suma importancia en el mundo actual. Por un lado, el ritmo del día representa un reto para el cumplimiento exitoso de todas las actividades que al final de la jornada derivan en agotamiento; frente a esto, la tecnología, que invade cada espacio de la vida, ha facilitado a través de sus diferentes aplicaciones, que al alcance de un clic puedan realizarse muchas tareas. Esta realidad se da también entre los jóvenes universitarios, especialmente, los de la Universidad Nacional Experimental del Táchira (UNET); estos estudiantes suelen quejarse de la poca disponibilidad de tiempo para involucrarse en actividades que les remitan al esparcimiento. Con frecuencia optan por buscar alternativas con el fin de liberar sus tensiones. Habitualmente manifiestan incapacidad para manejar adecuadamente su tiempo; tampoco su universidad ha logrado definir líneas precisas para enmarcar ese tiempo libre. Por esta razón, se delineó el presente estudio cuyo objetivo principal fue diagnosticar el uso del ocio y el tiempo libre en los estudiantes de la UNET. Se utilizó un paradigma cuantitativo para la investigación, dándole al estudio un carácter descriptivo. De una población de 7145 estudiantes de la UNET cursantes de las carreras de Ingeniería y Arquitectura, se tomó con una muestra aleatoria de 365 estudiantes. Se utilizó el cuestionario como técnica de recolección de datos y se establecieron las variables motivación y uso del ocio y tiempo libre, ambas apoyadas en sus subindicadores. Fue validado a través del juicio de expertos, y la confiabilidad quedó determinada a través del estadístico Alfa de Cronbach, con un valor obtenido de 0,72, que determina una alta confiabilidad. Los datos se procesaron mediante el estadístico SPSS versión 15.0 Con respecto a la motivación, los resultados manifiestan que la necesidad de logro no es muy alta, y la de poder, en relación con las actividades de ocio, parece no ser determinante en la muestra. La necesidad de afiliación predomina, y la de reconocimiento está fuertemente ligada a lo académico y a lo intelectual. La actividad que más suelen realizar durante el tiempo libre y de ocio es salir con los amigos; frente a la lectura que representa el menor interés. Los momentos de ocio se dan con mayor frecuencia durante los fines de semana, de una a tres horas diarias, considerado por ellos como suficiente. No hay mayores diferencias en las opciones seleccionadas por género y carreras. El desglose de estos resultados permitió proponer pautas para iniciar el desarrollo de programas dirigidos al buen uso del ocio y el tiempo libre.</p>
<p>PALAVRAS-CHAVE: lazer tempo livre motivação comportamento estudantes</p>	<p>RESUMO: O lazer e tempo livre são dois conceitos importantes do mundo atual. Por um lado, o ritmo do dia representa um desafio para a conclusão com êxito de todas as atividades no final do dia resultando em exaustão; Contra isso, a tecnologia que invade cada área da vida, tem facilitado através de suas diferentes aplicações, disponíveis a um clique muitas tarefas que podem ser executadas. Esta realidade ocorre também entre os estudantes universitários, especialmente os da Universidad Nacional Experimental del Táchira (UNET); Esses estudantes muitas vezes se queixam da falta de tempo disponível para participar em atividades que lhes encaminhe ao diversão. Muitas vezes optam por buscar alternativas a fim de liberar suas tensões. Geralmente manifestam incapacidade de gerir adequadamente o seu tempo; a universidade não conseguiu definir linhas precisas para enquadrar o tempo livre. Portanto, o presente estudo tem como principal objetivo foi avaliar a utilização de lazer e estudantes em tempo livre UNET marcados. Paradigma de pesquisa quantitativa foi utilizado, dando ao personagem de um estudo descritivo com um design campo. De uma população de 7145 estudantes da UNET de Engenharia e Arquitetura, tomou uma amostra aleatória de 365 alunos. Foi utilizado um instrumento consistente para coletar dados em um questionário estruturado com perguntas preparadas; umas das alternativas das respostas fechadas dicotômicas; outros, de múltipla escolha, e algumas abertas. As variáveis motivação e uso do tempo de lazer foram estabelecidas, ambas apoiadas em suas subindicadores. Foi validado através de pareceres de peritos e confiabilidade foi determinada através do Alpha de Cronbach estatística com um valor de 0,72 obtido, que determina alta confiabilidade. Os dados foram processados usando SPSS versão 15.0 estatístico e apresentados em tabelas de resumo e gráficos de barras com análise e interpretação, bem com tabelas de contingência. No que diz respeito a motivação, os resultados mostram que a necessidade de realização não é elevado, e a energia, em ligação com as atividades de lazer, parece ser crucial na amostra. A necessidade de afiliação predomina, o reconhecimento está fortemente ligada à acadêmica e intelectual. A atividade mais freqüentemente realizado durante o tempo livre e de lazer está fora com os amigos; contra esse a leitura representa o menor interesse. Os tempos de lazer ocorrem mais freqüentemente durante o fim de semana, uma a três horas, considerados por eles como suficiente. Não há grandes diferenças de gênero e raça selecionada opções. A composição desses resultados permitiu propor diretrizes para começar a desenvolver programas para o uso adequado de lazer e tempo livre.</p>

1. Introducción

The concepts of leisure and free time are closely related and refer to a lot of possibilities for people's actions. Today's society – imbued with mechanization and automation in its various fields – discourages people to make great efforts to mobilize, study, work, and even function at home.

This increasingly gives individuals more free time, a time that has awakened so much interest since the second half of the twentieth century. Cuenca, Bayón and Madariaga (2012) report that present investigations are giving greater importance to these topics, especially due to the possibilities experiential leisure has to offer.

When referring to the concepts of leisure time and free time, Sarrate (2011) signifies the first as the continent and leisure as the content, so that free time becomes leisure when employed by people to seek pleasure, recreation, and nurture. In this sense, leisure is part of free time, but only when characterized by free choice and for activities that meet the students' needs and preferences. Also, when it is a time whose purpose is, among others: escaping from civilization, routine, and responsibility, and used for rest, exercise, spend time with family, have fun, do altruism, enjoy nature, or for the individual's personal growth and recreation.

González (2015), Rodríguez and Agulló (2008) in Spain; Fernández (2012) and Moraga (2011) in Chile; Huertas, Caro and Vásquez (2008) in Colombia show that the most preferred leisure activities or daily habits between adolescents and young university students are the so-called passive or audiovisual leisure (surf the web, chat, listen to music and watch TV), the recreational or sport leisure (important sources of health that allow to meet a good physical shape) and leisure with an obvious social part (the use of time for activities they like, "share with family and friends", hang out, go to bars / pubs).

These activities come after those related to cultural or performing leisure, based on the reading of books, magazines, comics, and the performing of artistic activities. Other findings from these authors refer to the short time students have to carry out activities and the habits related to the consumption of harmful substances, including occasional consumption of alcohol, frequent smoking and sporadic use of illegal drugs, says Fernandez (2012). Studying leisure and free time in young college students leads to the consideration that the way these concepts behave in their lives has to do with their motivations and needs, among other aspects.

Murray (Carver & Scheier, 1997) defines needs as "an internal state of disequilibrium: the lack of something required to reach a well-being state" (op.cit, p. 94.). First, he describes the need for achievement, defined as the reason to overcome obstacles and achieve goals. Then he incorporates the need for power referring to the desire to have influence over others.

Finally, the need for affiliation is "the desire to spend time with others, to develop and keep up social relationships." This trend of high need for affiliation responds to social influence since people spend a proportionally large part of their time communicating with others and possibly consider being with someone else when they are alone.

On the other hand, the secondary or psychogenic needs have also been described in the behavior of human beings. McClelland (1989) has pointed out that the desire for success is the main reason behind human behavior and he claims the need for recognition as part of social motivations. The author defines them "as an ego or self-esteem need". This group represents the need of every person to feel appreciated, have prestige and stand out within their social group and equally includes self-worth and self-respect.

Ahola in 1980 (Llull, 2001) suggests that it is necessary to consider the needs for leisure from different levels of causality. By linking with Maslow's theory, he states that at the base of the pyramid rests all leisure behavior related to satisfying some basic biological needs, along with socialization experiences that mark the behavior of human beings. These primary needs refer to rest, physical and mental regeneration, escape from everyday problems, lack of stress, chances in social relationships and friends membership, among others.

Once these requirements are covered, people have to reach in his opinion, a start-up level according to the dynamics of participation they consider most acceptable and to their personality and interests. The start-up level will depend on the subjective estimation of what people consider as active or passive.

The next level of stimulation responds to the intrinsic reward and to the feelings of self-determination that a person believes he/she enjoys when performing an activity. Finally, the needs of leisure are at the highest level, resting on all the preceding factors that explain directly why leisure activities are considered positive or beneficial for oneself.

According to the process that starts from the base, the leisure needs vary for every person, depending on their previous biological dispositions, their level of socialization, the degree of a more

or less dynamic activation or a series of intrinsic motivations through activities that represent satisfaction.

To end the explanation for this pattern of behavior on leisure, Ahola (Llull, 2001) argues that the attitude of the individuals in their free time would also be motivated by two simultaneous lines of action that converge on the pyramid: the desire to escape the routine and stressful environments, and a search of recreational opportunities involving intrinsic rewards. He also proposes that all motivational levels are overall influenced by the social settings and situational conditions, so a person's leisure needs are not completely stable but modifiable according to various causes such as the individual's growth process, a change of residence, new improvised leisure needs, and changes in needs while they participate in an certain activity.

In addition to the internal states of need, external pressures can influence the decisions or desires of young college students which are in turn, expressed as overt behavior (i.e., in leisure and free time activities).

Murray (Carver and Scheier, 1997) uses the term pressure to refer to these external influences "as external stimulus conditions that create the desire to get or avoid something and that represent a motivational influence, just as a necessity would do".

By linking the needs with the concept of leisure, it is then assumed that - while intrinsic motivation is an essential quality of leisure- there are many activities and leisure experiences in which someone acts by extrinsic reinforcements, that is, by achieving a goal unconnected to the mere satisfaction derived from a particular activity.

In 2000, Deci and Ryan (Cuenca, 2006) present their views on leisure conception and point out that once the basic need for autonomy in intrinsic motivation is included, it is also understood that people engage in many behaviors by extrinsic reinforcements but that the variability on the autonomy's direction will be essential.

A graphical way to synthesize the relationship between the activities carried out by university students in their leisure and free time, along with the needs and the environment pressure, are shown in the following diagram:

Diagram 1. The internal states of necessity and the external pressures



Source: Sandoval (2009)

In order to better understand the behavior of leisure and free time in young college students, it is necessary to refer that most institutions offer their students spaces to carry out certain activities, such as reading, playing sports, and spaces to share with peers, watch film or screenings, which obligingly allows them to enjoy more of their free time.

In Venezuela, specifically in Táchira state, leisure and free time have been considered as a waste of time, perhaps by a tradition of the ancestors who were men dedicated to doing hard and permanent work. They confused it with laziness and as something that must be battled with work or sport and not as an opportunity for people to grow and improve their quality of life. Perhaps, this is why there have not occurred significant efforts in educational research in the region to find out how leisure and free time are understood, what students and parents think about it, or what activities could students do during that time. Much less has been studied yet about valid alternatives

or courses of action that the university could offer, apart from the basic cultural and sports activities.

In the case of the Universidad Nacional Experimental del Táchira (hereinafter identified as UNET), students are provided in the most traditional way, spaces for conducting activities ranging from places to study and read up to sports facilities, plus those for community or school-based groups. This contributes in some ways to positively cultivate the student's use of leisure and free time which also has a high significance, especially when this action results in relieving school-related pressure and stress.

However, there is a contrasting reality that aims to point out that UNET somehow has become a kind of tolerance zone. During the evenings and weekends, young people form small groups and stay in the surrounding areas or in the free parking lots nearby to drink alcohol and listen to loud music, and it has even become commonplace the use of illicit drugs by some. They stay there until late at night even to dawn regardless of whether

this affects the academic activities they have at UNET or at their corresponding colleges.

Another important aspect to consider is that the city does not provide young students with enough amenities to spend their leisure or free time. There are only eateries and places to go drinking alcohol; there are very few cinema options and few cultural events. They can't afford low-cost trips within the region. All this reinforces risky behaviors such as drinking alcohol, doing drugs, having unprotected sex possibly leading to unplanned pregnancies and sexually transmitted infections; low academic performance caused by procrastination behavior which does not effectively lower what they term 'the academic pressure'.

A global education system should also consider the use of leisure and free time besides strictly technical educational training as it seems commonly accepted that to fit right, both personally and academically, it is essential to alternate periods of activity and rest (Ponce de León, 1998). Alonso Lopez-Aguado, González, Fernández (2012), with reference to Garcia-Cue and Santizo (2010) indicate that college students should merge not only resources to manage their study time but also their time for leisure. Young people consider leisure as one of the most important aspects of their life, not only for its evasion function but because it is, at this time, where they build their network of closer social relations.

As it is then necessary the formal incorporation of leisure and free time in the college students' general education, it is valid to refer to Cuenca (2006) who says that the Teaching of Leisure will aim to contribute to the development, improvement and life satisfaction of people and communities through knowledge, attitudes, values and skills related to leisure. Similarly, he defines it as a necessity when assumed as an area of human development. Therefore, autotelic leisure (a positively lived leisure as an end in itself), freely chosen, satisfying, suitable for age and life circumstances, rich and varied, it is the framework for routing the various educational activities of leisure to fundamental values and approaches, even though leisure is a phenomenon with a broad spectrum of possibilities, both positive and negative.

Puig and Trilla (2000) show that to explain the resort of an educational intervention, it was important to study a number of factors that turn out to be decisive for leisure. These are, first, some external to Pedagogy itself referred to those of economic, demographic, urban, political and cultural type; and second, some related to educational circumstances to precisely determine leisure's pedagogy emergence.

Regarding the first, the authors continue mentioning that the geography of today's cities lead to the need of creating spaces for leisure and free play, which means, to carry out spontaneous activities or the recovery of already lost urban and rural areas. The author would refer to this as to changes in the environment.

Family and changes in family structure are also linked to the pedagogy of leisure, since it somehow influences the use of leisure as well as the emergence and adherence to youth groups. In 1997, Ariel (cited in Tejedor, 2001) stated that these aspects play a formative role because they offer citizen participation, generate healthy habits, allow social integration processes, claim and care for the environment and generally do activities that promote quality of life.

1.1. Research objectives

Based on the exposed panoramic, the article aimed to provide a glance of the kind of activities that young UNET students develop in their leisure and free time to define a work proposal that, once implemented, would be established as a pilot that allows the university to define policy-oriented interventions to meet the students' specific needs.

Research objectives are detailed as follows:

1. Describe the behavior of students in their leisure and free time.
2. Set the frequency of behaviors observed in students in their leisure and free time.
3. Identify the behaviors and habits of students by sex and major.
4. Propose guidelines to start developing programs for the proper use of leisure and free time based on the diagnostic results and according to the needs of the UNET student population.

1.2. Justification

Over time, some authors (Lemon, 1994; Muñoz, 1983; Pedró, 1984; Puig and Trilla, 2000; Racionero, 1983; Weber, 1969) have stressed how important the right to leisure is for college students. This means ensuring access to community life, parties, recreation, natural areas and joint action. The authors consider that leisure plays an important preventive and rehabilitative function in the subject and that the practice of some planned leisure activity is critical, not only to train certain cognitive or physical abilities and lower the effect of certain psycho-physical impairments, but also to keep interaction with the environment, guiding the action itself to find meaning in that stage of life.

Having considered all these aspects, the study described in the article intends to have a first diagnosis in the region on the variable's behavior in college students, which allows proposing guidance strategies for leisure time. At the same time, this makes up a path for future research on other levels and populations, in order to generate definitive policy-oriented interventions for the proper use of leisure and free time.

2. Methodology

Using the quantitative research model as a basis, this study was descriptive. To this end, Tamayo and Tamayo (2002) characterize descriptive research as “the description, recording, analysis and interpretation of current nature, composition or processes of phenomena.” At the time of its completion it was possible to diagnose the use of free time and leisure by UNET students as well as

obtaining an overview of activities and behaviors developed in these spaces of time without establishing causal relationships or linking with other study variables.

This was a fieldwork study, which according to Risques (1999, p. 41) “it is based on methods to collect data directly from a reality occurred at the site of the event”, which for the purposes of this study, it was the UNET. The population considered for the research was UNET students of Engineering and Architecture majors enrolled for the semester 2009-1. It reached a total of seven thousand one hundred forty-five (7145) students. The sample size was calculated with a formula by Sierra Bravo (1995). The study sample included 365 students randomly selected by using a confidence level of 95%, a 50% of probability and a standard error of 5%, taking a proportional sample of each. The sample distribution by race and sex is shown in Table 1.

Table 1. Population and Students by major sample				
Major	Students	Sample	Gender	
			F	M
Industrial engineer	1.432	73	37	36
Agricultural engineer	538	27	13	14
Mechanical engineer	1.285	66	13	53
Arquitecture	650	33	16	17
Electronics engineer	650	42	20	22
Animal production engineer	640	33	17	16
Computer engineer	855	44	21	23
Environmental engineer	739	38	20	18
Civil engineer	176	9	4	5
Overall total	7.145	365	161	204

Source: Control Studies. UNET. Period 2009-1.

Motivation variable, supported by needs indicators (sub-indicators: *achievement, power, affiliation, recognition*) was established in line with social needs arising in the theory of motivation by McClelland (1989) and *environment pressure* (sub-indicator: *external influences*) defined by Murray (Carver and Scheier, 1997) in his assumptions about motivation.

Moreover, the use of *leisure and free time* variable was supported in social indicators

(sub-indicators: *meaning of leisure and free time, daily activities, planned activities, family structure, voluntary social participation and impact on quality of life*); demographic (sub-indicators: *surroundings and time*); urban (sub-indicators: *citizens/urban spaces and university spaces*); political (sub-indicators: *rules of citizen behavior and media*) and economic (sub-indicator: *money*), which are considered as factors by Puig and Trilla (2000) in their conception of pedagogy of leisure.

To collect data, the survey technique was used along with an instrument. The instrument consisted of a questionnaire created by the researcher based upon the theoretical contributions of the various authors cited in the study. The questionnaire had thirty items, nine for measuring the *motivation* variable through the indicators *needs and environment pressure* and twenty for measuring the *use of leisure and free time* variable through *social, demographic, urban, political and economic* indicators. The items were presented as structured questions with closed dichotomous answers alternatives, other with multiple choice answers and some were open questions.

Technical expert judgment was used by selecting three experts who judged independently the benefits of the instrument in terms of relevance or consistency of the items with variables and objectives. They also determined the clarity in the wording to avoid ambiguity. As a result of this validation the author obtained relevant observations from each judge which were considered to create the last version of the questionnaire.

To determine the instrument reliability, a pilot test was given to a group of 10 students with similar characteristics to the study population in terms of age, sex, race and majors criteria. Cronbach's Alpha statistic was used and the value obtained was 0.72, which lies in the range of high reliability. The instrument was given in classrooms prior teachers and students permission, during a two-week period.

The data was processed with statistical software SPSS 15.0, which allowed a descriptive analysis of information through the use of frequency distribution tables and bar graphs for further analysis and interpretation. Similarly, contingency tables were used to name the behaviors and habits of students by sex, which were used to record and analyze the relationship between two or more variables, usually of qualitative nature (nominal or ordinal). Finally, the results were analyzed based on the contributions of various theorists and according to the findings of other investigations

3. Results

The study results are structured into three sections. The first presents the sample's profile; the second shows the *motivation* variable based on *needs and environment pressure* indicators, and the third includes the *use of leisure time and free time* variable supported by the *demographic, urban, political, economic and social* indicators to explain the research objectives.

3.1. Sample profile

Regarding the sample profile, there was a greater amount of Industrial Engineering (with a 20% proportion in the final chosen sample) and Mechanical Engineering students (with 18.1%) in comparison to Civil Engineering (9%), Agricultural Engineering (7.4%), Animal Production Engineering (9%) and Architecture (9%).

In terms of age, 71% of young students' ages ranged between 17 and 20 years old. With regard to sex, 55.9% of all surveyed graduates were men and 44.1% were women. This percentage differences occur because Mechanical Engineering is a male-dominated degree. It was possible, however, to achieve balance in the choice of the sample in terms of sex criteria to identify the behaviors and habits of students per variable. Students were mainly at the first four terms of their majors (72.1%).

3.2. Motivation Variable

3.2.1. Needs Indicator

The need for achievement was not high among the students interviewed, judging by the answers given by 65.2% of them who expressed they do not do activities out of the ordinary. This is confirmed in the selection they made for their preferred activities and supported by McClelland (1989) who defines students with low levels of this type of motivation. This aspect should be considered carefully when designing new and different educational proposals.

As for the results obtained in the *power* sub-indicator, it is shown that most of those surveyed students do not like to be alone in their leisure time. On the contrary, they invited other partners to do some activity as noted by 43.3 % of respondents. Even 26.3% admitted that they get invited by others which shows that at least 69.6% share with other students some kind of activity during their leisure time and that it can be individually determined (58.4%) or by the group (38.4%). Therefore, it is possible that - even when most do not consider themselves as group leaders (only 6.6% think so)-, some can impose or decide what should be done in their leisure time by meeting their own needs, so unilateral decisions could influence group behavior when they pursue any activity.

With regard to the needs for affiliation, it was found that 44.7% of students seek for others company when they do activities in their leisure time; 17.8% try to make friends, that is, at least 62.5% feel a high need for affiliation compared to 29.1% who only seek to meet their own desires. For this

reason, only 38.9% admitted that individual activities predominate during their leisure time; in other case, it was the opposite because the activities undertaken required the presence of others to be enjoyed.

The statistical results for items related to the *recognition* sub-indicator show that 60.8% of surveyed students say they choose to perform intellectually challenging tasks during their leisure

time. Only 29.9% expect to be recognized or taken into account by others but mostly in terms of intellectual capacities. This is because UNET is a university known for its high academic standards and, therefore, its graduates stand out in the job market.

Results for *motivation* variable, *needs* indicator and *achievement*, *power*, *affiliation*, and *recognition* sub-indicators, are summarized in Table 2.

Table 2. Variable: Motivation. Indicator: Needs. Subindicators: Success, Power, Affiliation and Recognition					
Subindicator Success	ITEMS	YES		NO	
		Fi	%	Fi	%
	3. You perform unusual activities in your free time	127	34.8	238	65.2
	4. It's easy for you to decide which activities you want to do and how to do them in your free time	287	78.6	78	21.4
Subindicator Power	ITEMS	Fi		%	
5. In your free time:	a. You remain alone	87	23.8		
	a. b. You ask someone else to do some activity	158	43.3		
	b. c. Others ask you to do some activity	96	26.3		
	c. d. You are the leader of the group in the activity	24	6.6		
6. Activities you perform during your free time:	a. Are chosen by yourself	213	58.4		
	b. are chosen by somebody else	10	2.7		
	c. the decision is taken by a group	140	38.4		
	d. the decision is taken always by the same person	2	0.5		
Subindicator Affiliation	ITEMS	Fi		%	
You perform activities in your free time seeking for:	a. new friends	65	17.8		
	b. Not being alone	163	44.7		
	c. support	31	8.5		
	d. satisfaction of your needs	106	29.1		
Activities prevailing in your free time:	a. merit few people	135	37.0		
	b. you can do them alone	142	38.9		
	c. require a couple	45	12.3		
	d. help others to feel good	43	11.8		
Subindicator Recognition	ITEMS	Fi		%	
In your free time you perform activities that involve:	a. Gaining recognition	109	29.9		
	b. being rejected	0	0.0		
	c. help to improve your CV	34	9.3		
	d. increase your knowledge	222	60.8		

3.2.2. Environment pressure indicator

The results for this indicator started with findings from the sub-indicator *external influences*. It showed that the activities undertaken by the students in their free time are the result of the options they had at that moment, as reported on 86.3% of responses. This demonstrated the limited influence external media such as advertising, fashion and social circles have in the choice of the activity they perform.

46% also prefer to sleep many hours in their leisure time, while 24.9% like to go drinking with

friends. These two are the most preferred activities by students consulted; however, there is no evidence that friendships are a determining pressure cause in the use of leisure time.

3.3. Use of Leisure and Recreation Variable

3.3.1. Social indicator

The responses for the *meaning of leisure* and *free time* sub-indicator were classified as follows: When the student gave a satisfactory definition of the terms free time and leisure time the letter

“c” was scored with 3 points. When the definition only approached, the letter “b” was scored with 2 points and when the definition was far removed from the concept, it was scored with the letter “a”. It is remarkable that for the definition of leisure, 73.7% of the answers were far removed from those found in the literature. The following are statements the students used the most: “It is the time one wastes on unproductive things”, “I define it as lost time, a time used for nothing useful”, “We do not do anything productive for others or for ourselves”.

Table 3. Variable: Use of leisure and free time. Indicator: Social. Subindicator: Definition of leisure and free time

	ÍTEMS	Fi	%
1. Definition of leisure:	a.	269	73.7
	b.	75	20.5
	c.	1	0.3
	d. no answer	20	5.5
2. Definition of free time:	a.	152	41.6
	b.	197	54.0
	c.	4	1.1
	d. no answer	12	3.3

Regarding the definition, 20.5% referred it as an activity they carried out voluntarily, which is implicit in the sense of leisure but gave the activity a negative connotation. 0.3% gave a definition according to the concepts found in the literature, and 5.5% did not answer the question. In connection with the definition of free time, 54.0% gave an answer that accounts for “a time interval in which you do not have any occupation” but without going beyond the definition and without giving it the negative connotation they gave the term leisure, leading to the conclusion that they have a greater understanding of the concept of time as opposed to leisure. 41.6% did not approach a suitable response since they included mandatory things, which did not correspond to a correct definition of the concept. 1.1% gave an answer similar to the ones found in specialized books on the subject and 3.3% did not answer the question.

The study results opposed the analysis presented by Aristegui and Silvestre (2012) who

described that European citizens – referring to leisure time – find it as an extra free time out of work or study hours, not with leisure itself. In fact, the leisure aspect is the most linked with the idea of relaxation, rest or lack of connection, both in Europe, Spain and in the Basque Country, while the most active and productive option – linked to learning – is the least related to the idea of leisure. This use is most related to people who have higher education.

Considering the results of the study in this current article, the author concluded that for the purposes of proposing programs of leisure and free time, it is required an educational starting work that allows the students to better understand the idea of leisure, so they can feel more comfortable about it and actually enjoy it. The results can be seen in Table 4.

With regard to the daily preferred activities in the leisure time of UNET students, a high tendency to socially engage with friends was reported, of which 28.8% praised as very important. This is similar to the findings by Gonzalez (2015), where the social leisure practices related to hanging out with friends got more relevance during the week (Monday to Thursday). It was different during the weekends in which the percentage (87% on weekends vs. 63.5% during the week) increased.

The study results are similar to the reality of the Lasallian university students. In Huerta *et al.* (2008) the students also dedicated most of the time – based on the number of hours spent – to hang out with friends. It is important to note that regardless of cultures and time when the studies have been conducted, friends play a significant role when choosing activities during leisure time. It would be worthwhile to investigate what is the meaning that young UNET students give to hang out with friends.

Continuing with activities of preference (see Table 4), the data indicated that watching television, going to the movies, spending hours on the computer or doing nothing, are activities of medium preference in contrast with the lack of interest in reading which is one of the greatest weaknesses shown in the diagnosis. This represents a divergent aspect to the findings in the opinion and situation poll called *Gente Joven 2014* published by the *INJUVE* (2015). It was found that leisure activities – whose practice in the Spanish population are significantly growing – are: playing sports (45.4 %), traveling (22.9%), reading books (29.6%), using the computer (20.6%), considering that these were based on an average rate. All these results show the evidence stated in *Gente Joven 2007*.

Table 4. Variable: use of leisure and free time. Indicator: Social. Subindicator: Common activities

	ITEM	PERCENTAGES							X
		1	2	3	4	5	6	7	
12. Preference of activities for your free time:	a. Watching TV	6.0	12.3	18.1	18.6	17.0	18.4	9.6	4.2
	b. Going to the cinema	7.4	17.5	16.4	18.4	12.3	17.8	10.1	4.1
	c. Spending hours in your PC	5.8	10.7	18.4	18.6	18.6	13.4	14.5	4.3
	d. Reading	12.9	22.7	14.5	11.5	14.0	15.3	9.0	3.7
	e. Listening to music	5.5	11.2	19.5	17.8	20.5	16.7	8.8	4.2
	f. Going out with friends	10.7	13.4	8.5	11.0	13.4	14.2	28.8	4.6
	g. Sitting around	52.1	11.5	5.2	3.3	4.7	4.7	18.6	2.9

Legend: (1) Not important, (2) Less Important, (3) Little Importance, (4) Medium Importance, (5) Moderate Importance, (6) Important, (7) Very Important, X = Average of the item.

Moreover, one of the forms of voluntary social participation is associated with how young people join the activity-base or sports groups. In fact, 72.1% of respondents simultaneously belong to one or more of these. At UNET, activity-base groups are defined as groups formed by students of every major with their own headquarters where they conduct activities for various purposes, that is, recreation, leisure, social action, sports, among others. The existing activity-base groups are those from Industrial Engineering, Mechanical

Engineering, Animal Production Engineering, Electronic Engineering, and Architecture.

A percentage of young people take part in sports, others in cultural activities at the university such as choir, dance, theater, brigade rescue, and hiking. Political groups have fewer members (See table 6). This coincides with the research findings by Rodriguez and Agulló (2008) who found that university students show more interest in artistic, cultural, and sports activities than the rest of young people.

Table 5. Variable: Use of Leisure and Free Time. Indicator: Social. Subindicator: Voluntary social engagement

	ITEM	Fi	%
13. Indicate the group that you belong to:	a. Cultural	45	12.3
	b. Sports	85	23.3
	c. Career	64	17.5
	d. Political	16	4.4
	e. Cultural and sports	10	2.7
	f. Cultural and career	7	1.9
	g. Cultural and political	3	0.8
	h. sports and career	13	3.6
	i. sports and political	2	0.5
	j. career and political	5	1.4

13. Indicate the group that you belong to:	k. Cultural, Sports and career	9	2.5
	l. Cultural, career and political	1	0.3
	m. Sports, career and political	3	0.8
	n. None	102	27.9

Regarding planned activities, 37% of surveyed students randomly choose the activities to be pursued in their free time. 32.3% constantly change activities, only 25.2% plan ahead what they will do. This shows that most of them do not plan the activities to be carried out in their free time, leaving

it to chance, which confirms other results of this study: students choose what to do depending on what is available for them at that time, endeavoring to not repeat them to possibly avoid monotony. To see details check Table 6.

Table 6. Variable: Use of Leisure and Free Time. Indicator: Social. Subindicator: Scheduled activities			
	ITEM	Fi	%
In your free time:	a. You plan what to do	92	25.2
	b. You leave it to chance	135	37.0
	c. Repeat the same activity	20	5.5
	d. You change the activity constantly	118	32.3

Regarding family structure, 75.1% of students reported sharing with family during leisure time as a most preferred activity that included going for a walk, talking about a particular topic or eating out; however, attending parties or family gatherings, traveling or going for a drink were the least preferred activities to do at least with this social group but they would possibly try it with friends.

Table 7 refers to the results obtained about the *effects* sub-indicator on the *quality of life*. It showed there was a tendency to engage in

activities that enable young people to reduce stress symptoms, as noted by 59.5% of students surveyed. 35.6% prefer healthy activities that provide benefits to their physical and mental health. Therefore, most of the subjects expressed that the activities in their free time have a positive effect on their quality of life by allowing them to reduce the anxiety and stress states. For these reasons, they try to engage in any activity that makes them feel physically and mentally healthy.

Table 7. Variable: Use of Leisure and Free Time. Indicator: Social. Subindicator: Effects in your quality of life			
	ITEM	Fi	%
In your free time you do activities that you consider:	a. Healthy for your physical and mental health	130	35.6
	b. Detrimental for your physical and mental health	12	3.3
	c. Relaxing	217	59.5
	d. Stressful	6	1.6

3.3.2. Demographic indicator

51.8% of students indicated that the environment where they spend most of their leisure time was their home or place of residence, followed by college surroundings. Moreover, 68.7% believed that the city offers enough amenities to enjoy leisure

moments. However, 31.2% do not see it that way because places for alcohol consumption and eating predominate in the city. In fact, there is a lack of spaces offering cultural alternatives, and perhaps it only offers more sports facilities (see Table 8).

Table 8. Variable: Use of Leisure and Free Time. Indicator: Demographic. Subindicator: Environment			
	ITEMS	Fi	%
You spend your free time in:	a. Places nearby the University	63	17.3
	b. At home or residence	189	51.8
	c. In the country or outdoor	56	15.3
	d. Inside University	57	15.6
You think that the city offers enough alternatives to spend your free time	a. Yes	251	68.7
	b. No	114	31.2
Which kind of activities do you suggest?	a. sports fields	7	1.9
	b. Recreation centres and cultural venues	12	3.3
	c. sports clubs	11	3.0
	d. Amusement park	7	1.9
	e. Ice rinks	6	1.6
	f. Museums and theatres	22	6.0
	g. Leisure areas	9	2.5
	h. night clubs	15	4.1
	i. Natural parks	22	6.0
	j. Malls	22	6.0
	k. Touristic sites	16	4.4
	l. Coffee shops	12	3.3
	m. Extreme sports	11	3.0
	n. Library	3	0.8
	ñ. Zoo	3	0.8
	o. Cinema	21	5.8
p. No answer	251	68.7	

As for leisure time, 43.8% of students believe that it occurs more often during the weekend, while for the 36.2% it happens during the afternoon. Also, they enjoy about one to three hours of leisure time during the day, as noted by 80.8% of students, that is, not often that exceed more than three hours, which is why 56.7% consider they have enough time for leisure during the week, but a 43.3% say otherwise. That is, they do not often exceed more than three hours because 56.7% consider they have enough time to leisure in during the week, but a 43.3% say otherwise.

3.3.3. Urban indicator

Regarding the favorite urban areas, 56.4% of respondents chose those places where they can talk quietly and 27.1% noted places where they can play sports which coincide with the statements by Suárez (2012). He found in his research that the population is increasingly considering doing sports, taking walks, hence, the chosen places related to these activities.

The results for the UNET population (see Table 9) showed that in most cases there is a preference for peaceful and quiet spots to enjoy, but places that provide cultural activities had lower acceptance.

Table 9. Variable: Use of Leisure and Free Time. Indicator: Urban. Subindicator: Urban spaces			
	ITEM	Fi	%
Which place do you prefer to spend your free time	a. Those where you can drink alcohol	41	11.2
	b. Those where you can practice sports	99	27.1
	c. Those where you can have a chat with friends	206	56.4
	d. Those with cultural activities	19	5.2

3.3.4. Politics indicator

Regarding the rules of citizen behavior, 67.9% of students expressed that leisure time should be enjoyed at home. This suggests that students are not interested in illegal or community activities; hang out on streets and listening to music but stay at home, possibly to avoid incidents that could go against social norms.

3.3.5. Economic indicator

As for the money, 68.9% of surveyed students said their family provided them with economic support to invest in leisure time, compared with 31.8% who do not have this kind of family support. However, only 12.1% does not weekly allocate money for this purpose, either because they lack the resources, or because they really do not consider it right to spend money on it. Similarly, it was found that in the case of having more free time and more money, the leisure activities that students would do most often are: shopping (30.1%), traveling (23%) and going for a walk (20 %).

3.3.6. Relationship between gender, major and leisure time

In this sense, no relationship between sex and the tendency to design original and innovative activities associated with the needs of achievement where they could spend their free time and leisure, were found. The same is true for sex relationship and leisure since students prefer to set up social ties before being alone and not for becoming leaders. It was also noted that when they seek to establish these social relations, they are not moved by the needs of power and that the purpose of the activities is associated with satisfying needs for affiliation, all this regardless gender. Finally, no relationship between gender and need for recognition were found. In the case of external influence, the leisure time to share with family and as regards the economic aid received, no relation to students' gender was observed.

According to the importance value, there is a relationship between gender and preference for a type of activity in leisure time. In this case, boys like going for a drink or sleeping long hours, while girls prefer sleeping. Also, it is evident that there is dependence between gender and activities to be performed during leisure time because even

though most subjects consider that these help them to relax, a significant number of boys qualify these activities as good for their body and mental health compared to girls. The relationship between gender and places for leisure time is also observed: girls chose their house or residence, while boys chose different places.

Both genders reported enjoying leisure time to one to three hours. Regarding urban spaces where students prefer to spend their leisure time, it was determined that men look for places where they can play sports or talk quietly, meanwhile, girls prefer only these latter places. Finally, there is no relationship between gender and the rules for citizen behavior.

Regarding major and its connection to each variable, the results were: no relation between major and the need for power was observed; most students do not like to be leaders, instead they prefer to invite someone to do some activity, and even want others to ask them out as Mechanical Engineering and Agricultural Engineering students stated. Regarding the need for recognition, some relationships were observed: in majors like Electronic, Industrial, Mechanical and Environmental Engineering it is shown that many of the students want to be recognized or taken into account in their free time.

There is no relationship between major and the decisions students make when performing certain activities in their leisure time. The same happens with the family financial support to meet this time. This is repeated for the assessment that activities during free time helps improve the quality of life and provides benefits in physical and mental health. The same pattern is seen in relation to the degree and the place they spend leisure time since most respondents indicated they spend it at home. However, it is important to mention that students majoring in Environmental Engineering and Mechanical Engineering also enjoy leisure time at the university surroundings.

Some difference was seen in the amount of hours for leisure time that surveyed students invest studying during the day. They mostly spend an average of one to three hours, however, in the case of architecture it was found that a significant number of students enjoy less than an hour.

Regarding the preferred place to enjoy leisure, no relation to the type of major is observed, perhaps because most students prefer those places where they can talk quietly with their peers, although some students of Mechanical Engineering chose areas where they can play sports.

Finally, there is no relationship between the rules of citizen behavior and their degree because students feel that leisure time should be enjoyed at home and must not be used to commit

wrongdoings, listen to loud music on the streets or to do community activities. Therefore, regardless the students' majors they prefer to act according to social norms at their homes or residences.

4. Conclusions

The investigation described the behavior of UNET students in relation to the use of leisure and free time, also set both frequencies and identified them by gender and major. From these findings the author concluded the following:

The need for achievement is not high in the interviewed students who expressed they do not do activities out of the ordinary. This is confirmed in the selection they made about their activities of choice. According to McClelland (1989), this shows students with low levels of this type of motivation. Therefore, this aspect should be considered carefully when designing new and different educational proposals.

The choice of leisure activities seems to be determined by some desire for power. It is unknown whether the answers would have been the same if, instead of asking for leisure, the author had asked for free time. Membership is a feature that predominates in UNET students and that connects to internal motivations. For this reason, it is important to considerate this aspect for the design of action alternatives because the students can select activities based on their need to be with peers which it is ultimately an affiliation need.

The motivation for recognition in the students interviewed is strongly linked to academic and intellectual reasons. Students expect to get greater knowledge from the activities they perform during free time. However, it is important to consider that the free-time activities to be planned must somehow contribute to personal development and not only to intellectual benefits. A balance to develop a healthy personality is required.

As to external influences for deciding on leisure or free-time activities, advertising or what is fashionable do not seem to be determining factors. It is unclear whether *sleeping many hours* - the most selected alternative - has to do with the fatigue that overwhelms them because of the excessive academic requirements they experience, or for their interpretation of leisure and the performing of unproductive activities.

Students associate the concept of leisure with "a waste of time/loiter" while the free-time activities related more to activities of "productive" nature. Perhaps, the negative connotation of the word leisure has to do with a cultural influence since in this region it is linked to "laziness" and "with doing unproductive things" as most

students said. For the purpose of proposing programs of leisure and free time, it is required an initial work of education that allows students to better understand the idea of leisure so they can feel more comfortable and get to enjoy it.

The lack of interest in reading is one of the biggest weaknesses found in the diagnosis. It is essential to foster educational activities of leisure and free time to stimulate interest and love for reading because it is beneficial for individuals to develop many cognitive abilities. The high voluntary social participation observed in the study can be used for planning leisure and free time activities. Students spontaneously assemble their groups so specific programs can be designed to address each student's needs.

The young UNET students continue acting spontaneously and deciding freely without planning the activities they do in their free time. This is positive in the sense they have the freedom to feel and act as they please in their free time, beyond the severe academic restrictions that require them to be organized and to plan their activities.

Family cohesion is observed in UNET students which is positive because it allows them to have opportunities to enjoy. They also keep a series of values related to the idea of family as the fundamental cell of social organizations.

It can be inferred that students are aware of how important the proper management of leisure time through activities is because it leads to relaxation, a mental and physical health and to a better quality of life. In contrast, students settle to the lack of leisure alternatives that the city offers and there is also some concern about the lack of interest for the few alternatives cultural activities in the city.

The students mostly depend economically on their families, who also give them money for their leisure and free time. In addition, a very low purchasing ability to invest in their leisure and free time is detected.

No gender differences were noted in the options selected of most questions. This may had to do with the changes that have occurred in the last years about the role of women in society and the spaces they have conquered which were purely of interest for men or where these only were allowed.

Students showed a persistent traditionalist behavior and assumed conservative roles about the favorite type of activity to choose. Boys prefer to go drinking with friends while girls decide to sleep long hours. In most of the questions, there were no differences observed on the major criteria in the selected options, perhaps this had to do with the fact that most of the students study engineering majors and architecture (in a lower

percentage). However, neither in this latter degree, the behavior varied.

Architecture students spent fewer hours on leisure time than their partners from other majors. This might be explained by their need to constantly design and make models which prevents them from taking greater leisure and free time.

During the development phase, this study presented some limitations. UNET is a university that only offers engineering majors among its graduate programs, except for architecture and music degrees. There is no information about the leisure and free time that students from other majors had or the way they behave during those times so the research results could allow a broader generalization.

Based on the findings, it is important to consider defining lines of research in leisure and values, taking the opportunity of having the course "needs values and life project", taught at the school of personal development, at the Social Sciences department. This course fosters students from various majors the possibility of meeting and discussing about topics of interest aimed at strengthen the transversal axis of values.

Also, it is necessary to profusely study leisure and free time by using important theoretical and psychosocial approaches, for these are the most relevant methods to address this complex and multidimensional cultural phenomenon (leisure and lifestyles), according to Rodriguez and Agulló (2008).

5. Proposal

The research's results laid the foundation for the development of a proposal for the management of leisure and free time concepts from an educational perspective. It is noteworthy that the pedagogy of leisure and free time is a discipline that began its consolidation from the time when societies reached a minimum quality of life. Dumazedier in 1968 (Puig and Trilla, 2000) notes that leisure is a space, an experience, a resource, a source of health, a human right and a characteristic time of today's society, and that is why, it is necessary to define some educational activities that contribute to the expansion and consolidation of leisure.

To this end, there are two alternatives to be implemented by UNET Counseling Coordination to begin actions that will afterwards facilitate the University the design of intervention policies and consistent educational programs to meet the students' specific needs delivered by the various academic institutions. To its final implementation, it is important to initially administer as pilot proposal and assess it subsequently.

5.1. Workshop for Teachers

Figure 2. Structure of workshop for teachers

Workshop for Teacher Training



Purpose: To make teachers aware about the importance of leisure and free time in the individual's life. Provide teachers a conceptual basis that allows them to begin as facilitators in induction workshops on leisure and free time management for educational purposes.

Method: 16-hour workshop.

Participants: it must be carried out with small groups of teachers (12 to 15 participants) to provide individual and group participation.

Strategy: generate a permanent reflection and discussion from the reading of certain materials and the diagnostic results. Group dynamics will be used to ensure the active participation of teachers so they can gain experience. Activities will be flexibly organized during the workshop, according to the wishes and requirements of the participating teachers.

Activities: To create an individual and group definition of leisure and free time. Give an adapted survey version about leisure for teachers. Analyse and discuss the individual and group results of teachers. Read and discuss resources related to the current state of the art regarding leisure and free time. Present the most important results of leisure and free time diagnosis among UNET students. Discuss on new information and communication technologies as an option for the enjoyment of leisure and free time. Recommend action alternatives. Organize induction programs for students.

Source: Sandoval (2009)

5.2. Workshop for Students

Figure 3. Structure workshop for students

Induction workshop on leisure and free time aimed at students



Purpose: To provide UNET students an opportunity to change their perspective on leisure and free time. Make them aware about the importance of proper leisure and free time management for their mental and physical health.

Method: A six hour in-site workshop distributed as follows: a first four-hour session and a two-hour follow-up session a month later.

Participants: Groups of twenty students.

Strategy: discussion workshop supported by group dynamics.

Activities: *First session:* Present dynamics to achieve integration of the participants. Explain the activity's goals. Conduct a brainstorming to identify the students representation on leisure and free time concepts. Present various DEFINITIONS of both concepts to be submitted to a group discussion. Discuss points of agreement or disagreement between the definitions of participants and the conceptual definition of terms. Differentiate formal leisure and casual leisure. Identify the type of leisure practiced by students.

Sort the activities depending on the types of leisure. Identify other activities to do according to the type of entertainment. Generate commitment regarding the registration of activities during one month in order to track and identify changes during the next session.

Second session: individual and group review about the activity log performed. Discussion on the achievements, progress and setbacks in relation to its design or the use of time and leisure. Check obstacles that had prevented the implementation of learning at induction phases.

Source: Sandoval (2009)

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EDUCATION IN HUMAN RIGHTS: ETHICAL-CIVIC FORMATION OF THE SOCIAL EDUCATORS AS WAY TO ANTICIPATE THE CIBERBULLYING

EDUCACIÓN EN DERECHOS HUMANOS: FORMACIÓN ÉTICA-CÍVICA DE LOS EDUCADORES SOCIALES COMO MEDIO PARA PREVENIR EL CIBERBULLYING

EDUCAÇÃO EM DIREITOS HUMANOS: FORMAÇÃO ÉTICA-CÍVICA DOS EDUCADORES SOCIAIS COMO FORMA DE PREVENIR O CIBERBULLYING

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ABSTRACT: Internet has created a space of exchange of communication and education that has opened the doors for multitude of opportunities in all the facets of the life for any person. Nevertheless, in this work a new form of harassment is analyzed between minors that it is emerging thanks to the possibilities that Internet opens the aggressors: the cyberbullying. The aim is to detect the important aspects on the cyberbullying that they could be an object of an intervention partner educational to propose a plan of ethical - civic formation of the social educators. We analyze the cyberbullying across one systematic review of the literature analyzing the key aspects inside the investigations carried out on this topic: age, level educational and kind, technological tools, motives and reasons, strategies of defense and consequences for the victim and the aggressor. Later we develop a plan of ethical - civic formation for the social educators as relevant agents for the prevention and the elimination of the cyberbullying having in it counts the following types of formation: formation of the autoesteem, empathy and in the individual and social beginning of the human rights, formation in social skills and resolution of conflicts, to educate in not violence, formation in violence of kind, to educate in equality, formation in ethical-virtual literacy and formation in the individual and penal responsibility. This type of ethical-civic formation of the social educators is necessary in order that they could intervene with children and teenagers for the prevention of the cyberbullying and also for the prevention of the violation of the human rights in different social contexts.

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<p>PALABRAS CLAVE: ciberbullying derechos humanos tecnología educativa métodos educación en valores alfabetización</p>	<p>RESUMEN: Internet ha creado un espacio de intercambio de comunicación y educación que ha abierto las puertas a multitud de oportunidades en todas las facetas de la vida para cualquier persona. Sin embargo, en este trabajo se analiza una nueva forma de acoso entre menores que está emergiendo gracias a las posibilidades que Internet abre a los agresores: el ciberbullying. El objetivo es detectar los aspectos importantes sobre el ciberbullying que puedan ser objeto de una intervención socio-educativa para proponer un plan de formación ético-cívica de los educadores sociales. Analizamos el ciberbullying a través de una revisión sistemática de la literatura analizando los aspectos claves dentro de las investigaciones llevadas a cabo sobre este tema: edad, nivel educativo y género, herramientas tecnológicas, motivos y razones, estrategias de defensa y consecuencias para la víctima y el agresor. Posteriormente desarrollamos un plan de formación ética-cívica para los educadores sociales como agentes relevantes para la prevención y la eliminación del ciberbullying teniendo en cuenta los siguientes tipos de formación: formación de la autoestima, empatía y en los principios individuales y sociales de los derechos humanos, formación en habilidades sociales y resolución de conflictos, educar en la no violencia, formación en violencia de género, educar en igualdad, formación en alfabetización ética-virtual y formación en la responsabilidad individual y penal. Este tipo de formación ética-cívica de los educadores sociales es necesaria para que ellos puedan intervenir con niños y adolescentes para la prevención del ciberbullying y también para la prevención de la violación de los derechos humanos en diferentes contextos sociales.</p>
<p>PALAVRAS-CHAVE: cyberbullying direitos humanos tecnologia educacional métodos valores educação alfabetização tecnológica</p>	<p>RESUMO: A Internet criou um espaço de troca de comunicação e de educação que abriu as portas a múltiplas oportunidades a qualquer pessoa em todas as facetas da vida. No entanto, neste trabalho analisa-se uma forma nova de perseguição a menores que está emergindo graças às possibilidades que a Internet abre aos agressores: o ciberbullying. O objetivo é descobrir os aspectos importantes no ciberbullying que podem ser objeto de uma intervenção sócio-educacional para propor um plano da formação ético-cívica a realizar pelos educadores sociais. Nós analisamos o ciberbullying a través de uma revisão sistemática da literatura que analisa os aspectos fundamentais dentro das investigações levada a cabo neste tópico: idade, nível educacional e género, ferramentas tecnológicas, motivação e razões, estratégias de defesa e consequências para a vítima e o agressor. Mais tarde desenvolvemos um plano de formação ético-cívica para os educadores sociais como agentes relevantes para a prevenção e a eliminação do ciberbullying tendo em conta os seguintes tipos de formação: formação na autoestima, empatia e nos princípios individuais e sociais dos direitos humanos, formação em habilidades sociais e resolução de conflitos, educar para a não-violência, formação em violência de género, para a igualdade, formação em alfabetização ética-virtual e formação na responsabilidade individual e penal. Este tipo da formação ética-cívica dos educadores sociais é necessário de forma a poderem intervir com as crianças e adolescentes para a prevenção do ciberbullying e também para a prevenção da violação dos direitos humanos em diferentes contextos sociais.</p>

1. Introducción

What do we mean by ethical – civic learning? Is there a general agreement on the need for civic behavior in our everyday environment? Is it generally accepted that this ethical – civic behavior brings along values and rules that lead our lives and societies and had become an essential point for the growth and development of human cultures regardless of the location of settlements or the conceptions of good and evil? Do we accept ethical-civic behavior as a group of parameters set by society from which something can be judged as good or evil?

These questions can be addressed from philosophical, moral, political, religious or social perspectives, to name but a few. In this study we will focus on the ethical-civic approach mainly, taking as a starting point a learning process that implies acceptance and interiorisation of a set of values guiding human behavior as an individual and as a member of a social group (Tey et al, 2014). This

behavior should respect human dignity, freedom, life, physical and mental integrity, autonomy, equality, self-esteem, tolerance, justice, solidarity, peace, cooperation, participation and ultimately every value in a dignified life, incorporated into human rights education (Albert, 2011).

A social education based in human rights will lead individuals to belong to a group in which a certain level of civility is reached, and rules are respected. These individuals will demand their rights and fulfill their duties, contribute to the common good and a democratic coexistence based on specific beliefs and ethical and civic rules, which guide the society they live in.

Beliefs and rules of society today result from a mixture of doctrines, ideas and theories that stem from different cultures and ages. Emerging technologies and communications have a significant impact as well; however, its misuse and chance for anonymity might cause unethical behaviors and a subsequent human rights violation. Nonetheless, axiological principles promoting ethical behavior

are reaching global recognition, progressively becoming societal paradigms for mankind (Albert, 2014; Pérez, 2013).

These moral and societal paradigms must lead education in general, as well as the ethical-civic learning within our socio-cultural and political context, fostering competent individuals in order to share, live together and understand the world we live in, a world where technologies play a significant role in personal and social development of individuals.

Technologies invade everything: daily life, jobs, school, home, free time... Such is the importance of their influence that is essential to use them as tools to transmit and boost ethical behavior practices (Pérez, 2013). Apart from home, school or university environments, this behavior should also be enlivened in other contexts, such as virtual ones: social networks, chats, Internet forums, etc.).

Virtual environments are useful tools to influence learning processes and enable the use of educational and communicative interaction activities, becoming a valuable support to prompt new ways and methods for learning (Castro et al, 2013). Given that these tools impinge on individuals and society, it is logical to use them to promote ethical learning and prevent criminal acts and violations of human rights from happening.

Virtual environments, which are a new communication area and reality, host a struggle for human rights, such as freedom of speech, and attacks by means of technological tools (Hernández & Solano, 2007).

As stated by Albert & García (2011), the misuse of technologies and virtual environments has an adverse and direct impact on civic liberty, shrinking life standards, a fact that indicates a clear attack on human rights and dignity which reaches all society, especially vulnerable groups such as children, youngsters and disadvantaged sectors. It is therefore necessary to spread and promote a correct and responsible use of Internet and technologies by means of an ethical civic learning, with particular emphasis on these underprivileged sectors of society.

2. Cyberbullying

Over the last decades, a growing social concern for violent behaviors has awakened, especially for those perpetrated through technologies, as is the case of cyberbullying. As a result, the recent phenomenon of cyberbullying has become progressively the object of investigation.

In order to analyse this concept of cyberbullying, which has been applied in schools worldwide,

it is essential to understand the meaning of the term. The word bullying describes mistreatments performed by and perpetrated on students, from verbal aggression to psychological or physical abuse. Intimidation and aggression in schools, that is to say, bullying, has always existed; however, nowadays this kind of abuse is spreading with the aid of Internet. Teasing behaviors have increased in frequency and severity in the past few decades, even reaching suicide of victims in many cases. Garaigordobil, M. (2011, 247) explains that bullying and cyberbullying are, due to their length and effects (such as anxiety, depression, somatic symptoms, academic problems, violence and suicides), a serious problem which must be confronted.

Wong-Lo & Bullock (2011) stated that cyberbullying is a subcategory of bullying, performed within virtual environments. Thus, when bullying takes place in the digital arena we can talk about cyberbullying, defined as a kind of harassment caused against someone who becomes a victim on the Internet networks (Walrave & Heirman). In this regard, Garaigordobil (2011, 235) defines this term as “dissemination of detrimental or defamatory information made through electronic means of communication such as e-mail, instant messaging, social networks, text messaging via mobile phones or other devices or posting of videos or pictures in electronic platforms for content broadcast”. This situation has risen as a pressing concern nowadays, given that, as stated by Oliver & Santos (2014, 87), “more than 40% of minors in the world have felt stalked through information and communications technologies (ICT) at any given time. This state of affairs is worsening in Spain, since up to 86% of children between 8 and 12 admitted to felt this way”.

3. Research objectives

The aims of this article are: to conduct a systematic review of the relevant literature to get to know the main aspects in this specific field of knowledge, identifying significant points about cyberbullying which may be addressed through socio-educational intervention and to propose a plan on ethical-civic learning of social educators in order to respect human rights in every social context and strive to prevent transgressions from happening by means of technologies.

4. Methodology. Systematic Review Of The Literature

The methodology used in this study consists in a systematic review of the literature, and as Ortega Reyes & González-Bañales (2015,6) explain, “it is

a detailed, selective and critical examination intended to analyse and gather essential information from primary research studies. In this way, systematic reviews of literature are considered secondary research, given that their study population comes from primary research”.

In order to conduct an accurate review of the current literature in this field, the methodology has operated in different phases. For the present investigation, and as a first phase, we have used ISI Web of Science (WoS) and SCOPUS, two of the most important databases of scientific literature with international recognition. The search was delimited to scientific articles written between 2005 and 2015, given that publications of research papers have become an essential tool for communication in the scientific community and this ten-year period shows a precise evolution of cyberbullying. The generated results found 646 papers.

During the second phase it was essential to identify potentially relevant articles and choose the specific selection criteria in order to assure reproducibility in the research and reduce possible bias. Afterwards, achieved results are analysed, dismissing those not referring directly to the object of study and excluding duplicates, reducing the eligibles references to 327.

Third phase begins with the review of the summaries of every article. Many researches voice the increasing number of victims, psychological or medical disorders, judicial or legal measures or differences between bullying and cyberbullying. These topics do not suit the aim of this paper, so they have been left behind, shrinking the number of eligible papers to 102.

Fourth step consists in the selection of scientific articles focused on key elements to design training plans that can prevent these situations from happening and identify the specific factors which make certain sectors of population especially vulnerable. These factors are:

- Age / education level and gender
- Technological tools
- Reasons
- Current defense strategies
- Socio-educational consequences for the victim and the aggressor.

These particular criteria narrow the search to 28 final articles, which can be found at the bibliography below. These selected documents will be analysed in order to identify the factors aforementioned and achieve the target of this study.

4.1. Age / Education level and gender

4.1.1. Age and education level

Age and education level are key variables for the planification of preventive training. Buelga & Pons (2012) indicate early adolescence as the most critical age for victimisation, with a decreasing tendency towards mid-adolescence. Álvarez García *et al.* (2011) claim a greater frequency of incidents of cyberbullying in 2º E.S.O. (compulsory secondary education), being more likely to happen in urban schools centres rather than in rural areas. Results of the studies by Buelga *et al.* (2010) state a higher incidence in harassments by technological means in the first two years of compulsory secondary education, with a lowering of cyberbullying in subsequent years.

It is necessary and important to promote studies focusing on early ages, given that bullying and cyberbullying are estimated to begin increasingly at a younger ages (Li, 2006).

4.1.2. Gender

Researches by Li (2006), Wang *et al.* (2009) and Calvete *et al.* (2010) concluded that boys are more predisposed to be online aggressors while girls are more likely to be cyber victims (the increase of gender-based violence might be one of the main causes). However, other researches have not found major differences on the basis of gender, being boys and girls both perpetrators and victims of cyberbullying (Slonje *et al.*, 2008; Tokunaga, 2010; Álvarez García *et al.*, 2011).

4.2. Technological tools

As stated before, the application of information and communications technologies it is essential to education. Nowadays, the implementation within this area is unstoppable, and a proper use of technologies represents an advance for education and training. Making use of new technologies, teachers can stimulate and encourage students. However, a responsible use on their behalf does not always happen, and that is why these new tools are considered a double-edged sword. Smith *et al.* (2008) assert that cyberbullying makes use of a myriad of technological tools to spread, such as e-mails, instant messaging, text messages or digital images sent via mobile phones, web pages, weblogs or chat rooms, to name but a few. Given the importance of electronic means in this kind of virtual assault, educators consider them a focus of attention: which methods are the most common? Furthermore, technological tools display unique

features which make them a potential danger, given that they facilitate harassment and expedite negative thoughts, stress and anxiety of teen victims (Kowalski et Limber, 2007; Juvonen et Gross, 2008).

According to Schneider *et al.* (2012), virtual networks are the key for these situations to happen, whereas other researchers also point out online games (Sourander *et al.*, 2010). The study by Slonje et Smith (2008) claims that the means and applications used are manifold and simultaneous and finds differences between boys and girls.

In a nutshell, virtual networks are one of the many means used to perform cyberbullying. Nonetheless, and attending to results of the last study mentioned above, there is not a unique way; instead, tools for cyberbullying are being diversified.

4.3. Reason for the aggression

The reasons why students commit aggressions are one of the top priorities in investigation about cyberbullying; however, many researchers allege a lack of information on this topic (Varjas *et al.*, 2010).

Dinamuro *et al.* (2008), as well as Mason (2008), refer anonymity as the main reason for aggressors to choose this kind of technologies to perpetrate assaults. Moreover, these means bring the possibility to get to strangers, and situations where aggressors do not know who the victim is also enable the lack of inhibition. In this regard, Mason (2008) noted a close connection between anonymity and the lack of inhibition. As stated by Aricak *et al.* (2008), aggressors experience feelings of freedom using technologies, which encourage them to perform acts that they would never do otherwise.

Ultimately, most of the sources consulted on this topic listed a number of reasons given by aggressors:

- Reprisal or revenge for an inappropriate comment in person or online (Jones *et al.*, 2011; Aricak *et al.*, 2008; Kowalski et Limber, 2007; Varjas *et al.*, 2010).
- Provocation inflicted on them by the victim (Diamanduros *et al.*, 2008).
- Boredom (Varjas *et al.*, 2010; Jones, Manstead & Livingstone, 2011).
- A perceived weakness or inferiority of the victims (Garaigordobil, 2011; Juvonen et Gross, 2008).
- No specific reason / no reason at all: the aggressor confess that he / she did not know the reason (Varjas *et al.*, 2010).

- Internal motivations: rage, guilt, jealousy, just to feel better (Jones *et al.*, 2011).
- Acceptance in a group (Jones *et al.*, 2011; Juvonen et Gross, 2008).
- Pleasure or enjoyment in the suffering of their victims (Diamanduros *et al.*, 2008; Sourander *et al.*, 2010).
- Other researches, for instance the one by Diamanduros *et al.* (2008), also noted other reasons as homophobia, intolerance to disability or racism.

4.4. Defense strategies for victims

Other studies focused on strategies used for victims in order to avoid cyberbullying, and the results were:

- Avoidance (Parris *et al.*, 2012; Šlegová & Černá, 2011).
- Removed messages and blocked harasser (Smith *et al.*, 2008; Šlegová & Černá, 2011; Mishna *et al.*, 2011; Parris *et al.*, 2012).
- Response and retaliation, becoming aggressive victims (Sourander *et al.*, 2010).
- Denial of their inner negative emotions and feelings by pretending to be untroubled (Tokunaga, 2010; Parris *et al.* 2012).
- Chat with friends (Slonje et Smith, 2008; Parris *et al.*, 2012; Mishna *et al.*, 2011; Šlegová & Černá, 2011).
- Revelation of their problem to adults, although it does not happen frequently in cases of cyberbullying (Smith *et al.*, 2008; Parris *et al.*, 2012; Šlegová & Černá, 2011).

According to different studies, many minors do not refer these intimidations to adults, despite the constant efforts and awareness campaigns aimed at preventing cyberbullying claiming revelation to be a fundamental point in order to put an end to harassment (Slonje et Smith, 2008). Reasons given by victims not to talk to adults about cyberbullying are fear of recurrence of the incidents and lack of confidence in the capacity of adults to resolve the problem (Parris *et al.*, 2012).

4.5. Consequences for the victim, the aggressor and the bystander

After innumerable investigations on cyberbullying in the last years, it has been stated that one of the main factors directly involved in training plans are the consequences of these situations for both victims and aggressors. The table below shows an overview of the consequences that cyberbullying can cause, according to the researches consulted:

Table 1. Overview of the consequences for the victim and the aggressor

Consequences	
Victims	Aggressors
Suicide among minors (Hinduja & Patchin, 2010; Litwiller & Brausch, 2013; Bonanno & Hymel, 2013; Starcevic & Aboujaoude, 2015)	
Anorexia (Yen et al, 2013; Schneider et al, 2012).	
Depression, anxiety and academic failure or dropouts (Hinduja & Patchin, 2010; Garaigordobil, 2011; Bonanno & Hymel, 2013).	
Lack of self-esteem that generates fears and guilt (Litwiller & Brausch, 2013; Yen et al, 2013; Bonanno & Hymel, 2013; Starcevic & Aboujaoude, 2015).	
Modifications in moral, social and personal development (Tokunaga, 2010; Jose et al, 2012; Bonanno & Hymel, 2013)	Modifications in moral, social and personal development (Jose et al, 2012)
Educational and social exclusion (Schneider et al, 2012)	Educational and social exclusion (Schneider et al, 2012)
Source: Own elaboration from the data provided by bibliography consulted.	

Victims and aggressors are key roles in researches on bullying and cyberbullying; however, bystanders or witnesses also play an important part, given that they are considered allies of perpetrators when they fail to help victims.

Aggressors are actual perpetrators of the abuse, but modification of behaviors of witnesses into supporters of the victims would lead to the elimination of incidents by generating a collective protection against a single abuser or a minority. Nonetheless, their socio-personal and moral development is also affected, since they fear that getting involved and helping out could well make them potential victims.

According to Hinduja & Patchin (2010), cyberbullying is the painful result of the union between bullying and electronic means of communication, and its late spread is a current source of concern. Once analysed all factors, the subsequent question tackles the possible solution and how to accomplish it. We agree with Mora (2008, 69) in pointing out cyberbullying as a “problem that must be addressed, and educational centres and families must not look away; otherwise its potential dangers on lives of students might unfortunately rise”.

5. Proposal of ethical civic training for social educators

Based on the results obtained by the review of the literature and the socio-affective method, we formulate a proposal of ethical civic training for social educators by means of technologies, in which key aspects of cyberbullying, as well as training stages and proper techniques to develop them, are detailed. The socio-affective method focus on the internalisation of what has been learned, analysing environment in a critical and creative way (Albert Gómez, 2014).

May a social educator properly trained in technologies prevent cyberbullying? How could social educators acquire an ethical-civic learning online? Who should teach a befitting ethical-civic behavior?

5.1. Method, training stages and techniques

In order to acquire an ethical-civic training by means of virtual spaces for interaction and learning we propose the use of the socio-affective method of internalisation by combining real simulations and pooling experience based on real cases of cyberbullying. We will divide this method in three stages with their specific techniques.

Table 2. Method, training stages and techniques for social educators

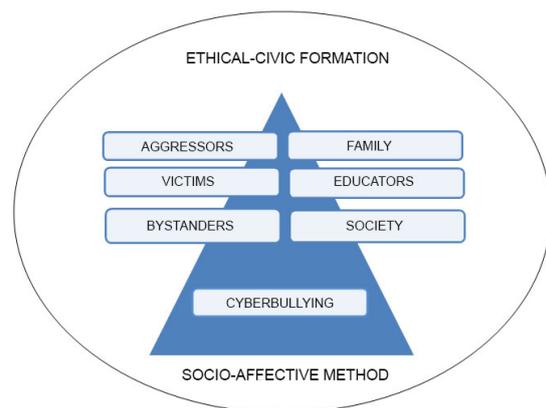
SOCIO-AFFECTIVE METHOD	TRAINING STAGES	TECHNIQUES
<p>FIRST PHASE A real or simulated experience is required.</p>	<p>COGNITIVE Acquisition of knowledge on cyberbullying and human rights according to age and educational stage. Development of related concepts, attitudes and new values through internalisation process.</p>	<ul style="list-style-type: none"> – Real cases of cyberbullying through virtual simulations
<p>SECOND PHASE Description and analysis of the experience</p>	<p>EMOTIONAL Empathy for emotions caused by cyberbullying and felt by victims, aggressors and bystanders. True stories, different cases and reactions, decisions and consequences are analysed</p>	<ul style="list-style-type: none"> – Practical workshops developing reflection and understanding of behaviors and emotions of aggressors, victims and bystanders. – Virtual role playing to promote knowledge and empathy. – Virtual activities encouraging respect for others and understanding
<p>THIRD PHASE Description and analysis of decision-making procedures and relationship with daily life.</p>	<p>ACTIVE Application of what they have learned: knowledge and ethical-civic formation</p>	<ul style="list-style-type: none"> – Use of reflective dialogue on cyberbullying experiences by creating reasoned decision arguments – Activities promoting the development of strategies of consensus in order to resolve a specific experience through shared values guiding resolution of conflicts – Guided participation. Resolution of conflictive experiences and real life situations. – Activities for the joint creation of preventive measures or interventions – Contribution to the building of ethical-civic standards in different scenarios and virtual contexts.

Source: Own elaboration.

5.2. Context and actors involved in cyberbullying

The achievement of an ethical-civic training based on respect for human rights is essential for social educators in order to create socio-educational and community support networks which can lead to the reduction or elimination of cases of cyberbullying. Educational centres, families and society as a whole are the three pillars supporting the required direct intervention on children and adolescents. We must face problems and seek solutions for an issue affecting physical, psychological and social integrity of minors (victims, aggressors and bystanders).

Figure 1. Actors and action contexts facing cyberbullying



Source: Own elaboration.

5.3. Factors, skills and types of training

Subsequently, the next step is to define the specific skills that social educators need to acquire, as well as types of training required for the prevention and elimination of cyberbullying. Factors previously analysed such as age / education level and gender, technological tools, reasons given, current defense strategies and consequences for the victim and the aggressor will be taken into account.

Our cornerstone will be human rights leading to a dignified life: human dignity, respect for life and physical and psychological integrity, autonomy and personal responsibility, equality and individual differences, self-esteem and integrity. Principles on which human rights for social area are founded will be our benchmark: respect and tolerance, justice, solidarity, civic courage, dialogue, honesty, cooperation, participation and sharing (Albert Gómez, 2014).

Table 3. Factors, skills and types of training

FACTORS	SKILLS	TYPES OF TRAINING
AGE/EDUCATION LEVEL/ GENDER	<p>FIRST COMPETENCES</p> <p>Understanding of the importance of the respect for human rights. Development and application of social and individual principles supporting human rights Acquisition of knowledge on bullying and cyberbullying by children and teenagers Promotion and development of self-esteem and empathy Acquirement and implementation of social and communicative skills. Reflection on gender-based violence, inequalities and possible ways to promote equality and respect. Stimulation of the importance of educating children in non-violence.</p>	<p>a) Training in self-esteem, empathy and social and individual principles based on human rights</p> <p>b) Training in social skills and conflict resolution. Teaching in non-violence</p> <p>c) Training in gender-based violence. Teaching equality values</p>
TECHNOLOGICAL TOOLS	<p>SECOND COMPETENCES</p> <p>Acquisition of knowledge on technologies and their potential Development of an appropriate use of technological tools and new mobile devices Identify cyberbullying situations and a suitable management of crime situations online.</p>	<p>d) Training in ethical virtual literacy</p> <p>e) Training in individual, social and criminal responsibility</p>
REASONS	<p>THIRD COMPETENCES:</p> <p>They imply the existence of the first and second competences as well as the further development of principles supporting human rights</p> <p>INDIVIDUAL PRINCIPLES OF HUMAN RIGHTS</p> <p>Appreciation of the value of human dignity Respect for life and physical and mental integrity of individuals. Appreciation and respect for freedom Identification of situations of autonomy and personal responsibility. Promotion of equality and respect for personal differences. Respect for physical, mental and moral integrity of individuals.</p> <p>SOCIAL PRINCIPLES OF HUMAN RIGHTS</p> <p>Learning of a respectful and tolerant attitude. Knowledge and respect for justice Knowledge and application of solidarity Eradication of violence Development of civic courage Promotion of dialogue Appreciation of honesty Development of cooperation, participation and sharing</p>	

FACTORES	COMPETENCIAS	TIPOS DE FORMACIÓN
DEFENSE STRATEGIES	FOURTH COMPETENCES Identification of cyberbullying situations Recognition of the need for help to deal with the situation. Proposition of defense options and solutions to cyberbullying Promotion of mutual understanding and empathy of bystanders in order to help the victims Involvement of educational centres, victims, bystanders and families in defense of the victims Encourage attention of victims and their recovery Recognition of the need to deal with this problema and eradicate every kind of abuse by the awareness of responsibilities of teachers, students, parents, families, security forces, doctors, psychologists and ultimately society as a whole	
CONSEQUENCES FOR VICTIMS, AGGRESSORS AND BYSTANDERS	FIFTH COMPETENCES Acquisition of knowledge on crimes and its consequences Display of informed and reasoned judgements on cyberbullying Knowledge of educational and social inclusion / exclusion	
Source: Own elaboration.		

Ethical-civic training must be accomplished by educational centres and social and family contexts. Therefore, a previous training of social educators and people responsible for children and teenagers in every context is crucial to lead their learning and comprehensive development as individuals.

5.4. Types of ethical-civic training

Cyberbullying situations may arise due to many factors: lack of self-esteem and empathy, inappropriate social relationships, conflict, gender-based violence, inequality, misuse of technologies, etc. It is imperative to promote an ethical-civic training for social educators so as to eradicate violent behavior via specific plans in line with human rights. Social educators accurately qualified will be able to educate children and teenagers and erase violent behaviors.

a) Training in self-esteem, empathy and social and individual principles of human rights.

Social educators must demonstrate knowledge on self-esteem, socialisation and individual principles of human rights.

Formation of self-worth, that is to say, to learn how to love and value ourselves, is pivotal for emotional development, which enables to value human dignity and to acquire the needed skills to respect oneself and the others. Self-esteem must be built in the childhood via socialisation.

Currently, socialisation is developed by means of technologies, and teenagers establish relationships through social networks. For this reason,

there is a need to control their use of technologies and the way that they manage relations in virtual environments.

Only after learning to value ourselves can we develop empathy and value those around us. Empathy encourages respect for others regardless of their situations. It is also necessary to encourage respect via Internet in order not to cause situations of abuse as cyberbullying.

b) Training in social skills and conflict resolution. Educating in non-violence.

Conflicts are generated due to many factors. It is equally important for social educators to learn how to manage and resolve conflicts while respecting individuals and how do these conflicts arise online in order to educate children and teenagers. Anonymity offered by virtual technologies enables generation and persistence of conflicts, which would not be possible in other environments. This permissiveness empowers the misuse of technologies for youngsters who are not properly instructed in conflict resolution and an appropriate behavior which could avoid felony and violation of human rights of partners, friends or equals.

There is a need to spread training in social skills and conflict resolution so as to learn how to interact, communicate and resolve problems without resorting to violence asking for help to social educators and being taught specific strategies, that can provide training in autonomy, personal responsibility and healthy relationships using dialogue to manage conflicts, respect equality and solve personal differences via Internet.

Educate children on the value of non-violence through new relational models will prevent cyberbullying from happening

c) Training in gender-based violence. Educating in equality.

Social educators must be aware of the increasing gender-based violence by means of virtual technologies. Specific training in this issue will help the development of equality in education and the reduction and ultimate elimination of gender-based violence.

Currently, the cultural dominance of one gender over the other is deeply settled in relationships established by children and teenagers. Boys and girls, women and men, we all are equals capable of carrying out the same activities with equal competence. Power relationships generate inequalities and mistreatment, leading to damage to the victim.

The non-use of gender-neutral language and unequal treatment create the acceptance of behaviors that imply significant gender-based differences and specific roles for men and women.

In order to avoid gender violence, we must identify gender-based violence situations and how to avoid them, educating in the concept of equality.

Relationships produced online vary and depend on specific technological means; in any case, they must respect gender equality, otherwise relations degenerate into violent behaviors exerting psychological abuse through social networks, where anonymity and lack of control and proper training on gender equality encourage aggressors to perpetrate their acts.

Bullying and cyberbullying may entail situations of gender-based violence when aggressors use technologies to abuse their partners through harassments previously planned by them along with several classmates.

From the Ministry of Health, Social Services and Equality, Torres, Robles & De Marco (2013) claimed cyberbullying to be another way for adolescents to suffer from gender-based violence through emotional blackmail, insults and threats conducted online, which adversely affect social inclusion and sense of freedom.

Currently, equality in education is one of the major challenges in order to avoid gender-based violence and power relationships.

d) Training in digital literacy

The appropriate use of technologies is fundamental to avoid criminal conducts such as cyberbullying.

Relationships established online do not meet ethical principles based on respect and equality.

For this reason, it is crucial to train social educators in a proper use of technologies to prevent children from using them as a tool for online abuse and teach them to respect human rights.

Rules of online behavior must stop cyberbullying, and social educators, faculty, schoolchildren and citizens as a whole must know its consequences. While using information and communication technologies we must take into account an accurate training in human rights such as the right to privacy or image and honor rights as a base for preventing cyberbullying.

It is also necessary to acquire digital competence without simplifying it to an instrumental dimension, forgetting attitudes and values (Martín & Tyner, 2012, 38).

e) Training in individual and criminal responsibility.

Awareness of responsibility over every act committed online and its consequences is decisive to eliminate cyberbullying.

Knowledge over the possible penal consequences of these acts will restrict potential performances of aggressors and bystanders.

Responsibilities of educational community, families and society are essential to the achievement of the eradication of this kind of aggressions.

6. Discussion and conclusions

Ethical - civic learning and training in human rights define a lifelong learning which implies the development of individual and social responsibility. According to Burguete & Buzarais (2013), it is a learning process which can not be considered as a finished result, given that the individual must acquire qualities, abilities and attitudes and add them to values and social rules so as to be capable of an ethical judgement to discern a suitable behavior for every possible situation, either virtually or in person, in all walks of life.

Internet provides the chance to get to many people and convey values and ethical-civic training. Technological, information and media literacy is essential nowadays; however, we all should learn to build healthy relationships online through a universal ethics code which ban violent conducts as cyberbullying.

Technologies must be used as tools to generate information and knowledge and empower healthy relationships based on respect. Sevillano & Quicios (2012, 181) highlight that "educators, teachers, pedagogues, parents and all people concerned

about social stability will have to focus on proper self-training and appropriate education for consumers of ITCs in order to use software tools respectfully”.

Cyberbullying undermines integrity, freedom and equality and constitutes a social educational problem which must be solved through the plan and implementation of ethical rules designed by a multidisciplinary team of experts: educators, psychologists, safety officers and experts on conflict resolution, gender-based violence and equality.

Media literacy offers the necessary skills to get informed and learn; this is why social educators must include in their training an ethical virtual literacy which governs behaviors online and

generates respectful relationships, encouraging equality and virtual coexistence.

To conclude, this ethical virtual literacy of social educators and society as a whole must take root in the Universal Declaration of Human Rights, fostering self-esteem and empathy, relationships and conflict resolution, gender-based violence and equality in virtual networks and the rest of means of online communications (Pessoa, 2011).

Ethical-civic learning in social educators is crucial in order to acquire the required ethical virtual skills and create spaces for positive training for children, teenagers and society as a whole for the purpose of eradicate violence, as with cyberbullying, and teach respect for human rights.

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BACKSTAGE: APPROACH TO METHODOLOGICAL DECISIONS IN A STUDY ON IMMIGRANT YOUTH AND EMPOWERMENT¹

**BACKSTAGE: ACERCA DE LAS DECISIONES METODOLÓGICAS EN UN
ESTUDIO SOBRE JÓVENES INMIGRANTES Y EMPODERAMIENTO**

**BACKSTAGE: SOBRE AS DECISÕES METODOLÓGICAS NUM ESTUDO
SOBRE JOVENS IMIGRANTES E CAPACITAÇÃO**

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KEY WORDS:
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ABSTRACT: This article is part of a research in progress that seeks to understand the empowerment processes of young people aged 20-34 from Latin America's Southern Cone that after a migratory experience are living in Catalunya for more than a year. The introduction presents the research's sources and recovers the contributions provided by immigration studies on Latin Americans in Spain. This review reveals the need to update the perspectives and methodologies in the area of interest; it is also used to understand the approach of this study: the goal, trimming of the universe, the hypothesis and methodological framing supporting the empowerment concept and the proposals of Pierre Bourdieu. Secondly, the first activities conducted prior to entering the field and that allowed to plan appropriate methodological strategies are described. Then it is detailed the design, validation process and purpose of the tool that was created based on the update of the biogramas' technique proposed by Theodore Abel (1947). 50 "Biogramas A" were collected, to know the volume and structure of the economic, social and cultural capital that these young immigrants had in their territories of origin and some features on the transformation suffered at their arrival. According to a series of predetermined variables, 24 participants are selected to apply a "Biogram

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	<p>B". The objective of this contribution is to deal with the research method implemented in order to ensure both the success of the data collection process as well as the reliability and quality of the information and to present the first contributions obtained through this process.</p>
<p>PALABRAS CLAVES: jóvenes inmigrantes empoderamiento biograma Latinoamérica teoría cultural</p>	<p>RESUMEN: Este artículo forma parte de una investigación en curso que busca conocer los procesos de empoderamiento de jóvenes entre 20 y 34 años originarios del cono sur de América Latina que, tras una experiencia migratoria, viven desde hace más de un año en Catalunya. En la introducción se presentan las fuentes de la investigación y se recuperan las aportaciones que brindaron los estudios sobre la inmigración latinoamericana en España. Esta revisión revela la necesidad de actualizar las perspectivas y las metodologías en el área de interés; sirve también para comprender el planteo de este estudio: el objetivo, el recorte del universo, la hipótesis y el encuadre teórico-metodológico sustentado en el concepto de empoderamiento y en las propuestas de Pierre Bourdieu. En un segundo momento se describen las primeras actividades que se llevaron a cabo antes de ingresar al campo y que permitieron planear las estrategias metodológicas adecuadas. Luego se detalla el diseño, el proceso de validación y la finalidad de la herramienta que se creó en base a la actualización de la técnica de los biogramas propuesta por Theodore Abel (1947). Se recolectaron 50 "Biogramas A" con los que se buscaba principalmente conocer el volumen y la estructura del capital económico, social y cultural que tenían estos jóvenes inmigrantes en sus territorios de origen y algunos rasgos sobre la transformación que sufrieron los mismos en la sociedad de acogida. En función a una serie de variables predeterminadas se consigue seleccionar 24 participantes a quienes se les aplicará un "Biograma B". El objetivo de esta aportación, es dar cuenta del método de investigación implementado para garantizar tanto el éxito del proceso de recogida de datos como la fiabilidad y la calidad de la información y presentar las primeras aportaciones que todo este proceso ha brindado.</p>
<p>Palavras-chave: jovens imigrantes empoderamento biograma América Latina teoria cultural Catalunha</p>	<p>RESUMO: Este artigo é parte de uma investigação que visa compreender os processos de capacitação dos jovens entre 20 e 34, originários do sul da América Latina, que passaram por uma experiência de migração, que vivem na Catalunya há mais de um ano. Na introdução as fontes de pesquisa e suas contribuições são apresentados a partir dos estudos sobre a imigração latino-americana na Espanha. Esta avaliação revela a necessidade de atualizar as perspectivas e metodologias na área de interesse; também serve para entender a proposta deste estudo como: o objetivo, amostragem, pressupostos teóricos e a estrutura metodológica, sustentada pelo conceito de empoderamento propostas por Pierre Bourdieu. Em um segundo momento são apresentadas as primeiras atividades que foram realizadas antes de adentrar no campo de estudo e a descrição das estratégias metodológicas adequadas, em seguida, o desenho, o processo de validação e o propósito da ferramenta que foi criada com base na atualização técnica do "biograma", proposto por Theodore Abel (1947). Foram coletadas 50 "Biogramas A", no qual procurou saber o volume e estrutura de capital econômico, social e cultural que tinha esses jovens imigrantes nos seus territórios de origem e algumas características sobre a transformação sofrida por eles na sociedade que o receberam. Em função de uma série de variáveis predeterminadas foi selecionados 24 participantes que foram aplicados um "Biograma B". O objetivo desta contribuição é explicar o método de pesquisa e sua implementação para garantir o sucesso da coleta de dados; a confiabilidade e a qualidade da informação bem apresentar as primeiras contribuições do processo da pesquisa.</p>

1. Introduction

The origin of this study is related to a personal immigration experience and is situated within the framework of the Proyecto HEBE. The main research questions are: How have young from Southern Latin American residents in Catalonia been able to enhance, develop and increase their capabilities, learning, knowledge and autonomy? In which spaces, moments and expression way is their empowerment process generated?, Which role have they fulfilled in the social context (adults, institutions, associations)?, What opportunities has that adults-focused environment provided to them? Have they sought empowerment alternatives in other spaces focused on young people?

An initial analysis of the available literature reveals the need to update the studies, methodologies and the analytical perspectives that have so far been used to address the migration processes in different parts of the country (mainly focused on Madrid and Barcelona). A large number of these works analysed the Latin American immigration phenomenon in Spain beginning in the mid '80s and increased in late '90s and early 2000s. For example, several studies attempted to describe educational trajectories: the school as a first space for socialization in which children and adolescents get in touch with cultural practices of the hosting society (Marín, Feixa & Nin, 2013). In this case, it comes to evaluate how education provides certain features in the itineraries of this type

of youth. The process of inclusion of young immigrants in the labour market (Cachón, 2011) has also been investigated, comparing the activities carried out and the contractual conditions regarding local citizens. Other types of studies, as the one developed by Retis and García (2010) have shown the negative representation displayed in the press about this social group when making visible, from a highly dramatic perspective, young immigrants problems' in the public space.

As a result of the evolution of the migratory processes and knowledge contributed by some of these studies, the situation of these young people are part of the debate on public policy in an explicit way to national, regional and local level. Data is regularly collected, analysed and it explores the reality of this group and proposes strategies to improve their integration or to prevent their social exclusion (Jiménez, 2010). There are also numerous qualitative studies and theoretical reflections insisting on the need to encourage civic participation among young immigrants, as one of the fundamental challenges to achieve equality of opportunity and homogeneity in the social tissue (worth quoting the compilation of studies coordinated by López Sala and Cachón, 2007, studies of Romaní & Feixa, 2012, or those of Esevenri Mayer, 2015, among many others).

1.1. The process of empowerment of the young people from the Southern Latin American Cone living in Catalonia: trajectories in transition to adulthood

The term "Latin America" refers to a very large geographical area – Central America, Caribbean and South America – and thus to countries, cultural practices, realities and very different social, historical and economic processes. Therefore, in our work we limit our interest on the trajectories of youth and young adults from the Latin American Southern Cone who live in Catalunya, after a migration process considering young people as active subjects. The decisions they are taking will allow them to build their own itinerary and biography in a specific social setting – changing and complex –. Society is gradually gaining place in this process. This theoretical proposal emphasizes the individual, while continuing to emphasise the impact of context on the modalities and intricacies of their transitions. Then the youth transit in a society that offers few roads, with more or less foreseeable ends is not the same as it is in industrial societies or as it is in many Latin American countries. Those marked by inequalities and low social mobility making the transition to adult life within the framework of information capitalism with a great diversity of

modes of transition, characterized by contradictions, uncertainties and risks (Casal, 2011).

We can highlight Chile, Uruguay and Argentina, given that there is a similarity between the historical, political, economic and social processes followed by the three countries, beyond the many differences that may exist. The three territories were Spanish colonies, therefore the pre-Columbian culture has merged with the occidental and the official language is Spanish; once independent, they re-opened their boundaries to different European migration waves crossing the ocean in war times, postwar, crisis and dictatorships. When Latin America was rocked by coups d'états (1970s onwards), the Argentine, Chileans and Uruguayans political exiles sought refuge in Europe and mainly in Spain, favoured by the language and, in some cases, by the remaining family ties in the old continent; a last feature that those three geographical areas share is its similar socio-economic progress, especially in comparison to the rest of Latin America².

That is why our study is focused on young – and young adults – from 20 to 34 years, from the Southern Cone of Latin America that are performing or already have their transition to adulthood in the catalan context and they are: a) studying; b) working; c) studying and working; d) neither studying nor working. The research hypothesis seeks to determine whether migration, at the youth period can be considered as a empowerment process itself: it is an opportunity to increase the individual abilities, self-confidence and the development of a wide range of social skills. The change of socio-cultural space means the beginning of a process of overcoming difficulties, personal growth and strengthening, among other challenges. At the same time, there are a series of educational, occupational, cultural and social offerings that this group of young people will try to access, according to their interests and life expectations in their host society. The possibilities given or restricted by this context are determined by a specific political and legal framework that will mark their relationship with the environment, their integration and empowerment.

The theory of the cultural capital, proposed by Pierre Bourdieu (Bourdieu, 1986; 1999; Bourdieu & Passeron, 1967; among others) guided the questions underlying this approach and allowed to define an specific objective: to recognize the relationship between the economic, social, cultural and symbolic capital of these young people and the empowerment possibilities offered by the social context in which they are inserted.

It is especially valuable the contribution that the empowerment perspective will provide to

work, given that this research does not pretend to focus on immigration, or youth as a social problem. Comas (2011) points out that youth as a social category is systematically questioned from academic discourses both from rhetorical and practical policies. Denying the existence of a juvenile identity, a social youth class and, in contrast, insisting on the group common condition of being “waiting for” becoming adults, being active citizens, have a regular and stable employment, a home, a family of their own, etc. The paradox, as it is stated by Comas (2011) is that young people are defined by “what they aren’t,” realizes that “they are” a social category and are therefore likely to have a positive identity. Precisely that is why youth studies and projects seeking to intervene in the youth reality have appropriated the notion of empowerment (Jennings *et al.*, 2009)

It is this paper aim to deal with the complexity of the empowerment concept that is at the time so vague and so widely spread nowadays. It is a notion that reveals the power imbalance between some social groups and others; for this reason, it is interesting to note that in the last 15 years it has been applied to the field of youth studies. Some of the reflections developed by HEBE team around this concept, have recently been published by Úcar Martínez, Jiménez-Morales, Soler-Masó and Trilla Bernet (2016). From the social pedagogy’s perspective, they make a double effort to explain how and with what sense this notion has been used in academia; and to understand the application and the intervention at youth field in recent years.

One of the central proposals lies in understanding empowerment as a process, as “the result of a negotiation interaction, to a greater or lesser degree, between capacity or capacities of a person, group, or community, and the options offered by the physical and socio-cultural contexts where they develop their lives” (Úcar Martínez, *et.al.* 2016: 5). The authors refer to two dimensions: the personal-where skills, experiences, learning acquired along the vital route play a central role; and the context, *i.e.*, the socio-cultural environment and the possibilities and opportunities offered or refused to take. In this sense, they consider young people to be empowered through a processes that allow them to overcome certain situations, thus acquiring competencies and learning to participate, intervene and transform the context in which they live, from an active and emancipating position.

This study is inspired and nourished by these theoretical reflections, but plans to make more contributions to this concept based on the final results. It initially intends to understand the empowerment as a process that its developed by youth Southern Latin Americans, their

recognition by the host society and the resources that the society (according to that recognition) offers to them. Insofar as the dialectical relationship between the individual and the social sphere is performed satisfactory, is close and positive, the young people will be able to decide and act on their own lives; empowered and active, and could also perform transformations and contributions to their community (Zimmerman *et al.* 2010).

The aim of this article is to expose methodological strategies that enabled the underway of the field work. To ensure both the success of the data collection process as well as the information reliability and quality, a series of pre-ratification activities that showed the difficulty to reach the collective of young immigrants of Latin American Southern Cone residing in Catalonia were developed.

The review of Pierre Bourdieu’s analytical perspective and the methodological theory related to the problem, allowed to rescue and update the technique of biogramas proposed in 1947 by Theodor Abel. We want to explain how this tool was designed, the validation process to which it was subjected, and its usefulness and purpose for this study. Subsequently the variables taken into account to select the participants profiles were defined and also those explaining how the application of one of the biogramas has been. In a final section we reflect on how this study could progress.

2. Methodology. From the researcher’s darkroom to the scene assembly

2.1. Backstage: notes for illuminating the field of study

The researcher work is similar to the old analogue photography professionals. The task consists in gathering a series of light-sensitive products, spend several hours locked in a darkroom to achieve, with patience and gentleness, a high quality image. In the researcher case it is necessary to perform certain important activities which, although it may then become part of the *backstage*, define the quality of the results.

To illuminate the field of this study, one of the first tasks was to map the resources, networks and social organizations created by the collective Latin American immigrants from the Southern Cone living in Catalonia. We contacted consulates, describing the project for them and requesting access to all useful information: news on community associations and data (quantity, age, sex, year of arrival, place of origin and residence, geographical distribution, etc.) on the young from Argentina, Chile or Uruguay living in the territory.

At the same time Uruguayan, Chilean and Argentine groups of the community were tracked. Collecting emails, addresses, phone numbers and websites, allowed us to create a database. They received a message presenting the project, its objectives and the blog that started precisely with the idea of founding a dialogue channel with the young people to know their reality³. In addition, they were questioned on general information about the collective interest and a meeting was also proposed, in order to understand how the center works: when was it founded, the activities performed and its relation with young people.

A third activity consisted on searching for pages, groups and Facebook communities carried out by Chileans, Argentines and Uruguayans living in Catalunya and systematize some useful data – type of page, number of members, its aim –. Once they accepted the friendship request the protocol follows: presentation of the blog and project. Although we did not collect data from these pages given that they operate randomly and that the sources were not completely reliable, we could make a follow-up of them in order to be aware of the activities, the needs and concerns emerging in these spaces.

2.2. *Light, camera and action!: some tips*

The information given by the consulates was very general. That from Argentina and Chile estimated the approximate number of fellow citizens in Catalonia, on the other hand the one from Uruguay did not have such information. The Uruguayan consulate recommended to locate the associations in a section of the official website; the one from Chile preferred to forward itself the request to its associations and that from Argentina made no reference to the issue in its response.

24 groups founded by Latin American Southern Cone immigrants in the community⁴ were found. The responses of these centers were not even massive. The result were 6 meetings with the representatives of the organizations which, in one way or another, try not to wreck the smack of the crisis and the massive return of compatriots. The interviews enabled us to illuminate certain aspects about the young reality, tips that guided the methodological decisions of this paper. It also turned into a more direct contact with the interest group since we received invitations to participate in events (and so we did) in which we could contact the participants who contributed to this study⁵.

The tracking of Facebook pages, warns us that some are very active, others are abandoned or have few users. Members do not necessarily

reside in Catalonia. There is all kind of information: parties, places to visit, procedures and papers issues- requirements, difficulties or doubts to apply for the NIE, data on where to learn Catalan, information regarding how revalidate titles – consultation on prices and the cost of living, some offers and requests for services appears; some news are hanged here and there. This virtual space acted as an effective channel to disseminate the blog and receive feedback on the post, to be aware of meetings hold, to share methodological instruments in which data were collected and to contact participants who took part in the study.

2.3. *Scene Assembly: methodological strategy*

The first approaches to the field have been enriched with the Pierre Bourdieu theory review (referenced above) and methodological applications that have conducted to numerous investigations of those tools in: a) the sociology of youth and in the education field (Martín Criado, 2004; Cairns, 2015; among others); and b) in the Immigration studies (Sayad, 2010; Garzón, 2006, 2010; Erel, 2010; Nowicka, 2015; among others)

The evidence obtained in the first approach to the field showed that there are no specific institutional ways to arrive to those young that we are interested in studying. The way to reach potential participants, seems to be through informal networks and contacts that the researcher might have. The previous activities, readings and reflections of this process, allowed to rescue and update Theodor Abel's the biogramas' technique (1947).

The biogramas are lifestories demanded by a researcher to members of a particular social group. The selection is made according to the problem that the researcher wants to study. The demand includes directives about the content that should be the story. Each participant, consciously or unconsciously, selects some episodes of his experience; the instructions given make him to focus on certain aspects that should be included and described in detail. In this sense the researcher ensures to obtain maximum relevant information from a problem, even typing it freely (Abel, 1947:114)⁶.

Abel explains that this is a valuable instrument insofar as it allows collecting information en masse; facilitates the study of social change; and detect patterns that show the behaviour of a specific social group. It also shows the importance of making explicit demand of the story, the contribution that it makes to the scientific project. Finally, he notes that the biogramas are not a

self-sufficient method, but that the term should be preferably used in plural: a single story is not sufficient to obtain clues about a particular collective.

This study is not intended to be representative of the studied social group, therefore does not pose a “massive” data collection to form a “sample”. On the other hand, it is interested in general information about the biographies of youth from the Latin American Southern Cone living the Catalunya. Biogram, as Freixa (2006:12) explains is a term chosen not by its etymology but by its linguistics analogy “if each individual speech can not be understood without their language grammar, a life history is unintelligible without its share biogram with other members of their social group”.

2.4. Laboratory: instruments' design

In the light of these considerations, we designed a first tool: Biogram A. It is a formulary of 53 questions mostly of multiple choices, although spaces to write were also included. The reason of implementation of this instrument was to know the volume and structure of the economic, social and cultural capital of these young immigrants in their territories of origin and some features of the transformation they suffered in the host society. Requested biographical information was based on the temporary axis there/here, to promote the reconstruction process and the participant's immigration project. A second purpose was to detect those paths to deepen in with the implementation of a Biogram B and a semi-structured interview.

Biogram B has 39 questions, also multiple selection choices and in some cases open questions. This tool was set to deepen in some specific aspects about the formation of the social, cultural and economic capital of young people, focusing on the temporary axis of the present. On the one hand, the purpose is to know some aspects of their new society's social life, their expectations, and vital future projections; on the other hand to select with a better approach, the richer and different profiles in order to implement the semi-structured interview.

Responses obtained in the Biogramas A and B, are the starting point of the interview. It is intended to meet participants one to one so that they can narrate their journey as an immigrant in a deeper and more widespread manner. All this information and the possibility of having a second meeting if necessary, would enable the rebuilding of life stories.

Both the Biogram A and B, are preceded by a brief text that explains the study's objectives, their relationship with the project HEBE and the name of the institutions supporting the work.

In addition, participants' anonymity is assured as well as data protection and the use of the information strictly linked to the research. In the case of the interview, a signed consent is included in order to record the meeting.

2.5. Trial and error: the validation process

To ensure the quality of the results, the instruments were subjected to a validation process. A total of six experts were consulted and four pilot tests conducted. Initially, tools were presented and were put under discussion in a research seminar.

Results helped us to start a second phase, in which two professionals linked to youth and immigration were consulted. Moreover, they have had a personal experience of migration during their formative journey.

At this stage there were doubts about how to delve in the homologation or validation of foreign university qualifications. Specifically if the immigrants with cultural capital, have the institutional recognition of the host society; and if it has allowed them the access to a job related to the training they did in their country of origin. The information provided by the website of the Spanish Ministry of Education is unclear; then a fifth expert that was an Argentinian researcher living for 7 years in Catalonia was consulted. His perspective allowed to re-enunciate the questions. It was decided that, in any case, this aspect would be a topic to explore in greater depth in the semi-structured interview.

In a third phase 4 young immigrants living in Catalonia collaborated in order to conduct a pilot test. Results were positive: they stressed that the instruments were simple, clear and easy; that multiple choices were sufficient and the language understandable. To complete the entire process, the forms were reviewed by a sixth researcher; this time of Catalan origin, to verify if the study was available to anyone outside the migratory experience. The observations were satisfactory; then it was considered that it was time to start with the data collection.⁷

3. Results and discussion. The color grading

3.1. Start-up: application and variables of the Biogram A

The methodological strategy was designed to collect 50 Biogramas A, calculating a margin, to be able to select 24 profiles. It was transversely considered that a contribution to the given field

of study was to contact with young people who have not arrived as children, so that the complexity of the migration process – the socialization, integration, etc. –, was probably suffered by their parents. With the aim of establishing a criterion, those who emigrated with less than 12 years (i.e., those already integrated into the Spanish-Catalan educational, cultural and social system at the primary levels) were discarded for this study.

Taking into account this research's specific objective, the key of these 24 profiles was to find young people with different occupations, as to say: studying, working, studying and working, neither studying nor working (or having precarious jobs). This variable was the priority because capital formation is related to participants' occupation. Roughly, we understand as “**student**” those young people who are conducting formal studies (secondary education, vocational training, University students, master and PhD); by “**working**” as those developing paid activities for at least 6 months with a contract from 15 and 20 hours per week. If the job is just at weekends or seasonal, it is considered to be a precarious. In the case of “**studying and working**”, “studying” related only to the cycles of formal education and “working” to contracts of less than 15 - 20 hours per week. The condition of “**Ni-ni**”, will be for those young people with precarious jobs (less than 6 months in the labour market, describing an unstable changing or temporary situation); or those doing tertiary studies or those looking for a job, or who appear to be in an unfavourable situation.

A second important variable is the country of origin (it was thought to equal the representation of young people born in Argentina, Chile and Uruguay). The third and fourth variable taken into account were gender equity and age diversity (considering that the delimited range is very wide, and that the situation would probably be different for those between 20 and 24, for those be 25 and 29, and for those between 30 and 34).

Biogramas A reception was open for 2 weeks approximately (since 6th July 2016 until July 21st 2016). The collaboration was requested in the tracked Facebook pages, associations that the representatives have already reached were emailed, those from Latin American Southern Cone were personally emailed and were requested to cooperate sending the form to their friends (using the snowball technique).

At this time 50 responses were obtained and two of them were removed: one corresponding to a 43 year old; the other because the subject was living in Chile. Therefore, we worked on 48 replies: 28 Argentines (20 women and 8 men); 11

Uruguayan (7 men and 4 women); and 9 Chilean (7 women and 2 men).

Out of the 48: 6 are only devoted to studying (all women); 18 only to working (7 men and 11 women), 15 to studying and working (7 men and 8 women) and 8 are looking for work, receiving unemployment benefits or have precarious jobs (less than 6 months less than 20 hours per week; some working illegally, others have problems to work due to their legal status).

3.2. Methodological procedures: profile's selection

Based on the information provided by the 48 participants, we did an initial cleaning; on the one hand trying to keep the maximum representation of the variables raised but, on the other hand, following reliability criteria and information quality. A first data reading enabled us to discard: a) those participants not interested in a meeting to continue participating in this research; b) those whose data were dubious, confusing or unreliable; c) those who migrated being very young and have been in Spain for a long time. A total of 10 participants were excluded: 4 from Chile, 3 from Argentina, 2 from Uruguay; 1 men and 9 women; 4 studying and working, 3 working; 2 studying. In this way there were 38 pre-selected profiles.

The second phase of selection was based on the “occupation” variable which was pointed out as the most important. We attempted to have participants representing the four conditions:

- Those that at Biogram A said that they were only **studying** were all retained because there were only 3 cases and not the 6 ideally proposed. In addition, young people from the three countries of the Southern Cone were represented.
- The same procedure was applied to those who answered that at that time had **precarious jobs** or that were looking for a job. The 6 participants were maintained (3 Uruguayans and 3 Argentines; none of them from Chile).
- In terms of those **working**, the only positive case a young from Uruguay was preserved and the two cases of young from Chile. For the election of the responses of young people originating in Argentina, where we had more participants, equity of gender and age were considered. 2 further cases were taken over the ideally planned, since those studying were less than expected.
- We had the same situation with those who responded that were **studying and working**, the three cases of youth originating in Uruguay and two Chileans are reserved. To choose the young people from Argentina, more numerous,

equity of gender and age were taken into account. 1 more case from the Argentine and 1 from Uruguayan group than the planned since the group of those “studying” had been less than expected.

The selection of 24 profiles for the Biogram B was formed by: 3 young studying (three women, a native of Uruguay, another of Argentina and another of Chile); 7 young people working (4 women and 3 men; 1 from Uruguay, 4 from Argentina 4 and 2 from Chile); 8 studying and working (6 men and 2 women, 3 from Uruguay, 3 from Argentina and 2 from Chile); 6 youth who have precarious jobs or who are not neither studying nor working (3 men and 3 women; 3 from Uruguay, 3 from Argentina and none from Chile).

3.3. Final contributions: moving forward!

From the social pedagogy field, qualitative sociology and cultural anthropology methodologies have been useful, among other things, to learn about the transitions of people over time, the changes that will be generating and lattices “(...) other socio-environmental variables such as

socioeconomic status, ethnic and parental, religious and socio-cultural contexts, configure this vital flow” (García, 1995:42). The approach and the use of these techniques, named in education with the generic “ethnographic methodologies or educational ethnography”, strengthen the look, the voice and experience of individuals (Goetz and LeCompte, 1988). That means to resign the possibility of generalize; a depth data is obtained and opens a suitable space for the participants self-analysis thus providing leadership and empowerment of society’s minority.

The first contribution of this study is presented in this article, corresponding to the current stage of this investigation, which although it could be considered part of the Backstage, is essential to ensure the quality of the results. To move towards new results, it is necessary to apply the Biogram B to the 24 selected young and investigate their current state of the social, cultural and economic capital; their processes of social integration; their expectations and future projections. Finally, we will proceed to select 12 representative profiles in terms of the diversity of trajectories and the capital formation to engage in a face to face meeting.

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INFORMATION

THESIS ABSTRACT

LA PEDAGOGÍA SOCIAL BAJO UNA MIRADA COMPARATIVA INTERNACIONAL: ANÁLISIS DE LA PERSPECTIVA ACADÉMICA, FORMATIVA Y PROFESIONAL

Janer Hidalgo, Àngela (2017). Departamento de Pedagogía Sistemática y Social de la Universidad Autònoma de Barcelona. (Xavier Úcar Martínez, dir.)

This research presents a study on social pedagogy from an international comparative perspective. Its main objective is to develop and define a theoretical, transdisciplinary and international core of social pedagogy based on the analysis of the academic, formative and professional perspective.

This research derives from the need to respond to the problems and complexity surrounding social pedagogy.

The literature review places social pedagogy in a scenario of ambiguities and divergences regarding its scientific and professional status. Social pedagogy appears as a discipline and an innovative practice, but the lack of a general model or a unified and homogeneous theory, makes difficult the elaboration of a definition and a body of knowledge that can be universally accepted (Caride, 2004).

On the one hand, the history of social pedagogy shows that academics and practitioners (Braches-Chyrek & Sünker, 2009; Rosendal, 2009; Kornbeck, 2009; Úcar, 2011) have followed separate paths, and on the other that the concept of social pedagogy responds to ideological, political and cultural approaches characteristic of each country (Hämäläinen, 2013a), which results in it being used in different contexts and with different

meanings (Lorenz, 2008, Kornbeck & Rosendal, 2009).

On the other hand, the different manifestations on social pedagogy (Hämäläinen, 2013) respond to ideological, political and cultural approaches that are specific to each country, which results in the concept of social pedagogy being used in different contexts and with different meanings Lorenz, 2008; Kornbeck & Rosendal, 2009; Smith, 2012).

The existence of polarized opinions and simple perspectives on social pedagogy (Úcar, 2012a) and the emergency processes in many countries, justifies the need to understand the movement of formation and transformation of social pedagogy in the world.

In this sense, there are few comparative studies that account for this diversity (Kornbeck & Rosendal, 2009), although it is an area that in recent years is gaining strength, especially in the European and Latin American context (Kornbeck & Rosendal, 2012; CGCEES, 2013; Ribas Machado, 2013; Eriksson, 2014; March, Orte & Ballester, 2016; Hämäläinen y Eriksson, 2016; Kornbeck y Úcar, 2015; Janer & Úcar, 2016; 2017). But studies that compare models, traditions or situations between two or three countries, but not globally and internationally, still predominate. From this arises the need to make an analysis of the trajectory and development of social pedagogy throughout history and its various positions in different countries, to develop a series of indicators that allow to build an updated, global and integrated of the same.

Faced with this reality we ask ourselves:

"Is there a crosscultural and transdisciplinary (theoretical or methodological) organizational core to social pedagogy or, on the contrary, is it necessary to define

as many social pedagogies as there are cultural and disciplinary development contexts?" (Úcar, 2013a:2)

To develop this research from a comparative perspective, we have analyzed three key perspectives to understand social pedagogy: academic, formative and professional. Each of these three visions forms a phase of research:

- PHASE 1. Based on the revision of the "state of art" of social pedagogy, dimensions / indicators of comparison are elaborated to define a theoretical, transdisciplinary and international core of social pedagogy.
- PHASE 2. Academic perspective. The dimensions defined in the previous phase are agreed upon and validated by several academic experts from different countries through the Delphi method.
- PHASE 3. Formative perspective. A descriptive analysis is carried out on the current educational offer in social pedagogy in the different universities of the world, in order to analyze if this training includes the most important dimensions of social pedagogy validated by academic experts.
- PHASE 4. Professional perspective. An analysis that reflects the vision that the professionals

of the social pedagogy of different countries on their socioeducative action are realized through semi-structured interviews.

- PHASE 5. Triangulation of contents and results. Phase of contrast and triangulation of the previous phases to analyze if there is a concordance between the vision that have the academic experts, the vision that professionals have and the content that is given in the formation of social pedagogy in higher education. The results of the triangulation of the visions, contents and results, allows to describe an international panorama on the situation of the social pedagogy and, in turn, a rethinking of the theoretical bases.

This research aims to generate new knowledge in the field of social pedagogy, analyzing a situation of this practical theoretical field. A field that is growing all over the world and about which there are very few comparative works.

The main results of the research confirm that it is possible to define a theoretical, transdisciplinary and common core at the international level on social pedagogy and also to describe the characteristics of each context.

BOOK REVIEWS

HORIZONS FOR EDUCATORS. EDUCATIONAL PROFESSIONS AND THE FOSTERING OF HUMAN PLENITUDE

Ibáñez-Martín, J.A. (2017). Madrid: Dykinson.
279 pp. ISBN: 978-84-9148-163-8

Horizons for educators, the last work of Ibáñez-Martín, and which we can consider to be his pedagogical legacy, is a plea for the importance of truth and for the need of existential commitment linked to its discovery, as the main problem of current education is of a cultural nature; that is, forgetting the discussion about the limits of what we consider to be a decent, examined and achieved life. "The antinomy between truth and freedom is of the greatest importance in culture these days" (p. 104).

The work, along with the prologue, the introduction and a clarifying final name index, is divided into four parts which include seventeen chapters. The first part, aimed at the bases of educational know-how, outlines its anthropological and ethical foundations over five chapters, contextualises the current educational processes and argues the need to seek excellence, as well as delineating the appropriateness of a pedagogy of desire linked to human dignity. From the reflection about the deepest aims of the task of educating, considering the new social scenarios characterised by so-called globalisation, the author invites us to search for fertile ways of reconciling wisdom with educational processes.

The educational profession is indeed risky, as light has to be shown to others about what transforms life into it being worth living. The section "Beacons for the educational task" develops the second part of the book in five chapters. In line

with the author's thoughts - arrayed in a large work - in these chapters we can appreciate the capital importance given to cultivating prudence, trying to overcome the lurking limitations of conceding to what is "politically correct", reminding of, amongst other illustrious authors, Popper (pp. 126-27), for whom the secret of intellectual excellence is a critical spirit and intellectual independence. What is politically correct is the enemy of freedom. Propagating the idea of the impossibility of attaining any truth, diminishing the status of truth is the breeding ground for "Faustian policies", as the author calls them: those which try to impose their own notion of human beings. Many reflections and pages are dedicated to the defence of daily liberties, where fruitful arguments about going from a *diktat* to new educational pacts are provided, and to the current requirements of the information societies for reshaping teaching ethics and standards, as well as to religious freedom and its projection in the educational system.

Plato, in *The Laws*, concurred on restricting the concept of education to the training of the citizenry, but the contemporary university extends its know-how to other areas. Employability, in fact, has become a relevant indicator for academic authorities. The third part of the work, which consists of four chapters, tackles the profile of the university lecturer and the goals of the institution in the complex societies of today, not exempt of a singular contribution to the forming of peace, beyond its consideration as a mere means for employability. The case for critical thought resounds again. To authentically teach is to help form a critical sense, to guide towards the search for plenitude, beyond silence and conventionalism, proclaimed in many ways by Ibáñez-Martín. It means

[REVIEWS]

methodologically drawing on that “broadened reason” (the evidence which we can attain does not depend only on a technical reason), exemplifying the lack of presumably efficient models, given that, ultimately, invoking George Gusdorf, our author reminds us: “Every master, whatever their speciality, is above all a master of humanity”. As George Steiner would say, a valid Master must, in the end, be alone.

In the fourth and last part of the work, three chapters are dedicated to the portraits of three authors related with him: his master, Millán-Puelles; his colleague and friend, Eisner; and his first disciple, Esteve. These are representative of the different biographical heights of the author

and are also a way of exploring his “broadened reason”.

In the face of the fragmentation and flippancy of postmodern life, Ibáñez-Martín searches carefully – he has investigated all his life – in the legacy of Greek philosophy, in outstanding Western social inventions, in multiple authorised voices of contemporary culture and in Christian humanism to find persuasive arguments capable of fending off the threat of transforming the human fabric into a kaleidoscope devoid of sense.

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IN PRISON. REALITIES, SOCIO-EDUCATIONAL INTERVENTION AND DRUG ADDICTION IN WOMEN

Fanny T. Añaños Bedriñana (dir). 2017. Madrid. Narcea Ediciones. 273 pp. ISBN: 978-84-277-2280-4.

The text presented here is aimed at university students and lecturers, prison professionals, education professionals, and society in general. Although a book can be the result of various experiences, this particular one has emerged from the research process for a project funded by the Spanish Directorate General for Research and National Plan for Scientific Research, Development and Technological Innovation R&D&I, Ministry of Science and Innovation / Ministry of Economy and Competitiveness, reference EDU2009-13408. This Project has also been endorsed by the Spanish Home Office, the General Secretariat for Prisons and the Government of Catalonia, Department of Justice, Directorate General for Prison Regulations and Resources.

The book was coordinated by Dr Fanny Añaños, a lecturer at the University of Granada who has worked very closely with marginalised women and who has a long history of conducting research in prisons. The authors of the different chapters are university lecturers or prison professionals with extensive research experience and a deep knowledge of prisons.

The book is structured into five distinct parts:

- The first addresses the fundamental traits of women in prison. It defines the drug addiction profiles and consumption patterns of female inmates, the sociodemographic profiles of women in prisons, and the development of the physical and mental health of the women held in Spanish prisons.

- The second studies the life trajectories of women before entering prison and the circumstances of their incarceration, in an attempt to find information about the childhood and youth of female prisoners, their relationships, the possible violence suffered and its consequences. It also analyses what happens to families when women enter prison.
- The third reflects on the programmes for women’s re-entry into society and the rehabilitation processes of women in prison. This includes programmes for the treatment of drug-dependent women, work on self-concept and the expectations of women held in prisons in Spain.
- Afterword and proposals for action. This chapter contains the conclusions and proposals for action taken from the research processes. This is clearly a complex task in which a great diversity of personal, group, professional and family circumstances must be taken into account.
- Annexes, which show the instruments used for the research, through questionnaires aimed at female inmates and prison professionals.

It is necessary to reflect on the life of women in prison, an institution created by men for men in which women do not have a space, let alone women who are mothers. In addition, one of the most essential attributes for the exercise of citizenship and coexistence must be taken into account: the overcoming of inequalities, including gender inequality. Therefore, it is essential to take women into account, even in an environment that poses major difficulties for the exercise of freedom such as prison, in order to give content and meaning to educational processes. While prisons as institutions have for some years been considering

women in prison as a population deserving of special treatment and attention, this consideration has not generally contributed to the improvement of their needs, or of their lives in prison, which are even more distressing if they are regular users of intoxicating substances.

Finally, the research presented in this book is conducive to reflection and contains praxis-based proposals that give value to the socialising and education measures provided for in the laws and regulations governing prisons in Spain.

UNESCO. EDUCATION IN ALL SENSES

Martínez Usurralde, M. J., Viana Orta, M. I. and Villarroel, C. B. (2015). Valencia: Tirant Humanidades. 180 pp. ISBN: 978-84-16349-49-4

This work, far from the traditional academic formats, brings us closer to one of the most arid issues we must currently address from the educational world: international organizations, specifically the United Nations Educational, Scientific and Cultural Organization (UNESCO).

The prologue, beautifully written by Francesc Pedró, reveals a different institution from the one offered by the media and conventional books, emphasizing its commitment to the transformation of reality, relying on "the true transformative potential of education in a development context" (Martínez, Viana and Villarroel, 2015: 17).

In the first chapter, aimed at understanding the origins, objectives, structure and functioning of UNESCO, the authors tell us, through a metaphorical journey, about the fundamental questions needed to understand this complex organization. Noteworthy is the section intended to deepen key concepts needed to understand the implemented international policies. Since its founding until now, two concepts will serve to "direct its steps: democratization of education and lifelong learning" (p. 56). The penultimate paragraph is essential, since it is where - building on the work done by María Jesús Martínez Usurralde, leading expert in international education - the transformative perspective of UNESCO concerning the close relationship between education and development is exposed.

The authors devote the second chapter to reflect on education as a human right, establishing links between it and the need for people to safeguard their dignity. In order to do this, they argue that the basic needs have to be covered; conducting an analysis of the different proposals from the

I encourage a thorough reading of this interesting and informative book. It is enjoyable and provides an opportunity to reflect on well-known, but rarely thought-about issues. This thinking process will certainly contribute to our learning and to improving our way of life.

Víctor M. Martín Solbes
University of Málaga

forties to these days. Right now, education is understood as a human right and as a promoter of other fundamental rights, being " (...) considered the quintessential tool that helps children, men and women to raise out of poverty" (p. 80). They give the deserved importance to the contribution of NGOs and social movements when implementing the right to education, which magnifies the work being done. They call the international community to, through cooperation based on dialogue, respect, learning and mutual enrichment, enable quality education for everyone.

It is imperative to note the presence throughout all the work of the gender perspective, which can be seen from the special attention to the education of girls and women and the main sources used. They emphasize in this regard the studies by various authors of international relevance, such as Rosa Torres (1999), Katarina Tomasevki (2004), Silvia Schmelkes (2011) and Martha Nussbaum (2012).

Through the dense chapter three, we are immersed in the politics of UNESCO, a policy that basically aims to create a more humane and democratic world (p. 118), and invited to discover their specific policies. Understanding them means to enter into a complex structure encompassing mission, strategies, policy instruments, programme, sectoral frameworks and themes. All these aspects, described pedagogically under the building metaphor, facilitate the understanding of this complex international organization.

When addressing these issues, these are organized into four major sectors. Regarding the first sector, the importance is given to vocational training. The second offers the opportunity to reflect on the importance of inclusive education. The relevant third sector focuses on policy and planning. Electronic resources are very useful, as well as simulation models in education. And the last, described at great length, is intended to Education for Sustainable Development, which includes the

formation of a global citizenship, “aware of their rights and willing to apply and claim their unexcused absence through democratic channels” (p. 155).

The work finishes with the irreplaceable contributions of UNESCO, which endorse the statement used by the authors to conclude: “If

UNESCO did not exist, we would have to invent it...” (p. 169).

This book is a contribution of great value and utility for all teachers and students committed to making the right to education a reality, not only where they live but anywhere on the planet, being true for every human being.

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