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REVISTA INTERUNIVERSITARIA

MONOGRAPH

Social Pedagogy and
work-life balance in daily life

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TERCERA ÉPOCA
(JULIO-DICIEMBRE 2018)



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PUBLISHING

EDUCATIONAL GERONTECHNOLOGY

One of the main targets of *editorial articles* in our magazine is to identify emerging and relevant matters which can enable guidance and stimulation of part of the research that we conduct in Social Pedagogy. Topics as youth leisure, empowerment and active ageing in older people, parental educational styles, ecological citizenship, human rights and social education, etc., have been raised in former issues of the magazine to this end. In the current issue we present a theme that we consider to be very interesting, groundbreaking and socially relevant. The bottom line is related to the progressive technologization of social life and its effects in certain age groups; among them, we focus now on older people.

All lines of investment derived from the defined targets in different international plans call for the implementation of environments adapted to people and, in the case of the elderly, the promotion of sustainable and equitable systems in order to offer long-term care services (home help, community and institutional support). Some of these plans are Europe 2020 strategy, whose priority is to build an inclusive, innovative and reflective Europe (from the perspective of a smart, sustainable and integrating growth), the Grundtvig programme for a lifelong learning; the guidelines of 2030 Agenda by United Nations for Sustainable Development and Sustainable Development Goals (SDGs) for the period 2016-2030, involving every country and advocating inclusive and lifelong education, welfare and healthy life at all ages; the Strategy and Action plan on Ageing and

Health 2016-2020 by World Health Organization (WHO), besides the objectives of the forthcoming Decade of Healthy Ageing 2020-2030, which defines a conceptual change seeking to move from active ageing to healthy ageing under the motto “adding health to years”, etc. All of them are examples of international social policies seeking to foster initiatives of active, inclusive, healthy and functional ageing, founded on the principles of social investment. Part of this investment is aimed at technologies related to digital development, considering them as tools for the solution of social problems arising from the increase of dependency situations linked to age, which exert a growing pressure on the labor market and social and health care systems.

In the background, we find it a matter of political response to a social context of ageing population (according to *Global AgeWatch Index 2015*, in twelve years from now about 1.400 million people around the world are expected to be above 60 years old) and hypertechnology (more than half of global population uses Internet nowadays; about two thirds -4.917 million people- have a mobile phone; one third of global population (37%) are social network users, and 2.549 million of them via their mobile devices, etc. See *We Are Social*, 2017). Both phenomena meet to such an extent that solutions suggested by social policies defined in these forums and international reports in order to deal with population ageing refer to technological innovation generated from research in the use of digital technology and its smart, sustainable

and inclusive use. For this reason, concepts as “age-friendly environments” or “ageing in place” are becoming increasingly common, minding the notion of promoting technological advances which can assure a greater integration and social inclusion of older people, ultimately achieving overall health and welfare.

Therefore, along with concepts as *activity* and *health*, which are very common in mottos and related literature, we can also find today *functional capacity* as basis for autonomy and enhancement of quality of life of the elderly through technological development specifically planned for them. In sum, the main goal of these plans is to generate a functional context supported by digital technology which can enable older people to have a longer and more independent life span, the maintenance of health by offsetting the decline of their capacities and, in short, an adaptive functioning to their daily life.

For this reason, R&D programmes focused on the development of diverse resources related to social studies of science, technology (STS) and applied ethics have been fostered in the past few years. These plans, such as *Science with and for Society*, have been promoted by the European Commission in order to connect science, technology and society through a responsible research and innovation (RRI). Using RRI, the target is to guide the efforts of social science via technological innovation towards the achievement of major social challenges (Chesbrough, 2006). This also involves the engagement of target groups and stakeholders in the different stages of scientific and technological activity (Chesbrough, 2006; Grunwald, 2011, UE, 2012, Owen, 2012).

A clear example of these developments are the so-called assistive technologies such as *Socially Assistive Robots* (SAR), planned to support care processes or to keep the elderly at home for a longer time and based on sensors and monitoring techniques, stimulation and robotics in the context of remote assistance and telemedicine (Edelmayer, 2013; Aceros Gualdrón, 2018). Other examples are personal assistants based on personalized computation (virtual clones), interactive clothing design (bioacoustic technology based on sensors and vibrations (Berzowska, 2004), microchips implants (everyware technologies), genetic modifications to avoid cellular ageing (nanotechnology), development of cyborgs, intelligent and autonomous transport systems, development of quantum computer, Internet of Things, etc. (Martín-García, 2018).

Along with all these independently acting online technologies of older people, there are other developments and efforts which seek to facilitate

a greater social and intergenerational interaction, being the latter the group with higher perspectives for education and social pedagogy. This socioeducational interest features a need to avoid social exclusion, which arises from adjustment problems of the elderly towards changes provoked by technological development. Advances in biogenetic research, artificial intelligence and human-machine interaction are an example not only of social construction of technologies, but also of the existence of a increasingly artificial or virtual world, which disturbs and leave many people behind. According to Peter Lash (2001:107), in this new world, the “technological forms of life” set the tone for our relationship with the environment, conducted through interconnected technological systems, which are forms of life based on distance, where certain aspects, such as sociability or personal identity, cannot be achieved in the absence of specific interconnected and technological systems. This situation has been underlined in many researches in the past few years (Ferreira, 2008, Sierra, López-Pellisa, 2016). The book entitled *Patologías de la realidad virtual* by López-Pellisa summarizes and describes some of the risks or excesses which can arise from virtual reality.

Easy connectivity and ubiquity of digital technology have raised interest among researchers in order to analyse routinization processes of technology linked to socialization and ageing processes. From this standpoint, investigation aims to discern how the elderly can incorporate technology, as well as to deal with the challenges it spurs, given that even though they are socially, culturally and functionally very far away from these devices, they are forced to manage situations of daily life in which these digital tools are irrevocably present. The curious and paradoxical aspect of the case is that by condemning the risks and difficulties linked to technological life (clear sign of 21st century), we note that the development of digital revolution plays a fundamental part in the change from a negative traditional and prevailing view of old age, based on the idea of inability, to a more active, healthy and participative perspective of old age.

After all these ideas and technological developments, a new scope in the field of science and technology seeking to promote innovative solutions to deal with complex demands of especially vulnerable population groups (older people and people with specific functional needs) has been gradually built up. This emerging field of scientific and technological development is Gerontechnology, defined as the multidisciplinary study of ageing and technology for the adjustment of community environments where people live and work

(Lawton, 1998; Bronswijk, et al., 2009; Kwon, 2017, etc).

Even though it is a new field of research and multidisciplinary intervention, two elements support its importance. On the one hand, the existence of a solid International Society for Gerontechnology (ISG) founded in 1997, which biennially organizes the World Conference of Gerontechnology and whose target is to promote culture and scientific exchange of professionals concerned on exploring how technology can enhance quality of life and welfare of the elderly, preserve autonomy and sense of security, improve efficiency and effectiveness of health and social services. On the other hand, the research activity conducted by the *Journal of Gerontechnology*, published since 2001.

The report published in 2003 by the National Research Council of USA entitled "*Technology for Adaptive Aging*" identified six areas of development in Gerontechnology called "life domains": communication, employment, health, learning, living environments, and transportation. Every area is experiencing an increasing growth in the academic and research field, concerned on identifying effects and implementations of smart technologies to the enhancement of the quality of life, specifically of people over 75 around the denomination of Technologies for quality of life (Kanade, 2012 ; Schulz, 2013) in care areas, which enable psychological comfort and the improvement of social interaction in the old age. From this perspective, the nearest growing field to the educational

sphere is the development of the so-called E-leisure and entertainment, through technological devices based on videogames, digital games and interactive games online for the elderly (Delahunt et al., 2009; Blocker, et al., 2014).

The basic idea of these programmes and games is not only to foster entertainment, but also interpersonal and intergenerational relationships and learning processes on diverse aspects, such as health or environment. However, the educational potential of many of these innovations is yet to be explored. Some advances regarding digital games exist (particularly the so-called "serious games" such as brain-trainers, *Brain Age*, *Cogmed*, *Lumosity*, etc; see the magazine *JMIR Serious Games* (JSG, ISSN 2291-9279), although it seems obvious that entertainment in certain cognitive and functional areas, and the social support that these resources can bring, offer teaching interest prospects that should be better considered in order to enable a smart use of technology, to either help the elderly to know and use the existing devices and resources or develop new products better suited to their needs. In this way, our magazine encourages to add a pedagogical approach to advances in other fields regarding gerontechnology, resulting in educational proposals of applied research in the pursuit of innovative solutions to the challenge of an ageing society, to the complexity of ageing processes and to the requests of older people for a healthy and independent lifestyle, as the basis for a sense of belonging, autonomy and social integration.

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Antonio Víctor Martín
Director of PSRI

INTRODUCTION

The question of time and how it relates to education has been discussed in various issues of *Pedagogía Social Revista Interuniversitaria*, but always in relation to free time and leisure. This time our analysis will focus on work-life balance; the right of all individuals to develop in the personal, family, work and social spheres by harmonising the times needed to make it possible. A complex task that also has, and requires, a Social Pedagogy perspective.

In recent years the progressive acceleration of time and simultaneous tasks and presence have been identified as elements that define our contemporary societies, these are facilitated by the technologies that characterise our way of life. To this context we must add variables such as the increasing demands of a productive system dominated by job instability, making the already difficult challenge of work-life balance even more complex. This balance also has -although it shouldn't- a clear gender bias. The care, consumption, work and education strike in our country on 8 March is not unassociated with this question: an unequal distribution of time and still scarce joint responsibility for different areas of life.

Time is an element that transcends social realities and the routine of our daily lives requires time. In this sense, routine is also a hallmark of Social Pedagogy -as a science- and Social Education in such that it seeks discipline, and they aim to transform society to achieve greater equality.

For this reason, they are present in different areas of daily life, through ongoing, lifelong learning, based on civil values and focusing specifically on processes that respond to social and educational problems so that all citizens can fully participate in society.

Thus, education is necessary in order to question our social model and the times it provides us, appealing to joint responsibility and equal rights and opportunities, to rethink whether it is possible to slow down and improve our quality of life.

The monograph we are presenting is based on these approaches, its leitmotif is the gender question and the different uses and unequal presence of men and women in daily times. It begins with a framework article "*What time conceals, or when the social needs pedagogy*". The author, José Antonio Caride, presents the scientific and technological changes that have influenced the alteration of the space-time relationship, reflecting on how this impacts daily life from an educational perspective.

Next is a longitudinal study by the SEPA-Interea research group from the University of Santiago de Compostela. The regional competitive projects "Schools, families and leisure in work-life balance in daily times in childhood: specific problems and pedagogical-social alternatives in urban Galicia (2008-2010)" (*Escuelas, familias y ocio en la conciliación de los tiempos cotidianos de la infancia: problemáticas específicas y alternativas*

pedagógico-sociales en la Galicia urbana) and “Work-life balance in daily times in childhood in Galicia: specific problems and pedagogical-social alternatives and leisure practice in schools, families and communities (2014-2016)” (*La conciliación en los tiempos cotidianos de la infancia en Galicia: problemáticas específicas y alternativas pedagógico-sociales y prácticas de ocio en las escuelas, familias y comunidades*) allow us to analyse how the economic crisis has affected work-life balance for families in Galicia with children enrolled in primary school. The data presented by Rita Gradaílle, Belén Caballo and Juan José Lorenzo highlight a clear polarisation insofar as there is an increase in families that achieve a better (many due to a family member losing their employment) or worse work-life balance (due to job instability requiring them to work longer hours), with a drop in the intermediate range, which was predominant in the first study.

The third article uses data from the second project mentioned above to study “Lights and shadows of reconciliation in families with children with specific needs of learning support: study in Galicia”. Laura Varela, Esther Martínez and Ángela de Valenzuela give visibility to the greater difficulties experienced in their day-to-day by families with children with some kind of diversity; these are the families facing most problems due to temporary imbalances between working hours and school and after-school hours. We are still far from responding to the idea of social inclusion formulated by UNESCO.

Without a doubt, work-life time balance problems have a decisive effect on family life, exacerbated in the case of families with children. This is the reality addressed by the last two contributions,

this time regarding leisure. Eva Sanz, Magdalena Sáenz de Jubera and Rufino Cano analyse “Attitudes of parents and children towards shared family leisure”. Using data from the R&D&i project “From educational times to social times: daily family routine in constructing youth physical and sporting leisure” EDU2012-39080-C07-05” (*De los tiempos educativos a los tiempos sociales: la cotidianidad familiar en la construcción del ocio físico-deportivo juvenil*) they conclude that there is generally a positive family environment and favourable attitudes from parents and children regarding leisure as a family.

Meanwhile, Andrea Maroñas, Rubén Martínez and Lara Varela return to the reality of the Autonomous Region of Galicia to present data and reflections on shared family leisure and time, analysing how the educational and economic level of parents influence family cultural and sporting leisure activities. They demonstrate that joint responsibility increases with level of studies and that the presence of the mother alone is greater as income levels fall.

Reading this monograph allows you to understand that work-life balance –understood in all its complexity– appeals to ethics and human rights, while questioning the current distribution of times and the pace of daily life. But it also encourages reflection on a socioeconomic model in which work times are still predominant, ousting times dedicated to care, leisure and involvement in the community to the fringes. Issues-problems on which Social Pedagogy has much to say.

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MONOGRAPH

**SOCIAL PEDAGOGY AND WORK-LIFE
BALANCE IN DAILY LIFE**

WHAT TIME CONCEALS, OR WHEN THE SOCIAL NEEDS PEDAGOGY

LO QUE EL TIEMPO ESCONDE, O CUANDO LO SOCIAL NECESITA DE LA PEDAGOGÍA

O QUE O TEMPO ESCONDE, OU QUANDO O SOCIAL NECESSITA DA PEDAGOGIA

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ABSTRACT: The old perception that time is the same for everyone is being shattered in the network society. As never before, the readings concerning its circumstances reveal the need for a new outlook on spatio-temporal coordinates in everyday life, encouraging an interdisciplinary dialogue that goes from the local to the global, from the particular to the universal, from chronos to kairos, from the biological to the social, from business to leisure.

In the multiple scenarios to which these transitions are opened, we situate the main arguments of the text that we present. Within it, we refer to reconciliation as an opportunity to build equity, as long as it goes beyond employment policies, co-responsibility in household chores and time changes. Aware that these are challenges that demand full respect for human rights, regardless of gender, age, socio-economic status, etc., we advocate the urgent need to educate in school and society in order to reconcile. In the face of the inhibitions of the past, both curricular teachings and social education are called upon to become actively involved in the name of freedom, equity, cohesion and social justice. A mission in which social pedagogy can, and should have, a decisive role.

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<p>PALABRAS CLAVE: tiempos educativos tiempos sociales conciliación igualdad de oportunidades pedagogía social</p>	<p>RESUMEN: La vieja percepción de que el tiempo es igual para todos se está haciendo pedazos en la sociedad-red. Como nunca antes, las lecturas acerca de sus circunstancias ponen de manifiesto la necesidad de una nueva mirada sobre las coordenadas espacio-temporales en la vida cotidiana, alentando un diálogo interdisciplinar que vaya de lo local a lo global, de lo particular a lo universal, del cronos al kairós, de lo biológico a lo social, del negocio al ocio.</p> <p>En los múltiples escenarios a los que se abren estas transiciones situamos los principales argumentos del texto que presentamos. En él, aludimos a la conciliación como una oportunidad para construir la equidad, siempre y cuando vaya más allá de las políticas de empleo, la corresponsabilidad en las tareas domésticas, o los cambios horarios. Conscientes de que son desafíos que exigen el pleno respeto de los derechos humanos, sean cuales sean las identidades de género, la edad, el estatus socioeconómico, etc., reivindicamos la urgencia de educar para conciliar, en la escuela y en la sociedad. Frente a las inhibiciones del pasado, tanto las enseñanzas curriculares como la educación social están llamadas a implicarse activamente en nombre de la libertad, la equidad, la cohesión y la justicia social. Una misión en la que la Pedagogía Social puede y debe tener un papel decisivo.</p>
<p>PALAVRAS-CHAVE: tempos educativos tempos sociais conciliação igualdade de oportunidades pedagogia social</p>	<p>RESUMO: A velha percepção de que o tempo é igual para todas as pessoas está a desfazer-se na sociedade-rede. Como nunca antes, as leituras sobre as suas circunstâncias revelam a necessidade de um novo olhar sobre as coordenadas espaço-temporais na vida quotidiana, estimulando um diálogo interdisciplinar que vai do local ao global, do particular ao universal, do chronos ao kairós, do biológico ao social, do negócio ao ócio.</p> <p>Nos múltiplos cenários que se abrem a estas transições colocamos os principais argumentos do texto que apresentamos. Nele, aludimos à conciliação como uma oportunidade para construir a equidade, sempre e quando vá mais além das políticas de emprego, seja na corresponsabilidade nas tarefas domésticas ou nas mudanças de horários. Conscientes de que estes são desafios que exigem o pleno respeito pelos direitos humanos, independentemente do género, idade, nível socioeconómico, etc., reivindicamos a necessidade de educar para conciliar, na escola e na sociedade. Face às inibições do passado, tanto os ensinamentos curriculares como a educação social são chamados a envolver-se ativamente em nome da liberdade, da equidade, da coesão e da justiça social. Uma missão na qual a Pedagogia Social pode e deve ter um papel decisivo.</p>

1. Introduction

Time is invisible and impalpable. So said Vicente Verdú (1984: 14) in a special edition of *Revista de Occidente* devoted to leisure in summertime. A just and necessary time, which even Einstein believed to be universal in its convergences with space. It is not that, since then, time has acquired other dimensions. It is that, after much searching for them, other ways of showing and interpreting them have been found. As noted by Jacquard (1994: 7), 'of all of the concepts used in models that aim to represent the universe, "time" is undoubtedly the one that has undergone the most transformations throughout our century.'

He was referring to the past, although his gaze was fixed on a future of new realities, about which Aldous Huxley, in his particular utopia of a 'happy world,' had already warned about the risk of converting every human -from the 'lower castes'- into a satisfied epsilon: casual and healthy, socially well-off and technologically advanced, but with such limited imagination and freedoms that even the 'most beautiful attempts at liberation' ended in repression, punishment and imprisonment. Jacquard (1994: 163) mentions, as an extreme example, education and the etymological meaning

of this word: '*E-ducere*, to lead a child outside of himself, to incite him to self-build, to give him the means to do so [...] has been degraded to *educare* (to feed).'

In this process, time is the great maker: a time of times, whose supposed objectivity in mechanical clocks, timetables and calendars conceals 'in reality, centuries of ideological debate and political dispute' (Durán & Rogero, 2009: 11), of subjective interests and positions, revealing the power exercised by religions, states and production systems (Caride, 2012). Everyone at the same time does not equate to everyone's time, whether their realities are physical or social, material or virtual.

We will dwell on some of its transitions: between the local and the global, the particular and the universal, chronos and kairós, the biological and the social, business and leisure. In relation to them, reconciliation may be an opportunity to build equity if it goes beyond employment policies, responsibilities shared by men and women or time changes. The challenges demand to be more consistent with human rights: in the face of the inhibitions of the past, we must educate -in school and society- in order to reconcile, emphasising the importance of education *based on and for* freedom, equality and social justice.

2. 'Modern times': between the global and the local

The Industrial Revolution, with the transformations that began in the second half of the seventeenth century, brought with it the need for nations to harmonise their clocks. And, with this, the acceptance of a practice –synchronising times– that the Canadian engineer Sandford Fleming would use, in 1789, to divide the Earth into 24 time zones, defined from the Greenwich meridian, also known as the 'prime meridian,' and adopted at the International Meridian Conference held in Washington in 1884. Years later, in 1913, the Eiffel Tower would give a signal to 25 nations around the world to adjust their times to the time set by that meridian, from which the notion of Coordinated Universal Time (UTC), one of the main standards in global chronological regulation, emerged.

Although defined times already existed, due to functional or operational criteria, it was from this moment that the world adapted to a common standard that led to the social standardisation of time, to the detriment of local links. It is often said that everything started with trains, when in 1830 the Liverpool-Manchester line, the largest mechanical engineering project that had hitherto been undertaken (Garfield, 2017), was opened. In spite of the controversies caused by the introduction of a uniform regulation of time, all devices created to organise our lives, transport systems (land, sea and air), means of communication and, more recently, digital terminals all adopted it in little over a century.

The invention of the telegraph or photography situated humanity in a new dimension of time-space relations, 'with another decisive factor, unsettling today, appearing: the simultaneous' (Domínguez, 2017: 2). This experience, which started in the late nineteenth century, would change the sense of the contemporary: that which happened in near space, and which it was only possible to learn about later. The sinking of the *Titanic* on the night of 14 to 15 April 1912 is often cited as the first disaster that was broadcast –almost live– telegraphically: space no longer necessarily implies the mediation of time for us to find out about an event.

They were not the only noteworthy events. Nor the most decisive. Citing the title of the feature film written and directed by, and starring, Charlie Chaplin in 1936, the main allies of 'modern times' were the discovery of electricity, the incandescent lamp (1879) and the various artefacts that promoted its commercialisation, generating social, economic and cultural impacts unthinkable at that time in history.

Time, which almost all knowledge imagined 'uniform,' is deformed, giving it a radical twist to the rhythms that guide the day-to-day lives of people: the logics that underlie competition and growth would be two of the main forces that promote social acceleration (Beriain, 2008), and, with it, alienation and a permanent subordination of individuals to the dictates of time, to which we become prisoners or slaves (Muntadas, 2016; Rosa, 2016; Wacjman, 2017). With globalised markets and electronic capitalism, it is difficult to distinguish the apparent from the real in space-time coordinates, 'between people and places, and between organisations, institutions, nations and cultures' (Elliot & Urry, 2010: 87).

The circumstances that surround our presence in the world have changed –in a seemingly definitive way– the ways of perceiving and comprehending –physically, psychologically and culturally– biological and social times, both in their most visible or manifest expressions and in their most subtle and intangible: 'the debate on social times and on temporal representations of collective life, on the capacities of choice and individual ethical orientation attributed to them, has never been as intense or demanding as in recent years' (Tabboni, 2006: 5).

3. Time transformed: between the particular and the universal

The ethical consistency attributed to the ideas that evoked freedom, autonomy or emancipation in the origins of progressive thinking, legitimising their political options, is increasingly defeated by the 'liquidity' of late modernity (Bauman, 2007). Citizens, unable to face in all of their complexity the changes that affect them, experience in their own skin the helplessness –fear, uncertainty, etc.– induced by the collapse of social and democratic states of law. The intended culture of innovation and social change is submerged in what Vargas Llosa (2012) identified as the civilisation of spectacle, distraction and entertainment, with all of the metamorphoses that result: unlike what happened a few years before, 'the lapse of time that passes between invention and innovation reflects a society's capacity to progress and its observation allows us to glimpse the logic of evolution' (Hervada, 2016: 19).

If, from the designs of the machines that Leonardo da Vinci imagined until their realisation, it took almost four centuries, today, it can be done in hours, or even minutes. Time, as Francis Bacon noted in the sixteenth century, will induce changes that only become significant centuries later. Or, at least, that is how it was until the 'age of electricity.'

The expression is attributed to Herbert Marsall McLuhan in his attempt to generalise and expand, from the second half of the twentieth century, the use of complex information and communication systems: the transistor, television, wireless telegraphy, computing, robotics, digital electronics, microprocessors, superconductivity, and telecommunications. A path towards total interconnection, which does not need the establishing of physical links between two points to transmit information between them. The Internet and technological networks have transformed interpersonal relationship times, incorporating two fundamental changes: the understanding of time and the relativisation of space. The balances that sustained the planet are unbalanced. Time changes the notion of space, just as it has changed the perceptions that are built on it (Adam, 1990; Nowotny, 1992).

The theory of relativity formulated by Einstein in the early twentieth century –that of special relativity published in 1905 and that of general relativity in 1915– would help to anchor in scientific knowledge the hypothesis that the location of physical events, either in time or space, is relative to the state of movement of the observer. Time, which was believed to be a constant, would become considered as a variable; space also is, since both depend, in the new vision, on gravity and speed. With Einstein, new readings of the space-time continuum in which we live emerged. The ‘absolute’ conception in the explanation of the universe crumbles, with important repercussions for the development of physical and social sciences.

In the former, the idea of an unalterable universe is replaced by that of a dynamic and expanding universe. This paradigm shift would open up a new reading of time in cosmological, astrophysical and psychological terms, in relation to which Stephen Hawking (1988) would occupy a prominent place.

In the latter, numerous contributions from philosophy, history, anthropology and psychology would place time in the most recurring debates of classical and contemporary thought. To these, Ramos Torre (1992) refers, emphasising the value of time in social order and social studies. As does Vicente Huici (2007), turning to authors especially recognised in the spatio-temporal analysis of social processes: Durkheim, Mauss, Halbwachs, Gurtvitch, Foucault and Bourdieu. There are many others that could be mentioned –Merton, Piaget, Ricoeur, Maturana, Le Goff, Beck, Bauman, Nowotny, Giddens and Durán– to highlight an indisputable truth: time influences everything, from work to economics, information to language, biology to education, etc., determining our lives, which are, themselves, temporal (Mataix, 2014),

and, as Safranski would say (2017: 201), ‘time is the material of which we are made. We cannot only say that everything has its time, but also that each one has his own time.’

4. The timeless society: between *chronos* and *kairos*

The concern to socially illustrate the forms of time, objectifying and subjectifying its realities (Valencia, 2007; Marramao, 2008), has, in *chronos* and *kairos*, two of the main quantitative and qualitative references in social bonds. Castells (1998: 44) alludes to them when he argues about ‘the historical emergence of new forms of social interaction, control and change.’ In his opinion, in the era of timeless time, new information technologies facilitate liberation of the capital of time and flight from the culture of the clock, causing a profound and paradoxical transformation. Nevertheless, liberation is ultimately a subtle imposition of new ways of *being* in time (Cruz, 2016), making immediacy, presentism, simultaneity and instantaneousness appear among the identifying features of capitalism and globalisation (Hartog, 2007; Marramao, 2011; Concheiro, 2016; Muntadas, 2016; Burdick, 2018).

Amparo Lasén (2000: XIII), in her approach to the study of juvenile temporalities, sums up its state of affairs by recognising that ‘the conception of time is one of the aspects of the social construction of reality. Determination of what time is constitutes a form of orientation in the world and in the evolution that brings into play social and physical processes.’ In them, time occupies a central place in conscience and in science, in happenings and in the experiences of subjects (Ramos, 2008: 107): ‘before being imagined, conceived or thought, time is something that is lived because it is embedded, enmeshed and amalgamated in all experience (interior and exterior).’ Hence the complexity inherent in the continuous transits that go from one’s own personal and non-transferable time to the time *of* and *with* others. But also the importance of placing in the foreground not only the geographic, socio-economic, cultural and historical context to which individuals belong, but also their age, gender, family status, education, social class, etc.

It cannot be ignored that the political authorities, following the dictates of the economy –for example, when they invoke energy savings to change the time twice a year– make decisions that involve the coexistence of an *official* and a *solar* time: their interventionism in daily chronology is another manifestation ‘that the time domain represents a correlate of political power’ (Miguel &

Miguel, 2014: 30). In contemporary societies, the obsession with time, which Garfield (2017: 18) explores with witty and curious anecdotes, has gone from showing itself to be a *passive subject* to being an *aggressive subject*: 'technology accelerates everything and, as we know that things will go even faster in the future, we deduce that today nothing is fast enough.' The desire to control, measure, sell, record, immortalise, make sense of, etc., is significantly limiting or restructuring our lives. Never so many words, which in intellectual endeavours served to think and reflect historically on time, on what we say and interpret about it (Gasparini, 1998; Valencia & Olivera, 2005).

There are new answers with disparate approaches –from neuroscience to anthropology or pedagogy, dissemination or self-help– which ensure alternatives to the runaway time in which we have installed ourselves: praise slowness (Honoré, 2004), go slowly through life (Novo, 2010) and educate for it (Domènech, 2009), confront time that flies (Burdick, 2018), value waiting as time gifted (Köhler, 2018), reconcile professional, family and personal life so that we are masters of our destiny (Chinchilla and Moragas, 2007), linger in the scents of time (Han, 2014), or reinvent leisure as a way to happiness (Schnabel, 2011), etc., are some of them. The arrow of time, which Hawking (1988: 221) used to reason how 'time became a more personal concept, relative to the observer who measured it,' forces us to reconquer opportune time from temperance and the propitious mixture: 'the potential angle of convergence between two time dimensions that today appear dramatically separated and opposing: the *time of life* and the *time of the world*, or, if you prefer, *private time* and *public time*' (Marramao, 2008: 17).

Variability in the ways of relating to time, individually and socially, throughout our life cycle is part of our contemporaneity (Durán, 2007); and even then, the larger or smaller units, which are used to compute it, continue to be implacable. Without them, life becomes impossible or chaotic. Objective time and the ways of quantifying it, however, are, in reality, the product of subjective definitions and decisions which insist on observing it as a 'phenomenological dimension' (Hargreaves, 1996: 125), different in the ways of manifesting itself for each person, contradicting the monochrome of time ruled by clocks. Asking about each person's life means, inevitably, asking about their times (Savater, 1999: 243): 'no one will be able to talk about himself, about his life, about what he wants or fears, about what surrounds him, without referring immediately to time. Without chronological indications of some kind, we are unintelligible and inexplicable.'

5. The clocks of life: between biological times and social times

The changes that people experience in the perception of time, according to their emotional state or the circumstances with which they interact, have placed a good part of their recent contributions on chronobiology and chronopsychology, or, expressed in another way, on analysis of biological rhythms, organic clocks and biorhythms (a word banished by researchers in this field), attributing to them regularities and/or alterations activated by endogenous (heartbeat, respiratory movements, processes metabolic, etc.) or exogenous mechanisms, which function as environmental synchronisers (light, temperature, seasonal changes, etc.). If life needs to synchronise and/or adjust its development to certain rhythmic modulators, everything indicates that knowledge of its factors, devices, systems, etc., allows its temporal orientation, with it being 'a cardinal activity of living organisms' (Esteller, 2009: 19).

Circadian rhythms (a 24-hour physiological pattern dependent on the suprachiasmatic nucleus located in the hypothalamus), *ultradian* rhythms (biological activities that occur in cycles of 20 hours or less, ranging from minutes to seconds) and *infradian* rhythms (with periods longer than 24 hours, monthly, annual, etc.) represent some of its variations. From a biological and psychological point of view, they make us aware of the relationships we have with time and the necessary accumulation of its memories, varying according to who we are, how old we are, what we have experienced and what we are experiencing.

Although the study of biological rhythms is relatively recent, its observation in nature and in living beings is part of historical, mythical and mythological accounts. They reflect the old concern for harmonising the internal temporal order with its external regulators (day and night, seasonal cycles, tides, etc.), increasingly influenced by scientific and technological advances and their impact on human health: in the regulation of sleep, eating behaviour, cognitive activity, memory formation, blood pressure and body temperature (Valdez, 2015).

The so-called chronosciences, which focus their attention on the importance of biological and psychophysiological rhythms –in areas such as chronodiagnosics, chronophysiology, chronopathology and chronopharmacology– warn of its importance for the performance of medical tests and the administration of treatments, their effectiveness and side effects. The contributions of the American researchers Hall, Rosbash and Young, who were awarded the 2017 Nobel Prize in

Physiology or Medicine, deserve special mention for their discovery of the molecular mechanisms that control circadian rhythm. In their opinion, verified after several years of isolation of the gene that controls the daily biological rhythm of plants, animals and humans, we cannot escape the need to synchronise ourselves with the rotation of the planet Earth. So-called jet lag, a syndrome caused by a rapid change of time zone when making long flights, shows the importance of the internal clock and its imbalances.

In a society that is open 24 hours a day, contrary to the rhythms of nature, the human body must assume the risks associated with disturbing biological times; it is estimated that approximately 20% of workers in industrialised countries work shifts, which causes disorders that affect their body clocks. State of health and homeostatic balance are no longer only considered to be the result of adequate reactivity to different internal or environmental stressors, but also a way of harmonising vital rhythms with physiological functions.

Although psychological time is personal and non-transferable, physical time has regularities that are the same for everyone. Hence, they continue to challenge knowledge, experience and the experience of time in each individual and in the cosmos. However much they change, rhythmic imperatives continue to be 'the essence of life, health and harmony, and the key to the well-being of man is achieving synchrony with the rhythms of the environment and the people around us' (Ayensu & Whitfield, 1984: 169). Time policies try to respond to this challenge (Torns, Borrás, Moreno & Recio, 2006) with more equitable distribution and the overcoming of their inherited dichotomies: individual-society, public-private, production-reproduction, male-female, etc. Influencing the relationships between time and well-being, they promote transversal, interdisciplinary and multiprofessional action or intervention in daily life, activating awareness and social participation, together with new forms of governance to blend 'different areas and different ways of defining the experiences of various social groups' (Legarreta, 2010: 45).

6. The everyday life of social arrhythmias: between business and leisure

The first reflections on the leisure-work relationship are rooted in classical Greco-Roman thought (Segura & Cuenca, 2007). Since then, what Elias & Dunning (1992: 88) identified as 'the conventional polarisation of work and leisure,' contrasting the latter (*otium*) with the former (*negotium*), has acquired numerous, controversial meanings: in ways

of thinking and doing, in morality and economics, in words and deeds. Those who plan, from neo-liberal thinking, the way out of financial and fiscal crises are very aware of what this represents in capitalist societies, 'buying time' (Streeck, 2016): first through inflation, then through debt, later expanding private credit markets and acquiring bank liabilities, etc., with what should be the redistribution of wealth leading to eviction, despair or the collapse of public finances.

If, in the beginning, practices associated with leisure and business represented a functional rather than structural differentiation, with the *net*, everything has changed: on the one hand, leisure has become a business of immeasurable material and virtual dimensions; on the other, business has made leisure one of its main symbolic and experiential supports. The 21st century 'is witness to a transformation in the concept of leisure, with a significant increase in activities with economic importance... [as an increasingly important sector] in the development of regions with structural problems that threaten their traditional production sectors' (Álvarez & Fernández-Villarán, 2012: 351-352).

Utopia, consisting of dreaming of a 'total reconciliation of work and leisure in a single creative activity' (Domenach, 1971: 216), today, has horizons that nobody could have anticipated: not studies aimed at analysing the leisure class (Veblen, 1988) as an economic factor of modern life, nor the wise use of leisure that offsets the obsession with efficiency (Russell, 1986), nor the search for balance between time, work and leisure (Grazia, 1966). Perhaps if to presage that building a civilisation of leisure (Dumazedier, 1964) is impossible if the problems of work are not taken into account, since both influence each other.

The rigid or flexible barriers of time link production to consumption in such a way that both practices are inseparable both for the satisfaction of the most basic needs and for those that appeal to human well-being and quality of life, increasingly subordinated to consumption and the capacity to consume. In the culture of work 'it is usual to consider leisure as a state of inactivity that follows work and prepares us to continue working... we do not work to enjoy leisure, but, on the contrary, we have leisure to be able to work and consume' (Segura & Cuenca, 2007: 16). Jesus Ibáñez argued with irony (1984: 65), noting that free time is not lost time: 'you earn: if you work hard you can earn a more luxurious holiday, if you buy a fast car you can earn time that you can use to watch TV adverts for even faster cars.'

The passage from universal time to social time, and from this to personal time (which is often

privatised), explains how both individuals and social groups enjoy greater versatility and heterogeneity in ways of relating activity to rest, occupation to recreation. Diversity in ways of experiencing and inhabiting social time –we agree with Prieto, Ramos & Callejo, 2008: 367)– expresses ‘the centrality of time in the formation of social order,’ which is not limited exclusively to the area of what is ‘lived’ individually. If the different positions occupied in the employment market and in the domestic/family order influence the different ways of experiencing time, it is precisely because time is an element of first order in employment conditions and in the lives of people.

Temporary constructions are, as never before, ‘a bricolage of multiple times in the rhythmic articulation of the everyday, but also of different cultural models’ (Lasén, 2000: 246). Inside, what this author considers as the ‘arrhythmia of modern societies’ (*ibid.*: 45) has precipitated the *otium/negotium* dialectic towards a disturbing and unpredictable evolution in which the new ‘ecology of temporalities’ (Sousa, 2005: 164) shows how politics has succumbed to the economy of the markets, turning everything it touches into merchandise. Moreover, any reading done on ‘busy,’ ‘free’ or ‘liberated’ times cannot ignore the impacts caused by demographic changes (migrations or the ageing of the population), mass unemployment, remuneration and employment precariousness, intergenerational disputes, and the enormous inequalities that exist in the uses of time for economic, gender, educational or cultural reasons.

7. Reconciliation does not solve equity, but helps build it

In dictionaries, the word ‘reconciliation’ continues to favour its legal and even religious connotations over all others. Moreover, expressly referring to work and family life, this term continues to be used to refer to the compatibility between two or more things. This obviates the ideological, social, ethical and economic background in which the demands on equity are being projected or, at least, on balanced participation of women and men in family life, work, social roles, etc. And, undoubtedly, in the achievement of full equality in differential access to time (Aguinaga & Comas, 1997: 219-220), not only to ‘eliminate the difference by making women access the time of men, but also the other way round, that is to say, making the times interchangeable, keeping two different types of time, but without a time format inevitably being assigned to each of the genders.’

As is known, the advances that have taken place in the discourses –and in the initiatives

carried out by feminist political, cultural, economic and social movements– around time and the emancipation of women are among the indicators that best reveal gender inequalities, with a dual scope, descriptive and explanatory (Torns, Borrás, Moreno & Recio, 2006: 22): on the one hand, as ‘a key element to making domestic/family work visible,’ and on the other hand, as ‘a fundamental dimension to making daily life emerge,’ and, with it, the viability –or not– of a well-being that reaches the entire population, respectful of their citizenship rights.

Roberto San Salvador (2009: 24) warned that ‘men and women do not live equally for a single minute of their lives. Equality is reaching different orders of life, but time refuses to reflect it. Double schedules, inside and outside the home, put pressure on most women by making every second of every minutes a demonstration of a high rate of productivity.’ If it is true that time speaks, it is also true that it uses different accents (Berriain, 2009), as surveys on the use of time confirm repeatedly, emphasising that gender inequalities are present in all daily practices, in the distribution of overall workload and in the participation of women and men, both in terms of remuneration and in domestic/family life. As analysed by Prieto, Ramos & Callejo (2008), transformations in working time and their social perception –with the competitive flexibility of companies and business hours, the provision of services and their adjustments to the life of the people– are decidedly marked by gender. Disputes cannot be interpreted separately from mechanisms of power, emerging risks, the wage relationship and gender relations (Perán, 2014; Martín & Prieto, 2015).

Gender gaps, projected in the ‘time’ dimension, are reflected in salaries, the care of children and family members, domestic chores, cultural activities, leisure and volunteering. Depending on the statistics and based on different variables – age, education, length of service, occupation, type of contract and working day, activity and size of company– a woman earns between 13% and more than 30% less than a man in similar jobs (Anghel, Conde-Ruiz & Marra de Artiñano, 2018). As the newspaper *El País* recently reported, using data from the Spanish Statistical Office’s *Living Conditions Survey*, women spend more time in unpaid work than men in all life circumstances (Gómez & Delgado, 2018): with or without a partner, with or without children, with or without paid employment, etc., and this situation only becomes equal when the grandchildren arrive; at this time, grandfathers and grandmothers dedicate the same time to the children of their children: an average of 16 hours a week. Carlos Prieto (2007), in his analysis

of employment-gender-social time relations, noted that tension between salaried and non-salaried time acquires very different degrees and characters depending on the distribution, without forgetting that the historical assignment of roles 'made men a being for work and women a being for the home' (Prieto, Ramos & Callejo, 2008: XXIV).

Gender inequalities in the distribution and occupation of social time activate 'the need to rethink them as a whole, with an equitable approach in the distribution and assumption of tasks, as well as family responsibilities' (Gradaïlle & Merelas, 2011: 60). As expressed in two slogans of an institutional campaign of the Regional Government of Catalonia aimed at raising awareness among the population of a more rational organisation of the general public's time, '*finding time within time*' or '*adding time to our lives*' require a change in the cultural conception of time, not just time reform.

In this context, work and family life reconciliation policies are answers –or, simply, emergency exits– to an unjust and unjustifiable situation that is covered by legislative provisions: in the Spanish case, Law 39/1999 of 6 November concerning work and family life reconciliation, and Organic Law 3/2007 of 22 March concerning the achievement of effective equality between men and women, as well as other regional and local regulations. Their potentialities and those of other complementary, sectoral and/or cross-cutting measures, however, are still far from what is desirable and necessary, with two circumstances that affect them:

a) Reconciling still seems an impossible mission (Fernández, 2018), which cannot be approached exclusively from the female perspective; it requires institutional and social co-responsibility. However, neither public policies nor employment dynamics are specifying their proposals in the daily life of people, although it has been shown that free time is as relevant –in terms of well-being, quality of life, democratic health, etc.– as that of work, and that the greater the satisfaction with productive tasks, the more satisfied and involved workers feel with the entities, companies, etc. in which they are employed. More time to enjoy life is profitable, in such a way that the help to reconcile work and family life offered by certain public and private organisations is effective for their 'balances,' especially when they offer services or allow their employees to resolve everyday situations (administrative bureaucracy, looking after children and elderly relatives, doctors' appointments or managing the provision of services, etc.).

b) Reconciling work and family life cannot be reduced to a matter of human resources, when in reality it is a direct appeal to human rights, subordinating their achievements to the demands of the employment market and employability: 'it does not respond to the exercise of the right to equality of women and men in private and public life. It responds to the need to use the talent and labour force of women and men in a society with growing demands for consumption' (Díaz & Dema, 2006: 155). For Judith Astelaria (2006), the fact that reconciliation policies have drifted towards employment promotion policies signifies a move from the logics of equality to the logics of productivity, but also –she points out– a 'process of co-optation, from feminist proposals to conversion and application as public policies' (*ibid.*: 162).

Without extending ourselves in the arguments, and concurring with that expressed by Gradaïlle & Merelas (2011: 57-58), the fact that reconciliation is necessary does not mean that it is sufficient 'to achieve a democratic distribution of time, and can even become dangerous when its meaning is restricted to organising –in the best possible way– the dual presence of women, that is to say, facilitating their transition from the reproductive to the productive world, serving patriarchal and capitalist interests jointly.' A reflection that led Rosa Cobo (2016: 46) to note that 'in our societies, the general public has sex, because the general public of women is seriously weighed down by the weight of family and domestic life, in the first place, and by the patriarchal structure of society, after... And democracy cannot be legitimate if it is built on two general publics, one first and the other second-class.' Admitting that reconciliation or other measures aimed at equalising the opportunities of men and women in a society characterised by deep social inequalities do not resolve those that exist between the two sexes, but it can help build an alternative future (Carrasco, 2003). In this task, education and all educations are called upon to assume a decisive role.

8. Epilogue: in the face of inhibition, educate to reconcile

Transcending reconciliation and guiding its actions –in public policies, social institutions, daily life, etc.– towards co-responsibility and effective equality, not merely formal, requires an unequivocal commitment to education, whether school, family and/or social. An education that emphasises 'the promotion and articulation of

comprehensive systems of rationalisation of social times from a gender perspective' (Gradaille & Merelas, 2011: 60). It involves problematising time not only in political, but also in pedagogical and social terms.

It is not often done. In fact, in Law 39/1999 of 5 November, to promote the reconciliation of family and work life of working people, there is no reference to education. In Royal Decree/Law 3/2012 of 10 February concerning urgent measures to reform the employment market, education is only mentioned when referring to the need to promote the reconciliation of personal, family and work life. From what we can see, the commitment of educational systems –from schools to universities– to 'train' for work has little or nothing to do with the fact that social and employment policies are concerned with one aspect that is so transcendental for people and the achievement of effective equality between men and women.

At school, beyond some studies that compare the impact of the modalities of a single school day versus a departure in the daily life of children and families, noting that 'reconciling' is an inescapable necessity in school terms, reconciliation is neither taught nor practised. Without learning that socialises and/or makes it possible to become aware of realities, added to the concerns expressed by parents' associations, and –to a lesser extent– by teachers' groups, school education is still inhibited by one of the problems that most disrupts the day to day in the temporal organisation of families and mothers with children at school age, from nursery education to compulsory secondary education. In the curriculum, reconciliation does not exist, nor is it expected.

In the 'other educations,' including what we call 'social education,' reconciliation does not

occupy education –none or very little in the study programmes of the degree and masters courses taught in our universities– nor preoccupy, at least explicitly, their professionals. Being a relevant issue for equal opportunities between men and women, which involves all social groups, everything indicates that we are obliged to change course, sooner rather than later. We should take note of some experiences, among others: those promoted by the policies of time (Torns, Borrás, Moreno & Recio, 2006; Legarreta, 2010); actions orientated towards changing its social uses to foster social cohesion, quality of life and sustainability; and urban initiatives orientated towards shared time, the optimisation of public spaces, exchange through time banks, innovation in companies, etc. (Mückenberger, 2007; Recio, Méndez & Altés, 2009; Quintana, 2010; Maroñas, Caride & Gradaille, 2015).

In socio-educational research, it is a minor issue which barely attracts the interest of some research groups, with a scarce –albeit growing– social projection in publications and the transfer of knowledge to society. If 'time ages quickly,' a great metaphor coined by Tabucci (2010), to make a tale of nine stories of characters determined to confront time that escapes and stops, that turns on itself, hiding and reappearing... it urges that education and its pedagogies devote more effort to investigating, experiencing and reconciling it with everyday realities. Also social pedagogy in its permanent eagerness to extend the search for its purpose, for its lost spaces and 'times.' An exploration to which, with Proustian resonances and other motivations, Professor José Ortega (1997) invited us more than twenty years ago. In all that 'educate to reconcile' can and should be, never will time be wasted.

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RECONCILIATION IN GALICIAN URBAN AREAS (SPAIN): A LONGITUDINAL STUDY (2009-2015) OF FAMILIES WITH CHILDREN IN PRIMARY SCHOOLS

CONCILIACIÓN EN LAS ÁREAS URBANAS DE GALICIA (ESPAÑA): UN ESTUDIO LONGITUDINAL (2009-2015) DE LAS FAMILIAS CON HIJOS EN EDUCACIÓN PRIMARIA

CONCILIAÇÃO EM ÁREAS URBANAS DA GALIZA (ESPANHA): UM ESTUDO LONGITUDINAL (2009-2015) DE FAMÍLIAS COM CRIANÇAS NO ENSINO PRIMÁRIO

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ABSTRACT: Reconciliation is the possibility of harmonising work, personal, family and community life; to this effect, it is essential to promote social, economic and time policies, as well as strategies that can enable the right of presence and the balance among the mentioned spheres. This approach compels to rethink the issue of co-responsibility, since it cannot be considered as a mere review of gender roles and as a balanced distribution of family tasks and household chores. We must achieve a social pact involving work, school and family life in order to respect childhood rights and family welfare. In the studied period (2009-2015), concurrent with the financial crisis and the loss of purchasing power, families with school-age children find more difficult to manage their times; besides, an increase of inequalities regarding the distribution of daily times is observed, with a clear polarization referred to reconciliation in the seven analyzed cities in Galicia. We have worked with N=1267 in 2009 and N=2037 in 2015.

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<p>PALABRAS CLAVE: conciliación tiempos sociales igualdad corresponsabilidad educación social</p>	<p>RESUMEN: La conciliación es la posibilidad de hacer compatible la vida personal, familiar, profesional y comunitaria; y para ello es necesario impulsar políticas sociales, económicas y de tiempo, así como estrategias que favorezcan el derecho de presencia y el equilibrio entre dichas esferas. Este planteamiento obliga a repensar la cuestión de la corresponsabilidad, ya que no puede limitarse a la revisión de los roles de género y a un reparto equilibrado de las tareas domésticas y familiares. Se hace necesario un pacto social que integre los mundos laborales, escolares y familiares con el objetivo de respetar los derechos de la infancia y el bienestar familiar. En el período estudiado (2009-2015), coincidiendo con la crisis económica y la pérdida de poder adquisitivo, se acusan mayores dificultades para que las familias con hijos en edad escolar organicen sus tiempos; además de constatare un incremento de la desigualdad en relación a la gestión de los tiempos cotidianos, con una clara polarización respecto a la conciliación en las siete ciudades gallegas analizadas. Se trabajó con un N=1267 en el 2009 y un N=2037 en 2015.</p>
<p>PALAVRAS-CHAVE: conciliação tempos sociais igualdade co-responsabilidade educação social</p>	<p>RESUMO: A conciliação é a possibilidade de tornar compatível a pessoal, familiar, profissional e comunitária; e para isso é necessário promover políticas sociais, econômicas e temporais, bem como estratégias que favoreçam o direito de presença e o equilíbrio entre essas esferas. Essa abordagem exige repensar a questão da corresponsabilidade, uma vez que não pode se limitar à revisão dos papéis de gênero e à distribuição equilibrada das tarefas domésticas e familiares. É necessário um pacto social que integre o mundo do trabalho, da escola e da família com o objetivo de respeitar os direitos das crianças e o bem-estar da família. No período estudado (2009-2015), coincidindo com a crise econômica e a perda de poder aquisitivo, há maiores dificuldades para as famílias com as crianças em a idade escolar organiza seus tempos; além de um aumento da desigualdade em relação à gestão dos tempos diários, com uma clara polarização em relação à conciliação nas sete cidades galegas analisadas. Trabalhou com um N = 1267 em 2009 e N = 2037 em 2015.</p>

1. Introduction

Reconciliation is often understood as the possibility of harmonising work and family, as it is described in the Communication from the European Commission (2010) *EUROPE 2020 A strategy for smart, sustainable and inclusive growth*, which states that, in order to achieve a high level of employment delivering economical, social and territorial cohesion, “new forms of work-life balance (...) and the increase of gender equality” are required (p. 23, 24).

Implemented and forthcoming measures are considered to display a reductionist approach, given that paid job is identified as time axis for people. This is the reason why current reality requires a wider approach that can include reconciliation as a necessity linked to complete development of individuals, including family, community, and working and personal life. To accomplish this, it is essential to generate optimal conditions which can enable precise times to meet each and every dimension mentioned above.

In this respect, but regarding only family and working life, León Llorente (2016) stresses the need to move forward from conflict among different times to synergy, where acquired competences can be transferable to other areas. In other words, different roles and times should complement each other and contribute to a better development and quality of life of people.

A decade ago Borràs, Torns and Moreno (2007) underlined the need to integrate the variable *time*

in labour policies, specifying that those linked to reconciliation must highlight “the needs of individuals in the course of their lifetimes instead of the flexibility in the productive process and the benefits of business logic” (p. 92). This means that we should take into consideration not only the needs derived from the unique situation of every individual –mainly linked to caregiving tasks– but also particular needs, referring for instance to studies, training or involvement in community work.

From this standpoint, measures conventionally implemented to promote reconciliation –for example parental leaves– are clearly insufficient and reductionist, not only because they perpetuate gender roles –given that these measures are mainly taken by women– but also because they are based on leave entitlement (Real, 2016), a circumstance which increases separation from employment and deprofessionalization. This generates a situation where workers, mainly women, are forced to leave their professional careers so that they can take on other spheres of daily life requiring attention.

We understand that reconciliation must claim the right of presence in family, community and work environments, in order to take part in the social structure that we live in. Such an approach compels us to reconsider the issue of co-responsibility, given that we cannot stop at a mere review of gender roles and a balanced distribution of tasks; we should also include public administrations, trade unions, training agents, the media, associative network, etc., since co-responsibility and reconciliation are not particular or private issues.

Instead, both concepts relate to collective realms, connected with the social model where we spend our lives.

That is why we should redirect policies and reconciliation measures towards more complex and ambitious time distribution, since it is necessary to promote a social change including the perspective of time life and daily welfare. This challenge requires gender perspective capable of enabling a higher social equality and a better quality of life for everyone, as well as including needs of childhood.

Whenever we approach reconciliation in families with children, attending in primary schools in this case, actual children are often overlooked. Too often, children are forced to get adapted to timing requirements that the labor market imposes to parents. This situation leads to an overload of activities enlarging the list of tasks on the agenda and reducing time shared at home (Caballo, 2009). In this respect, social times need to be tackled urgently, making bold proposals reasonably integrating labor market and family and school life into less fragmented times that respect the rights of childhood.

Regarding this issue, the research by Consuelo Llorente (2016: 225) on occupational stress of women and equality and flexibility policies in Spain defends the urge of achieving “a social pact harmonising family, working, school and business hours” in order to root out the worst evil of our work culture, our way of working: schedule.

We mention schedules and reconciliation considering that the challenge is to promote processes of democratization destined to time and family welfare, so the goal cannot just reconcile different times, creating services to assist children while adults are covering activities such as work and family or personal issues; it should also “transform certain social, cultural and work structures, enabling the equal appreciation of caregiving and work responsibilities in order to foster a better quality of life of every member of different family units as adults, children and older people” (Caballo, Gradaille & Merelas, 2012: 200).

The present paper focuses on Galicia, an autonomous region who adopted as legal reference the 16th of July Act 7/2004 on gender equality and the 28th of March Act 2/2007 on work in equality for women in Galicia. The former establishes as standard for action the reconciliation of jobs and family life for women and men and the promotion of individualisation of rights which defend this reconciliation. In this respect, it concerns the development of rights for reconciliation (Art. 38) and the guaranteed exercise of rights (Art. 41).

On the other hand, the latest focuses on the achievement of labor integration of women as an essential pillar for gender equality, given that inequality is more visible in this group of population. Title IV incorporates reconciliation measures as tools to achieve this target; Title VI is of particular significance for the accomplishment of reconciliation since it regulates municipal time banks and the city time management plan. The 31th of July decree 182/2008 develops both measures, acknowledging the responsibility of public authorities –at the municipal level mainly- for social reorganization of times for the pursuit of a better quality of life. Based on the principle of co-responsibility at family and societal levels, it recognises that “for a great part of society (...) working time is only one of the many aspects of identity of people, along with domestic time, caregiving and leisure”, which is the reason why we should generate possibilities to fully live each of these times.

Two years after its approval, the 15th of October Act 7/2010 suppresses the autonomous body of Galician Service of Promotion of Equality for Men and Women and modifies certain articles in the 28th of March Act 2/2007, a situation that limits the perspective, given that it reduces the potential of municipal time banks, city time management plans or local reconciliation plans, strategies that were originally considered as “municipal measures for reconciliation of autonomous promotion”.

This fluctuation leads us to refer to the analysis by Martínez, Varela and De Valenzuela (2016), which considers all these measures as a step forward to discourses and actions oriented to the achievement of equality of opportunities for men and women; however, it is insufficient since they only tackle work sphere and disregard many realities which complicate the enjoyment of full and decent quality of life regarding time distribution” (p. 115).

In an effort to update and integrate the exposed regional law, the 12th of February Legislative Decree 2/2015 is approved, recasting the legal provisions regarding equality in Galicia. We highlight Title IV, whose title reads “support to reconciliation and co-responsibility”, since it specifies that co-responsibility –considered as “distribution of family obligations, household chores and care for dependent people between men and women”– is the key element of the exercise of rights about reconciliation of family, personal and work life. It is an undeniable progress, although it circumscribes co-responsibility once again to a private matter.

From a wider perspective, and in line with the foregoing paragraphs, “autonomous promotion of municipal measures for reconciliation” is again incorporated, considering the implementation of

municipal time banks, municipal networks for support to reconciliation and city time management plans.

Despite everything, without denying the efforts and goals achieved, we believe we are still in a need for a more complex analyses which lead to comprehensive policies to tackle in an holistic way the different times inherent to life cycle of people.

2. Method

This article takes as a reference two research projects, *Concilia* and *Concilia_d@s*¹; its target is to analyse from a longitudinal perspective reconciliation of families with children in primary schools in urban areas in Galicia, focusing specifically on seven cities (A Coruña, Lugo, Ourense, Pontevedra, Santiago de Compostela, Ferrol and Vigo) within the boundaries of this autonomous region. Moreover, it studies the evolution occurred regarding the organization of leisure and family times, levels of reconciliation and satisfaction with time distribution from 2009 to 2015, period of time when fieldwork activities were conducted.

1.1. Description of the sample

The configuration of sample designs started in both cases in a simple random sampling method meeting proportionality and representativity criteria. The reference units for the configuration of the sample and for the subsequent implementation of questionnaires were educational centers, where principals and teachers agreed to collaborate.

In this regard, the configuration of the sample of educational centers of Primary Education was organized around the following segmentation variables: province (A Coruña, Lugo, Ourense, Pontevedra); ownership (public or private) and age / course of schooling. The reference population was the student body attending primary school in Galicia, which exceeded 52.000 students in the school years 2008/2009 and 2014/2015. Nonetheless, enrolment rate is slightly higher nowadays than it was six years ago. Consequently, more than 3.000 questionnaires were implemented in each process of data collection, resulting in the following samples for the seven cities:

- *Concilia*. A total of 1.267 valid questionnaires were compiled, which ensured representativeness and extrapolation of results, with a level of error of 2,773% and a level of confidence of 95,5% ($p=q=0,5$).
- *Concilia_d@s*. Likewise, representativeness of results is guaranteed, extrapolated to urban families with children in primary schools in

Galicia. This way, the level of error was 2,2% and the level of confidence 95,5% ($p=q=0,5$) in a sample gathering 2.037 valid questionnaires.

1.2. Description of the questionnaire

The main instrument used for data collection in every project was an ad hoc questionnaire for families with children in primary schools in Galicia. The original design conducted in 2008 demonstrated that it fulfilled validity and reliability conditions, so many of the items were reused six years later in *Concilia_d@s*. In this analysis we will use those variables which remained unchanged for the sake of comparison.

This instrument was conformed in three stages: bibliographic review to contextualize the state of the issue of reconciliation, expert assessment, given that the initial construction was conducted by members of the research project *SEPA-interea*, and validation through a pilot study ($n=180$). Once the process was performed, members of the research project distributed the questionnaires among schoolchildren so that kids could pass them out to their parents. Afterwards, the members of the project collect them all in the educational centers to start with the processing and analysis of information.

Then, we describe the items used for this article, consistent with both research projects and whose results are compiled in a comparative way in this proposal:

- *Reconciliation index*: it shows the capacity of people to harmonise work, personal and family times. We applied the “Scale for Reconciliation of Work, Family and Personal Life” (Fraguela *et al.*, 2011), and index configured by 9 items grouped in three dimensions referring to high, medium or low level of reconciliation. Moreover, in order to deepen in the aspects that specifically modified the studied interval, we will perform a detailed analysis of every item in the scale while comparing the evolution during the described period. Regarding each item, families describe their situation by choosing the following answers: strongly disagree (1), disagree (2), undecided (3), agree (4), strongly agree (5).

1. I have enough time to properly attend to my family.
2. I have enough time for myself.
3. I am capable of achieving my careers, personal and family goals satisfactorily.
4. I am satisfied with the distribution of my work, personal and family times.
5. I find difficult to harmonise work, family life and personal leisure.

6. Work makes it more difficult to take care of my family.
 7. I have to give up free time to meet the demands of my job.
 8. I always have to give up something; I never have enough time for work, family and personal interests.
 9. Taking care of my family limits the time I have for myself.
- *Perception of reconciliation in the described period:* people point whether their level of reconciliation was altered, worsened or improved during the years of financial crisis.
 - *Personal data:* this paragraph defines the socio-economic context (home city, monthly income, ownership of the educational center, school year) and who answers the questionnaire, variable crosses which are essential to progress in the understanding and data analysis.
 - *Factors hindering reconciliation:* we explore the incidence of the main problems found by the studied family profile in harmonising their times. It is conformed by 13 aspects rated from 1 (at all) to 4 (a lot).

1.3. Evolution or reconciliation in urban families with children in Primary Education (2009-2015). Presentation and discussion of results.

Data obtained showed the variation of the scale between 2009 and 2015. We observe a certain polarization concerning the balance of work schedule and family agenda in family units with children in primary schools living in urban areas. In order to generally describe the variable "reconciliation" we grouped the values of the reconciliation index in three categories: low, medium and high (table 1). In this regard, it is necessary to indicate that most people in the sample declared to be in a

medium level of reconciliation in the studied periods, although there was evidence of a percentage increase in the extreme categories (high and low). This way, being aware of the central tendency spotted in the answers, we can point out a rise of inequalities regarding the management of daily times, given that the number of families whose situation has worsened has grown 4,4% while -in parallel- the number of families whose situation has improved grew 4,5%.

Table 1. Family distribution according the level of reconciliation (2009-2015)

	Concilia 2009 (%)	Concilia_d@s 2015 (%)
Low (1,00-2,00)	25,7	30,1
Medium (2,01-3,00)	58,7	49,9
High (3,01-4,00)	15,5	20
Total	100	100

From a descriptive approach and considering the most populous seven cities in Galicia, the total of the sample enables the appreciation of a general tendency to the polarization of perceptions. This way, some fluctuations occurred during the studied period, especially in Ourense and Santiago de Compostela, where the lowest level of reconciliation was almost doubled. However, we attribute these changes to differences in the profiles of the educational centers participating in the sample, rather than to interpretations linked to specific models for reconciliation performed through territorially focused implementations.

Table 2. Distribution (%) of the level of reconciliation according to the reference city (2009-2015)

		A Coruña	Ferrol	Lugo	Ourense	Pontevedra	Santiago de Compostela	Vigo
Low level of reconciliation	2009	27.4	25.7	26.9	12.5	23.6	27.0	27.9
	2015	28.6	31.3	33.3	28.6	25.3	46.2	27.2
Medium level of reconciliation	2009	60.1	58.6	54.3	65.0	62.3	59.8	56.1
	2015	57.1	45.8	46.3	46.2	51.5	46.2	49.6
High level of reconciliation	2009	12.6	15.7	18.9	22.5	14.1	13.1	15.9
	2015	14.3	22.9	20.3	25.3	23.2	7.7	23.2

Taking as a reference the person answering to the questionnaire (mother, father, both, tutors or other relatives) we do not find significant differences in the levels of reconciliation. In any case, we highlight that the representation of mothers answering the questionnaire reached 76% of valid answers, which leads to think that women are the ones who, to a greater extent, deal with daily issues of the schooling of their kids. All in all, and even when we are talking about a residual percentage, it is interesting to point out that the number of families where both parents concurrently answer the questionnaire has multiplied sixfold, reaching from 0,3% in 2009 to 1,9% in 2015. Although fathers are still far away from the achievement of co-responsibility in the care and education children, the information gathered evidences an increase of fathers collaborating with these issues (4,7% more), as reflected in Time Use Survey (INE, 2018) and a share of 31,6% of cases in parental leaves (Work and Family-Life Balance Barometer).

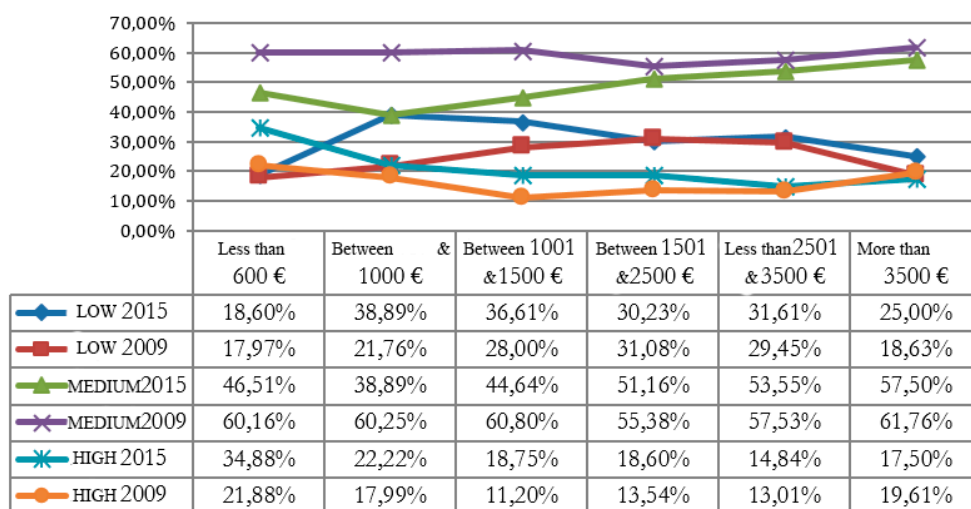
In line with this, we note a research by Ajenjo and García (2014) focused in the analysis of the evolution of gender inequalities through surveys on use of time conducted by INE during 2002-2003 and 2009-2010. During this period, despite women being the ones who deal with household chores to a larger extent, men have slightly increased their collaboration, resulting in a situation where the difference of time spent in this daily activities between men and women has been reduced to two or three hours a day, regardless of working days or weekends. These numbers mean a slight tendency nowadays but can give an important turning point for future generations.

It is necessary to indicate that we do not observe tendencies leading to interpretations on the incidence of the type of educational center or the age of the student body when referring to

family reconciliation, given that the distribution remains similar in the variables linked to schooling. Regarding the choice of educational centers, other variables become important, since the zoning of the school map has been transformed in the studied period. This way, the 31th of December decree 254/2012, whereby student admissions in educational centers financed by public funds and offering the second cycle of pre-primary education, primary education, compulsory secondary education and baccalaureate regulated in the 3rd of May Organic Act 2/2006, establishes that family reconciliation is a priority regarding admissions in educational centers, ahead of proximity of residence and/or the distinctive character of the center. This is why parents often choose schools near their workplaces, even when they are in different districts from their homes.

Furthermore, another element to consider the degree of reconciliation is monthly income of the family units. In the studied period, concurrent with the economic downturn, the level of reconciliation has been appreciably modified. This way, according to Gálvez and Rodríguez (2011), the economic impact can generate opportunities or obstacles; in the case of women, the latter are more frequent, given that women are the ones who more frequently present precarious jobs, reduce workdays or lose their jobs in favor of the care of their children or relatives. For this reason, lower expenditure for investment in social services means an increase of unpaid domestic work for women, causing a gap in reconciliation in this period, since the current economic situation tends to present low levels of reconciliation (referring to families whose incomes are between 601 and 1500 euros) and high levels of reconciliation (which increases all categories, highlighting families with lower incomes).

Table 3. Distribution of the level or reconciliation according to household income (2009-2015)



The observed polarization in the studied period, located within a global frame of economic recession particularly glaring in southern Europe regions, enables the appreciation of an increase of inequalities regarding the ability of families with children in school for managing their times. These difficulties may also be attributed to other factors, as the lack of facilities and/or community services and the lack of family support or social networks, as well as the low salaries in family units (Varela, Varela and Lorenzo, 2016). Even so, and despite 4,3% of participants in 2009 and 18% in 2015 refused to provide personal economic information even when anonymity was guaranteed, we can

observe that family units with lower income present the highest levels of reconciliation.

In order to get more acquainted with this issue and gathering the valorations of the group of people that is the object of our study in the crisis period, there is a clear perception of a change for the worse (chi-squared test; 2015: $\chi(12, 90)=50,562$; $p=0,000$) according to the data compiled in 2015, when this question was approached. This perception has been endorsed by the loss of purchase power and the devaluation of benefits for families during the analysed period, tendency which is indicated in the Work and Family-Life Balance Barometer Index (2017).

Table 4. Perception of reconciliation during the crisis according to household income

	< 1000	1000-1500	1501- 2000	2001-3000	3001-4000	> 4000	Total
It got better	11.1%	8.1%	14.3%	5.6%	5.9%	3.0%	8.3%
No changes	37.4%	39.2%	45.9%	62.0%	65.7%	68.2%	52.9%
It got worse	51.5%	52.7%	39.8%	32.4%	28.4%	28.8%	38.8%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Hereafter, considering the different items included in the “Scale for Reconciliation of Work, Family and Personal Life” (Fraguela *et al.*, 2011), we observe the main areas where financial instability incided during the period from 2009 and 2015 (table 5). This way, while items from 1 to 4 were formulated in positive, the five following items refer to time in terms of renunciation; this is way they present negative correlation. In the end, every case display satisfying statistical significance.

Between 2009 and 2015 satisfaction regarding free time availability (item 4 and 9 -reverse correlation-) and family care (item 3 -reverse correlation- and item 7) have slightly increased, while difficulties deriving from work environments remain the first factor affecting reconciliation. However, these difficulties showed greater weight

in 2009 (items 1 and 9), since new measures for reconciliation have been implemented the past few years thanks to a culture of the corporate social responsibility, which mitigated the impact of the crisis over reconciliation, as shown in Family Responsible Employer Index (2011) by the International Center for Work and Family (IESE Business School). Other generic formulations, as the ability to achieve proposed goals and the necessity of making complaints (items 2, 6 -reverse correlation-) remain similar. Regarding managing and harmonising of work, personal and family times (items 5 and 8 -reverse correlation-), we observe the increase of difficulties in 2015 compared to 2009. These variables provide global perspective of reconciliation.

Table 5. Comparative of correlations between reconciliation index and corresponding items (2015-2009)

	2009				2015			
	Pearson's r	Sig. (bilateral)	Media	DT	Pearson's r	Sig. (bilateral)	Media	DT
Work makes it more difficult to take care of my family	-.745**	,000	2,61	0,91	-.698**	,000	2,52	0,94
I am capable of achieving my careers, personal and family goals satisfactorily	.620**	,000	2,44	0,78	.700**	,000	2,45	1,01
Taking care of my family limits the time I have for myself	-.636**	,000	2,30	0,92	-.698**	,000	2,40	0,87
I have enough time for myself	.691**	,000	2,12	0,86	.772**	,000	2,39	1,00
I am satisfied with the distribution of my work, personal and family times	.679**	,000	2,52	0,78	.799**	,000	2,36	1,01
I always have to give up something; I never have enough time for work, family and personal interests	-.821**	,000	2,31	0,94	-.652**	,000	2,34	0,86
I have enough time to properly attend to my family	.693**	,000	2,69	0,85	.797**	,000	2,23	1,04
I find difficult to harmonise work, family life and personal leisure	-.674**	,000	2,50	0,91	-.664**	,000	2,19	0,98
I have to give up free time to meet the demands of my job	-.680**	,000	2,56	0,94	-.732**	,000	2,18	0,90

** . The correlation is significant at the level 0,01 (bilateral).

In order to deepen in the causes complicating reconciliation, we compare the incidence of some limiting factors about the index (table 6). In this respect, the study presents significant and reverse correlation in every case considered, in such a way that urban families with children in primary school in Galicia assert that the higher is the level of reconciliation the less they suffer the noted factors, and vice versa. After all, limitations deriving from the work sphere are the main difficulties for family reconciliation, being work schedule the first factor affecting the organization of family times, domestic work the second factor-in both years- and labor responsibility the third one. Nonetheless, these difficulties present an important aspect related to gender which has barely changed over the years, since 3 out of 4 participants answering the questionnaire were women. This leads to think that domestic work still lies

mainly on women and their personal times, causing a constant interaction between presence and absence which complicates reconciliation in every dimension (Gradaille and Merelas, 2011). This situation highlights the need to move forward a real and effective co-responsibility.

Additionally, as noted in table 6, school hours, extra school hours and school holidays are also highly represented, bringing to light the fact that families with children in primary schools conform a group with added difficulties for organizing their family agendas. At the opposite end, we can find attention to dependent people (which has a major impact in family context but do not present a significant proportion in global terms), self-health care (that can respond to cultural, economic causes, etc.) or business hours (its breadth or criteria of rationality could be further discussed).

Table 6. Comparative of correlations between reconciliation index and factors which complicate it

	2009				2015			
	Pearson's r	Sig. (bilateral)	Media	DT	Pearson's r	Sig. (bilateral)	Media	DT
Work schedules	-.533**	,000	2,45	0,99	-.590**	0,000	2,54	1,05
Household chores	-.387**	,000	2,31	0,88	-.411**	0,000	2,40	0,90
Job responsibilities	-.428**	,000	2,23	0,96	-.482**	0,000	2,37	1,03
School holidays	-.277**	,000	2,11	1,05	-.377**	0,000	2,22	1,07
Extra school hours	-.321**	,000	2,04	0,88	-.356**	0,000	2,19	0,94
Personal time	-.159**	,000	1,95	0,97	-.221**	0,000	1,91	0,98
School timetables	-.266**	,000	1,92	0,85	-.358**	0,000	1,97	0,91
Administrative formalities	-.277**	,000	1,89	0,80	-.279**	0,000	1,91	0,83
Work commutes	-.245**	,000	1,87	0,88	-.303**	0,000	1,89	0,93
Other movements	-.231**	,000	1,73	0,85	-.240**	0,000	1,79	0,89
Business hours	-.261**	,000	1,76	0,87	-.273**	0,000	1,79	0,91
Health care	-.104**	,000	1,61	0,80	-.218**	0,000	1,73	0,89
Dependent care	-.138**	,000	1,44	0,77	-.141**	0,000	1,48	0,82

3. Conclusions

The outcome results revealed the difficulties that families with children in primary schools in Galicia present in order to harmonise work, personal and family times. These limitations have been worsening in the analysed period as a consequence of the economic downturn suffered in Spain since 2008.

This way, this period has proven the growth of inequalities regarding reconciliation, given that we observe an appreciable increase both in families which assert to be satisfied with reconciliation times (from 15,5% to 20%) and in families whose difficulties have increased (from 25,7% to 30,1%).

Several factors complicate family reconciliation, being financial income determinant to a better harmony between schedules and family times. This way, during the analysed years tendencies have become polarized, since the medium level of reconciliation detected in 2009 has turned into situations of high or low levels in 2015. This

circumstance, in the interpretative framework of financial information, arises from two specific situations. On the one hand, a better level of reconciliation in families with low income may be the result of a higher availability of time due to the lack of paid work, as referred by 1 out of 3 families with an income lower than 600 euros. On the other hand, it becomes evident that families with a higher income hire other people to take charge of their household chores and the care of their children.

In this sense, working time and responsibilities, as well as domestic and daily chores related to childhood (care, schooling, etc.) represent, during the analysis period, the bottleneck for harmonising different social spheres. Hence, a real reconciliation policy for different times of daily life requires global solutions. For this reason we must approach public administrations, trade unions and corporations in order to promote active collaboration of men and women in household chores, contributing to a redistribution of time and a

removal of social stereotypes regarding gender. In this sense, reconciliation should not be understood as an ordinary issue that can be omitted; it is a necessity for sustainability and personal and

social development, a necessity to be analysed and relocated through an assessment of social organization of work and family time in our societies.

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Note

- ¹ Escuelas, familias y ocio en la conciliación de los tiempos cotidianos de la infancia: problemáticas específicas y alternativas pedagógico-sociales en la Galicia urbana” (CONCILIA), financiado por el Programa Sectorial de Investigación Aplicada e I+D de la Consellería de Innovación e Industria de la Xunta de Galicia (código O8SEC019214PR), siendo su investigadora principal la profesora María Belén Caballo Villar y que se desarrolló entre 2008 y 2010; y “La conciliación en los tiempos cotidianos de la infancia en Galicia: problemáticas específicas y alternativas pedagógico-sociales y prácticas de ocio en las escuelas, familias y comunidades” (CONCILIA_D@S), financiado por la Consellería de Cultura, Educación e Ordenación Universitaria en la convocatoria de Emerxentes (2014-PG004), del que fue investigadora principal la profesora Rita Gradaílle Pernas y que se desarrolló entre 2014 y 2016.

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LIGHTS AND SHADOWS OF RECONCILIATION IN FAMILIES WITH CHILDREN WITH SPECIFIC NEEDS OF LEARNING SUPPORT: STUDY IN GALICIA

LUCES Y SOMBRAS EN TORNO A LA CONCILIACIÓN DE LAS FAMILIAS CON HIJOS E HIJAS CON NEAE: UN ESTUDIO EN GALICIA

LUZES E SOMBRAS EM TORNO DA CONCILIAÇÃO DAS FAMILIAS COM FILHOS E FILHAS COM NEAE: UM ESTUDO NA GALIZA

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ABSTRACT: The diversity of factors and implications that are inherent to reconciliation of working, family and personal times involves the perception of limitations or difficulties in the arduous task of reconciling on the one hand and the identification of possible ways and social-pedagogical supports to facilitate it on the other. The goal of the present article is to identify the obstacles and alternatives for families with children with specific needs of learning support (SNLS) attending primary school in Galicia regarding the issue of harmonizing daily times. This exploratory and descriptive study belongs to a wider investigation -entitled *Concilia_d@s-* based on the implementation of an ad hoc questionnaire, in a target group consisting of families of the student body of Primary Education (n=2037; e=2,2%; confidence= 95,5%) in the Autonomous Community of Galicia. The outcome showed the difficulties for the organization of times encountered by families with children with SNLS (n=127) due to their need of special attention, as well as the resources and social-pedagogical alternatives that could guarantee a better distribution of times, promoting childhood education and the construction of a more inclusive society. Analyzing the data obtained, we noted "lights" and "shadows" affecting families in Galicia -specifically those families with children with SNLS- for managing their times and supporting the process of social and educational inclusion of childhood.

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<p>PALABRAS CLAVE: conciliación vida laboral familiar y personal enseñanza primaria necesidades específicas de apoyo educativo servicios comunitarios</p>	<p>RESUMEN: La diversidad de factores e implicaciones inherentes a la conciliación de los tiempos laborales, familiares y personales conlleva tanto la percepción de limitaciones o dificultades en la ardua tarea de conciliar, como el reconocimiento de posibilidades y apoyos pedagógico-sociales que faciliten dicha tarea. El objetivo del trabajo que se presenta es conocer los obstáculos y las alternativas que perciben las familias gallegas con hijos e hijas con Necesidades Específicas de Apoyo Educativo (NEAE) escolarizados/as en centros de Educación Primaria en torno a la armonización de sus tiempos cotidianos. Este estudio de tipo exploratorio y descriptivo forma parte de una investigación más amplia –denominada Concilia_d@s–, basada en la aplicación de un cuestionario, creado y validado ad hoc, a las familias del alumnado de Educación Primaria (n=2037; e=2,2%; confianza= 95,5%) de la Comunidad Autónoma de Galicia. Los resultados muestran las dificultades de organización temporal a las que las familias con hijos/as con NEAE (n=127) deben hacer frente respecto a su cuidado, así como los recursos y alternativas pedagógico-sociales que garantizarían una mejor conciliación de sus tiempos, favoreciendo la atención educativa de la infancia y la construcción de una sociedad más inclusiva. En base a la reflexión teórica realizada y al análisis de los datos obtenidos se han conocido algunas de las “luces” y “sombras” que influyen en las familias gallegas –particularmente en aquellas con hijos/as con NEAE– a la hora de conciliar sus tiempos y apoyar el proceso de inclusión social y educativa de la infancia.</p>
<p>PALAVRAS-CHAVE: conciliação vida profissional familiar e pessoal ensino primário necessidades específicas de apoio educacional serviços comunitários</p>	<p>RESUMO: A diversidade de fatores e implicações inerentes à conciliação dos tempos de trabalho, familiares e pessoais, implica a percepção de limitações ou dificuldades na árdua tarefa de conciliação, bem como o reconhecimento de apoios pedagógico-sociais que a facilitem. O objetivo do trabalho que é apresentado é conhecer os obstáculos e as alternativas que as famílias galegas com filhos e filhas com necessidades específicas de apoio educacional (NEAE) em escolas de ensino primário identificam em torno da harmonização de seus tempos diários. Este estudo exploratório e descritivo faz parte de uma pesquisa mais ampla –denominada Concilia_d@s–, com base na aplicação de um questionário, criado e validado ad hoc, às famílias dos alunos do ensino primário (n=2037; e=2,2%; confiança=95,5%) da comunidade autónoma da Galiza. Os resultados mostram as dificuldades que as famílias com crianças com NEAE (n=127) devem enfrentar no que se refere à organização dos seus cuidados, relativamente aos recursos e às alternativas pedagógicas-sociais que garantam uma melhor conciliação dos seus tempos, favorecendo a atenção educacional da infância e a construção de uma sociedade mais inclusiva. Com base na reflexão teórica feita e na análise dos dados obtidos, foi possível coherer algumas das “luzes” e “sombras” que influenciam as famílias galegas –particularmente naquelas com crianças com NEAE– na conciliação dos seus tempos e no apoio ao processo de inclusão social e educacional das crianças.</p>

1. Introduction

The reconciliation of work, family and personal life, linked to a co-responsible distribution of chores inside and outside the home (Caballo, Gradaille & Merelas, 2012; Gómez & Jiménez, 2015), is one of the main challenges of society today in order to deal with and guarantee welfare for families, particularly those with children with specific needs of learning support –hereinafter called SNLS: (article 71, LOMCE, 2013), so it can offer quality educative attention for childhood and prevent free time of children from being just time to be guarded. SNLS, according to LOMCE (*Organic Act 8/2013* for the enhancement of educational quality) present the following categories: special educational needs (SEN), specific learning difficulties (SpLD), attention deficit hyperactivity disorder (ADHD), intellectual giftedness (IG), late incorporation (LI) and personal conditions or school history (PC-SH).

It can be said that student body with SNLS is a heterogeneous group with diverse family realities; this is why their opportunities for reconciliation

depend on the type of educational needs (Martínez-Figueira, Varela & De Valenzuela, 2016), apart from other factors as age, available community services, etc. The strategies and measures for reconciliation available for families affect their quality of life, given that their welfare or discomfort will be conditional upon the effective presence or absence of services and resources destined to promote a proper distribution of daily times. Such measures as reducing workdays, leaves of absence, parental leaves, flexibilization, adaptation or reassignment of services and schedules according to their needs, etc., fostered from socio-labor sphere, constitute an important achievement regarding personal development of each member of the family unit and full participation in society.

According to Mingo and Escudero (2008, p. 296):

business hours, the lack of labor flexibility, the distribution of vacation days, imbalance between working and school times, competitiveness, changes in family structures –many of them are single-parent families–,

isolation and loss of support or social networks, complicate the convergence of competing interests. On the one hand, adults must deal with severe tensions regarding work and family; on the other, the current ways for time distribution are inconsistent with the needs of childhood, leading to a negative impact on – and sometimes violations of – their right to education, to leisure experiences and to shared times with their parents.

Among the multiple strategies that families use in order to reconcile their times, the role of grandparents is essential to the balance between the care of children who present special educational needs and work schedules of parents (Díaz, Gil & Moral, 2010). This is a general situation in Spain, where extended family is an essential support for the maintenance of welfare. Researches such as the study by Jung and Appelbaum (2010) reveal that parents whose children present any disability or educational need are more likely to work part-time jobs and to receive less benefits, often experiencing high stress levels, depression or anxiety that eventually demand medical treatment. This involves an overload of family life and personal renounces (Vives, 2007; Liñán, 2013), since the family unit needs financial support and benefits obtained from professional development, while childcare tasks must be fulfilled too.

Likewise, we must not forget that in the case of families with children with SNLS, the educational role exerted by parents requires a higher level of attention, different from the rest of children the same age, in order to guarantee the maximum development of their potential and social inclusion; a hard task that cannot be achieved if adults do not invest enough and proper times and educational and social supports.

During the nineties, researches on perception of satisfaction of daily life in families with children with SNLS was fundamentally focused on the impact of disability on disability itself and on family welfare or discomfort, avoiding the analysis of integral perspectives (Weiss, Marvin & Pianta, 1997; Browne & Bramster, 1998; Rubio, Berg-Weger & Tebb, 1999). Nowadays, investigations aim to determine the level of satisfaction/dissatisfaction of parents, making efforts to identify and understand the needs perceived according to sociodemographic variables, such as degree of disability, gender, age, type of family or financial status.

From this perspective, new researches present family as a whole, considered a support unit in the pursuit of achievements which can meet their real needs and expectations (Park, Turnbull & Turnbull, 2002; Schalock & Verdugo, 2002), adopting guidelines focused on success factors and focal points

(Trute, Hiebert-Murphy & Levine, 2007; Córdoba-Andrade, Gómez-Benito & Verdugo-Alonso, 2008; Algood, Harris & Sung, 2013). Furthermore, it is understood that any change carried out regarding reconciliation must be approached from a complex and holistic perspective, which includes the right to time, considered as a key element for family satisfaction (Caballo, Caride & Meira, 2011; Sánchez, 2011).

Summing up, the outcome obtained in the latest years proved the need of enlarging family coverage, the importance of resources in workplaces and community services in order to deal with the challenges of responding diversity. Besides, regarding social support in a comparative study where children present similar support networks regardless of whether they are SNLS or not (Felizardo, Ribeiro, Cardoso & Campos, 2014), it emerges that parents with children with SNLS claimed these support networks to be less suitable in addressing emotional or instrumental needs. Likewise, regarding SNLS childcare, several studies pointed that mothers presented less satisfaction and higher stress levels than fathers (Gerstein, Crnic, Blacher & Baker, 2009; Lee, Park & Recchia, 2015; Küçük & Küçük, 2017), given that women are more likely to take over caregiving tasks linked to domestic environment, modifying their personal and working times (Caballo, Gradaille & Merelas, 2012; Maganto & Etxeberria, 2012).

A consequence deriving from this situation is that women find greater difficulties than men do in harmonizing work, family and personal life, as well as in promoting at the professional level. This is why disparities remain, as no co-responsibility is found, due to the lack of social awareness and efficient normative regulation among other reasons (Merino, 2015). Regarding the latter aspect, in the Spanish legal system, the right to reconciliation of work, family and personal life is considered “as a right to equality tending to achieve co-responsibility between men and women in assuming family obligations and eradicating discrimination of women in the labor market and in family relations” (Calvo & Picontó, 2014, p. 98).

The first legislative measure adopted in Spain regarding this issue was the *5th of November Act 39/1999*, on promoting reconciliation of work and family life of working people, subsequently extended with the *22th of March Organic Law 3/2007*, on effective equality for men and women. In the context of Galicia, specific geographic scope of the present paper, we can highlight the *16th of July Galician Law 7/2004*, on equality for women and men and the *28th of March Act 2/2007*, on work in equality for women in Galicia, stating the necessity of work inclusion of women as an essential pillar.

The existence of this legal framework is a significant advance in equal opportunities, as it brings to light a problem that has been latent for many years. However, this framework is focused almost exclusively on promoting measures implemented in the work sphere, omitting other circumstances which also affect –depending on gender– quality of life, mainly when referring to distribution of daily times (Merino, 2015). For this reason, “the background of this legislative scenario has been criticized for meeting the demands of business logic and for leaving gender out of the focus of attention” (Moreno, 2009, p. 48).

The influence of the traditional model, based on production and reproduction –assigned to men and women respectively– has an impact on exercise of the rights of reconciliation, avoiding the promotion of co-responsibility and equality that legislative measures point out. It therefore questions the efficiency of the normative discourse on equality, inconsistent with its actual implementation. We consider it a problem of social change, where social and cultural transformations do not happen at the same pace than legislative change, but rather slower (Rivero, 2005; Calvo & Picontó, 2014).

Regarding this issue/problem of reconciliation of times in families who have children with SNLS, it is unavoidable to find the social, educational and transformative vision offered by Social Pedagogy, starting from a multidimensional approach involving

a reflection on the current productive model and working times, on co-responsibility of the different components of family units in the performance of household chores and caregiving tasks, and the need to also find an availability of free time, essential to the integral development of people and full participation in community life (Caballo, Caride & Meira, 2011, p. 19).

2. Methodology

The goal of the present paper is to identify difficulties and alternatives perceived by families who have children with SNLS attending primary school in Galicia regarding reconciliation of their working, family and personal times. The outcome obtained are part of a broader research project –entitled *Concilia_d@s*– destined to identify and interpret daily times of the families of the student body of primary school in Galicia, according to contexts such as habitual residence (rural or urban), school times (calendar and schedules) and leisure activities performed. Moreover, we explore the incidence of other variables such as gender, working

conditions of parents or socialization processes (inclusion / exclusion).

Specifically in this work, we pay attention to families with children presenting any Specific Need of Learning Support (n=127), who reach 6,2% of the total sample (n=2037). According to the classification of the term SNLS in the current Spanish law on education –LOMCE, article 71.2–, families who have children with SNLS in the sample have been classified in the following types: 40,3% (n=50) were ADHD, 28,2% (n=35) were NEE, 12,1% (n=15) were SpLD, 4% (n=4) were IG and 3,5% (n=4) were PC-SH; the families of the students who had a late incorporation (LI) to the education system did not have representativeness. Moreover, we included a group called “others” (12,1%, n=15), in order to display those families which claimed to have children with SNLS but did not give any specific type.

Considering as reference population families with children attending primary school during the school year 2014-2015 (135.602 students), we used a simple random sampling method meeting proportionality and representativity criteria, taking as reference educational centers. The formation of the sample was organized around the following segmentation variables: province (A Coruña, Lugo, Ourense and Pontevedra); territorial context (densely populated area, intermediate zone, sparsely populated area; IGE, 2015); ownership of the center (public/private) and course of schooling (from first to sixth course in Primary Education).

The selection of participating centers and the group assignment in the references courses were random; the main tool for collecting information was a questionnaire performed ad hoc for the families (parents / tutors), personally delivered in classrooms of Primary Education by members of the research team during school hours, asking children for the collaboration of their parents in the study.

A total of 3400 questionnaires were delivered, resulting in 2037 valid surveys. This participation guarantees representativity for the studied family profile, extrapolated to the group of Galician families with children attending primary education, with a level of error of 2,2% and a level of confidence of 95,5%. Mothers filled in 78,1% of the questionnaires while fathers filled in 19,8%; both parents filled in 0,3% of the questionnaires while other relatives filled in 0,3%. Finally, 1,4% of the questionnaires were filled in with no mention to the identity of the participant.

The questionnaire was divided into five thematic groups: personal information, reconciliation, shared times and free time, resources and community services and leisure, physical activity and health. Items used for the elaboration of this work were:

- *Children presenting disabilities, disorders and / or educational needs:* this item belongs to *personal information*, and it refers to whether there are kids with any specific need of learning support in the family (question 10).
- *Factors complicating reconciliation of work, family and personal life:* this item belongs to *reconciliation*, and it shows the incidence of these factors using a Likert scale where 1 means “at all” and 4 means “a lot” (question 13).
- *Alternatives which can facilitate the organization of daily life:* this item is included in the thematic block called “*resources and community services*”, and it displays the alternatives which could facilitate the organization of daily life according to family needs (question 9). Answers were compiled using a Likert scale where 1 means “not necessary” and 4 means “very necessary”.

Data treatment and analysis were carried out using IBM SPSS Statistics (Windows version 20.0). In order to determine the characteristics of the sample, we performed a descriptive analysis, based on central tendency percentages and measures (averages and standard deviations). The comparison of qualitative variables was done by chi-square test.

3. Results

According to the goals of this paper, the results obtained are compiled in two thematic blocks: on the one hand, limitations and obstacles (“shadows”) perceived by families regarding reconciliation of their daily times; and, on the other, enabling factors and alternatives (“lights”) considered necessary for the care of their children, given that

they contribute to the management of their daily life.

3.1 Perceived difficulties regarding the reconciliation of daily times of families

The main results obtained in relation to the diverse factors that complicate the balance among personal, family and work life of Galician families with children attending Primary Education (n=2037) are discussed below, trying to know whether there are differences depending on the influence of these factors in reconciliation of families of students with SNLS (n=127) and those whose children do not have these special needs (n=1882).

Starting from an interpretation of results in which “at all” is grouped under the denomination “do not complicate reconciliation” and the rest (“scarcely”, “quite” and “a lot”) means “complicate reconciliation”, we observe (figure 1) that a high percentage of families participating in the research (n=2037) indicates that the factors that are more likely to complicate reconciliation of personal, family and work life are “household chores” (76,1%), “working hours” (74,1%), “job responsibilities” (67,9%) and “extracurricular hours” (67,5%). On the contrary, those factors that parents considered –with higher values– not to have a negative impact on the reconciliation of their daily lives are “care for dependent relatives” (60,7%), “health care” (47,1%), “other commutes” (45,7%), “business hours” (43,4%) and “commutes to the workplace” (43,2%). It should also be noted that more than 5% of DK/NA (do not know / no answer) was obtained in every factor, reaching in some cases seven percentage points.

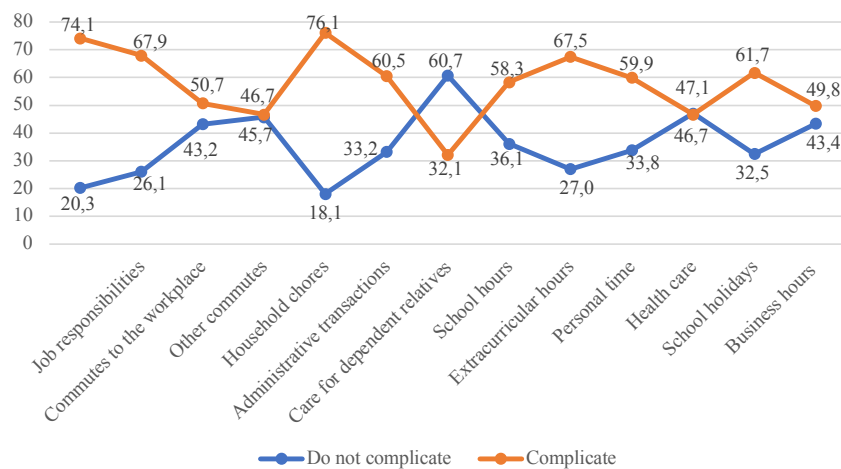


Figure 1. Factors that “do not complicate” and “complicate” the balance among personal, family and work life

Regarding the opinion of families, depending on whether their children have specific needs of learning support or not, we find a relation of significant dependence between the fact of having a child, regardless of a specific need of learning support, and the factors selected in the questionnaire as aspects complicating reconciliation of daily times; except for the item “work schedule”.

In general, the same trend is observed between the two groups of families –with or without children with SNLS– (table 1), being the factors that do not complicate “at all” reconciliation of daily times the ones linked to personal or family

health –care and attention–, as well as commutes (to work or other places) and business hours. Nonetheless, there are certain percentage differences between both groups, since families with children with no specific needs indicate a higher percentage –except in “job responsibilities” ($\chi^2_8 = 21,006$; $p < 0,05$)– and “business hours” ($\chi^2_8 = 23,914$; $p < 0,05$)– that the mentioned aspects do not complicate reconciliation “at all”. Percentage differences go from 3,5 points referring to the factor “commutes to the workplace” ($\chi^2_8 = 23,835$; $p < 0,05$) to 10,4 and 8,3 related to “care for dependent relatives” ($\chi^2_8 = 39,003$; $p < 0,05$) and “health care” ($\chi^2_8 = 24,926$; $p < 0,05$), respectively.

Table 1. Factors that complicate reconciliation of daily times of families

	Families with children with SNLS			Families with children without SNLS		
	Not at all	Scarcely	Quite - A lot	Not at all	Scarcely	Quite - A lot
Work schedule	26,8	23,6	41,0	19,8	28,7	46,3
Job responsibilities	31,5	28,3	29,9	25,7	29,6	39,2
Commutes to the workplace	40,2	32,3	18,1	43,7	30,7	20,1
Other commutes	39,4	29,9	18,9	46,2	28,3	18,4
Household chores	17,3	29,1	44,9	18,0	35,3	41,4
Administrative transactions	27,6	42,5	19,7	33,5	41,7	19,1
Care for dependent relatives	51,2	13,4	23,6	61,6	18,4	13,4
School hours	32,3	34,6	23,6	36,5	35,6	22,9
Extracurricular hours	21,3	29,1	39,4	27,4	34,9	32,8
Personal time	29,1	29,9	29,9	34,2	34,7	25,4
Health care	39,4	29,1	22,0	47,7	30,8	15,8
School holidays	32,3	22,8	33,1	32,6	27,6	34,8
Business hours	44,9	22,8	20,5	43,3	32,6	18,0

The fact that the values referred to “at all” are greater in the case of families with children with no specific needs of learning support in every item –except for “job responsibilities” and “business hours” – reveals that the mentioned factors are less likely to complicate reconciliation of personal, family and work lives of these families.

Regarding the aspects with little impact on reconciliation of times, it is worth stressing that around 42% of each group of families (with and without SNLS) perceive that “administrative

transactions” ($\chi^2_8 = 24,718$; $p < 0,05$) “scarcely” complicate reconciliation, also being the only case where values “at all” and “quite-a lot” were exceeded.

Concerning those factors which notoriously complicate reconciliation (“quite-a lot”), both groups of families agree on “household chores” ($\chi^2_8 = 19,115$; $p < 0,05$) and “school holidays” ($\chi^2_8 = 39,529$; $p < 0,05$). In the group of families of children with SNLS, almost 45% considered that “household chores” complicate “quite-a lot”

reconciliation of their personal, family and work life, followed by 39,4% who indicated “extracurricular hours” ($\chi^2_8 = 22,018$; $p < 0,05$) and 33,1% who chose school holidays. In the same line, 41,4% of the families of students without SNLS perceive that “household chores” complicate “quite-a lot” the harmonization of their daily times, followed by 39,2% indicating “job responsibilities” ($\chi^2_8 = 21,006$; $p < 0,05$) and 34,8% indicating school holidays.

Another trend observed is that families of students with SNLS indicate the answer DK/NA in a higher percentage regarding to what extent diverse factors affect reconciliation of their daily times. In this sense, the highest value in the DK/NA option indicated by the parents of the students with SNLS is 11,8%, percentage relative to “other commutes”, “care for dependent relatives”, “school holidays” and “business hours”, compared to 7,1%, percentage relative to “other commutes” of families of students without SNLS.

The fact that parents of children with SNLS indicate, in the majority of factors, higher percentage values in the option “at all” than in the option “quite-a lot” can be interpreted as positive information. However, according to Martínez-Figueira, Varela and De Valenzuela (2016), the perception of these families in relation to reconciliation of their personal, family and work life is negative, given that 72,4% stated that their personal time available is not enough and almost 64% claimed to have difficulties in harmonizing their personal, family and work life. Hence, the indicated percentage

differences may be due to the influence of other aspects in the organization of personal, family and work times.

3.2. Alternatives perceived around reconciliation of daily times of families

Subsequently, we present the data referred to the perception of the participating families ($n=2037$) on the extent to which various alternatives would facilitate the organization of their personal, family and work life, making efforts to discern whether there are differences regarding the influence of these factors in reconciliation of the families of the students with SNLS ($n=127$) and without SNLS ($n=1882$). The answers are grouped into two categories: “not needed” (including the option “I do not need them”) and “needed”, including “I barely need them”, “I considerably need them” and “I need them a lot”.

As figure 2 shows, the three alternatives that families consider most necessary, expressed using the highest percentages, are “extracurricular activities” (73,5%), “school time in morning sessions” (70,4%) and “municipal services” (69,5%). On the contrary, those aids considered not necessary are “early bird program” (71,7%), “school transport” (67,4%), “opening of schools on weekends” (63,2%), and “school time - morning and afternoon sessions” (62,7%). Finally, we should mention that “school canteen” displays a divided opinion, with 52,3% of the families considering it necessary and 44,7% claiming that they do not need it.

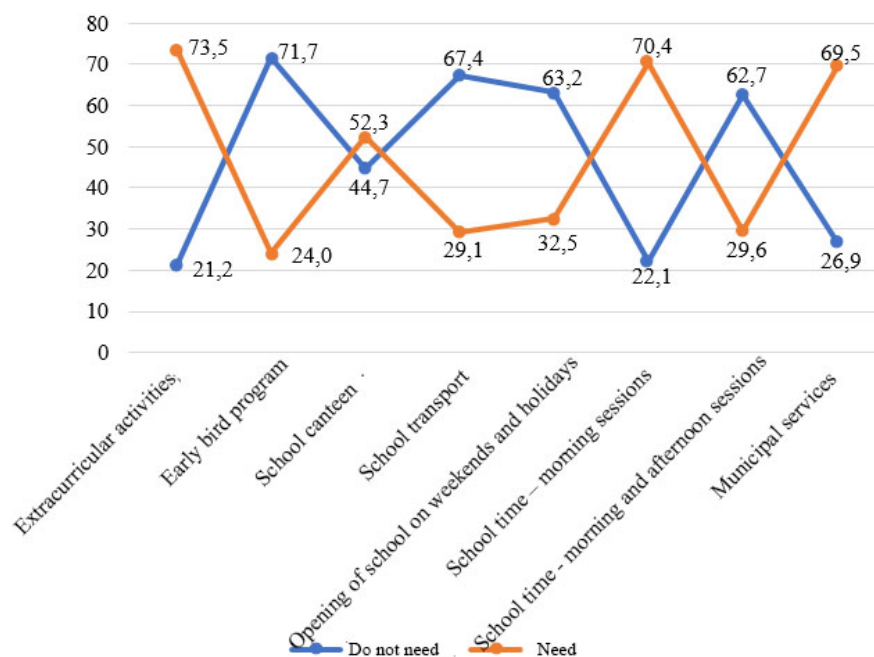


Figure 2. Resources and services that families “do not need” and “need” in order to harmonize personal, family and work life

Regarding the opinion of families according to whether or not their children have specific needs of learning support, the results show that there is a significant relationship of dependence in four of the eight alternatives considered in the questionnaire as services or resources that can promote the organization of their times. This information

is shown in table 2, grouped into three response categories: “at all” (which corresponds to the option “I do not need them”), “scarcely” (which refers to “I barely need them”) and “quite-a lot” (which includes the answer options “I considerably need them” and “I need them a lot”).

Table 2. Alternatives that would facilitate reconciliation of daily times of families

	Families with children with SNLS			Families with children without SNLS		
	Not at all	Scarcely	Quite - A lot	Not at all	Scarcely	Quite - A lot
Extracurricular activities	19,7	40,2	34,7	21,3	39,6	34,0
Early bird program	66,9	12,6	10,2	72,0	11,5	12,7
School canteen	34,6	16,5	44,1	45,4	15,4	36,4
School transport	61,4	6,3	25,9	68,0	6,4	22,2
Opening of school on weekends and holidays	60,6	11,8	21,2	63,5	13,1	19,5
School time - morning sessions	18,9	14,2	58,2	22,3	10,2	60,2
School time - morning and afternoon sessions	50,4	10,2	26,0	63,5	10,6	18,7
Municipal services	22,8	34,6	37,0	27,1	30,8	38,7

In general, a similar trend between the two groups of families –with children with SNLS (n=127) and without SNLS (n=1882)- has become visible, since both groups present practically the same assessment on the perceived need regarding the alternatives indicated.

In relation to the option referring to the fact that services and resources are not needed “at all”, all percentage values are higher in the case of families of students without specific needs, so we understand that this group of families perceive them as less useful for reconciliation than the group of families who have children with SNLS. Both groups considered “early bird program” ($\chi^2_8 = 17,695$; $p < 0,05$) as a service not needed “at all” using high values: 66,9% of families of students with SNLS and 72% of those whose children do not have these needs. The greatest percentage differences between both groups of families are found in the alternatives “school time - morning and afternoon sessions” ($\chi^2_8 = 21,070$; $p < 0,05$) and “school canteen” ($\chi^2_8 = 17,564$; $p < 0,05$), with 13,1 and 10,8 percentage points of difference respectively.

Regarding the services and resources valued as “scarcely” needed, “extracurricular activities”

and “municipal services” ($\chi^2_8 = 15,810$; $p < 0,05$) register the highest percentage values. It should be noted that, in the list of alternatives analyzed, the option “extracurricular activities” is the only one that registers higher percentages in “scarcely” than in the others (“at all” and “quite-a lot”).

Regarding the alternatives that would facilitate “quite-a lot” reconciliation, the families of the students with SNLS register higher percentage values in five of the eight items. The service “school canteen” ($\chi^2_8 = 17,564$; $p < 0,05$) and “school time - morning and afternoon sessions” ($\chi^2_8 = 21,070$; $p < 0,05$) are the alternatives displaying higher percentage differences between both groups of families; specifically, of 7,7 and 7,3 points respectively. Thus, families with children with SNLS use a greater percentage to express that these two measures would facilitate “quite-a lot” the organization of their daily lives. In reference to “school time - morning and afternoon sessions”, the high percentage of NS / NC option chosen in both groups draws attention: 13,2% of families with children with SNLS and 7,2% of the parents of students without SNLS.

All in all, “morning sessions” are the alternative chosen by a higher percentage of families as an alternative that would facilitate “quite-a lot” reconciliation of their daily times, regardless of having children with SNLS (58,2%) or not (60,2%). The other choices made by families with children with SNLS were “school canteen” (44,1%) and “municipal services” (37%); families with children with no specific needs of learning support displayed similar responses: 36,4% for “school canteen” and 38,7% for “municipal services”.

4. Discussion and conclusions

On the basis of the data presented, it was confirmed that families with children with SNLS find more obstacles for the proper management of their time than the rest of families, highlighting the incidence in reconciliation of household chores (cleaning, feeding...), extracurricular activities (in the school and other places) and school holidays. Job responsibilities have an impact too, although their effect is lower in families without children with SNLS, even when they are an important factor in the management of their lives.

Regarding the mentioned obstacles, it is worth noting that inequalities exist in the performance of household chores, owing largely to a lack of equitable distribution of these chores between men and women, adding as well the time demanded by the upbringing and education of a child with SNLS. Even when early childhood care and education are still feminized tasks -78,1% of the questionnaires delivered for the present investigation were filled in by mothers, and only 19,8% by fathers), housework also remains to be considered a task for women.

From this perspective, the study by Calvo and Picontó (2014) states that reconciliation is a “matter for women” (women are generally responsible for this task) essentially focused on “childcare”; in their research, 95% of the leaves of absence were requested by women and the petitions for rights of reconciliation referred mainly to maternity (pregnancy, breastfeeding, childcare, etc.) This is why the exercise of the rights of reconciliation strengthens the role of women as caregivers, since the facilitation of reconciliation among the different life spheres did not lead to a review of the contract between genders established in the patriarchy (Alcañiz, 2015).

In the study carried out we highlight temporary imbalances produced between work hours of parents and school hours of children, being household chores, work hours and extracurricular hours and holidays the most controversial factors regarding reconciliation in families with children

with SNLS. In the lists of options destined to harmonize daily times, the resources and services identified as very necessary are school time only in the mornings, school canteens and municipal services (libraries, playrooms, sports schools, etc.) and extracurricular activities.

According to Varela, Varela and Lorenzo (2016), school hours are so relevant for family routines that on a regular basis daily life is organized in accordance with the services and programmes offered by schools. It is a fact that

chronometers of schools require families to keep pace and meet their demands and students to comply with an obsolete school organization of time, which pay more attention to administrative requirements and work demands of adults, instead of focusing in the needs, potential and rights of childhood (Morán & Cruz, 2011, p. 89).

This way, considering the difficulties identified by participating families in this research regarding reconciliation of daily times, it is paradoxical that they identified as necessary school time in morning sessions -extended in the Spanish and Galician context-, which is considered more positive than school hours held both in the mornings and afternoons, even when working hours for families are usually organized through part-time contracts (40,2%), followed by continuous work days held in the mornings (28,6%), as suggested by the study conducted by Nogareda, Nogareda and Solórzano (2014). Many authors (Fernández Enguita, 2001; Caride, 2005) have asserted in the past few years that the establishment of an intensive school day in public schools arises largely from corporate interests of teachers and some families, instead of from educational innovation and adjustment of school times to chrono-psycho-biological paces of childhood. In this sense, Sintés (2015) points out the need to overcome the dialectics between part-time and intensive schedules in order to switch to a model focused on students and their educational needs.

This imbalance of time, reflected in a school which has not adapted to childhood paces and working hours which complicate parenthood, forces families to claim for custody services for their kids outside mandatory school hours while they fulfill job responsibilities. Extracurricular hours may become an essential element of educational inequities, given that families with high level of studies, living in urban areas, in affluent neighborhoods, etc., display higher chances to access to this type of initiatives, while students who do not have any possibility to enjoy certain services and resources in the afternoons are adversely

affected, as they cannot participate in enriching leisure experiences, from an individual (self-fulfillment, training, welfare, entertainment, etc.) and community perspective (participation, social cohesion, etc.).

Regarding the support that families receive, previous researches (Heiman, 2002; Felizardo, Ribeiro, Cardoso & Campos, 2014) indicate that, despite the wide range of needs that parents with children with SNLS present, their perception on the aids received seems to be less satisfactory. From this perspective, we note that the services and programmes should involve aspects referred to the specificity of the difficulties of children and issues related to learning, prevention and social inclusion. Considering the limitations of the present paper, it may be useful to observe the development of new investigations in this context in order to understand whether differences of needs and demands of families regarding reconciliation exist depending on the type of SNLS, including a qualitative perspective that enables the deepening into the perceptions and discourses of parents and children.

Finally, after the analyze of the data obtained, it can be said that we are still far from answering the idea of social inclusion made by UNESCO (2007) referred to the way of promoting equity and contributing to a higher social cohesion, striving to meet the needs of all citizens through a higher participation in schools and cultural and community activities, minimizing social exclusion (Parrilla, 2013). As suggested by Dyson (2001), inclusion indicates a list of wide principles of social justice, being necessary to develop specific initiatives in diverse contexts (school, social contexts), which can take educational needs into consideration. In this framework, the challenge of Social Pedagogy regarding reconciliation of daily times of families with children with SNLS is based on the achievement of the democratization of the use of times and the satisfaction of people with their lives, as well as in transforming specific structures which complicate the consideration of caregiving tasks in an equal footing, making the whole society co-responsible for them.

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ATTITUDES OF PARENTS AND CHILDREN TOWARDS SHARED FAMILY LEISURE

ACTITUDES DE PADRES E HIJOS HACIA UN OCIO COMPARTIDO EN FAMILIA

ATITUDES DE PAIS E FILHOS FACE A UM LAZER COMPARTILHADO EM FAMÍLIA

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ABSTRACT: The family institution is a very important agent in the construction of its members' entertainment, given its potential to make shared time become educational and valuable. It has been shown that shared family activities, including leisure, provide significant benefits to those who practice it, which leads us to link personal and social growth, as well as family welfare, with the time shared in the family. This study aims to analyze the attitude and predisposition of Spanish students and their parents to family conciliation and shared family leisure, considering variables such as the participation of each of its members in family activities, satisfaction about sharing free time, the amount of time they spend with the family, and the degree of perceived pressure to spend more time together. A quantitative methodological approach was carried out through the application of the Spanish adaptation of the FACES IV questionnaire to a sample from Spain of 1764 students and 839 parents. This instrument gathers information about cohesion and flexibility perceived within the family. The results show that most Spanish students of post-compulsory secondary education and their parents perceive that all the family members participate in family activities, showing a high degree of satisfaction with shared leisure, which reveals a positive family atmosphere and very favorable attitudes of parents and children toward the practice of leisure activities within the family.

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FINANCIACIÓN: El texto que presentamos se vincula al Proyecto de Investigación "De los tiempos educativos a los tiempos sociales: la cotidianidad familiar en la construcción del ocio físico-deportivo juvenil" (EDU2012-39080-CO7-05), y configura los inicios del proyecto de I+D+i "Ocio y bienestar en clave intergeneracional: de la cotidianidad familiar a la innovación social en las redes abuelos-nietos" (EDU2017-85642-R); ambos cofinanciados en el marco del Plan Nacional I+D+i con cargo a dos ayudas del Ministerio de Economía y Competitividad, y por el Fondo Europeo de Desarrollo Regional (FEDER).

<p>PALABRAS CLAVE: ocio familia hijos joven padres percepción</p>	<p>RESUMEN: La institución familiar se constituye en un agente de primer orden en la construcción del ocio de sus miembros, dada su potencialidad para hacer del tiempo compartido un tiempo valioso y educativo. Se ha evidenciado que las actividades compartidas en familia, incluidas las de ocio, reportan importantes beneficios a quienes las practican, lo que orienta a vincular el crecimiento personal y social, así como el bienestar familiar, con el tiempo compartido en familia. Este estudio pretende analizar la actitud y predisposición de los estudiantes españoles de educación secundaria postobligatoria y sus progenitores hacia la conciliación familiar y el ocio compartido en familia, atendiendo a variables como la participación de cada uno de sus miembros en actividades familiares, la satisfacción por compartir el tiempo libre, la cantidad de tiempo que pasan en familia y el grado de presión percibida para estar más tiempo juntos. Se adopta un enfoque metodológico de carácter cuantitativo, desarrollado mediante la aplicación de la adaptación española del cuestionario FACES IV, que recoge información sobre la cohesión y la flexibilidad percibida en el seno familiar, a una muestra de 1764 estudiantes de todo el territorio español, también participaron 839 de sus progenitores. Los resultados evidencian que la mayor parte de los estudiantes y sus padres perciben que todos los miembros de sus familias participan en las actividades familiares, mostrando un alto grado de satisfacción respecto al tiempo libre que comparten, lo que descubre un ambiente familiar positivo y actitudes muy favorables de padres e hijos para la práctica de ocio en familia.</p>
<p>PALAVRAS-CHAVE: família filhos jovem pais perceção</p>	<p>RESUMO: A instituição familiar é um agente de primeira ordem na construção do lazer dos seus membros, dado o seu potencial para tornar o tempo compartilhado num tempo valioso e educativo. Tem-se demonstrado que as atividades compartilhadas em família, incluindo as atividades de lazer, proporcionam benefícios importantes para aqueles que as praticam, o que permite vincular o crescimento pessoal e social, bem como o bem-estar da família, com o tempo compartilhado em família. Este estudo tem como objetivo analisar a atitude e a predisposição dos estudantes espanhóis e dos seus pais para a conciliação familiar e o lazer compartilhado em família, tomando em consideração variáveis como a participação de cada um de seus membros nas atividades familiares, a satisfação de compartilhar o tempo livre, a quantidade de tempo que passam em família e o grau de pressão percebido para passarem mais tempo juntos. Foi adotada uma abordagem metodológica quantitativa, desenvolvida através da aplicação da adaptação espanhola do questionário FACES IV, para recolher informação sobre a coesão e a flexibilidade percebida no seio da família, numa amostra que incluiu 1764 estudantes de todo o território espanhol, e também 839 dos seus progenitores. Os resultados evidenciaram que a maioria dos estudantes espanhóis do ensino secundário pós-obrigatório e os seus pais percebem que todos os membros de suas famílias participam em atividades familiares, mostrando um alto grau de satisfação em relação ao tempo livre que compartilham, o que revela um ambiente familiar positivo e atitudes muito favoráveis de pais e filhos face à prática de lazer familiar.</p>

1. Introduction

The family institution is a privileged space for the transmission of fundamental knowledge linked to socialization, coexistence, acquisition and consolidation of attitudes, values and habits deriving from shared experiences within the family (Elzo, 2004; Valdemoros, Ponce de León, Sanz & Caride, 2014). This way, the family institution becomes a prime agent for the construction of leisure for its members, turning shared time into potentially educational time (Muñoz & Olmos, 2010).

Shared family leisure includes both daily activities and non-daily activities, highlighting free time, considered as a moment for yourself, free of normal duties, which is used to perform desired activities and is characterized by the opportunities that it brings in order to learn and share moments, implying a willingness to do something that provides pleasure and well-being (Lobo & Menchén, 2004). In our society, free time allotted to leisure activities has been gaining ground in recent decades, establishing itself as a right recognized equally for

both parents and children (Aristegui & Silvestre, 2012) and as a guarantor of human development (Cuenca, Aguilar & Ortega, 2010).

Different empirical researches claim that shared time within the family, including leisure time, brings multiple benefits to those who share it, such as well-being (Maynard & Harding, 2010; Offer, 2014), intellectual, psychological and social development of individuals (Craig & Mullan, 2012; Shaw, 2008), improvement of health in its holistic conception (Grosso *et al.*, 2011; Pinxten & Lievens, 2014; Veenstra & Patterson, 2012), and positive contribution to participation of children in future leisure activities (Devos, 2006). This shared time also helps to increase the degree of satisfaction of young people regarding family life (Agate, Zabriskie, Agate & Poff, 2009; Barnes, Hoffman, Welte, Farrell & Ditcheff, 2007; Offer, 2013; Zabriskie & McCormick, 2001, 2003). This leads to the fact that sharing more time within the family enables parents and children to enjoy these benefits, which turn shared time within the family into a suitable indicator of family welfare that depends

on the amount, kind and quality of shared activities (Offer, 2014). Other authors (Agate *et al.*, 2009; Barnes *et al.*, 2007; Crouter, Head, McHale & Tucker, 2004; Offer, 2014; Zabriskie *et al.*, 2003; Zaborskis, Zemaitiene, Borup, Kuntsche & Moreno, 2007) relate positive perception of the household's quality of life with those families spending more time together.

Shared time within the family has also been identified as one of the main protective factors against the development of risk behaviors (Barnes *et al.*, 2007; Crouter *et al.*, 2004; Wong, 2005), in such a way that young people who spend more time with their relatives are less likely to develop behavioral problems as consumption of alcohol, tobacco or other drugs. Due to that fact, leisure experiences shared within the family can be considered a strategy which contributes to reduce harmful leisure, which includes experiences that turn out to be harmful to people who practice them, as well as to their physical and social environment (Cuenca, 2014). On the other hand, regarding family reconciliation, difficulties appear to exist derived from cultural, ideological, social and economic transformations: excessive working hours, presence of women in the labor market or delay in the age of emancipation, situations that affect the family institution and cause many challenges for its organization and for community life. These issues have a major impact in the quantity and quality of shared time between parents and children, causing distress and disappointment within families (Caballo, Gradaille & Merelas, 2012; Fraguera, Lorenzo & Varela, 2011).

Besides, 21st century society needs to reinvent the family institution and identify its varying configurations; thus, the diversity of structures and the coexistence of different types of families could be factors linked to shared activities between parents and children, despite the discrepancies spotted in other studies regarding this idea and the incidence of the number of siblings belonging to the family unit (Zaborskis *et al.*, 2007; Offer, 2014). This places the focus of attention on variables related to family dynamics, given that a good organization, with positive, real and effective interactions, promotes shared family time (Pérez, Martínez, Mesa, Pérez & Jiménez, 2009).

The same problem applies to variables as the educational and / or economic level of the family, the role model provided to children or the educational style of parents, since some researches relate them to family activities when others disassociate them (Valdemoros *et al.*, 2014). However, general agreement exists in scientific literature when considering proper

family functioning as a conditioning factor of positive family leisure activities. This proper management of the household unit can become a reality through suitable family cohesion and flexibility (Hornberger, Zabriskie & Freeman, 2010; Smith, Freeman & Zabriskie, 2009) and smooth communication between parents and children (Sharp, Graham & Ridenour, 2006; Smith *et al.*, 2009), leading to enriching experiences in common which promote family welfare (Agate, Zabriskie, Agate & Poff, 2009). It therefore follows that "the improvement of the family organization is linked to an improvement of the cohesion among the members of the nuclear family, as well as to an improvement of communication and collaborative problem solving" (Orte, Ballester & March, 2013, p. 21).

Likewise, difficulties for family reconciliation led in many cases to situations where many relatives who do not belong to the nuclear family are actually part of the daily family life, emphasizing the importance of grandparents, who acquired a relevant role within the family and a valuable social and educational function. According to data from the European survey SHARE (*Survey of Health, Ageing and Retirement in Europe*) 36,8% of grandparents aged 50 or more claim to support the family, fundamentally in the care of their grandchildren (Mari-Klose & Escapa, 2015), which leads them to assume the role of caregiver more often than they should in order to satisfy the needs of parents, leaving behind their needs as grandparents (González & De la Fuente, 2007).

On the other hand, Post-Compulsory Secondary Education students are in a life stage characterized by a yearning for freedom, a need for autonomy and a desire to enjoy an independent life. They usually spend more time with friends, partners or even entering the labor market, generating a certain distance and disconnection from the family (Bell & Bell, 2005, 2009), usually resulting in a shrinkage of shared time spent within the family. In this regard, the findings of Muñoz *et al.* (2010) state that Compulsory Secondary Education students spend more free time with their families in the primary levels of the stage, and the shared time in the latest years decreases significantly, although the level of satisfaction during the free time spent within the family does not differ, given that they claim to be quite satisfied. This spurs us to consider that shared time within the family tends to decrease as students move forward in the phases of schooling, although the level of satisfaction regarding the activities carried out together tends to remain positive.

Studies carried out by the Office for Sociological Investigation of the Basque Government (2012-2016) gather public opinion on family life. Regarding how frequently people meet their families, a majority of the survey takers claimed to be very satisfied (49%) or satisfied (40%), displaying a high degree of satisfaction with the frequency of shared activities too (40% very satisfied; 38,5% satisfied). With reference to this time shared in common among all the members of the household, researches confirm that daily activities such as chatting, having breakfast, lunch or dinner, as well as watching television, are performed almost every day or several times a week; however, in terms of the distribution of household chores there is a lot of variability, with the following responses: almost never or never (33%), everyday (33%), occasionally (19%), once or twice a week (9%), on holidays (3%). On the other hand, the frequency of performance of other non-daily activities such as watching a movie at home, going to a museum, sharing a hobby, playing sports or playing cards, tends to happen mostly from time to time or almost never.

2. Motivation and objectives

It has been shown that activities shared within the family provide important benefits to those who practice them and guidance to personal and social growth, as well as family welfare to those who share more time with family members. Despite the existence of many studies on young people and free time, there are just a few researches specifically focusing on Post-Compulsory Secondary Education students outside the school environment, which motivates the interest of this study in its search for answers to some questions: How do Spanish students and their parents perceive the participation of each family member in family activities? Do they think that time shared is too much? Do they feel pressure from their families to increase that time? In addition to the members that belong to the nuclear family, do they share their free time with some other relatives?

3. Methodology

The object of this work consisted in students registered in Post-Compulsory Secondary Education in an educational center in Spain during the 2013-2014 school year and their parents.

Being aware of the difficulties in defining the group of parents given the existing variety regarding the number of living parents, we decided to take as a population unit each student of Post-Compulsory Secondary Education and one of the parents.

The sample size was identified from the data reflected in the Statistical Study on Non-University Education of the General Subdirectorate of Statistics and Studies of the Ministry of Education, Culture and Sports. A total of 1.055.532 students were studying a degree in Post-Compulsory Secondary Education during the 2013-2014 academic year.

Given that the group of people under study is finite but large enough to consider each population unit, the present investigation was carried out through a representative sample selection. The representative sample size for a sampling error of $\pm 2,3$ sigmas, a confidence level of 95% and assuming that $p=q=0,5$, gathered 1764 students.

It was decided to apply a stratified probability sampling with proportionate allocation reflecting the representativeness of the students distributed throughout Spain. For that purpose, the whole national territory was defined by 6 territorial areas, taking as a reference point the 'Nielsen-areas', established by the eponymous market investigation company (table 1) and, trying to maintain a proportionate allocation in each one of these 6 areas, a simple random sampling of the population was conducted. Likewise, we strive to find a representativeness of each province within every geographical area, as well as of the gender of the students group, the type of study included in the General Education System (Baccalaureate degree, Intermediate Vocational Training and Basic Vocational Training), the ownership of the educational centers (public / private) and the number of sampled classrooms in each center.

Table 1: Territorial grouping for the sample

Denomination/ Localization	Comunidades y/o provincias
A1- Northeast	Catalonia, Aragon (except Teruel) and Balearic Islands
A2- East	Valencian Community, Murcia and Albacete
A3- South	Andalusia, Canary Islands, Ceuta and Melilla
A4- Centre	Madrid, Castilla-La Mancha (except Albacete), Castilla-León (except León, Palencia and Burgos), Cáceres and Teruel
A5- Northwest	Galicia, Asturias and León
A6- North	Cantabria, Basque country, La Rioja, Navarra, Burgos and Palencia

Source: own elaboration.

The average age of the 1764 students participating in the sample was $17,60 \pm 1,60$ years, being 50,1% women ($n = 885$) and 49,9% men ($n = 879$); 67% studied Baccalaureate, 32,7% Intermediate Vocational Training and 10,3% Basic Vocational Training. The vast majority of Spanish Post-Compulsory Secondary Education students during the 2013-2014 academic year were Spanish citizens (89,6%; $n = 1581$).

We gathered information from the parents of 47,56% of the students participating in the sample ($n = 839$). The average age of parents was $49,45 \pm 1,60$ years; 66,6% of them were women ($n = 559$) and 33,3% men ($n = 280$). The vast majority were Spanish citizens (86,29%; $n = 724$).

We established four instrumental variables defined by Olson (2008), which enabled this study to analyze the attitude and willingness of Post-Compulsory Secondary Education students and their parents towards family reconciliation and shared family leisure and one variable that identifies the family role of the survey respondent.

- Participation of each family member in family activities: This variable, using a one-to-five-point Likert scale, identifies the degree to which students and parents perceive that each member of their family participates in family activities. The categories defined are:
 - 1: Strongly disagree
 - 2: Disagree
 - 3: Undecided
 - 4: Agree
 - 5: Strongly agree
- Liking for spending free time with family members: It includes the grade in which students and parents perceive that they like to spend time with their family members using a five-point Likert scale:

1: Strongly disagree

2: Disagree

3: Undecided

4: Agree

5: Strongly agree

- Perception of shared family time: This variable shows whether students and parents consider that the time they spend with their families is scarce or excessive. For this purpose, a five-point Likert scale is used to indicate the level of agreement with the following statement "we spend too much time together":

1: Strongly disagree

2: Disagree

3: Undecided

4: Agree

5: Strongly agree

- Degree of perceived pressure to spend more time with the family: This variable, through a five-point Likert scale, examines whether students and parents feel pressure to spend more time with their family. The categories are:

1: Strongly disagree

2: Disagree

3: Undecided

4: Agree

5: Strongly agree

- Established family role: dichotomous variable presenting two categories, child (student) or parent.

The data of these variables were obtained through the responses of each student and one parent to the Spanish version of FACES IV questionnaire (Rivero, Martínez-Pampliega & Olson, 2010), which gathers information on the cohesion and flexibility perceived in the family unit.

The application of this instrument was carried out as part of the gathering of information from a more extensive and complex investigation, “De los tiempos educativos a los tiempos sociales: la construcción cotidiana de la condición juvenil en una sociedad de redes. Problemáticas y alternativas pedagógico-sociales”, which delved into characteristics of the student, life in the educational center, family life, leisure time, health and quality of life, studies and labor market in the future, entrepreneurship and management of the household unit.

Before the final application of the instrument, a pilot test was carried out with 248 students from eight autonomous regions who were taking different courses of Post-Compulsory Secondary Education. Also, fourteen expert researchers from seven different Spanish universities joined the investigation.

For the final application of the instrument, a cluster sampling plan was used, randomly selecting educational centers from each one of the 6 territorial areas, considering two inclusion criteria: the required participations of one rural center in each territorial area and one private educational center of every three public schools. In every educational center selected, we chose the number of students required to reach a specific quota sampling and made them complete the questionnaire in one single session. Before its implementation, special permission was requested to the General Director of Education of each autonomous region; afterwards, principals of the selected educational centers were contacted in order to be reported on the objectives of the study and requested for potential participation for our questionnaire of some of the students in their centers. Two properly trained researchers attended personally every center to manage, help and coordinate the implementation of the questionnaire, ensuring reliability and reducing experimental mortality.

Analysis and data handling are presented at three levels. The first phase shows a frequency analysis of each variable in the study, enabling the exhibition of the attitude and willingness towards family reconciliation and shared leisure within the family shown by Post-Compulsory Secondary Education Spanish students and their parents. Subsequently, the Pearson correlation coefficient was conducted, determining: when values are less or

equal to ,200 the correlation is very weak; when values are between ,200 and ,400 the correlation is weak; when values are between ,400 and ,600 the correlation is moderate; when values are between ,600 and ,800 the correlation is strong; when values are between ,800 and 1 the correlation is strong. This statistical analysis allowed us to identify whether the growth of the perception of students related directly or inversely with the perception of the parents in every variable studied. Finally, we proceeded to calculate the difference between the perceptive values indicated by students and their parents in each sample unit, comparing whether the average differed significantly in order to determine if students or parents showed a significantly higher attitude and willingness towards the family reconciliation and a leisure in family. For that purpose, the comparison of averages was conducted using t-distribution for two related samples.

A p-value of less than 0,05 was set as the level of significance for the whole study.

4. Results

We have found out that 60,5% of Spanish students of Post-Compulsory Secondary Education and 78,4% of parents perceive that all members of their families are involved in family activities; 23,4% of young people and 13% of parents are undecided while 16,2% and 8,6% respectively do not perceive an active involvement of every member of their families in shared activities (figure 1).

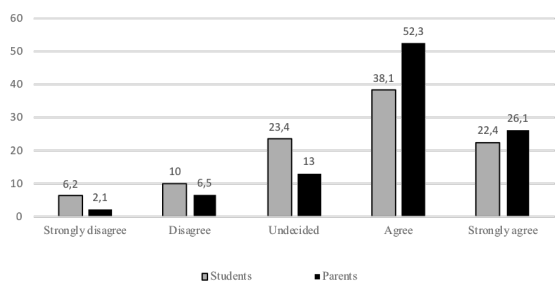


Figure 1. Perception on participation of every member of the family in shared activities

Correlation analysis shows a significant linear relation, albeit slight, between perceptions of students and parents (Pearson's $r = ,136$ $p = ,000$): high values of students correspond with high values of parents.

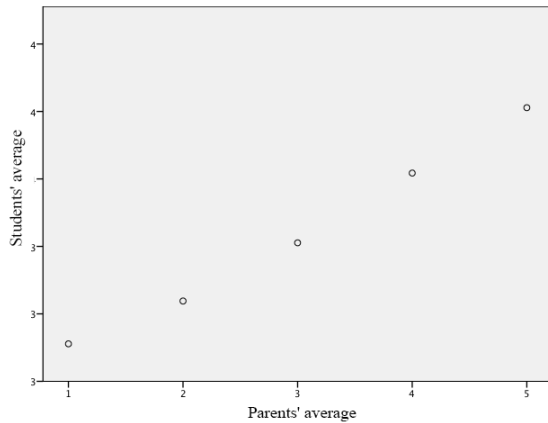


Figure 2. Linear dispersion between perception of parents and children towards the statement “each member of the family participates in shared activities”

While comparing averages, we can point out a remarkable difference ($p=,000$) showing that parents perceive participation of members of the family in shared activities at a larger extent (\bar{x} students= $3,6 \pm 1,121$ vs \bar{x} parents= $4,1 \pm 1,687$).

Figure 3 shows that 57,2% of students and 81,7% of parents perceive that all members of their families enjoy sharing time together; on the other side, 25,5% of young people and 10,9% of parents are undecided while 17,3% and 7,3% respectively feel that the members of their families do not enjoy spending free time together.

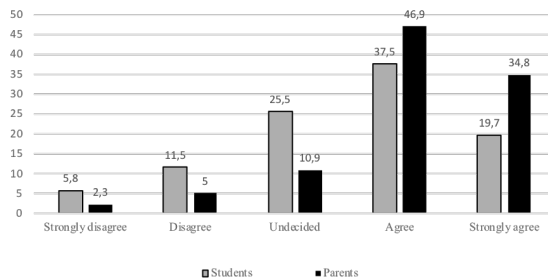


Figure 3. Perception regarding whether they like spending free time within the family

Correlation analysis shows a significant linear relation, albeit slight, between perceptions of students and parents (Pearson’s $r =,149$ $p=,000$). Again, high values of students correspond with high values of parents.

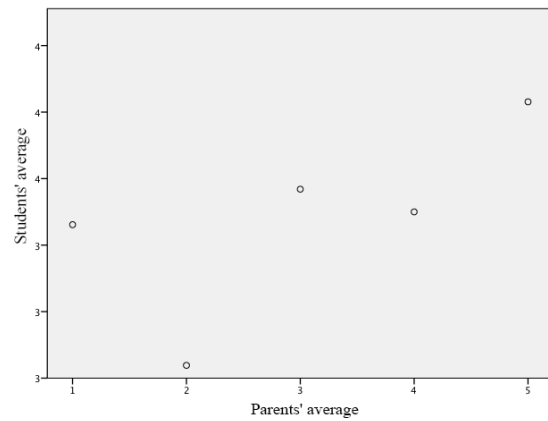


Figure 4. Linear dispersion between perception of parents and children towards the statement “we like to spend some of our free time with other members of the family”

While comparing averages, we can note a significant difference ($p=,000$), which reveals that parents perceive a greater desire from members of the family for spending free time together (\bar{x} students= $3,5 \pm 1,105$ vs \bar{x} parents= $4,1 \pm 0,930$).

As for the perception reported by children and parents regarding time spent together, 20,2% of students and 22,9% of parents perceive that they spend too much time together; on the other hand, 30% of students and 17,2% of parents are undecided while 49,7% and 59,8% respectively do not agree with the statement in figure 5.

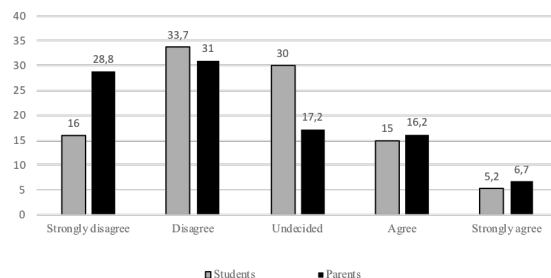


Figure 5. Level of agreement with the statement “we spend too much time together”

Correlation analysis shows an important linear relation, albeit slight, between perceptions of students and parents (Pearson’s $r=,177$ $p=,000$). In this variable, the correspondence of high values of students and high values of parents is replicated.

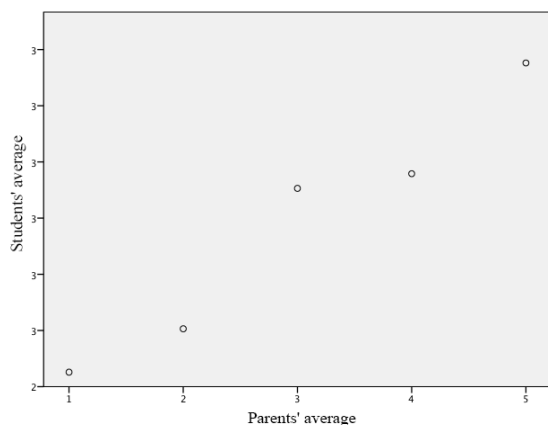


Figure 6. Linear dispersion between perception of parents and children towards the statement “we spend too much time together”

On the other side, the comparison of averages do not pinpoint a significant difference ($p=,177$), revealing that parents and children show the same disagreement towards the idea of spending too much time together (\bar{x} students= $2,6 \pm 1,084$ vs \bar{x} parents= $2,4 \pm 1,280$).

Regarding the pressure exerted by the members of the family in order to spend time together, only 9,8% of young people and 8% of parents perceive pressure; on the other hand, 16,6% of young people and 8,4% of parents are undecided while 73,7% and 83,5% respectively do not feel under pressure (figure 7).

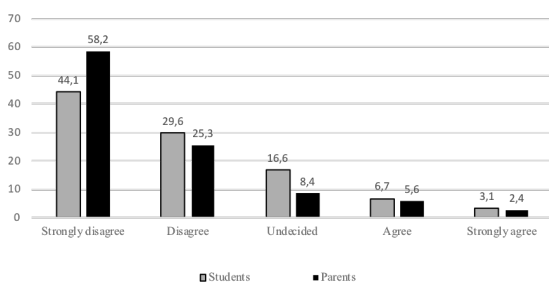


Figure 7. Perception of pressure to spend more time with family members

Correlation analysis shows as well in this case a considerable linear relation, albeit slight, between perceptions of students and parents (Pearson’s $r=,153$ $p=,000$). In this variable, the correspondence of high values of students and high values of parents is repeated.

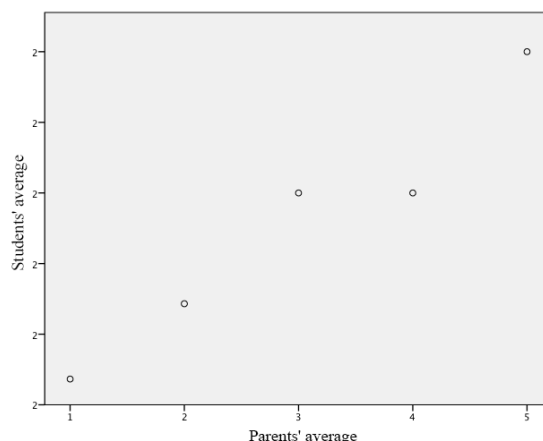


Figure 8. Linear dispersion between perception of parents and children towards the statement “we feel under pressure in order to spend most of the time together”

On the other side, the comparison of averages does not identify a substantial difference ($p=,741$), revealing that parents and children are not under undue pressure in order to spend more time together (\bar{x} students= $1,95 \pm 1,071$ vs \bar{x} parents= $1,69 \pm 1,008$).

5. Discussion and conclusions

The present study reveals that most of Spanish students of Post-Compulsory Secondary Education and their parents perceive that all members of their families are involved in family activities, highlighting the level of agreement in the impressions in this respect of both parents and children, being the former substantially more positive than the latter. These results are consistent with those obtained by the studies conducted by the Office for Sociological Investigation of the Basque Government (2012-2016), which reflect a high level of satisfaction (nearly 80%) regarding the frequency of participation of every member of the family in daily and non-daily activities, even though the population groups under study are different. Buxarrais and Escudero (2014) also corroborate this encouraging situation when confirming that distribution of household chores among all members promotes the reconciliation of family, work and student life, enables personal development of every member of the family and interaction between parents and children and improves family health, generating alongside an increase of opportunities for the promotion of family leisure experiences.

Previous studies, such as the one conducted by Ponce de León, Sanz and Valdemoros (2015), indicate that most of students of Post-Compulsory Secondary Education want to spend time with

their families (3 out of 4), which is consistent with the current study, which asserts that the group of young people subject of study confirmed that their families are willing to spend part of their free time together (6 out of 10) and also adds that the proportion of parents wanting to spend more free time with their kids is very high (8 out of 10).

These results are also in line with the findings obtained by Muñoz *et al.* (2010), who claimed that young people are quite satisfied regarding the free time spent in their family environments, although they also concluded that relationships between parents and children change significantly: quantitatively when young people spend less time at home and qualitatively when they prefer talking about personal issues among peers, although they still need their parents to shape their values.

Besides, this study reflects a linear association between parents and children, given that it has been proven that the more the parents want to spend their free time in family, the more the children want the same.

Another relevant contribution is that parents and children do not consider excessive the free time spent in family; this idea positively supports the potential success of the promotion of leisure activities shared within the family generating welfare (Maynard & Harding, 2010; Offer, 2014), intellectual, psychological and social development to every member (Craig & Mullan, 2012; Shaw, 2008)

and improvement of health in its holistic conception (Grosso *et al.*, 2011; Pinxten & Lievens, 2014; Veenstra & Patterson, 2012).

The current research also reveals an absence of pressure in both groups, Post-Compulsory Secondary Education students and parents, regarding the fact of spending most of their free time in family, which leads to think of a proper family flexibility (Hornberger, Zabriskie & Freeman, 2010; Smith, Freeman & Zabriskie, 2009) which, together with the joy given by shared activities (Muñoz *et al.* 2010) promotes an open-minded attitude towards the increase of family moments besides the usual experiences that they already have.

In conclusion, the outcome of this study displays a familiar environment and favorable attitudes of parents and children towards the practice of leisure activities within the family. However, as Berntsson and Rigsberg (2014) have shown, very few young people claim to share other leisure experiences with direct relatives apart from watching TV or going shopping. Due to the lack of research of investigation on this issue, it would be very interesting to identify the factors which prevent or complicate the practice of shared family leisure, providing key features in order to enable its efficient promotion and easy access and encourage the interest of Spanish young people and their parents towards leisure activities shared within the family.

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LEISURE TIME SHARED AS A FAMILY: A SOCIO-EDUCATIONAL INTERPRETATION OF THE GALICIAN SITUATION¹

TIEMPOS DE OCIO COMPARTIDOS EN FAMILIA: UNA LECTURA SOCIOEDUCATIVA DE LA REALIDAD GALLEGA

LAZER E TEMPOS PARTILHADOS COM A FAMÍLIA: UMA LEITURA SOCIOEDUCATIVA DA REALIDADE GALEGA

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ABSTRACT: The fast-paced world in which we live today makes it increasingly difficult for parents to organise the day-to-day lives of their children. Work and family-related commitments dominate daily routines and make it increasingly difficult to find time for other aspects that are essential for our well-being and development, such as leisure. This lack of time determines the rhythms of the daily lives of children who routinely find it difficult to share recreational experiences with their parents, as family leisure time is often relegated to second place. In view of this situation, this article has the following aims: a) to find out how Galician families with children in primary school organise their leisure time in terms of artistic/cultural and physical/sporting activities; and b) to examine how parents' educational level and income influence this leisure time. We used a quantitative research methodology consisting of an *ad hoc* questionnaire for the collection of data, from which a total of 2,037 valid responses were obtained. The results show that Galician parents tend to share responsibility for leisure experiences with their children, but when examining the role of the mother and father in isolation, there are notable differences in their roles, especially with respect to the type of leisure activity carried out. In terms of conclusions, we can confirm that parents generally prefer to share

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	<p>leisure activities with their children, but when the role of the parents is analysed in isolation, inequalities are detected in terms of gender, with mothers being more actively involved. The study also shows that there are inequalities in terms of the income and educational level of the parents. It is necessary to develop socio-educational policies for the promotion of shared leisure regardless of gender and socio-economic factors.</p>
<p>PALABRAS CLAVE: ocio cultural tiempo libre ocio deportivo ocio vida familiar</p>	<p>RESUMEN: La sociedad apresurada en la que nos encontramos inmersos incrementa las dificultades de las familias con hijos para organizar sus tiempos cotidianos. Las ocupaciones relativas al ámbito laboral y familiar están ligadas a la falta de tiempo en las rutinas diarias, resultando más complejo atender a otras facetas vitales para el bienestar y desarrollo humano como es el ocio. Esta falta de tiempo condiciona los ritmos cotidianos de los más pequeños que, habitualmente, ven limitadas sus posibilidades de compartir experiencias lúdicas con sus progenitores, situando al tiempo de ocio familiar en un segundo plano. Ante esta realidad, el presente artículo tiene como objetivos: a) conocer cómo configuran las familias gallegas con hijos escolarizados en Educación Primaria sus tiempos de ocio vinculados al ámbito artístico-cultural y físico-deportivo; y b) estudiar cómo influye el nivel de estudios e ingresos de los progenitores en la configuración de dichos tiempos. La metodología de investigación es cuantitativa, empleando para la recogida de información un cuestionario elaborado <i>ad hoc</i>, obteniendo un total de 2037 válidos. Los resultados evidencian que las familias gallegas tienden a la corresponsabilidad al compartir experiencias de ocio con sus hijos, pero cuando se estudia el protagonismo de la madre y del padre en solitario se observan diferencias notables en sus papeles, especialmente en función de la tipología de actividad de ocio. Como conclusiones podemos afirmar que, en general, las familias prefieren compartir conjuntamente con sus hijos las actividades de ocio estudiadas, pero cuando se analiza el papel de los progenitores en solitario se detectan desigualdades en cuanto al género, siendo mayor el protagonismo de las madres. También se comprueba que existen desigualdades en cuanto al nivel económico y de estudios de las familias. Es necesario desarrollar políticas socioeducativas para la promoción de un ocio compartido con independencia del género y de factores socioeconómicos.</p>
<p>PALAVRAS-CHAVE: atividade cultural atividade de tempo livre desporto lazer vida familiar</p>	<p>RESUMO: A sociedade apressada em que estamos imersos aumenta as dificuldades das famílias com crianças para organizar seus tempos diários. As ocupações relacionadas ao trabalho e à família estão ligadas à falta de tempo nas rotinas diárias, sendo mais complexo abordar outros aspetos vitais para o bem-estar e o desenvolvimento humano, como o lazer. Essa falta de tempo condiciona os ritmos diários dos mais jovens que, geralmente, limitam suas possibilidades de compartilhar experiências lúdicas com os pais, colocando o tempo de lazer da família em segundo plano. Diante dessa realidade, este artigo tem como objetivos: a) saber como as famílias galegas com crianças matriculadas no Ensino Básico compõem seu tempo de lazer vinculado aos campos artístico-culturais e físico-desportivos; e b) estudar como o nível de estudos e renda dos pais influencia a configuração de tais tempos. A metodologia de pesquisa é quantitativa, usando um questionário <i>ad hoc</i> para coletar informações. Os resultados mostram que as famílias galegas tendem a compartilhar a responsabilidade quando compartilham experiências de lazer com seus filhos, mas ao estudar o papel da mãe e do pai, há diferenças notáveis em seus papéis, especialmente dependendo do tipo de atividade de lazer. Como conclusões, podemos afirmar que, em geral, as famílias preferem compartilhar com seus filhos as atividades de lazer estudadas, mas quando o papel dos pais é analisado isoladamente, as desigualdades são detetadas em termos de género, sendo as mães as protagonistas. Mostra também que existem desigualdades em termos de nível económico e estudos das famílias. É necessário desenvolver políticas socioeducativas para a promoção do lazer compartilhado, independentemente de fatores de género e socioeconómicos.</p>

1. Introduction

Spain tops the list of least egalitarian European countries in the use of time, a situation that is not only difficult for all of society, but also particularly adverse for women (Goñi-Legaz, Ollo-López and Bayo-Moriones, 2010). Along with the family and work situation, gender is a significant variable in the study of social time because the mass incorporation of women into the workplace has not coincided with greater involvement of men in domestic and childcare activities (MacInnes and Solsona, 2006). This means that, in addition to suffering the consequences of the wage gap, the

worst working conditions and glass ceilings, they are the ones that continue to have to maintain a dual presence that makes them particularly disadvantaged in terms of time inequalities (Brullet, 2010; Prieto and Pérez de Guzmán, 2013).

The division of responsibilities in the family is still not governed by equal criteria, meaning that it is too often impossible to adapt the organisation of time to the realities of everyday life (Valdemoros, Ponce de León, Sanz & Caride, 2014). The multiplicity of work, administrative, childcare and rest schedules generates asynchronies that families need to resolve by seeking strategies to enable them to deal with the numerous activities that

they have to carry out on a daily basis (Caballo, Gradaille & Merelas, 2012).

The overload of work and its corresponding personal sacrifices are not enough to prevent many families from being forced to resort to external reconciliation services, and even to dispense with other forms of social time of equal or greater importance to life, such as leisure experiences.

Distribution of time is related to quality of life; indeed, an unbalanced organisation generates, among other issues, higher levels of stress, worse levels of well-being and less satisfaction with family functioning (Boz, Martínez-Corts & Munduate, 2016). The dynamics of current society – characterised by ‘time poverty’ (Warren, 2010) or ‘time stress’ (Haller, Hadler & Kaup, 2013)– reach all social sectors, including children, whose daily rhythms are set more according to commercial interests and the obligations of adults than their care needs or preferences (Rosenfeld & Wise, 2011).

The rigidity of time structures prevents an increasing number of parents from taking on daily tasks such as accompanying their children to school, eating at home, helping with homework and doing leisure activities as a family. As a result, children spend increasing amounts of time at school, where a wide variety of complementary services has been created (early bird service, school dinners, school transport, extracurricular activities, etc.) with the aim of resolving the overlap of work and school timetables (Varela, Varela & Lorenzo, 2016).

Against this backdrop, the school is in an ambivalent situation in which, at the same time as being a fundamental resource for helping the organisation of family life, it also reproduces dynamics that legitimise a distribution of times that increasingly coincide with the working days of adults (Fraguela, Lorenzo, Merelas & Varela, 2013).

In addition, competitiveness and the culture of success also affect the composition of children’s schedules, with the inclusion of numerous activities that aim to build perfect CVs at increasingly premature ages (L’Ecuyer, 2015). Because of this, children’s free time is being taken over by ‘activities that do not necessarily respond to their interests, but rather to the desire of their parents to ensure greater academic achievement’ (Martínez, Maroñas & Gradaille, 2016, p. 44).

This time, therefore, tends towards institutionalisation and instrumentalisation. On the one hand, because the complexity of timetables results in children having to use reconciliation services that replace the care and supervision functions that the immediate family once exercised; and, on the other hand, because the obsession

with ‘over education’ means that the activities carried out in these services become in many cases an extension of the school day (Fraguela, Lorenzo & Varela, 2011).

The experience of leisure especially suffers the consequences of these overcrowded schedules. Indeed, the time devoted to recreational activities on a daily basis is residual when compared to that dedicated to paid work in the case of adults (INE, 2015) or to academic activities in the case of children (Ruiz, Gómez-Vela, Fernández & Badia, 2014).

In this respect, we are witnessing a paradoxical situation in which leisure is enjoying growing social popularity but shortage of time has become a common problem that reduces the quantity and quality of the leisure time available (De Valenzuela, Maroñas & Delgado, 2014).

Although it has been a line of secondary enquiry, in recent decades, there has been an increase in studies on family leisure with a focus on the following main themes: its relationship with well-being, its benefits and limitations and how it is organised in different types of family (Bocarro, Henderson, Zabriskie, Parcel & Kanters, 2015).

According to the model of family leisure functioning of Zabriskie and MacCormick (2001), recreational experiences can be grouped into two broad categories: core activities (those that respond to the need for stability, regularly participating in recreational activities that promote personal relationships and feelings of closeness with family members) and balance (those that introduce the need for change in the family environment, with new information that challenges its members). Within this line, the studies derived from this model indicate that a relatively equal amount of both categories achieves a higher degree of cohesion and family satisfaction, as well as greater levels of adaptation to the challenges of today’s society (Zabriskie & McCormick, 2003; Agate, Zabriskie, Taylor & Poff, 2009).

The growing interest in the subject may be related to the many benefits that shared leisure has been shown to have for family life. These include greater cohesion, the assimilation of healthy leisure patterns, greater adaptability to change, greater and better intrafamily communication and improved emotional bonds (Bocarro, *et al.* 2015).

From this perspective, the socio-educational reach that the family has in the forming of healthy leisure habits is no less, since, although ways of experiencing leisure vary in the different stages of life, the guidance and accompaniment of adults is of vital importance in the creation of leisure itineraries during childhood and youth; hence, it is of interest to relate family co-responsibility with this

type of experience (Caride, 2012, Monteagudo & Cuenca, 2012).

The specialised literature on the subject has associated, with disparate results, the type of family, income, place of residence, age and educational level with the quality of family leisure (Craig and Mullan, 2013; Goñi-Legaz *et al.* 2010; Hornberger, Zabriske & Freeman, 2010); however, the internal functioning of the family itself is a key factor in the carrying out of successful leisure experiences within the family (Valdemoros *et al.* 2014).

Inequalities in the use of time are transferred to the dimension of leisure; this means that mothers and fathers continue to adopt different roles in the recreational activities that they share with their children (Craig & Mullan, 2013; Sayer, Bianchi and Robinson, 2004). The research suggests that mothers, despite having less free time available, are the ones who share more time with their children and that the presence of male or female parents varies depending on the type of activity carried out (Wallace & Young, 2010).

The axes on which this work pivots are the relationships generated between the uses of time, co-responsibility and leisure; in this case, emphasising how artistic/cultural and physical/sporting activities carried out by families with children between 6 and 12 years of age are organised. The proposal materialises in two aims:

–To find out how the shared leisure time of the families studied is organised, specifically that involving artistic/cultural and physical/sporting activities.

–To study how the educational level and income of the parents influence the organisation of the leisure time.

2. Method

This work is part of a broader research project that aims to analyse how Galician families with children in primary school in the Autonomous Community of Galicia organise and harmonise their daily lives.

2.1. Description of the sample

Using the reference population (Galician primary school pupils during the 2014-2015 academic year – a total of 135,602) as a basis, we carried out a simple random sampling appropriate to the criteria of proportionality and representativeness, and took schools as the reference unit. For the configuration of the schools sample (Table 1), we maintained the proportions of the population in terms of province (A Coruña, Lugo, Orense, Pontevedra); territorial context (dense population area, DPA, intermediate population area, IPA, sparse population area, SPA) (IGE, 2015); type of school (state or private) and year (primary school years 1 to 6).

Province		Territorial context		Type of school		Year	
						1	16.2
A Coruña	27.5	DPA	46.6	State	72.3	2	17.1
Lugo	19.1	IPA	18.9	Private	27.7	3	16.4
Orense	16.2	SPA	34.6			4	16.3
Pontevedra	37.2					5	18
						6	16

A total of 3,400 questionnaires were submitted, of which 2,037 were valid, representing a satisfactory response rate (59.91%). This level of participation ensures the representativeness of the sample with an error of 2.2% and a confidence level of 95.5%.

2.2. Data collection procedure

Selection of schools and assignment of class groups was carried out randomly, respecting the criteria of proportionality with regard to the population indicated above. The process consisted of distributing the questionnaires to pupils during school hours. They were asked to give the

questionnaires to their parents and return them to the school within a week for the research team to collect them. Once the schools had agreed to participate in the study, no significant difficulties were identified that would have hindered the carrying out of the research. The parents were able to choose who answered the questionnaire. 78.1% were completed by the mother/guardian and 19.6% by the father/guardian; the remaining 2.3% were completed by the mother and father jointly (0.3%), another member of the family (0.3%) and 1.4% did not answer the question.

2.3. Instrument

For the collection of the information, an ad hoc questionnaire was prepared for the parents to complete. The tool was configured on the basis of the following themes: personal details; reconciliation; free and shared time; resources and community services and, lastly, leisure, physical activities and health. This article focuses on the study of variables from the first and third themes, namely:

Personal details: defining the socio-economic profile of the sample. The following variables were studied: educational background of the mother (disaggregated into 'primary studies,' 'secondary studies,' 'vocational training' and 'higher education studies'), educational level of the father (with the same response options as the previous variable) and parents' monthly income (with ranges that included 'less than €1,000,' 'between €1,001 and €1,500,' 'between €1,501 and €2,000' and 'more than €2,000').

Free and shared time: providing information on who takes responsibility for sharing leisure time with the children. On the one side, the headings 'attending cultural shows with the children (cinema, theatre, concerts, etc.)' and 'sharing games and artistic activities (music, painting, reading, etc.)' were studied to analyse artistic/cultural leisure experiences and, on the other side, the headings 'attending sports events with the children (matches, championships, etc.)' and 'doing physical and sporting activities with the children (riding a bike, walking, football, etc.)' to analyse physical/sporting leisure activities. The response alternatives for all of the questions were as

follows: 'mother,' 'father,' 'shared between mother and father' and 'shared with other people' (others alone, others with the mother or others with the father) and 'alone' (no one accompanying).

In this regard, we initially present a univariate analysis of the above headings and, then, a bivariate analysis that examines whether there is a relationship between those who share artistic/cultural and physical/sporting leisure experiences, the educational level of the parents and family income.

2.4. Analysis of the data

Analysis of the data was carried out with the statistical program IBM SPSS Statistics (version 20.0 for Windows). For studying the association between variables, the Pearson's chi-squared test and Haberman's adjusted standardised residuals test (1973) were used. This test shows, with a confidence level of 0.95 (alpha of 0.05), that residuals greater than 1.96 reveal cells with more cases than there should be if the two variables were independent, while residuals lower than 1.96 indicate cells with fewer cases than expected under the condition of independence of the variables (Pardo and Ruíz, 2001).

3. Results

The main results obtained are presented below. The data is presented in a disaggregated form according to accompaniment to leisure and shared activities of an artistic/cultural and physical/sporting nature.

3.1. Parental accompaniment to artistic/cultural leisure activities

Regarding who regularly accompanies children to artistic/cultural leisure activities (cinema, theatre, concerts, etc.), the statistics show that it is mostly shared by both parents, with this circumstance occurring in more than half of the sample (54.5%). This is followed by the mother who takes on the task alone in 30.6% of cases. In contrast to the mother, the role of the father alone is highly residual (Figure 1).

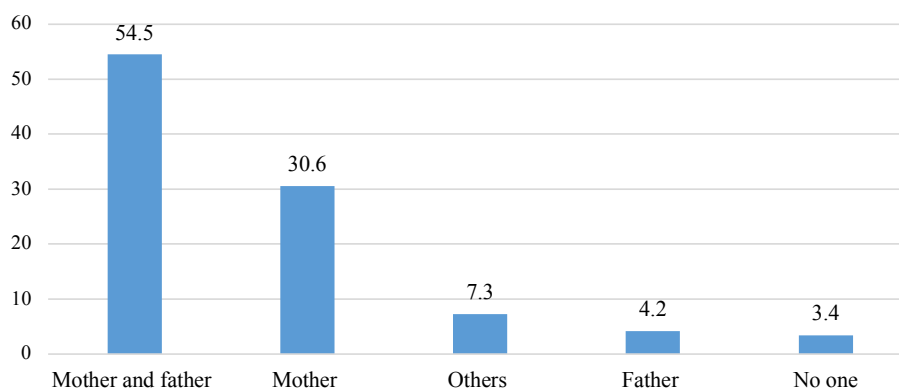


Figure 1. Person(s) accompanying the children to artistic/cultural activities (%)

a) According to the educational level of the parents

The Pearson’s chi-squared test shows a highly significant relationship between the mother’s accompaniment to artistic/cultural activities and her educational level ($\chi^2=138.027$; $p<0.001$). Analysis of the adjusted standardised residuals reflects that mothers with primary school studies show values of sole accompaniment that are higher than expected and that, therefore, they accompany their children more frequently to these activities alone (4.4). With this same educational level, higher

values than expected are again returned for cases in which children carry out these experiences alone (4.9), while, when the mother has more advanced studies, the standardised residuals show values that are lower than expected, that is to say, the opposite trend occurs, with it being uncommon for them to do it alone (-3.9). In addition, the data reflects an association in which the higher the educational level of the mother, the greater the co-responsibility of both parents for accompanying their children to cultural and artistic activities (9.1) (Figure 2).

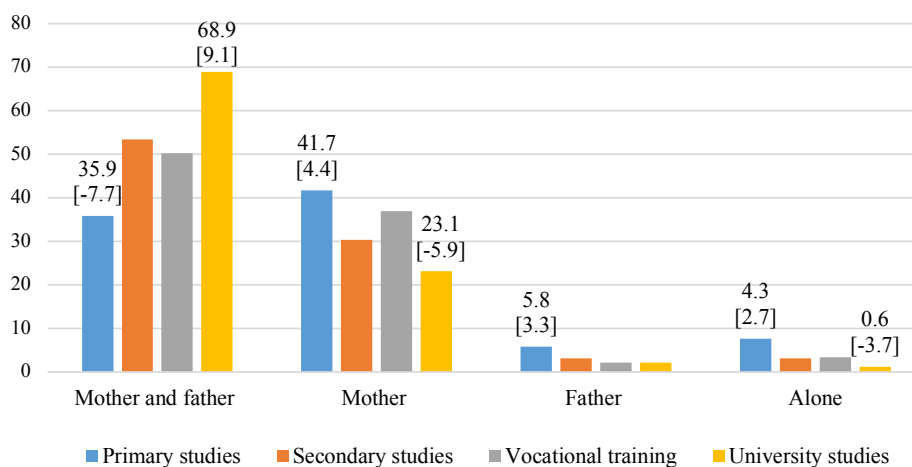


Figure 2. Accompaniment to artistic/cultural activities and mother’s level of studies (%)

Note: Reference value +/- 1.96 [Adjusted standardised residuals]

When the relationship between accompaniment to artistic/cultural activities and the educational level of the father is studied, the Pearson’s chi-squared test shows a highly significant association ($\chi^2=73.410$; $p<0.001$). The adjusted standardised residuals show that, when the father has primary school studies, accompaniment by the mother scores higher than expected, it being, therefore, more common for her to be the

one that accompanies her children (5.3) or they do it alone (2.8). With this same level of studies and focusing on joint accompaniment, lower levels than expected are observed (-7.1). By contrast, when the father has university studies, higher levels than expected are shown (5.3), that is to say, as in the case of the mothers, the higher the educational level of the father, the greater the degree of co-responsibility.

b) According to the level of parental income

The Pearson's chi-squared test shows a highly significant statistical relationship between parental accompaniment to artistic/cultural activities and income level ($\chi^2=162.67$; $p<0.001$). In this respect, a study of the adjusted standardised residuals shows that the lower the parental income, the more common it is for the mother to be responsible for accompanying the children to these activities. In contrast, as the income increases, greater joint participation is observed, and it is

less common for her to be the one who accompanies the children alone.

Similarly, when parental income is less than €1,000 per month, it is more common for children not to be accompanied to this type of activity (5.1), while when the income exceeds €2,000, it is less common for someone to accompany them (-3.7). Conversely, the standardised residuals show that when parental income is low, it is more usual than expected for them to attend cultural shows with other people (2.7) (Figure 3).

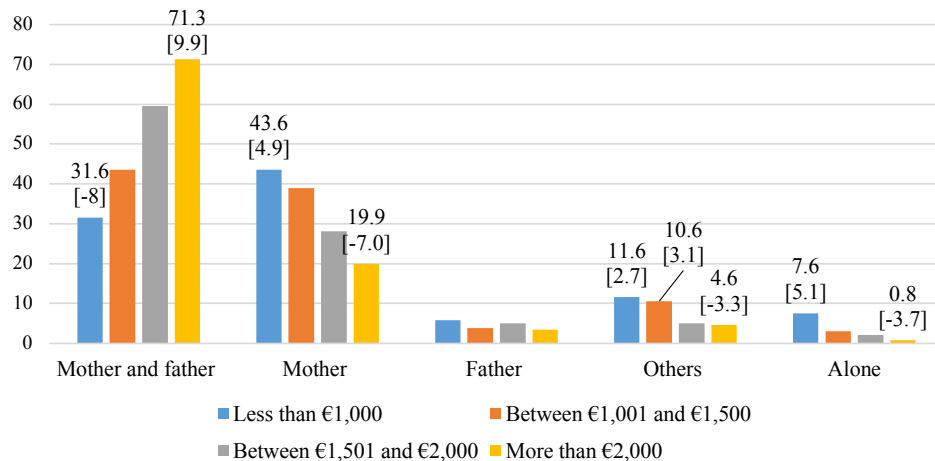


Figure 3. Accompaniment to artistic/cultural activities and income level (%)

Nota: Valor de referencia +/- 1,96 [Residuos tipificados corregidos]

3.2. Artistic/cultural leisure activities shared as a family

When observing the statistics relating to who shares artistic/cultural leisure experiences (music, painting, reading, etc.) with their children, the

same trend as in the case of accompaniment is shown. Almost half of the sample stated that both parents shared activities with their children in this area (47.5%), followed again by the mother alone (33.6%), with the father's involvement alone still being of little significance (5.5%) (Figure 4).

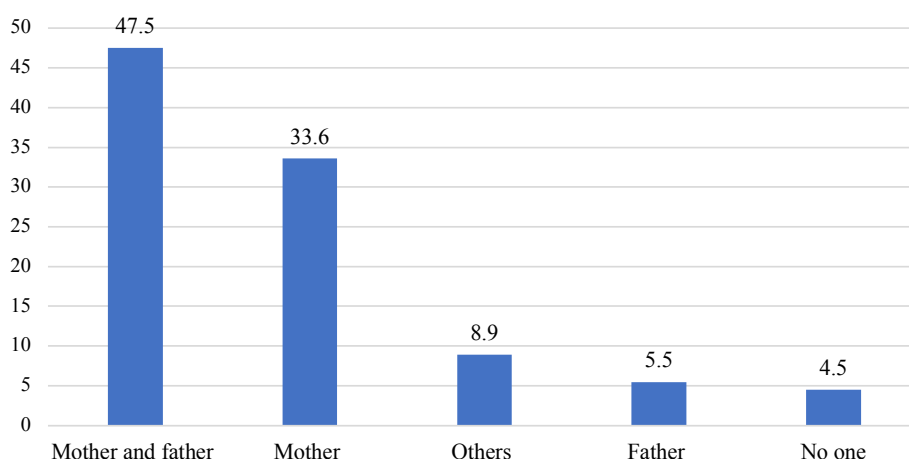


Figure 4. Person(s) sharing artistic/cultural leisure activities with the children (%)

a) According to the educational level of the parents

The Pearson's chi-squared test reflects a highly significant relationship with the educational level of the mother ($\chi^2=94.646$; $p<0.001$). In this regard, the adjusted standardised residuals indicate that, when the mother has primary school studies, she shows higher levels than expected in cases in which she takes on responsibility individually (4.7),

whereas, when she has higher education studies, the levels are lower than expected (-5.0). When the mother has primary school studies, she shows lower levels than expected in cases of joint accompaniment (-6.1), whereas, when she has university studies, she shows higher values (7.9). This means that, when the educational level of the mother is higher, co-responsibility with the father is more common in terms of carrying out artistic and cultural activities with their children (Figure 5).

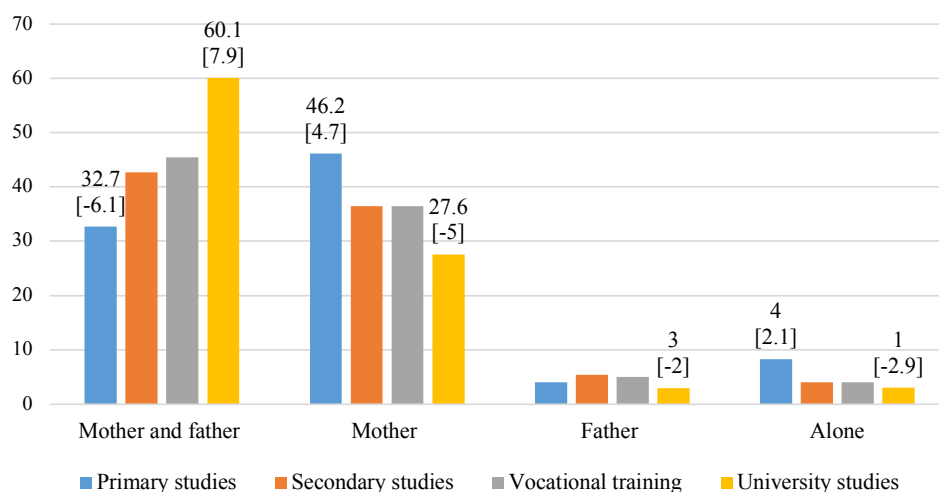


Figure 5. Person(s) sharing artistic/cultural activities according to mother's level of studies (%)
 Note: Reference value +/- 1.96 [Adjusted standardised residuals]

The Pearson's chi-squared test according to the educational level of the father shows a highly significant association ($\chi^2=47.180$; $p<0.001$). The adjusted standardised residuals show that, when the father has primary school studies, the mother scores higher values than expected (2.6), it being, therefore, more common for her to share artistic/cultural leisure experiences with her children alone. With this same level of studies of the father and analysing joint accompaniment, lower levels than expected are observed (-4.1). When the father has university level studies, however, the levels are higher (3.8), in such a way that co-responsibility is more common.

than €1,000, the mother shows higher values than expected (5.5) and, therefore, it is more common for her to be the one who shares this type of experience alone with her children. Similarly, with this same level of income, joint sharing between both parents shows lower values than expected (-7.1) so co-responsibility is unusual. Conversely, when the income is higher than €2,000, the standardised residuals show higher values than expected in cases in which both parents share this responsibility (9.5), it being, therefore, common for both parents to jointly share artistic/cultural activities with their children.

b) According to the level of parental income

The chi-squared test shows a statistically significant association between sharing artistic/cultural experiences and family income level ($\chi^2=120.634$; $p<0.001$). In this regard, the adjusted standardised residuals reflect the same trend as in accompaniment to artistic/cultural shows in cases of the mother alone and cases in which both parents take on the task. When the family's income is less

3.3. Attendance at sporting events as a family

If we look at the statistics on who attends sporting events with their children, in general, we can see that most of the sample goes with their mother and father together to these events (52.6%). This is again followed by the mother alone (23%) and, in third place, by the father alone (10.9%), these last two being less far apart than in the case of accompaniment to artistic/cultural activities (Figure 6).

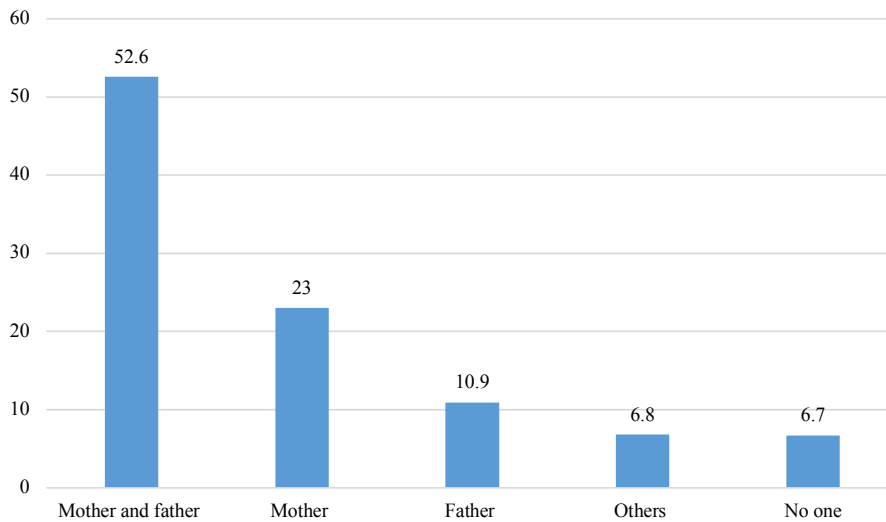


Figure 6. Person(s) accompanying the children to sporting events (%)

a) According to the educational level of the parents

The Pearson’s chi-squared test shows the existence of a highly significant association between the mother’s level of education and the one who attends sporting events with the children ($\chi^2=110.30$; $p<0.001$). It can be observed that mothers with primary school studies have lower levels than

expected in cases of joint accompaniment (-7.0), while those with higher education studies have higher values (6.4). When the mother has primary school studies (5.6) or vocational training (2.6), she accompanies her children alone, with higher values than expected, while those with university studies do so to a lesser extent (-5.9); this means that the higher the level of studies, the greater the co-responsibility (Figure 7).

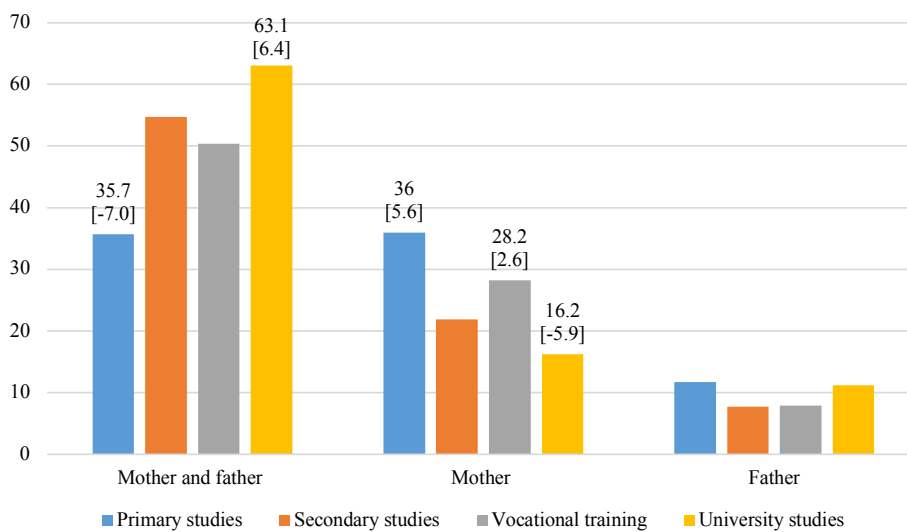


Figure 7. Accompaniment to sporting events according to mother’s level of studies (%)
 Note: Reference value +/- 1.96 [Adjusted standardised residuals]

Regarding the analysis of the father’s level of studies, the chi-squared test shows the presence of a significant association ($\chi^2=34.692$; $p<0.05$) with the accompaniment to sporting events variable. When analysing the standardised residuals, we observe to a greater extent than expected that when parents have primary school studies, those who attend shows with their children are either mothers (2.3) or mother or father accompanied

by other people (2.2) and it is less common than expected for both parents go together (-2.7). However, if the studies of the father are higher, it is more common than expected for them to attend the shows alone (3.1). When the father has vocational training studies, the standardised residuals give higher values than expected in the mother and father together category (2.0).

b) According to the level of parental income

The attendance of the father and mother at sporting events is highly associated with the level of parental income. The Pearson's chi-squared test shows the existence of a highly significant association between both variables ($\chi^2=160.994$; $p<0.001$). Studying the adjusted standardised residuals, in families with incomes lower than €1,000, it is the mothers who attend sporting events with their children to a greater extent (8.2). In these cases of low parental income, joint accompaniment of father and mother is much lower than expected (-9.1). However, in families with a level of parental income higher than €2,000, there are values above those expected from the category of joint

attendance at sporting events (7.1), as well as paternal attendance (2.3), and values below that expected in the case of only maternal attendance (-7.1).

3.4. Physical/sporting activities shared as a family

In the analysis of who accompanies their children to sporting events, in general, we can see that most of the sample carries out these activities with their mother and father jointly (49.4%). This is followed, on this occasion, by the father (20.2%) and then, very closely, by the mother (18.2%) (Figure 8).

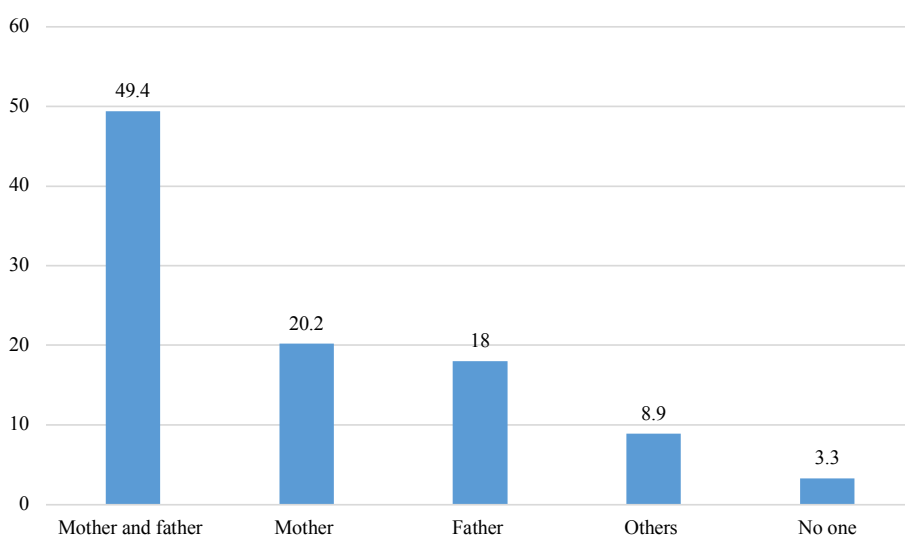


Figure 8. Person(s) sharing physical/sporting activities with the children (%)

a) According to the educational level of the parents

The chi-squared test shows the existence of a highly significant association between the mother's level of education and the one who accompanies the children to physical activities ($\chi^2=82.029$; $p<0.001$). The study of adjusted standardised residuals indicates that, in cases in which the mothers have primary school studies, the option of joint accompaniment is below the expected levels (-4.1), with the opposite occurring with mothers

who have university studies (5.3). With regard to accompaniment only by the mother, those who have primary school studies score higher than expected (4.5), while those with university studies accompany their children to a lesser extent (-5.7). For the 'no one' option, mothers with primary school studies also stand out above the expected values (3.0). In the case of those with secondary school studies, it is more common than expected for their children to go with other people (4.1) (Figure 9).

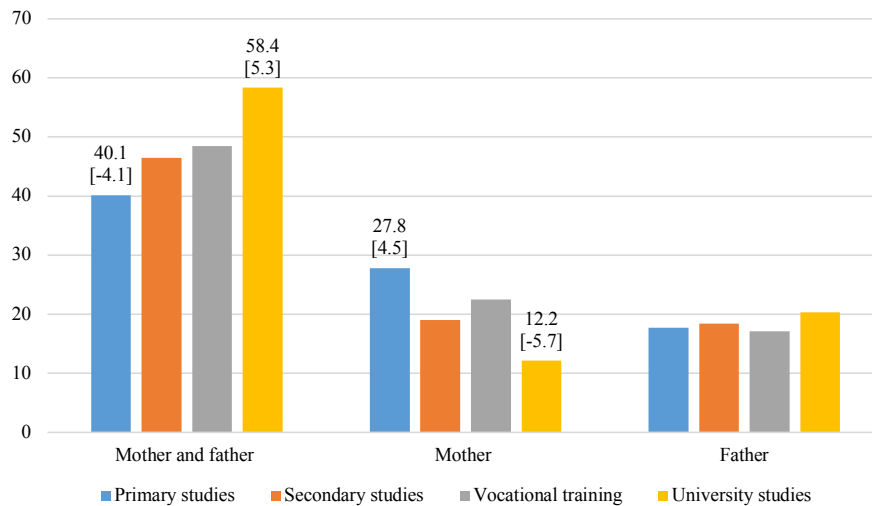


Figure 9. Person(s) sharing physical/sporting activities according to mother's level of studies (%)

Note: Reference value +/- 1.96 [Adjusted standardised residuals]

A highly significant association is observed in the analysis of the relationship between the level of studies of the father and the accompanying of children to physical activities ($\chi^2=39.284$; $p<0.01$). After analysis of the adjusted standardised residuals, we observe that, in cases in which the father has primary school studies, it is more usual than expected for mothers to accompany the children to physical activities (3.4) or for either the father or mother to accompany them separately with other people (2.5); however, paternal accompaniment in these cases shows lower values than expected (-2.8). In cases in which the parents have higher education studies, it is more common than expected for both parents together to accompany their children to sporting activities (2.0).

b) According to the level of parental income

A highly significant association is found between those who accompany their children to physical/sporting activities and their level of income ($\chi^2=146.104$; $p<0.001$). Analysis of the adjusted standardised residuals shows that the mothers are the ones who do physical and sporting activities with their children in families whose income is less than €1,000 (8.2) or between €1,000 and €1,500 (4.0). In these cases, it is uncommon for both parents to accompany their children to these kinds of activities. When parental income is between €1,000 and €1,500, it is more common than expected for either parent separately to go with another person to do physical activities with their children (3.1). However, when the level of parental income exceeds €2,000, the physical activity of the children is shared by both parents (6.8) and it is much less common than expected for the father or mother to be accompanied by other people.

4. Discussion

The results show how Galician parents with children in primary school share their leisure time with respect to artistic/cultural and physical/sporting activities. In particular, it is evident that both level of studies and income affect the leisure routines of these families.

The general trend is for both parents to accompany and share this type of experience with their children, which indicates a considerable degree of co-responsibility in relation to artistic/cultural and physical/sporting leisure activities carried out as a family. This data coincides with that gleaned from the survey entitled 'The family in the Basque Autonomous Community' (Basque Country Sociological Survey Office, 2012), which showed that both parents tend to share leisure time with their children in a harmonious and co-responsible manner, similar to the cases of the activities specific to the areas analysed in this work. When studying the roles of the mother and father alone, however, there are notable differences between those who share leisure time with their children depending on the type of recreational activity carried out.

In experiences related to the artistic/cultural field, we observe that mothers clearly take on a more predominant role both in attending cultural shows and sharing games and artistic activities. This fact coincides with various theoretical and empirical works that find a greater presence of women than men in cultural activities, and this is mainly for two reasons: firstly, the persistence of gender-specific cultural socialisation that continues to attribute aesthetic and artistic values mainly to women and, secondly, inequalities in the distribution of domestic work, which means that mothers continue to be the ones that take on the role of projecting the family's cultural image in

the public sphere and their time is often diluted among other domestic activities (Craig & Mulan, 2013, Katz-Gerro & Meier, 2015).

The same does not occur in physical/sporting activities, where the results are much more balanced between the mother and the father, with the father becoming more involved and assuming greater responsibility in the case of sport. This last point perhaps has much to do with the fact that the male gender has a greater tradition of doing physical activity and attending sports events (MEC, 2015a).

Regarding the significance of the level of studies, the data shows that when both parents have primary school studies, it is the mother who takes on the responsibility of sharing leisure experiences alone, whereas when they have higher education studies, they tend to have co-responsibility. This last point is supported by a recent survey of cultural habits and practices (MEC, 2015b) in which both degree of interest and accompaniment to museums, libraries or artistic shows increases significantly as the level of education increases. In addition, the Infestas report (2017) attributes a higher cultural level when the studies of both parents are higher and, perhaps for this reason, Galician parents attach importance to joint accompaniment to these events when this trend occurs, all of this in spite of the fact that time is a scarce resource for these families in the face of the domestic and work obligations they have (Goñi-Legaz, Ollo-López & Bayo-Moriones, 2010).

In relation to income level, a similar trend is observed. The lower the level of parental income, the greater the role of mothers on their own. In these cases, it is common for only one parent to work and for the other, most often the mother, to take care of the children and home (Fraguela, Lorenzo and Varela, 2011). When income is at its highest levels, however, the responsibility to share leisure activities with the children is, in most cases, shared jointly by both parents (Raley, Bianchi & Wang, 2012).

5. Conclusions

With reference to the aims of the study, the following conclusions stand out:

- The Galician parents studied tend to accompany their children together during their leisure time both to see events (cultural and sporting) and to participate in games and artistic, physical and sporting activities.
- There is an association between the level of studies and income of parents and their accompaniment of their children to events (cultural and sporting) and participation in games and artistic, physical or sporting activities. The higher the level of studies and income, the greater the tendency for families to share this leisure time together; however, when the level of education and income decreases, the mother is more likely to accompany the children alone to leisure activities.

This research, therefore, reveals two main realities. Firstly that, although parental co-responsibility is gradually progressing, there are still notable differences in the level of involvement of both parents; and, secondly that there is a gap between parents with different levels of education and income in terms of shared leisure time.

In this sense, education, and more specifically leisure education, has a fundamental role when it comes to promoting a more egalitarian society through the promotion of socio-educational processes that guarantee the right to leisure. Similarly, the support of specific policies adapted to different family types is fundamental, at least for the following reasons: firstly, in order to guarantee more balanced organisation of daily lives where families have resources and good quality reconciliation services close by, and, secondly, to promote shared leisure in equal conditions where gender, socio-economic factors and any other personal circumstance do not cause situations of inequality in terms of the materialisation of the right to leisure.

For these reasons, in future research, it would be pertinent to analyse good reconciliation practices focused on family leisure; replicate the study in other territorial contexts by identifying coincident and divergent elements in family leisure patterns; and, lastly, compare and contrast the views of parents and children on this subject.

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Note

- ¹ Taking into account the difficulties involved in using expressions such as “daughters and sons”, “girls and boys”, etc. the use of neutral terms has been resorted to. In those cases in which it has not been possible, the authors have decided to use the generic masculine, wishing to record that the work pretends to be inclusive and refers to both genders.

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RESEARCH

DESCRIPTION AND ANALYSIS OF THE QUALITY OF PROGRAMS FOR THE TREATMENT OF ANTISOCIAL BEHAVIOR IN THE CITY OF HUELVA

DESCRIPCIÓN Y ANÁLISIS DE LA CALIDAD DE LOS PROGRAMAS PARA
EL TRATAMIENTO DE LA CONDUCTA ANTISOCIAL EN LA CIUDAD DE HUELVA

DESCRIÇÃO E ANÁLISE DA QUALIDADE DOS PROGRAMAS PARA O
TRATAMENTO DE COMPORTAMENTOS ANTISOCIAIS NA CIDADE DE HUELVA

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ABSTRACT: This study explores the work done in the field of intervention of antisocial adolescent behavior by Community Social Services in Huelva (southern Spain). Forty-seven and eighty-three percent of the total population of professionals in the social centers of the city of Huelva participated in this transversal and descriptive study. We collected data using interviews, one semi-structured and one open-ended, and an ad-hoc questionnaire designed for this research. We analyzed three programs (GUIA, INGENIA and FAYME) in terms of the quality standards in the literature for evidence-based programs. The results indicated that, on the whole, the programs met the criteria related to the ecological approach, theoretical basis and conditions of implementation, but were weaker on intervention evaluation. In conclusion, this study provides an in-depth description of the interventions with adolescents with antisocial behavior in Huelva and underlines the need for more intervention resources with adolescents based on the criteria of evidence-based programs.

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<p>PALABRAS CLAVE: intervención psicosocioeducativa adolescencia conducta antisocial programas basados en la evidencia profesionales</p>	<p>RESUMEN: El objetivo de este estudio es explorar el trabajo que desde los Servicios Sociales Comunitarios de Huelva se está haciendo en el ámbito de la intervención de la conducta antisocial adolescente. El 47.83% de la totalidad de la población de profesionales de los centros sociales de la ciudad de Huelva participaron en este estudio transversal y de carácter descriptivo. Como técnicas de recolección de datos se utilizaron el formato de entrevista, una semiestructurada y otra abierta, y un cuestionario ad-hoc creado para esta investigación. Un total de tres programas, -GUIA, INGENIA y FAYME-, fueron identificados, y descritos de acuerdo con los estándares de calidad consensuados en la literatura para los programas basados en la evidencia. Los resultados apuntan que los programas cumplían en mayor medida los criterios relacionados con el enfoque ecológico, fundamentación teórica y condiciones de implementación de los programas, y en menor grado con aspectos relacionados con la evaluación de las intervenciones. Todos los programas fueron valorados muy positivamente por los profesionales, siendo el más destacado para el tratamiento de la conducta antisocial el programa GUÍA. En conclusión, este estudio permite describir en profundidad las intervenciones desarrolladas con adolescentes con conducta antisocial en Huelva y establece la necesidad de ampliar los recursos de intervención con adolescentes basándose en los criterios de los programas basados en la evidencia.</p>
<p>PALAVRAS-CHAVE: intervenção psicoeducativa adolescência comportamento antissocial programas baseados na evidência profissionais</p>	<p>RESUMO: O objetivo deste estudo é explorar o trabalho que estão a fazer os Serviços Sociais Comunitários de Huelva no âmbito da intervenção no comportamento antissocial adolescente. O 47.83% da população total de profissionais dos centros sociais da cidade de Huelva participaram neste estudo transversal de carácter descriptivo. Como técnicas de recolha de dados, utilizou-se a entrevista - uma semi-estruturada e outra aberta - e um questionário ad-hoc. Foram identificados três programas - GUIA, INGENIA e FAYME - que posteriormente se analisaram de acordo com as diretrizes de qualidade consensuais na literatura para os programas baseados na evidência. Os resultados sugerem que os programas cumpriam em maior medida os critérios relacionados com a abordagem ecológica, fundamentação teórica e condições de implementação, e em menor grau os aspetos relacionados com a avaliação das intervenções. Todos os programas receberam avaliações muito positivas por parte dos profissionais, destacando-se o programa GUÍA. Em conclusão, este estudo permite descrever em profundidade as intervenções desenvolvidas com adolescentes com comportamentos antissociais em Huelva e estabelece a necessidade de ampliar os recursos de intervenção com adolescentes adotando os critérios dos programas baseados na evidência.</p>

1. Introduction

Adolescence is the transition period from childhood to adulthood characterized by significant biological, cognitive and psychological changes that expose adolescents to new challenges in their daily lives (Lerner & Steinberg, 2009). The characteristics of adolescence make boys and girls of these ages particularly vulnerable to the emergence of risky behaviors, including antisocial behavior (Adams *et al.*, 2016; Rechea, 2008). Thus, some authors refer to adolescence as a critical period in the onset and/or increase of such behavioral problems (Greenberg & Lippold, 2013).

1.1. Antisocial behavior in adolescence: risk and protection

The conceptualization of the term antisocial behavior is ambiguous and is defined as different behaviors reflecting a transgression of social rules and/or an action against others (Kazdin & Buela-Casal, 1999). This definition encompasses a high diversity of actions that are clearly determined by the socio-cultural context in which they are studied. These behaviors refer to actions that

involve the violation of social norms and coexistence, which are quantitatively and qualitatively different from other behaviors that appear in the daily life of adolescents. The label of antisocial behavior encompasses such diverse actions as theft, vandalism, pyromania, school absenteeism, running away from home or aggressions, among others (Alexander, Waldron, Robbins, & Neeb, 2013; Kazdin & Buela-Casal, 1999; Seisdedos, 1988). According to Moffitt (1993), there are two profiles of antisocial adolescents: (1) those whose antisocial behavior is limited to adolescence; and (2) youths whose antisocial behavior escalates in frequency and severity over the years and persists throughout life. According to this author, the confluence of the two groups would explain the increase observed in the number of antisocial acts during adolescence, as well as the decrease in these acts at the beginning of adulthood, coinciding with the disappearance of the first group of adolescents. The scientific literature has shown the existence of these two profiles and there is even talk of the existence of a third group of late starter sin these acts, these profiles are associated with different criminal careers (Jolliffe, Farrington, Piquero, MacLeod, & Van de Weijer, 2017).

The characteristics of antisocial behavior (frequency, intensity, severity, duration, meaning, topography and chronification) may require clinical attention, and in many cases they are directly linked to the world of law and justice (Seisdedos, 1988). In these cases, we are not just talking about anti-social but also criminal adolescents. The report by the Directorate General of Services for the Family and Children (2016) shows that the number of legal measures for a crime in 2014 was very high at this age. This report found that Andalusia was the Autonomous Region with most legal measures (18.22%) executed for infringements committed by its young people in all age segments. Specifically, a total of 3128 minors between the ages of 14 and 17 had legal action taken against them in Andalusia during 2015, and 178 of these were from the province of Huelva (Defensor del Menor de Andalucía, 2016). The consequences of anti-social and criminal behavior of adolescents should not only take into account the threat to their normative development, but also the disruption of their social and family functioning (Henggeler, Schoenwald, Bordin, Rowland, & Cunningham, 2009). An antisocial behavior pattern is associated with problems in interpersonal relationships with peers, parental stress, parental frustration and rejection, strained parent-child relationships, low family satisfaction, and even problems in family living (Cunningham & Boyle, 2002; Fosco, Lippold, & Feinberg, 2014; Seipp & Johnston, 2005). These concomitant consequences further complicate support for this group of young people.

Research conducted with adolescents growing up in at-risk family environments has shown their problems of personal adaptation (Gorman-Smith, Henry, & Tolan, 2004; Lorence, 2013). Specifically, Jiménez (2009) found that an adolescent who has grown up in a Social Services family is three times more likely to show problems of adaptation compared to their peer group. Similarly, other authors have noted the high presence of adjustment problems, such as aggressiveness, antisocial behavior, behavioral disorders, delinquency, anxiety, depression, and suicide (Gwynne, Blick, & Duffy, 2009; Lorence, 2013; Repetti, Taylor, & Seeman, 2002). The prevalence of maladaptive behavior in this group is explained by the situations of risk and vulnerability in which minors are involved, as well as their lack of resources to be able to cope with daily difficulties (Adams *et al.*, 2016; Henggeler *et al.*, 2009; Lorence, Jiménez, & Sánchez, 2009; McLoyd, 1998).

Hence, there is a pressing need for preventive programs capable of enhancing protective factors while eliminating or minimizing the adverse effects of risk in these family contexts (Henggeler *et al.*, 2009; Piquero, Farrington, Welsh, Tremblay, & Jennings, 2009). Andrew and Bonta's (2010) integrated model divides the major risk elements present in the emergence of antisocial behavior into eight categories. The first four (criminal history, antisocial personality pattern, antisocial cognition, antisocial peer relationships) were called the *big four* for their high impact on the onset of problem behavior, the remaining four (family relationships, school performance, leisure activities, and substance abuse) were called the *moderate four*. Lösel and Farrington (2012) grouped the elements of protection from antisocial behavior into five categories: individual characteristics (i.e., positive attitude, low impulsivity), family members (i.e., parental supervision, low physical coercion, positive parent-child relationships), school (i.e., teacher support and supervision), peers (i.e., non-antisocial peers), and neighborhood or community (i.e., non-conflict neighborhood). Both sets of categories should be taken into account when working with these adolescents (Greenberg & Lippold, 2013).

1.2. Interventions for reducing antisocial behavior in adolescents. Evidence-based programs

The vulnerability of adolescents to antisocial behavior, associated with the fact that an early onset of these behaviors increases the likelihood of antisocial and criminal adulthood, is of concern to professionals working with children from families at social risk (Garaigordobil & Maganto, 2016; Piquero, Farrington, & Blumstein, 2003; Rutter, Giller, & Hagell, 2000; Tremblay, 2000). At present, it is clear that not all interventions are effective, and it is precisely those that meet minimum quality standards which are successful (Henggeler *et al.*, 2009). According to the definition of Davies (2004), the evidence-based movement emphasizes the decision-making and programming either fundamental actions, from the theoretical point of view and research, by providing policy makers and practitioners the best available evidence. In the context of Spain, Jiménez and Hidalgo (2016) present a synthesis of twelve general quality criteria related to evidence-based programs that are taken as a reference in this work.

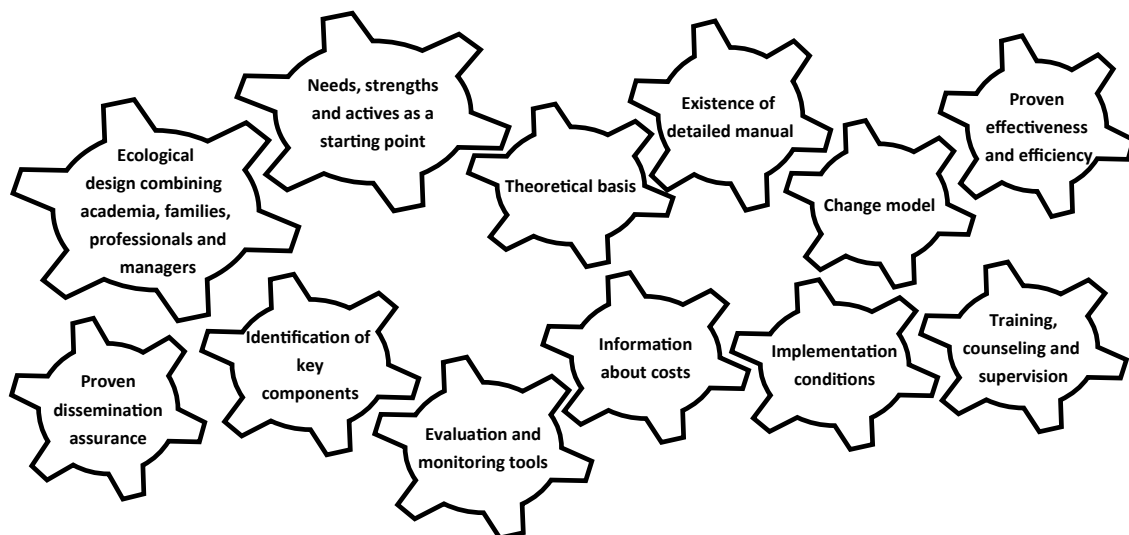


Figure 1. Quality criteria for evidence-based programs (retrieved from Jiménez and Hidalgo, 2016)

One of these general criteria refers to the need for an ecological perspective on program (Bronfenbrenner, 1979), also a prominent feature in the treatment of antisocial behavior (Henggeler *et al.*, 2009). Thus, antisocial behavior is understood as the complex combination of factors from different areas that interact between themselves and specifically affect minors. In this area, network and interdisciplinary work should be highlighted as they involve agents from different ecological environments in which the child participates (Melendro & Cross, 2013).

Regarding the theoretical principles that explain the model of change in work with adolescents, the most successful methodologies applied have been those influenced by cognitive-behavioral and systemic approaches (Orte & Amer, 2014). Furthermore, there is evidence demonstrating the success of interventions in both markedly cognitive-behavioral (Dretzke *et al.*, 2009; Garaigordobil, 2010) and systemic counseling (Henggeler *et al.*, 2009; Von Sydow, Retzlaff, Beher, Haun, & Schweitzer, 2013) for antisocial behavior. There have also been successful outcomes following socio-educational action with adolescents at social risk (Garaigordobil, 2005; Melendro, Cruz, Churches, & Montserrat, 2014; Melendro, Gonzalez, & Rodriguez, 2013). These orientations, far from being mutually exclusive from a theoretical viewpoint, are often combined in practice because of their complementarity (Pascual, Gomila, & Amer, 2015). The use of an integrated approach combining various methodologies appears to be an important feature of interventions with at-risk adolescents (Rutter & Giller, 1983). International evidence-based programs for troubled teens such as Functional Family Therapy combine systemic principles with parental training from a psychoeducational approach (Sexton, 2011).

Successful interventions seek effects not only in adolescents but also in their socializing agents to generalize treatment and maintenance over time (Henggeler *et al.*, 2009; Sexton, 2011). Training parents in parenting skills (e.g., setting rules and boundaries, communication, negotiation, etc.) has been highlighted as a core element of successful treatment of antisocial behavior, for their positive effect on parent-child relationships and, in turn, on the adjusted behavior of minors (Bernazzani & Tremblay, 2006; Piquero, Farrington, Welsh, Tremblay, & Jennings, 2009; Sexton, 2011). Involving parents in the intervention does not mean excluding adolescents as active agents: both should be involved in the change process (Fossum, Handegård, Martinussen, & Morch, 2008; Oruche, Draucker, Alkhatab, Knopf, & Mazurcyk, 2014; Welsh & Farrington, 2006). Parents and children should be recognized as primarily responsible for their own development, localizing their potential and establishing a helping relationship based on shared responsibility (Melendro *et al.*, 2014).

The other quality criterion of evidence-based programs concerns the importance of relying on assessments of both the needs and strengths of the target population, to identify the core components of the intervention, provide information about costs and terms of implementation, have a detailed presentation of the program manualized, describe the training and advice received by professionals, and meet the guarantees of effectiveness, efficiency and dissemination of treatment (Jiménez & Hidalgo, 2016). After the review, apart from the evaluation results, there was very little scientific evidence for the last group of criteria. The assessment made by the professionals responsible for the implementation and/or coordination of these interventions is an important communication tool.

They are in a privileged position to report the adaptation of these programs to these quality standards (Orte, Amer, Pascual, & Vaqué, 2014). While it is not an indicator of efficiency, social agents' perception of intervention is useful because it shows not just how satisfied they are with the program, but also the actual impact it has had on their participants. Thus, Social Service professionals often provide information in program evaluation studies (Montserat & Melendro, 2017).

Both the administration and its professionals are increasingly aware of the need to know not only what is being done but also how one is doing, in order to make professional decisions and develop policies to ensure the continuity of successful programs (Hamby & Grych, 2013). This work is intended to contribute to this field of knowledge, the main aim being to explore the work done in the field of intervention of antisocial adolescent behavior by the Social Services in Huelva. It analyzes the characteristics of intervention programs from the perspective of the Social Services professionals with two specific aims:

- Describe intervention programs for adolescents with antisocial behavior being implemented in Huelva in accordance with the quality standards of evidence-based programs.
- Gauge the Social Service professionals' perception of the interventions, finding out how much they know about them, whether they think they are suitable for the treatment of antisocial adolescent behavior and whether they should be continued.

2. Methodology

2.1. Sample

A total of 11 social service professionals (from Huelva, southern Spain) participated in this study. For data collection, researchers contacted the entire target population (N = 23), with a response rate of 47.83% professionals, including psychologists, social workers and social educators, working in the city. The distribution of the professionals' workplaces was: Center (27.27%), Marismas del Odiel (18.18%), La Orden (18.18%), Torrejon (18.18%), Cristina Pinedo (9.09%), and Lazareto (9.19%).

The average age of participants was 39.8 years with an unequal gender distribution: 77.73% female and 22.27% male. They had an average of 16.82 years' experience in Community Social Services, and 45.5% had a degree in social work, 18.18% in psychology and 36.36% in social education. All participants reported having additional training in the field of adolescence in general and specifically in antisocial behavior.

To complete the information given by these professionals about the intervention programs analyzed in this study, information was also requested from those responsible for the GUÍA and FAYME programs, implemented in Huelva by the PONTE Association and District V, with one person from each organization giving us information about the programs.

2.2. Instruments

We collected data using two personal interviews and an ad hoc questionnaire.

- Initial interview. Semi-structured interview to gather socio-demographic (gender, age and qualifications) and professional (area of work, profession exercised, years of experience and additional training in adolescence and antisocial behavioral problems) information. In addition, we asked three closed questions about the catalog of existing programs for the adolescent population in the area "Does Huelva have a wide range of programs and resources for adolescents aged 11-17? (yes/no)"; "Should there be more resources or programs for adolescents in this city? (yes/no)"; "Could you evaluate your satisfaction with teen programs offered in Huelva? (Answer from 1 to 5, 1 low and 5 high satisfaction). Finally, the interview finished with an open question "What programs are currently being implemented in Huelva for the treatment of teenagers with antisocial behavior?" With this question is to identify the programs at the time of the evaluation were being implemented in this city.
- Open interview about the GUIA, INGENIA and FAYME programs identified in the final question of the initial interview. We asked about the following: a) general characteristics (general description, contact details of the authors, presentation format, theoretical orientation, territorial scope, participant profiles and objectives), b) methodological characteristics (individual / group methodology and model change intervention), c) implementation process (content, timing and profile of professionals implementing it) and d) evaluation of interventions (internal/ external assessment, design evaluation, dissemination of evaluation results).
- Ad-hoc questionnaire: six dichotomous (yes / no) questions per program to gauge professionals' perception about the program, its suitability for the treatment of adolescent antisocial behavior problems and relevance of its continuity. This questionnaire ended with an open question "Do you know of any other program aimed at teenagers (other than

those mentioned above) which has been implemented in Huelva over the last three years and which tackles the problems of antisocial behavior during adolescence?”.

2.3. Procedure

It should be noted that the fieldwork of this research was conducted in 2013. According to the classification of Montero and León (2005), the design used in this study is transversal and descriptive. The following section summarizes how we collected the information.

Firstly, we asked the director of Huelva Community Social Services for permission to contact psychologists, social workers and social educators of all the interdisciplinary teams in the city’s social centers. We used email, phone calls and personal visits to workplaces to contact all the professionals working in Huelva’s six Community Social Service centers, but only 11 of them decided to voluntarily participate in this research.

We then conducted the initial interview by phone with each professional, which is when the three interventions analyzed in this paper were identified. Following this, we interviewed the professionals in person to gather information about the GUIA, INGENIA and FAYME programs. The ad-hoc questionnaire designed for this study was completed by most professionals at this meeting, although some preferred to send it by email.

Finally, we performed a similar interview with the organizers of the GUIA and FAYME programs. This gave us information about the characteristics

of the interventions which was unknown to the social service professionals.

The results of this work were processed and analyzed using SPSS 18.00.

3. Results

The child welfare professionals who participated in this study expressed their dissatisfaction with the general catalogue of programs aimed at adolescents in Huelva (100% considered it necessary to increase the number of programs to cater for the city’s adolescent population). Thus, in a range of 1 to 5, these professionals valued with an average of 2.86 (*min* = 1; *max* = 4.5; *SD* = 0.95) their satisfaction with the programs offered by Huelva to their adolescents in general. We have split the results into two sections, in line with the objectives of this study.

3.1. Characteristics of Huelva intervention programs for adolescents with antisocial behavior problems

The professionals referred to three psycho-educational intervention programs: the GUIA program run by the PONTE Association; the INGENIA program run by the technical team of the Marismas del Odiel social center; and the FAYME program run by District V of Huelva. The characteristics of design, methodology, implementation, and evaluation of these programs are presented in Tables 1 (GUIA program), 2 (INGENIA program), and 3 (FAYME program).

Table 1. Characteristics of the GUIA Program

GUIA PROGRAM	
General characteristics	
General description	A preventive care program for families affected by a relational crisis in which parents demand help in the presence of violent/antisocial behavior in their children.
Contact information	asociacionponte@hotmail.com
Presentation	Does not exist in any format
Theoretical orientation	Not specified.
Geographical scope	Huelva, Almonte, Lepe, Villanueva de los Castillejos, Trigueros, Cartaya and Villalba del Alcor.
Participants	Children aged between 14 and 17 with violent/aggressive behavior. Family of the adolescents (father, mother, grandparents and siblings).
General objectives	To contribute to the improvement of family relations through the creation and promotion of an area of common interest. Encourage early intervention experiences, as it is necessary to intervene before the problem becomes entrenched and subsequent conflicts develop.

Methodological characteristics	
Methodology	Parents' Guide Workshop. Active and participative didactic group intervention that encourages reflection on conflict issues. The aim is to promote the creation of a link that allows the acceptance of new opinions from others in the same situation, avoiding the "expert role". Youth Guide Workshop. Approach to group work where young people are invited to find one or more points of common interest and work on them in two ways: playful (learning while having fun) and cultural (expression through performing arts). Family Guide Workshop. Family intervention in which parents and adolescents discuss the family conflict together.
Implementation characteristics	
Contents	Difficulties in conflictive family relationships (aggressiveness) are discussed. Sharing experiences. It facilitates a group experience of mutual support in its most therapeutic aspect. They are provided with listening and dialogue skills. New alternatives are tested and schemes and rules are made more flexible to optimize family relationships.
Schedule	The program consists of 9 weekly sessions of 2.5 hours each.
Professionals	2 psychotherapists and between 2 and 4 actors from the PONTE Association. Professionals from Child Welfare Services and Family Treatment Teams: Psychologists and social workers.
Evaluation characteristics	
Evaluation type	External evaluation. University of Huelva
Evaluation process	Evaluation process: Before the implementation of the program, the professionals involved in the selection of the families participating in the groups were asked to assess the general characteristics of the program. After program completion, the professionals were again asked for to evaluate the program. Parents and adolescents were asked about their attitude to the program, relevance, change process, availability of resources, effectiveness and integrity.
Results dissemination	Scientific paper (Soto & González, 2014)

Table 2. Characteristics of the INGENIA Project

INGENIA PROJECT	
General characteristics	
General description	Type of program of social and family intervention in vulnerable situations. Program developed by the Municipal Child Welfare Services professionals "Marismas del Odiel" (area with social transformation needs) aimed at children in this area, especially those most vulnerable to social risk. The name of the Project comes from the recognition of the "ingenuity" of minors.
Contact information	Child Welfare Services of the Marismas del Odiel area.
Presentation	Paper and pdf format.
Theoretical orientation	Not specified.
Geographical scope	Social work area No. 3 in Huelva, which includes the depressed neighborhoods of Marismas del Odiel, Santa Lucía, Cárdena, La Navidad, El Carmen, Las Colonias and Los Dolores.
Participants	Children in general.

General objectives	<p>Attempt to normalize the process of socialization of minors, raising the levels of social competence and creating comprehensive alternatives to generate positive social behavior.</p> <ul style="list-style-type: none"> o Training in social skills to improve interpersonal relationships. o Increase personal autonomy for social readjustment. o Enhance self-esteem for better satisfaction of needs. o Encourage a positive attitude to “learning to learn”.
Methodological characteristics	
Methodology	The methodology followed by this project is to use leisure as a facilitator of the intervention, making use of the toy library with the main function of making them think about a place where they can have fun. With adolescents, we also use the token economies technique aimed at promoting behavioral change.
Implementation characteristics	
Contents	<p>Motivation: start from what the children know, what they like, their environment. It's about finding out what motivates them and developing this.</p> <p>Behavior modification. Working with techniques such as modeling, molding, token economy...</p> <p>Leisure and free time: painting workshops, marquetry, clay, library, theatre, games, songs, inventions, etc.</p>
Schedule	Two weekly sessions are carried out with children and adolescents for 6 months. There are sessions with parents every two months.
Professionals	Psychologists, monitors, street educators.
Evaluation characteristics	
Evaluation type	Internal evaluation
Form of evaluation	<p>Assessment with children and adolescents is carried out by observing their behavior and social skills.</p> <p>With the parents, an evaluation is carried out using attendance reports and motivation questionnaires.</p>
Results dissemination	Unknown.

Table 3. Characteristics of the FAYME Program

FAMILY AND CHILDREN PROJECT (FAYME)	
General characteristics	
General description	Socio-family intervention program for adults in charge of families with minors in the Child Welfare Services of District V of Huelva who are in a situation of psychosocial vulnerability.
Contact information	Child Welfare Services of the “El Torrejón”
Presentation	Paper and pdf format.
Theoretical orientation	Not specified.
Geographical scope	Child Welfare Services of the District V, formed by the depressed neighborhoods of Diego Sayago (El Torrejón), Verdelluz, Hispanidad and Tres Ventanas.
Participants	Parents in District V who have children under their care.
General objectives	<p>To help prevent and/or avoid those situations that may constitute an obstacle to the optimum development of minors and adolescents.</p> <p>Raise parents' awareness of the importance of the family in the well-being of children and strengthen their skills so that they can play a more successful role in parenting.</p>

Methodological characteristics	
Methodology	The methodology used to carry out this project is, on the one hand, with parents, through a parent school format, the "Fayme", with modules for the education of children and others dedicated to the personal, physical and emotional care of the participants. On the other hand, a group is created for adolescents and workshops are also held for children under 12 years of age.
Implementation characteristics	
Contents	The users are motivated by the knowledge of the parental functions. Training is provided in the acquisition of healthy eating, health and hygiene habits. The different basic needs of children are made known depending on their stage of development. Appropriate patterns of behavior are encouraged in terms of educational styles, for the good psychosocial development of minors. Conflict resolution techniques. Techniques of domestic organization oriented towards the needs of minors, including the rational management of economic resources. Training actions on topics of interest that participants can propose to improve family functioning. Workshops for the expression of feelings.
Schedule	It is carried out from March to August, with the possibility of extending it until September if there is funding.
Professionals	Educators, psychologists and animators.
Evaluation characteristics	
Evaluation type	Internal evaluation.
Form of evaluation	The evaluation of this program is carried out in groups, using satisfaction questionnaires and according to the objectives. The information is collected at the beginning and end of the workshop/course.
Results dissemination	Unknown.

The information gathered shows that the three programs were aimed at the group of adolescents at psychosocial risk, with the GUIA program designed for the treatment of antisocial behavior. The tables show that there are both similarities and differences in the characteristics of these interventions.

3.2. Professionals' view of the GUIA, FAYME and INGENIA programs

All the professionals emphasized the scarcity of programs and interventions for the treatment of adolescent antisocial behavior, demanding more interventions focusing on this problem. The general evaluation of the

programs addressing these behavioral difficulties in their city was, on a scale from 1 (low) to 5 (high), 3.5 points ($SD = 0.85$; $min = 2$; $max = 5$).

Regarding the questionnaire for professionals of the GUIA, FAYME and INGENIA programs, the data showed that all the professionals were aware of the GUIA program, but this was not the case with the other two programs. One professional did not know about the INGENIA project, and three were unaware of the FAYME project, possibly because it is a project in a specific area with a small number of applications. Table 4 shows the percentages of professionals who answered YES to the questions to assess the adjustment of programs to the treatment of anti-social behavior and their continuity over time.

Table 4. Percentage data of the information provided by the professionals about each of the programs

	GUIA (n = 11)	INGENIA (n = 10)	FAYME (n = 8)
Does this program accept the referral of adolescents with antisocial behavior problems?	100%	60%	75%
Would you recommend this program to yourteen users with antisocial behaviors?	100%	60%	75%
Do you consider this program to be appropriate for dealing with antisocial behavior problems?	90.91%	60%	75%
Do you think this program should continue over time?	100%	100%	100%
Do you think it should be extended to other areas?	Not applicable*	100%	87.50%
Overthe last three years, have you referred any teen users to this program?	90.91%	40%	37.50%

*The GUIA program was being implemented in all the territorial areas of Huelva.

There was a high degree of consensus among professionals in the responses to the GUIA Program, compared to the FAYME and INGENIA programs where greater discrepancies were observed. However, the professionals' overall assessment of the three interventions was very satisfactory. On a scale from 1 to 5, the program that received the most positive evaluation was the GUIA Program ($M = 4.40$; $SD = 0.84$; $min = 3$; $max = 5$), followed by FAYME ($M = 4.14$; $SD = 0.69$; $min = 3$; $max = 5$) and finally INGENIA ($M = 3.50$; $SD = 0.85$; $min = 2$; $max = 5$). There was no association between the valuations given by the professionals, and the Pearson correlation coefficient was not statistically significant in any of the peer associations made between the three programs ($r_{\text{guia-ingenia}} = -.12$; $p = .74$; $r_{\text{guia-fayme}} = .18$; $p = .71$; $r_{\text{ingenia-fayme}} = -.30$; $p = .51$).

Finally, we asked whether the professionals were aware of any other programs, apart from those mentioned, that had been implemented between 2010 and 2013 in Huelva in collaboration with the Child Welfare Services and that involved adolescent anti-social behavior. From our sample, 70% replied that they were unaware of any other programs, while 30% referred to programs in Huelva or programs in which Child Welfare Services were not involved.

4. Discussion and conclusions

As national statistics put Andalusia at the top of the list for juvenile offenders in Spain (Directorate General of Services for the Family and Children, 2016), the need for interventions to treat anti-social behavior in places such as Huelva is a priority.

Huelva is a small city which favors access to professionals and facilitates in-depth description and analysis of interventions with adolescents with antisocial behavior. The high rate of juvenile offenders in Andalusia is particularly worrying given the dissatisfaction of the Child Welfare Service professionals in this city not only with the programs aimed at the adolescent population but also with the low number of specialized interventions in the prevention and/or intervention of antisocial behavior.

The professionals who collaborated in this study mentioned three group intervention programs (GUIA, INGENIA, FAYME) for the treatment of adolescent antisocial behavior. These programs were aimed at adolescents at psychosocial risk, with a preventive intervention of a mainly secondary level. The application scope of the three programs was not specific, but there were several groups in operation, including the GUIA program. These programs had similarities and discrepancies in terms of compliance with the quality criteria of evidence-based programs. The characteristics of these interventions will be discussed in terms of the quality standards proposed by Jiménez and Hidalgo (2016), as well as the available evidence regarding the treatment of antisocial behavior.

In terms of quality criteria, the three interventions approached the problem in accordance with the ecological model (Bronfenbrenner, 1979). Programs implemented using this framework consider adolescent development as the result of the influence of different contexts. However, in practice, the only context in which they intervened was the family context, to the detriment of direct intervention in other important contexts for adolescent development such as schools and

neighborhoods. Melendro and Cruz (2013) argue that integrated intervention with family, school, friends and neighborhoods continues to be a challenge for professionals working with families and children at risk in Spain.

One of the strengths of the programs described is networking and interdisciplinary work (Melendro & Cruz, 2013). Both social science and education professionals make up the Child Welfare Service teams and are involved in the implementation of the programs; they consider the anti-social behavior of adolescents as an issue to be addressed by integrating different perspectives. Regarding the complementary training of professionals, this study provided data on specialization in the field of adolescence and antisocial behavior, but we do not know of any specific training in the application of the programs. The training of professionals is known to improve fidelity, understood as the degree to which the application of the program is faithful to its original design (Fixsen, Naoom, Blase, Friedman, & Wallace, 2005), which is essential for standardized interventions that can be validated (Orte *et al.*, 2014). Pre-training is important not only because it has been accompanied by better results in the intervention (Durlak & Dupre, 2008), but also because it promotes attitudes and beliefs in professionals that are more consistent with the program's approach (Orte, Ballester, Amer, & Vives, 2017). The lack of preliminary professional training courses is a pending issue for all three interventions analyzed.

The comparison of these programs also showed interesting differences between them. Contrary to the quality standards of the programs, none of the professionals was able to specify the theoretical model of change behind the interventions; however, the objectives, contents and methodology described in Tables 1, 2 and 3 offered clues about the approach of at least two of the programs. Thus, the GUIA program can be understood as a fundamentally systemic family intervention with a psychodramatic orientation. The INGENIA Project can be seen as a program based on both cognitive-behavioral and socio-educational strategies. The theoretical coverage of both interventions has been empirically supported by previous studies (Dretzke *et al.*, 2009; Garaigordobil, 2010; Melendro *et al.*, 2014; Orte & Amer, 2014; Von Sydow *et al.*, 2013), which could anticipate their success. The theoretical principles underlying the FAYME project are vague, seeming to combine techniques from different theoretical approaches without opting specifically for one, thus failing to meet this criterion of program quality.

All the programs took into account the family context of adolescents in their interventions,

although the degree of involvement of their members was not the same. According to the theoretical review of this paper, the importance of involving adults and children in the program is one of the key elements in successful intervention programs with families at social risk (Fossum *et al.*, 2008; Welsh & Farrington, 2006). In this sense, the inclusion of the family context in intervention programs with conflictive adolescents has been shown to favor the maintenance of long-term results (Sexton, 2011). Therefore, and according to systemic principles (Oruche *et al.*, 2014), it is essential to focus on working with the family system to achieve changes in parents and adolescents. This only occurred in the GUIA program, which proposed a multi-modal systemic approach combining parental, filial and family work, further strengthening the factors protecting antisocial behavior (Gutiérrez, 2015). In contrast, the FAYME project proposed an intervention based exclusively on parents from the exercise of positive parenting; while the INGENIA program did not involve parents at all, with minors being the only protagonists.

There were also discrepancies between the three programs regarding their manualization. In terms of quality standards, the INGENIA and FAYME programs had written documentation of the objectives, actions and procedures to be implemented in the interventions; this was not the case for the GUIA program. A manual with this information is considered an important quality standard because it means the intervention can be faithfully replicated (Flay *et al.*, 2005).

Despite the progress made in the last decade in the evaluation of family programs (Dretzke *et al.*, 2009), there are still too few studies with sufficient and contrasted evaluations in the area of Child Welfare Services (Melendro *et al.*, 2014). The results of this paper confirm this deficit. We found an evaluation protocol in all three interventions but, according to the available information, none met the quality standards concerning evaluation of efficacy, effectiveness and efficiency (Flay *et al.*, 2005; Small, Cooney, & O'Connor, 2009). Despite this common non-compliance, it should be noted that the GUIA program had begun its process of quality evaluation, had already had an external evaluation by the university and had published evaluation results (Soto & Gonzalez, 2014).

This paper lacks sufficient information to complete the quality analysis of these programs according to the standards of evidence-based programs (Jiménez & Hidalgo, 2016). Specifically, it would be useful to investigate the following aspects: study of needs and strengths prior to the intervention; information about its costs; identification of the key components of the intervention; advice and

supervision of the professionals in charge of its implementation; specific conditions of implementation; detailed information about program evaluation design, as well as the evaluation process. We understand that these complications could be overcome if those responsible realized the importance of writing manuals and/or protocols for their interventions, as well as providing access to the materials necessary for their application and disseminating the results of their evaluations.

In short, according to the quality standards of evidence-based programs (Jiménez & Hidalgo, 2016), these programs were remarkable for both their compliance and non-compliance with these criteria. According to the available data, the GUIA program met the greatest number of quality criteria, standing out positively from the rest for being a family intervention that works from a fundamentally systemic approach, in which adolescents and parents participate in all sessions, with many applications in different parts of Huelva, and for which there appears to be an evaluation that meets minimum standards of rigor. This quality analysis coincides with the perception of the professionals. The GUIA program was the most highly rated in the survey carried out at the end of the study. Without underestimating the high scores obtained by the other programs, the Child Welfare Service professionals highlighted the fact that this intervention was suitable for the adolescent population with antisocial behavior problems, so much so that all the professionals confirmed that they had at some point referred some of their families and supported their continuity over time. Against this backdrop, the professionals' perception of the suitability and continuity of the FAYME and INGENIA project was more varied. The results found in the comparison of the three programs are understandable, if we bear in mind the profile of participants for whom they were designed. Thus, although the three programs included adolescents with antisocial behavior, the GUIA program was the only one of the three that was designed to work with this group of adolescents, so its actions were adapted to the particularities of this group.

It is worth noting that no association was found between the answers in the evaluations given by the professionals of these three programs. This result is interpreted positively, as it demonstrates the ability and judgment of professionals to discriminate between the issues we asked about in each program. This independence of judgment of the professionals for each program demonstrates their neutrality, their knowledge of the programs, and therefore, their relevance as informants for program evaluation (Montserrat & Melendro, 2017).

This paper indicates that much effort is being put into work with adolescents with antisocial behavior problems by the Child Welfare Services in the city of Huelva. Some of these interventions, which are highly valued by social center professionals, meet some of the quality criteria for evidence-based programs. However, increasing the number of services for troubled adolescents and testing and guaranteeing the effectiveness of intervention programs in the Spanish context continues to challenge psychology professionals in this field. These programs require many improvements, and the lack of knowledge of the professionals in charge of their implementation and/or coordination from Child Welfare Services is evident. This lack of knowledge represents one of the great limitations of this study, since it has prevented an exhaustive examination of the characteristics of these programs in accordance with the quality standards proposed by Jiménez and Hidalgo (2016). It would have been interesting if all the professionals from the social centers had participated in this study to establish whether such ignorance was widespread. Another of the limitations of this work concerns the transversality of the study. The data presented refers to a specific time period, 2013, when the information was collected from the professionals who were active then. It would have been interesting to monitor the programs to trace their evolution over time. It should be noted that after this study, the PONTE association showed particular interest in the quality analysis of its GUIA program. Since then, it has received individualized counseling that has enabled it to achieve ten of the twelve quality criteria presented in Figure 1, except for those referring to the existence of a detailed manual (in the process of final preparation) and having proven evidence of its dissemination. In addition, it has been implemented in other Andalusian cities such as Seville.

This study from Huelva is a clear example of the usefulness of studying the adequacy of the quality standards of evidence-based programs in interventions developed in a specific local area from a comparative approach. Providing evidence and gathering the opinion and perception of professionals involved in these programs means giving them an active role in decision-making. Rather than constricting professionals as external agents of the programs they implement in their city, this encourages them to be experts, participants and evaluators of these interventions and thereby maximize their effectiveness (Orte *et al.*, 2014). Such studies are needed to improve these interventions and thus the social policies of the geographical area they cover.

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PREDICTIVE TRAITS FOR SUCCESS IN SOCIAL REHABILITATION OF DRUG ADDICTS

CARACTERÍSTICAS PREDICTORAS DE ÉXITO EN LA REINSERCIÓN SOCIAL DE PERSONAS DROGODEPENDIENTES¹

CARACTERÍSTICAS PREDITORAS DE ÉXITO NA REINSERÇÃO DE PESSOAS TOXICODEPENDENTES

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ABSTRACT: This research analyzed the profile of the participants in a program of social rehabilitation of drug addicts deprived of liberty in order to identify every personal trait required to achieve therapeutic discharge, in other words, success in the program, and, consequently, social rehabilitation and the overcoming of the addiction. This article begins describing the state of the matter in question regarding drug dependency, incarceration and the existing types of programs in Spain for reintegration of these groups, in order to identify the particular traits of the program offering the context for the study. Moreover, the targets of the evaluative research and the methodology used are also detailed in the text. The outcome obtained and its discussion allow us to affirm that the entry profiles of the target population correspond to other studies on the same population, and to value the diverse factors predicting success in the rehabilitation. Thus, the results proved that the degree of progress in the process of personal and social decline caused by the addiction, as well as the resilience factors experienced and the emotional bonds projected into the future are relevant elements to successfully tackle programs to overcome addictions. They also confirm the opportunity of programs combining the third sector with prisons which assume the re-educative role conferred by Spanish Constitution.

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<p>PALABRAS CLAVE: drogadicción intervención abuso de sustancias rehabilitación de drogas educación ante las drogas</p>	<p>RESUMEN: Esta investigación analizó el perfil de las personas participantes en un programa de reinserción social de personas privadas de libertad drogodependientes a fin de identificar qué características personales se asociaban con la consecución del alta terapéutica, esto es, el éxito en el programa y, consiguientemente, con su reinserción social y abandono de la dependencia. En este artículo se comienza describiendo el estado de la cuestión en cuanto a drogodependencia, privación de libertad y a los tipos programas existentes en el Estado Español para la reinserción de estos colectivos, a fin de situar las características particulares del programa que ofrece el contexto al estudio. Asimismo se detallan los objetivos de la investigación evaluativa en la que se inserta esta investigación y la metodología utilizada. Los resultados y la discusión de los mismos nos permite afirmar que los perfiles de entrada de la población estudiada se corresponden con los de otros estudios sobre la misma población, y valorar los diversos factores predictores de éxito en la recuperación. Así, los datos muestran que el grado de avance en el proceso de deterioro personal y social que supone la adicción, así como los factores de resiliencia vividos en la historia personal y los lazos afectivos que se proyectan hacia el futuro constituyen elementos relevantes para abordar con éxito un programa de superación de la adicción; al tiempo que confirman la oportunidad de programas combinados entre el tercer sector y una prisión que asuma la función reeducadora que le otorga la Constitución Española.</p>
<p>PALAVRAS-CHAVE: Toxicodependencia Intervenção Abuso de substâncias Reabilitação das drogas Educação preventiva às drogas</p>	<p>RESUMO: Esta investigação analisou o perfil das pessoas participantes de um programa de reinserção social de pessoas privadas de liberdade, toxicodependentes com a finalidade de identificar quais características pessoais se associavam com a consequência da alta terapêutica, isto é, o êxito, do programa e, conseqüentemente, com a sua reinserção social e o abandono da dependência. Neste artigo se começa descrevendo o estado da questão à toxicodependência, privação da liberdade e os tipos de programas existentes no Estado Espanhol para a reinserção desses grupos, a fim de situar as características particulares do programa que oferece o contexto do estudo. Dessa forma se detalham os objetivos da investigação avaliativa que insira esta investigação e a metodologia utilizada. Os resultados e a discussão dos mesmos nos permite afirmar que os perfis de entrada dos indivíduos estudados se correspondem a dos outros estudos sobre os mesmos indivíduos, e avaliar os diversos fatores previstos do êxito em sua recuperação. Assim, os dados mostram que o grau de avanço no processo de deterioração pessoal e social que supõe a dependência, assim como os fatores da resiliência vividos na história pessoal e os laços afetivos que se projetam ao futuro constituem elementos relevantes para abordar um programa de superação da dependência; ao mesmo tempo que se confirma a oportunidade de programas combinados entre o terceiro setor e uma prisão que assuma a função reeducadora que outorga a Constituição Espanhola.</p>

1. Introduction

The data presented in this article belong to the framework of an evaluative research with a wide scope whose target was the Program of Social Rehabilitation of Drug Addicts Imprisoned (Programa de Inserción Social de Personas Privadas de Libertad Drogodependientes (PPL) conducted by Fundación Adsis in Asturias (Spain) since 2002. This evaluative research was aimed at the improvement of program and organization in the first place, and knowledge development in the field of social intervention referred to drug dependence, following the design of objectives of the evaluation proposed by Mark, Henri and Julnes (2000).

One of the first questions of the research inquired about the degree of effectiveness of the program, measured in terms of percentage of therapeutic discharges. Therapeutic discharge is considered the successful completion of the plan, a rate offered by the treatment team when they assess that the patient has overcome the addiction, being capable of using proper tools for

normalized social rehabilitation. After therapeutic discharge, the patient puts an end to the process.

PPL Adsis Asturias is a program specialized in people incarceration. Participants with criminal problems by the time of joining the program reached 90,7% of the total sample. Almost 80% of this group agreed to a grade 3 open prison regime when they entered the program. Expulsion or dropout of the program automatically implied re-entry into prison. The remaining 20% of the participants were awaiting trial.

The question about the efficiency of the program implied the question guiding this article: were there any personal traits affecting positively or negatively the achievement of success in the program? In other words, could we identify specific factors which enabled the prediction of likelihood of a certain individual receiving therapeutic discharge? Considering that all individuals in the target population went through the same process, the study of their personal traits regarding success or failure in the therapeutic program could enable a satisfactory identification of the mentioned factors, resulting in an indispensable step

forward the subsequent and proper assessment of the therapeutic educational and more effective elements within the evaluation of the program.

2. Justification

Drug addiction and incarceration

There is an unmistakable connection among drug consumption, drug addiction, commission of crimes and subsequent incarceration. World Health Organization (WHO) defines drug as “every chemical substance which modifies physiological and biochemical processes of tissues of living organisms” (WHO, 2008: 33). For its part, drug or alcohol addiction is defined as “repeated consumption of one or several psychoactive substances” (WHO, 2008: 13).

Drug dependency causes negative consequences in health, personal relationships and social inclusion of people. Compulsion to consume, joined to high prices and illegality of drugs, turns addiction into a booster of crimes whose target is to obtain these substances, to an extent that between 70% and 80% of incarcerated population in Spain is in prison due to offenses involving drug consumption (UNAD, 2013).

Considering that Spain held 59.970 prisoners in 2016, we estimate that around 45.000 of them were imprisoned due to their addiction, which, if it is not overcome, enables recurrence of the crime.

Valverde Molina (2002) identifies drug consumption as one of the cross-cutting factors causing failure in the educational aim of prisons, reason why they were created according to Article 25.2 of Spanish Constitution. On the other hand, drug consumption in prison is one of the main ways to become stronger within the limits of prison, it is a *distinguishing mark*. This type of intake is, moreover, determined by substances that are accessed at any time, which promotes poly-consumption. Drugs are another element in socialization in the stratified society of prison, an element of identification with the social role of prisoner.

Some people are capable of overcoming drugs without any professional help, finding support in their social networks and in their own capacity of resiliency. However, many individuals cannot stop using drugs until death, usually premature, which is a consequence of the consumption of substances or the lifestyle associated with obtainment of drugs. The majority of drug addicts, once they have entered this spiral, need strong supports to help them to get out of it; nonetheless, when that time comes, the behavior associated with addiction has destroyed a significant part of the free

and healthy social bonds that they could have had. This is why therapeutic educational programs are required, plans that can offer specialized and professional service to support them while trying to stop using drugs, to identify the change of lifestyle and thought which sank them into drug addiction, to find a way to re-build personal identity and capacity development and to create a new and positive social network.

Social rehabilitation programs of drug addicts

Treatment of addictions started with institutionalized or ambulatory psychiatric treatment. Alcoholics Anonymous was among the first organizations set up in 1935 to develop a collaborative and social response to alcoholism. In the sixties new programs emerged to address specifically this addiction from the same psychiatric approach. The decade of the eighties brought to Spain the growth and spread of drug dependency, which mushroomed therapeutic programs, which were no longer developed in psychiatric institutions for the most part, and included elements of cooperation among addicts in rehabilitation combining personal and community approaches and incorporating therapeutic and educational elements as well. In other words, the new programs were aimed not only to heal, but also to encourage change through the incorporation of personal tools and skills and the acquisition of new schemes of values and understanding of reality; a change enabling them not only to overcome addiction but also to subsequently maintain a healthy and social lifestyle.

Ministry of Health, Social Policy and Equality (2016), identifies the following types of assistance programs for addicts in Spain:

- *Outpatient centers.*
- *Therapeutic communities.*
- *Day centres.*
- *Hospital detoxification units.*
- *Hospital units for psychiatric care.*
- *Treatment support apartments.*
- *Treatment program using substitute opiates.*
- *Harm reduction programs.*

In the past few years an increasing growth of assistance in outpatient centers has happened; day centers that were not included in 2014 reports were created and therapeutic communities slightly decreased. Day centers are not residential units; their therapeutic educational process happens in open environments. In the 2016 report, 93 day centers were listed, assisting 7.792 users.

The program developed by Fundación Adsis in Asturias is a day center considered innovative,

since it has been operational since 2002. During these years, it settled a close connection with the Therapeutic Educational Unit (Unidad Terapéutica y Educativa (UTE) in the prison in Villabona (Asturias), that since 1992 developed an exclusive working methodology in prison aimed at re-education and social reinsertion of inmates, becoming an alternative model of prison oriented to a re-educational function attributed by Spanish Constitution.

Personal traits and situations and success in rehabilitation

Despite the significance in numerical terms of drug dependency, as well as the economic investment in programs for prevention, reintegration and treatment, detailed and in-depth studies analyzing their outcomes are scarce.

This is probably due to many factors. Drug dependency is a hard reality and difficult to resolve, so the results of the programs can be insufficient or discouraging at first sight; this way, it would be preferable that these results remain unpublished. However, if research is not available, we will hardly progress in understanding the problem and finding the most useful therapeutic and educational tools.

As a preliminary step, it is appropriate to identify the profile of people attending these programs, given that it is foreseeable to find factors for success relying mainly in the program, but there might be others which refer to resilience of people as well; personal traits which make social inclusion and personal integration easier and other which make them more difficult, requiring exceptional or additional means. Diverse researches found factors related to success in treatment processes:

- Social support (Garmendia et al. 2008; Valverde 2002, Rodríguez Kuri & Fernández Cáceres 2014), considered an essential requirement to join the program.
- Labour integration, considered a relevant factor by Soyez and Broekaert (2003), López and Pérez (2005), Gallizo (2007) and Ramos and Carcedo (2010).
- The absence of family conflicts, by Mavrou (2012), Catalano et al. (2007) and Valero-Aguayo et al. (2013).
- Lack of addiction by the parents, by Mavrou (2012).
- Medium-high educational level, by Ramos and Carcedo (2010) and Mavrou (2012).
- Not to have been a heroin consumer is related to success in researches by García Valencia and Méndez Villanueva (2014).
- Not to consume alcohol or cannabis, by Valero-Aguayo et al. (2013).

- The absence of mental health problems is valued as an enabling factor of success in studies by García Valencia and Méndez Villanueva (2014).
- Motivation for reclaiming custody of their children is an enabling factor of success in women, according to Rodríguez Kuri and Fernández Cáceres (2014); Meneses Falcón (2006), Cuskey et al. (1982), Hunter (1998), Henderson (1998) and Hedrich (2000).
- The absence of previous treatments, by García Valencia and Méndez Villanueva (2014).
- Less correctional records, regarding length of the sentence, number of previous prison admissions, age at the first entry and other indicators, according to Ramos Barbero and Carcedo González (2012).

Given that these studies were conducted under natural conditions and with specific targets which are often linked to the assessment of programs, the variables studied do not always wholly coincide. We should also consider that these factors or personal traits, despite being our focus of attention in the current paper, always interact with the specific variables of every program; this is why differences and similarities in the outcome should consider these contextual variables and the high probability of a situation where certain interventions affect more positively some risk factors than others.

Furthermore, gender is a relevant and differential variable. Research literature assert that female drug addicts imprisoned are doubly stigmatized in society, given that they are not only breaking the law, but also their gender obligations. Women experience more aggressions: the percentage of female inmates suffering abuse reaches the 90% (Alameda, 2003; Fontanil et al. 2013; Meneses Falcon 2002, Miranda 2002, Wright 2002, Redondo et al. 2010, Mapelli et al. 2013; Pérez del Río et al. 2010, Pérez del Río & Mestre Guardiola 2013). Likewise, prevalence of sexual exploitation and abuse during childhood is higher in women too. Moreover, stigmatization of women drug addicts and / or imprisoned make them less supported than men in the same situation. Consequently, this perspective must be considered in data analysis.

3. Objectives and methodology

The objectives of the research were:

- To know the traits of the profile of drug addicts who participated in PPL Adsis Asturias between 2002 and 2014.
- To identify the existing relationship between personal and social traits of drug addicts who

participated in PPL Adsis Asturias between 2002 and 2014 and personal success in the process, measured in terms of achievement - or lack of achievement - of therapeutic discharge.

The method consisted on the analysis of the existing data of 211 cases in the program, which constituted the total sample of users between 2002 and 2014. This information was collected in two types of documents:

- Information of users per year collected in a database performed by the director of the program during the initial interview and the tracking of the case in the therapeutic team meetings (DB).
- Case histories of the users collected by the educator / therapist who monitored each participant (MR).

This information needed to be systematized, reduced and categorized. To accomplish that, the following tasks were carried out:

1. Codification of the existing nominal data in the DB, gathering the information in a single Excel worksheet.
2. Reading of the case histories.
3. Establishment of the variables that are present in the case histories.
4. Adjustment of the case histories to the studied variables.

5. Interview with the director to complete and compare the information obtained.
6. Identification of the values of each variable under study.

As a result of this process, 55 variables were identified: 40 of them corresponded to the personal traits or situations of people participating in the program, and 15 referred to characteristics of the process that they had carried out within the program. Among the variables related to personal traits, basic data were included, variables related to the family of origin; with personal and social relationships; referred to the addiction, criminal situation, social and labor situation, health situation and personal history.

These variables were coded from the categorization of the situations observed in the responses of the users, and they were transferred to a data matrix in the SPSS v20 program, the tool that carried out the statistical analysis, by using frequencies, measures of central tendency, contingency tables, comparison of averages and chi-square analyses of significant relationships and other nonparametric tests. Table 1 identifies the variables used for this study, the source of information and the number of people with valid data for each of them.

Table 1. Variables

Variable	Value	Source	N
Gender	Male Female	BD	211
Nationality	Spanish Foreign	BD	188
Age at the beginning of the program	21 values between 21 and 67 years old	BD	211
Raised by	Father and mother Mother Father Other relatives Mother and partner Father and partner Institutions	HC	141
Addiction of the father	Addict No addict	HC	103
Addiction of the mother	Addict No addict	HC	101

Support from the family of origin at the beginning of the program	Support No support	HC	131
Marital status	Single Married Divorced Widow/widower	BD	180
Partner at the beginning of the program	Partner No partner	HC	138
Children	Children No children	HC	135
Support from the partner at the beginning of the program	Support No support	HC	124
Support from the social network at the beginning of the program	Support No support	HC	125
Age when consumption began	24 values between 7 and 33 years old	HC	164
Addiction at the beginning of the program	Consumer Abstinent No addiction	HC	187
Substance consumed	Hashish or cannabis Heroin Cocaine Alcohol Pills Poly-consumption Other	HC	177
Trigger of consumption	Breakups or sentimental conflicts Nightlife of festive context Family conflicts Friendships and partner Failure, frustration Loneliness and anxiety Context of addiction Evasion Boredom Other	HC	113
Consequences of consumption	Crimes Drug dealing Violence Loss of relationships and loneliness Prison Deterioration of the health Mood changes Other	HC	107
Motivation to begin the program	Avoiding prison Regaining family Changing lifestyle Personal development Obtaining emotional support Desire for stability and personal projection Obtaining assistance	HC	121
Previous participation in other treatments	Yes No	HC	140
Criminal problem at the beginning of the program	Yes No	BD	205

Penal situation at the beginning of the program	No records Under no judicial procedure or free Pending trial Suspended sentence Probation Conversion of the sentence Second degree charges Other	BD	166
Initial level of education	No schooling Primary education Secondary education Vocational training 1 or Middle-level training program Vocational training 2 or Higher-level training program Baccalaureate University	HC	186
Initial employment situation	Currently working Unemployment Pension Retirement Student	BD	193
Home municipality	21 Asturian municipalities	BD	202
Labor integration during the treatment	Work contract Without work contract	BD	162
HIV	Seropositive No seropositive	BD	153
Disability	Yes No	BD	116
Hepatitis	Yes No	BD	157
Mental health problems	Diagnosed Undiagnosed	BD	147
Receiving treatment due to mental health problems	Medication No medication	BD	116
Attempted suicides	Yes No	HC	139
Mistreatment	Yes No	HC	117
Sexual abuse	Yes No	HC	116
Prostitution	Involved in prostitution Not involved in prostitution	HC	139
Mistreated other people	Yes No	HC	120
Completion of the program	Therapeutic discharge Expulsion Dropout Voluntary discharge Decease Reimprisonment Remains at the program	BD	199
Success of the program	Therapeutic discharge Other results after ending the program	BD	170

4. Results

In this section, we will firstly explain in a general way the profile of the people participating in the program in order to explore subsequently the relationship between their characteristics and the success of the program.

Profile of people participating in the program

The largest part of the people participating in the program are men (89,1 %), Spanish (91 %), living in urban areas of Asturias (79,2%). They are mostly single (66,1%), and with no partner at the beginning of the program (59,1 %). More than half (54,8%) have sons or daughters and have an average age slightly above 35 years, with the majority in the age range between 27 and 43 at the beginning of the program.

Their educational level is low: 73,3% have only completed compulsory schooling if any. On the other hand, 76,7% were unemployed at the beginning of the program. The majority (71,7 %) were in a situation of drug abstinence at the beginning of the program, as a result of the Therapeutic Educational Unit in the prison located in Villabona. Cocaine is the most commonly consumed substance (73,4% of users), but there is a high percentage of polydrug users (42,7%). The average age of first consumption is 15 and a half years.

Over half the people enter the program when they already have serious health problems: HIV in 22,9% of cases, hepatitis C in 42 % of cases; mental health problems in 50,3% of cases and recognized disability in 31% of cases. Around 8,6 % have attempted to commit suicide on some occasion, and 90,7% have a particular problem in criminal law. Over half of the participants join the program while in probation, a little more than a quarter joined while they were under a grade 2 regime; the rest displayed other prison system conditions. Moreover, 43,6% of the participants had previously followed other reintegration programs.

Around 55,9% of the participants come from families whose parents were living together during their childhood; 40,8% reported an addiction from their father and 13,9 % from their mother. Additionally, 19,7% suffered abuse, and 6,9% suffered sexual abuse.

The most important motivations to join the program are the possibility of achieving stability and personal projection in 44,8% of cases, followed by personal development (39,2 %), a change in their lifestyle (35,2%), reestablishing relationships with their families or some of their relatives (32,8%), obtaining help to keep away from drugs (20,8%) and getting out of prison / not entering

prison (12%). Only the remaining 5,6 % of the participants referred to the specific need to receive emotional support.

A large majority (83,2%) finds support in their family of origin, while 40,8% have friends who support them and 26,6% finds support in a partner.

The profile of the minority group of women is significantly different. The percentage of not married women is lower; 77,8% are single, 63,2% of them have children, they present a higher level of precarious jobs than men (and unemployment in 86,4% of cases), lower cocaine consumption (57,9%), the rate of seropositive status is lower (5,6%), but they present more cases of mental health problems (72,2%) and attempted suicides (29,4%). Nearly half (41,2%) of the female participants was prostituted and they had suffered sexual abuse and mistreatment to a greater extent (61,5% and 38,7%, respectively). Regarding the motivations to enter the program, they also differ significantly from men: women are more motivated to regain their family (in 64,3 % of cases), stability and personal projection are more present (71,4 %) and they also seek to receive emotional support (14,3%). To a lesser extent, they express desire for personal development (21,4%) and help (14,3 %).

Some of this profile information was compared to the population profile of users of other programs, specifically Proyecto Hombre in Asturias (PHA, national Proyecto Hombre (PH) and Fundación Spiral (FS), according to the data included in their annual reports from 2014. Without going into details, we could emphasize the following contrasts:

- PDL population from Fundación Adsis presented a much greater proportion of substance consumption than the population from the abovementioned institutions.
- The health damage, according to HIV and hepatitis indicators, is also higher in PPL population; 20 and 31 points regarding PHA population and 15 and 29 points regarding FS.
- Percentage of people who have committed offences in PPL population is more than three-fold compared to the sample from PH and FS.
- Percentage of participants who had previously failed in other programs is 34 percentage points above PH.
- Percentage of employed people was 15 points under PH and 7 under FS.
- The age of first consumption is 4 years below in PPL population regarding PH.
- Percentage of women is 8 points lower in PPL sample regarding PH, and 24 points regarding FS.

- Percentage of people with completed studies of compulsory education or less is 20 points higher in PPL and PH than in FS.

This comparison allows us to identify that the profile of drug addicts participating in the PPL is characterized, regarding the participants in other programs, by a high consumption of substances, higher rate of unemployment, higher criminal problems, high deterioration of health and failures in other programs. In other words, it is a group that has already suffered a considerable deterioration in the addiction process, which should be taken into account when analyzing the relationship between personal traits and success in the program.

Relation between personal traits and therapeutic discharge

In order to measure the effectiveness of the program in the short term, we must turn to the indicator of the number of people who obtained therapeutic discharge, which represents the success of the process.

The percentage of therapeutic discharge obtained by the people participating in the PPL over these years is 52,9%, a high percentage that denotes the high efficiency achieved by the program. The percentage of therapeutic discharges reported in the literature -almost all regarding to PH -is over 17,7% (Asociación Proyecto Hombre, 2014:29)- although PH annual report published in 2014 offers data about Asturias that place the percentage of PHA in 37,2% - el 22,9 % (Valero-Aguayo et al., 2013:42) and 40% referred to a sample of women from CT Alborada (Bastón Martínez, 2009:208, cited in Mavru, 2012: 166).

Only Fundación Instituto Spiral (2014:14) displays a higher percentage of therapeutic discharges (61%), but we should take into account the difference found in profiles of users from one program and another.

Regarding the predictive characteristics of the therapeutic discharge, the analyses indicated that many of the personal traits examined did not show any significant relationship with the results of the program. Thus, the percentage of therapeutic discharges does not present statistically significant differences according to gender, nationality, marital status, place of residence or educational level. Nor has family structure during childhood or the existence of addictions in the father revealed significant results in relation to the outcome of the treatment.

It should be noted, however, that although gender is not a significant variable for success in the program, it sure is in several of the variables. The characteristics studied are ordered differently in men and women.

The variables that are significantly related to success of the program are the following (Table 2 details the significance in the chi-square analysis for the appropriate variables):

The partner

It seems that people who have a partner who supports them are more likely to obtain therapeutic discharge (53% versus 47% who do not have a partner), since 88,5 % of participants who claimed to feel supported by their partner successfully concluded their treatment, compared with 44% of participants who did not mention whether they feel supported (even when they also have a partner).

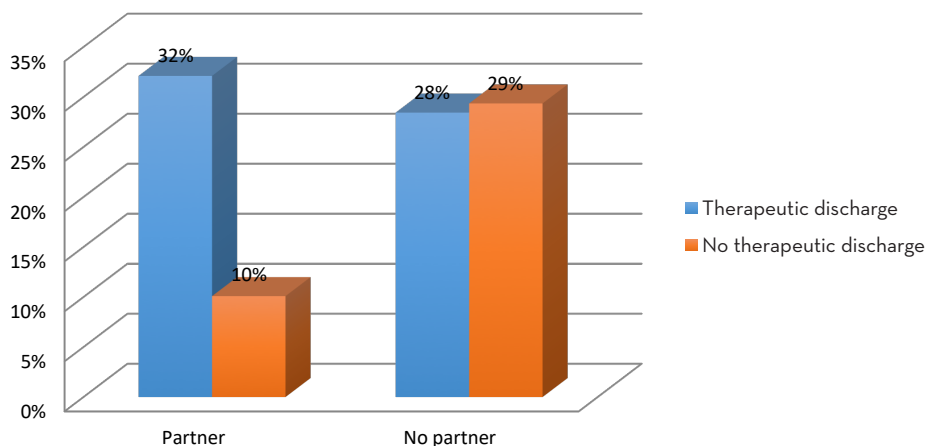


Chart 1. Partner and success in the program

Women have a partner at the beginning of the program in a much lower percentage than men, reaching 22,2 % while men reach 43,3 %.

Consequently, only 20% of women, compared to 28% of men, claim to feel supported by their partner in the recovery process.

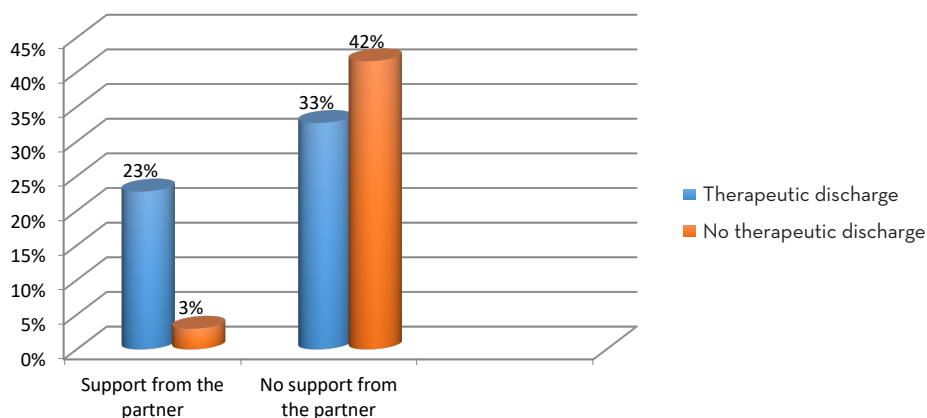


Chart 2. Support from a partner and success in the program

Abstinent when joining the program

People who enter the program being abstinent, in other words, people who have not consumed drugs in the past three months, are more likely

to achieve therapeutic discharge. Thus, 54,2 % of these participants successfully completed the treatment, while only 18,2 % of participants who entered the program being active consumers actually achieve it.

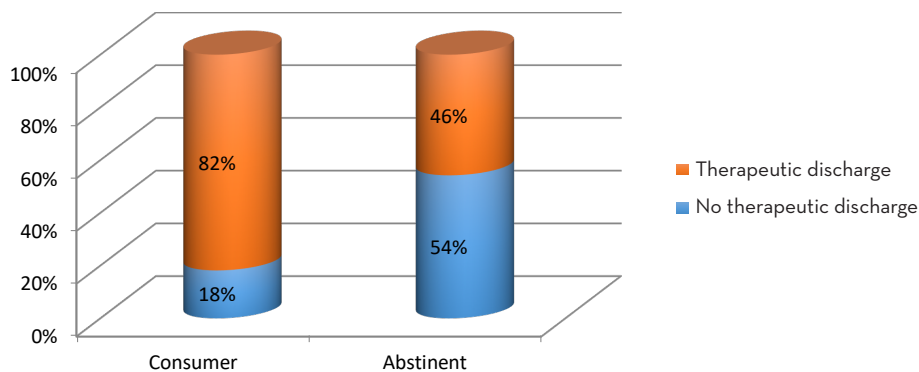


Chart 3. Abstinence while entering the program and success in the program

There are more women who are not addicted to drugs at the beginning of the process, even if they have been drug addicts before: 35 % of women compared to 6% of men.

Type of substance

On the other hand, people who are not or have not been heroin users or polydrug users have a better chance of obtaining therapeutic discharge.

Thus, 65,2 % of participants who did not consume heroin successfully completed their treatment (47,1 % of heroin consumers) and 66,2 % of participants who have not been poly-addicts (34,5 % of poly-addicts). In an overall picture of the data, people who only consumed soft drugs (alcohol or hashish) presented a better prognosis; however, the relation is only statistically significant regarding poly-consumption and heroin consumption.

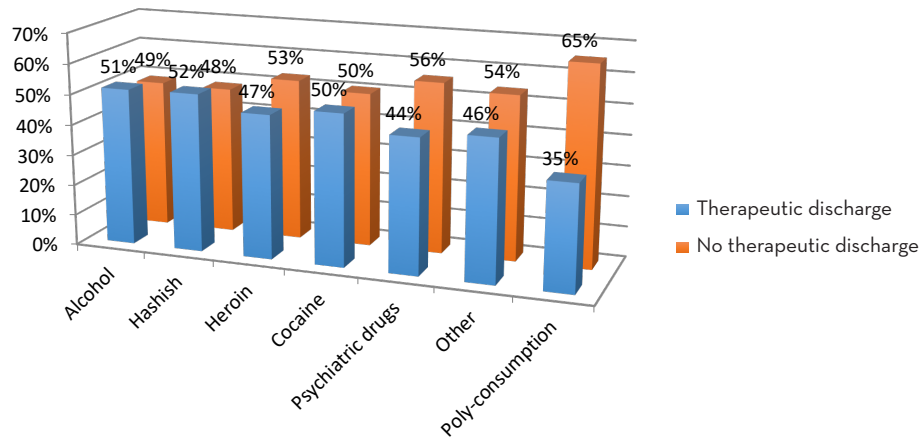


Chart 4. Consumed substances and success in the program

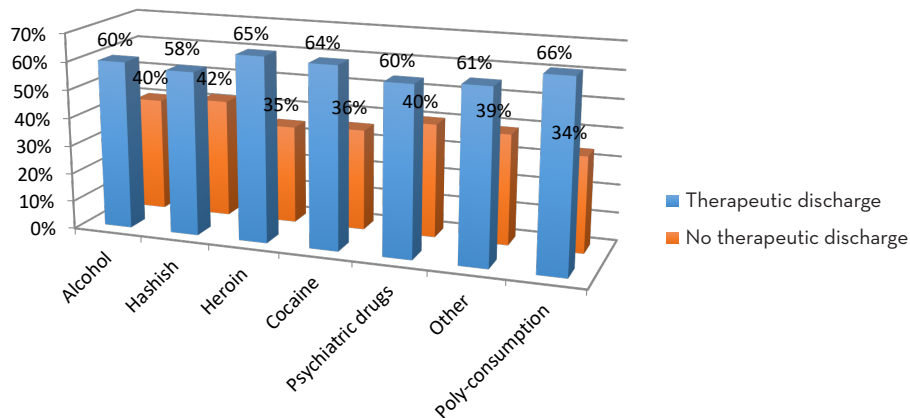


Chart 5. Substances NOT consumed and success in the program

Regarding previous studies, these data confirm the difficulty of heroin and polydrug users in achieving a successful reintegration, unlike the difficulties found by Valero-Aguayo et al. (2013) regarding alcohol and cannabis consumption.

The percentage of women who have consumed hashish or cannabis (35%) is significantly lower than the percentage of men (69,3%), as well as the percentage of women who have consumed cocaine, which reached 57,9% in contrast to 75.3% of men.

Health

In general terms, people who suffered less deterioration in health tended to achieve success in the treatment to a greater extent. Specifically, 74 % of participants who did not present mental health problems, in contrast to the remaining 35,3 % who did, and 64,6 % of participants who do not take medication for mental health issues, in contrast to 40,8 % of participants who actually took medication, achieved therapeutic discharge.

These data confirm the difficulties encountered by García-Valencia and Méndez Villanueva (2014) in order to achieve reintegration of people with dual, psychiatric and addiction pathologies.

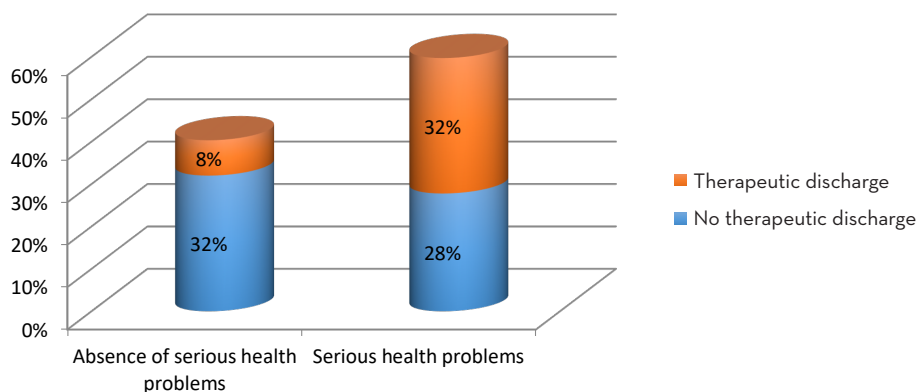


Chart 6. Health condition and success in the program

There are fewer HIV-positive women (5,6%) than men (25,2%), which can be associated to the connection of risk behaviors and men, while women are diagnosed with mental health issues to a greater extent, reaching 72,2% in contrast to 47,5% of men.

First attempt

Success in the treatment is more likely to be achieved by people whose first treatment was PPL. This information is consistent with the outcome obtained by García Valencia and Méndez Villanueva (2014).

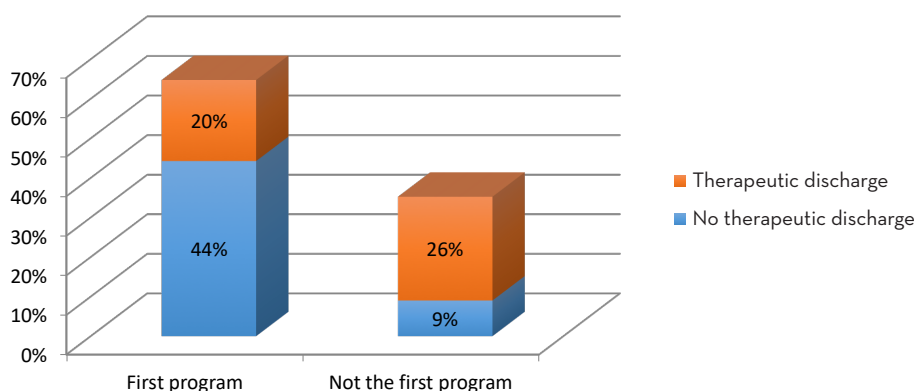


Chart 7. Attempts and success in the program

Reference persons in the family

Successful completion of the program is also more frequent among users who have grown up with other relatives, with their father and another

partner or with their father and mother, and less frequent among participants who were raised by institutions, only by his father or by his mother and another couple.

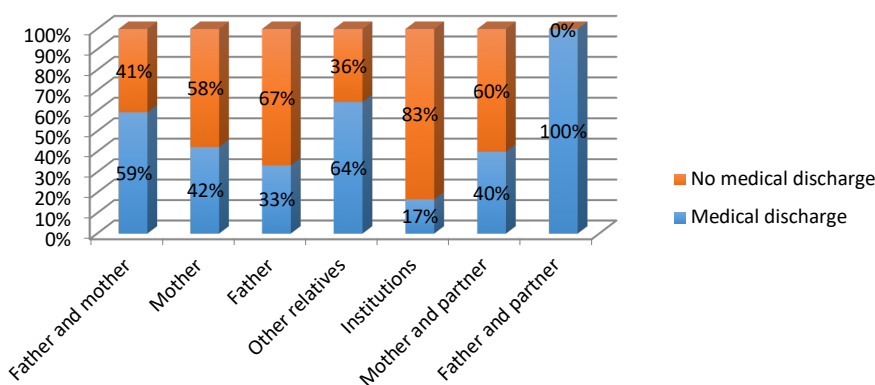


Chart 8. Therapeutic discharge according to who raised them

Addiction and mental health issues of the mother are also variables which complicate the achievement of success. Only 14,5 % of participants mentioned to have mothers with addiction problems, and only 25 % of these particular percentage achieved success in the program. Moreover, only 3,5 % claim to have mothers with mental health issues, and only 16,7 % of them were able to achieve therapeutic discharge. These percentages indicate that we cannot consider problems in the mother to be a failure factor, but we can affirm that, given that a mother is the figure who brings support when everyone else has gone, having a mother with serious problems on her own increases difficulties to overcome and addiction.

These findings can be related to studies that link the absence of family conflicts with success in the program, as well as with the relation established by Mavrou between addiction of the parents and risk of relapse, although in our case the relation with the addiction of the father has not been confirmed.

Extreme situations

People who attempted suicide achieved therapeutic discharge to a lesser extent (18,2 %) than people who did not (57,3 %). Additionally, people who suffered sexual abuse seem to find success more difficult to accomplish (only 14,3 % of them finished the program).

These situations are more frequent in women than in men: 29,4% of women tried to commit suicide in contrast to 5,7% of men, 38,5% of women were sexually abused (2,9% of men), 61,7% of women were physically abused (14,4% of men) and 41,2% of women were prostituted (14,4% of men). The difference of profiles according to gender is fully consistent with the information gathered in literature about drug dependence.

Criminal problem and previous processes

Therapeutic discharge are also very frequent among people with criminal problems, probably because they are forced to remain in the program until its completion, as well as among participants who belong to the Therapeutic Educational Unit (Unidad Terapéutica y Educativa (UTE), who reach 59,1 % of discharges. These data do not confirm the outcome by Ramos Barbero and Carcedo González; we should probably consider in this case the significant difference regarding UTE treatment and its correlation with PPL.

Labor integration

Furthermore, the achievement of labor integration seems to be correlated with therapeutic discharge, given that 70 % of participants who accomplish labor integration also achieve therapeutic discharge, in contrast to 33,9 % who do not, confirming the results of the abovementioned researches. There is also a difference in labor reintegration regarding gender that tends to favor men: 58,7% of men signed a job contract within a year from the beginning of the program, compared to only 47,4% of women.

Personal motivation

Qualitative variables, considered as multiple response variables (personality of father and mother, triggers and consequences of consumption, motivations to join the program, own personality), do not obtain significant results in a statistical treatment. However, certain information stands out clearly after observing the results of the variable "motivations to join the program" and its relation to success in the program. Thus, the reason that more often relates to achieving therapeutic discharge is to recover relationships with the family, which in most cases means to recover the relationship with their kids, but also with the family of origin.

Other important reasons are obtaining a job contract, stability and personal projection, personal development or a change in their lifestyles, but any of these reasons is as important as family for the completion of the program.

Chart 9. Motivations and success in the program

In this aspect, we find another significant difference regarding gender. The main motivations for women in order to complete the program are to recover their family (64,3% of women in contrast to 28,8% of men), to find personal projection (71,4% and 41,4% respectively) and to feel emotionally supported (14,3% and 4,5% respectively). In contrast, men chose personal development (41,4% in contrast to 21,4% of women) and obtaining help (21,6%) as more important motivations.

The linkage between the concern for the family in women and its relation with the improvement of the chances for success confirms the outcomes of other studies. It allows us to hypothesize that this motivation is the factor that counteracts the presence of other risk factors in women (mental health problems, abuse, difficulties for labor insertion) and enables the softening of differences between genders in the success in the program, becoming in conclusion barely significant.

Table 2. Relationships between personal traits and success in the program.

Variable	Valid n	Pearson's Chi-square	Gl	Significance
Partner	115	6,907	1	,009
Support from the partner	107	11,500	1	,001
Addiction	165	10,797	2	,005
Heroin consumption	145	5,747	1	,017
Poly-consumption	131	12,516	1	,000
HIV	126	3,000	1	,083
Hepatitis	131	5,584	1	,018
Mental health	124	17,644	1	,000
Disability	93	1,928	1	,165
First program	126	21,264	5	,001
Coexistence during childhood	116	9,657	6	,140
Addiction of the mother	86	3,171	1	,075
Mental health issues of the mother	179	3,411	1	,065
Sexual abuse	107	3,922	1	,048
Mistreatment	107	,038	1	,845
Suicide attempts	125	6,684	1	,010
Criminal problem	170	8,402	2	,015
Labour reintegration	144	17,846	1	,000

5. Discussion and conclusions

There are some personal and social factors that can be associated with success in social rehabilitation of drug addicts participating in PPL Adsis Asturias. The general impressions of these traits allow us to classify them regarding the process of deterioration and recovery caused by addiction and overcoming of addiction.

A set of traits refer to the *degree of decline* that the addict has reached. The best chances to successfully overcome the recovery process start when the personal deterioration is lower. In this sense, it is important to know the type of drug consumed, since heroin for example, which causes a rapid deterioration in health and physical and

psychological dependence, makes recovery more difficult. Moreover, poly drug addicts are characterized by a high level of dependency and find recovery phase very difficult.

Deterioration is also associated with health problems caused by addiction or with other that, even though they were suffered previously, led to a multiplication of the effects of addiction. Particular mention should be made of mental health problems, previous or resulting from the addiction, and attempted suicides, which are indicators of despair.

This group of traits notes the importance of an **early intervention in addiction processes**, given that the further the addiction goes, the harder it is to recover. The difficulty is obvious, but it

is important to be aware of the high risks of the message that is often given, even in professional spheres, which says that it is necessary to wait for the addict to hit rock bottom. One can never know how deep the bottom is for every person, and every step further in a deterioration process reduces the chances for a successful recovery. This way, it is easier to overcome dependency in the first try with professional help. A first failure does not imply the loss of options, but it leads to a loss of confidence, hope and expectations, reinforcing the sense of personal failure and the belief that no way out is possible.

Other traits could be grouped according the *degree of resilience* achieved in personal history, in other words, in the positive experiences lived which aid to deal with difficulties. In this resilience, special mention must be made of the importance of the mother figure, who is often the sustainer of the family, that is especially revealed in the despair produced when she finds herself immerse in difficulty. Anyway, it is also interesting to note that the resilience obtained in the family environment is based on the bonds of support rather than in the parents living together.

Noteworthy is the fact that success in people who have been raised by other relatives different from their parents is greater in percentage terms than people raised by a single parent, by a parent and the partner and even by both parents living together. These percentages indicate that the most important thing is to have a safe affective environment, even more when we have observed that people who have been raised by special institutions find bigger difficulties in overcoming addictions.

Likewise, we must highlight the harm caused by sexual abuse and the difficulty that this involves in order to achieve recovery, due to the negative effects and the family relationship and social context that prompted -or allowed- this kind of abuse.

These traits point to the need for the **increase of protection of childhood at risk** in order to foresee and avoid addiction and to provide tools to overcome it in the case that it finally happens.

Other traits refer to the achievement of *elements of normalization* in life: relationship and work. Labor integration and a positive relationship with a loving partner who can offer support in the recovery process are enabling factors of success. It is obvious that it is easier when personal decline is not very serious and when the addict has personal references and tools to help overcoming the difficulty. We highlight the importance of personal motivation for regaining their own family as an enabler of success as well.

This is hardly surprising, given that relationships, family and work are the elements of life that give meaning and motivation to people in general, regardless of being addicts. Overcoming an addiction requires to find motivation and personal achievements that can cover the needs for affection, survival and identity, that can be possible and rewarding and also considered as support points to hold on to in case of desire to escape from reality through drug consumption.

This information highlights the importance of providing **resources to normalize life** before the deterioration process moves forward.

A relevant aspect results from the analysis of data from a gender approach. As we pointed out, the percentage of therapeutic discharges is similar between men and women. However, a closer look at data indicates that women join the program with a higher level of deterioration in the majority of factors analyzed: worse health status, usual absence of support from a partner, and more traumatic experiences as attempted suicides or sexual and domestic abuse. This means that women have shown greater resilience, and we can hypothesize that their capacity for resilience can be linked to two of the mentioned factors: a lower level of consumption of toxic substances and a higher motivation associated with the restoration of family relationships, in other words, with the concern about other people and the establishment and maintenance of bonds. Thus, **women find greater difficulties for rehabilitation, but they have more motivation to achieve it.**

Lastly, we should mention the importance, in this case, of joint efforts between prisons assuming a re-educational function and third sector organizations. Despite what it might appear, the fact of being condemned can actually turn into an opportunity for a change of direction that can stop the spiral of decline, in the case that prison is considered to have an educational function rather than punitive and to perform a propaedeutic work for the participation in therapeutic educational programs seeking for social reintegration, indispensable to the transfer of acquired skills.

Regarding the limitations found in our research, we should mention the specific limitations of every context in the first place. Our investigation takes place in the assessment of a specific program, so the population under study displays defined traits that can be similar to the rest of people, but can also differ significantly. Additionally, this is an *ex post facto* study, which restricts the access to information, given that the data used was the data that had already been obtained, obviously introducing certain bias. Nonetheless, we consider our outcome to enlarge possibilities for

future researches specifically designed to assess personal factors contributing to success or failure in programs, as well as interaction with the methodology used in each program.

An interesting example of subsequent investigations could be a study to identify specifically these traits with a sample of users from many programs, even in a wider territorial area. These traits should be compared with methodological indicators which allow at the same time the identification of which forms of intervention contribute to a greater extent in the overcoming of personal risk

factors. This could offer an important guide for the assignment of people to the different resources.

In any case, this analysis also enables us to prove that even in the worst personal and social conditions there are chances and ways to lead to rehabilitation and personal recovery. Further research is still needed in order to identify with increasing levels of accuracy and efficiency which tools can bring new expectations for people and to design new strategies, resources and therapeutic educational programs

Notes

- ¹ Fundación Adsis de Asturias

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IMPACT OF MUSICAL TRAINING AS A LEISURE ACTIVITY ON LISTENING LEVELS. RESULTS OF A PROGRAMME WITH SENIOR CITIZENS

IMPACTO DEL OCIO FORMATIVO MUSICAL EN LOS NIVELES DE ESCUCHA.
RESULTADOS DE UNA INTERVENCIÓN CON PERSONAS MAYORES

IMPACTO DO TEMPO DE TREINO MUSICAL AO NÍVEL AUDITIVO.
RESULTADOS DE UMA EXPERIÊNCIA COM PESSOAS MAIS VELHAS

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ABSTRACT: The goal of this study consisted of analysing whether educational intervention by means of a Musical Training as a Leisure Activity programme had any significant impact on sensorial, affective and analytical listening levels among senior citizens who had and had not previously studied music. To do so, we designed our own measurement scale and applied it to a sample of 37 students over 50 years of age at the University of Deusto (Bilbao, Spain). Both the scale as a whole and each of the subscales of the different listening levels presented adequate reliability, with Cronbach's alpha values greater than 0.8. The questionnaire was administered in the classroom on the first and last day of class, after hearing the same piece of music. The measurements before and after the educational intervention were compared by applying a Student's t-test for paired samples. The research concluded that the only listening level to have been significantly affected by the Musical Training as a Leisure Activity programme was the analytical level, and when examining this in greater detail, it is noted that the impact was only prominent among members of the sample who had not studied music before.

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PALABRAS CLAVE: ocio educación música niveles de escucha	RESUMEN: El objetivo de este estudio consistió en analizar si la intervención educativa a través de un programa de Ocio Formativo Musical tenía un impacto significativo en los niveles de escucha sensorial, afectivo y analítico en personas mayores con y sin estudios musicales previos. Para ello, se diseñó una escala de medición propia y se aplicó a una muestra de 37 estudiantes mayores de 50 años de la Universidad de Deusto (Bilbao, España). Tanto la escala en su conjunto, como cada una de las subescalas de los distintos niveles de escucha mostraron una adecuada fiabilidad, con valores de alfa de Cronbach superiores a 0,8. El cuestionario fue administrado en el aula el primer y el último día de clase tras la audición de un mismo fragmento musical. Las mediciones anteriores y posteriores a la intervención educativa fueron comparadas aplicando el estadístico de la t-student para muestras relacionadas. La investigación concluyó que el único nivel de escucha afectado de manera significativa tras la intervención de Ocio Formativo Musical estudiada fue el analítico y, afinando más, el impacto solo fue destacable para los individuos de la muestra sin estudios musicales previos.
PALAVRAS-CHAVE: lazer educação música níveis de audição	RESUMO: O objetivo deste estudo foi analisar se a intervenção educacional através de um programa de lazer de treino musical teria um impacto significativo nos níveis de audição sensorial, afetiva e analítica em idosos com e sem estudos musicais prévios. Para este fim, desenhamos e aplicamos uma escala de auto-medição a uma amostra de 37 alunos com mais de 50 anos de idade da Universidade de Deusto (Bilbao, Espanha). Tanto a escala total como cada uma das subescalas dos diferentes níveis de audição apresentaram confiabilidade adequada, com valores de alfa de Cronbach maiores que 0,8. O questionário foi administrado na sala de aula no primeiro e último dias de aula depois de ouvir o mesmo fragmento musical. Os efeitos da intervenção educacional foram comparadas usando a estatística t-student para amostras relacionadas. Os resultados permitem concluir que o único nível de audição significativamente afetado pela intervenção de treino musical estudado foi o analítico. Além disso, o impacto foi notável apenas para os indivíduos da amostra sem estudos musicais prévios.

1. Introduction

Musical Training as a Leisure Activity (hereinafter MTL) is a three-way (humanistic, educational and aesthetic) construct designed to facilitate a valuable leisure experience (Cuenca, 2014) involving training in classical music. MTL was conceived within the framework of non-formal education, as it arose from the quest to create alternative forms of musical education, as opposed to the inherently academic or school methods, the intention being to educate learners through programmes with the specific purpose of fostering conscious listening to music (Albaina, 2015). Although MTL can target any educational group, this study focuses on people over 50 years of age, an increasingly more relevant segment of the population (Abellán & Ayala, 2012), who are going through a stage of life in which leisure starts to become especially important and can contribute to an active and satisfactory ageing process (Cuenca-Amigo & San Salvador del Valle, 2016).

One of the greatest mysteries and treasures of musical language is the fact that the same composition can provoke different and even opposing reactions among listeners. For Small (2006:38), “the listener’s experience of the music is essentially private”. This variability is even possible in the same listener in different contexts or times of their life. The subjective nature of responses to musical stimuli has led many authors to consider that the meaning of music must be sought in the ears that hear it, rather than in the music itself (Cámara, Cañada,

Albaina & Larrinaga, 2012; MacDonald, Hargreaves & Miell, 2012; Sloboda, 2012; Szendy, 2015). Along these lines, Horowitz’s (2012) theories explain both the way in which sound affects us, and our capacity to learn to manipulate it, leading to the conclusion that we are what we hear.

Many authors also consider the importance of people’s attitudes to music (Delalande, 2013; Schafer, 2013). Swanwick (2006) relates these attitudes to its power to evoke significant experiences in us. For Bonds (2014:19-20), listeners play decisive roles in the transformation of attitudes towards music and he sustains that all variations in listening are “the product of a far broader change in attitudes toward the very act of perception itself, the way in which a subject (the listener) apprehends an object (the musical work)”.

But there are other individual factors that determine the way in which people listen. Some of these are directly associated with music, such as the ability to identify and connect musical parameters, musicality, auditory memory, listening education, coaching, and tastes and preferences for each style of music. Others have an indirect influence, such as, for example, age, socio-cultural factors and even personality (Ball, 2010; Blacking, 2006; Dahlhaus & Eggebrecht, 2012; Drösser, 2012; Levitin, 2011; Sacks, 2015). From the perspective of MTL, it is important to consider that these differences exist, especially when designing didactic approaches, in order for listening to music to be a satisfactory experience for as many people as possible (Albaina, 2015).

One of the starting points for this research was the recognition that music is susceptible to being captured by people on three complementary listening levels: the sensorial, the affective and the analytical (Copland, 2008; Delalande, 2013; Sloboda, 2012; Swanwick, 2006; Willems, 2001).

The sensorial level corresponds to the physiological plane and is essential for accessing the other listening levels. It is studied from the field of perception and has been a matter of major interest to researchers in several areas of knowledge, such as physiology, physics (in the branch of acoustics), medicine, psychology and, naturally, music. Even based on the premise that MTL's area of action is tangential to the aforesaid areas, it is important to understand the psycho-physiological mechanisms that are involved in the processes of perceiving music, in order to understand listeners' reactions and thereby design effective didactic strategies. Many authors have focused their attention on understanding how musical perception works, for educational or aesthetic purposes (Ball, 2010; Boulez, Changeux & Manoury, 2016; Levitin, 2011; Sacks, 2015; Sloboda, 2012; Small, 2006; Szendy, 2015). For Bonds (2014:21), it is crucial because "we may or may not believe what we see, but we routinely see what we believe. The same holds for listening as well. We perceive in music what we are predisposed to perceive".

The affective level, which can occur at the same time as the sensorial level, corresponds to the emotional plane. Willems (2001:55) states that "if auditory sensoriality is the starting point, the very basis of musicality, affective-auditory sensitivity might be its centre". For Swanwick (2006), after a first impression of sounds on a sensorial level, people are affected by the expressive quality of music associated with a frequently subconscious psychological process that he calls 'imitation'. Other authors prefer to use the term 'identification', rather than imitation, to explain the origin of the emotional impact of music on people. According to Alvin (1997), music expresses feelings that arise from a situation and that are not necessarily imitative. She alludes to Aristotle when she mentions the iso-principle, in which "the similar acts upon the similar" (Alvin, 1997:109). Benenzon (2011) also uses the iso-principle to explain how, within a complete mosaic of sounds, there is a series of structured patterns that permit a communication channel on an affective level in the process of listening to music, because for him every human has a characteristic sound identity that makes them different from other people. For Blacking (2006), what really moves people is the human content of humanly

organised sounds. Gabrielsson (2011) researched reactions to music from a psychological perspective and coined the term 'strong experiences with music' (SEM) to distinguish those listening experiences that take us from being neutral auditory observers (which we are when we can more or less objectively describe a sound, on the basis of perception), to being subjects that are emotionally implicated through listening to or, what is the same, being affected by music.

Many researchers have studied affective responses to music on the basis of listeners' verbalizations or the analysis of certain types of physiological response (Drösser, 2012; MacDonald, Hargreaves & Miell, 2012; Sloboda, 2012) and have reached the conclusion, among others, that both the listener's expectations and contextual factors can benefit emotional experiences with regard to music. These manifest themselves in the elderly mainly in two ways. One of them refers to the relief of psychic tensions thanks to the induction of emotional catharsis through musical listening. The second considers the affective-emotional dimension from the perspective of human spirituality and concludes that the leisure experience, as contemplated by MTL, is associated with the spiritual well-being of the person.

MTL programmes, and didactic strategies designed to provide guidelines for listening, can help to raise expectations with regard to what is happening in the organisation of a piece of musical discourse, thereby being able to stimulate the affective level.

The analytical level corresponds to the cognitive plane. In this regard, MTL programmes, with their educational profile, consider how providing the listener with points of reference will help him/her to engage in a series of cognitive processes that will raise their awareness of sound elements and their organisation to thereby attribute them a meaning and enjoying listening to them (Albaina, 2015).

The meaning of music is an issue that has been studied from a variety of areas of knowledge: philosophy, musical aesthetics and psycho-musicology, to cite the most relevant (Boulez, Changeux & Manoury, 2016; Levitin, 2011; Sloboda, 2012). The listener can try to extract a specific meaning from what they hear on the basis of analysis, although it is true that their approach to music on this listening level may draw attention towards the emotional components of a piece of musical discourse, or towards components that configure it from the very essence of musical language. In any case, the widening of the musical horizon, thanks to a more in-depth understanding of how music works and why, will help people who, on this level, we could

fully consider to be listeners to enjoy music in a fuller way (Ball, 2010). But neither type of analysis is exclusive, and they are certainly not incompatible, and furthermore, the same piece of musical discourse has a specific meaning for each listener. It is accepted that, throughout history, creators have made use of certain stylistic and technical compositional resources to communicate “mysteriously beautiful forms” of emotion (Rosen, 2012). Many authors have noted how valuable it could be for both analyses to complement each other when listening actively (Dahlhaus & Eggebrecht, 2012; Delalande, 2013; Meyer, 2009; Sloboda, 2012; Small, 2006).

For Swanwick (2006:99), auditory analysis is related to the imaginative play that he defines as “a psychological concept which has its musical correlation in the ways we respond to and create formal relationships, bringing to music fluid sets of expectations; speculating, predicting a future for ongoing music”. And this can be learned through MTL. Aaron Copland is a composer who also appreciated the importance of training for listeners of classical music, however elemental, to enable them to analyse what they are hearing in order to understand it and associate it with the enjoyment of live music. He stated that “it is very important for all of us to become more sensitive to music on its sheerly musical plane. After all, an actual musical material is being used” (Copland, 2008:33). Moreover, as Blacking (2006) points out, music cannot express anything non-musical unless the experience to which it is referring already exists in the mind of the listener.

As can be gathered from the literature, the three listening levels are interlinked (Ball 2010; Boulez, Changeux & Manoury, 2016; Delalande, 2013; Sacks, 2015; Sloboda, 2012; Swanwick, 2006), thereby reinforcing the enjoyment of music through fuller listening, and it is from this perspective that MTL programmes are designed. The goal of this study consists of analysing whether educational intervention by means of an MTL programme has a significant impact on the sensorial, affective and analytical listening levels of people who have and have not studied music before. The hypothesis is that MTL has a positive impact on the three listening levels in both groups.

2. Methodology

In order to study the impact of MTL on listening levels, a quantitative methodology was designed based on a new measurement scale. The following sections develop the sample selected for research, the scale construction process, and the data collection and analysis procedure.

2.1. Participants

The reference population for this study consisted of all the senior students of either gender taking MTL courses in Euskadi (Basque Country), where several entities and associations contribute to the educational and cultural development of senior citizens. This research focuses on the university setting, as this work is considered a priori to be more systematically undertaken by universities, which have a greater availability of resources and academic rigour, which implies evident efficacy and more long-lasting robustness. During the 2016-2017 academic year, we found proposals related to MTL in the programming of 24 of the 45 universities of the Spanish Association of University Programmes for Older Adults (AEPUM), data that reflect the implementation of MTL in slightly more than half (53,33%) of the university programmes targeted at older adults.

In order to select our sample, we performed non-probabilistic sampling (Malhotra, 2004) and selected as a case study the MTL courses given at the University of Deusto in the second semester of the 2015-2016 academic year. At said institution, ongoing learning that targets senior citizens is channelled through the Citizenship School (Deustobide), where two MTL courses were being offered during the selected period. The first course, called “*Vidas sonoras. Retratos y relatos de músicos a través de su obra*” (‘Sound lives. Musicians’ portraits and stories through their work’), is part of the *Ocio Cultural Universitario* (University Cultural Leisure) programme, in which 20 senior citizens were enrolled. The second course, titled “*Géneros y ciclos musicales*”, (‘Musical genres and cycles’) was part of the university degree in Culture and Solidarity, for which 44 senior people were registered. As a result, the target sample consisted of 64 students. However, the need to measure on the first and last day of class, together with the lack of attendance or punctuality among students, along with the requirement to answer the full questionnaire, meant the final sample was reduced to 37 individuals.

We shall now briefly describe the socio-demographic details of the 37 individuals surveyed. In terms of age ranges, 16 individuals were between 50 and 64 years (43%); 19 were between 65 and 74 years (51%) and only 2 people were aged 75 and above (5%). As for gender, 15 of the interviewees were men (41%) and 22 were women (59%). Regarding level of education, 6 individuals had only completed primary education (‘*Educación General Básica*’) (16%), 11 had completed secondary education (‘*Bachiller*’ or ‘*Formación Profesional*’) (30%) and 20 had university degrees or diplomas,

etc. (54%). Finally, out of the entire sample, 24 had never studied music before (65%) and 13 had some kind of previous musical studies (35%).

2.2. Instrument

Considering the analysed theoretical framework and the inexistence of scales that fully fit the MTL construct, we decided to create our own scale, the attention of which was focused on the three identified listening levels: sensorial, affective and analytical. To produce such a scale, we reviewed others related to the perception of the performing arts and music in general (Boerner & Jobst, 2013; Rössel, 2011) and to the perception of classical music in particular (Albaina & Cámara, 2010; Blasco, 1996; Chin & Rickard, 2012; Gabrielson, 2002; Law & Zentner, 2012; Thompson, 2007). The complete scale consists of thirty items, ten for each listening level. Each item contains a statement that must be rated according to the respondent's level of agreement or disagreement, using a 7-point Likert scale. A value of 1 means "completely disagree" and 7 means "completely agree". According to González & Pazmiño (2015), the use of a 7-point Likert scale helps to improve reliability with respect to a 5-point scale. In this case, the reliability of the scale as a whole, measured by Cronbach's alpha, produced a value of 0.951. We now present details of the construction of each of the three listening levels.

First of all, the sensorial level contains statements related to the listeners' focus of attention on a series of sound stimuli originating from music, while also probing awareness of said attentive attitude. To delimit the study of this attitude of being a 'listener' as opposed to a 'hearer' among subjects, we were interested in learning about their own thoughts regarding their level of enjoyment when the music plays, whether the focus of their auditory attention is intentional and addresses certain previously established musical parameters organised in categories, and also reappraising which sound elements they highlight and whether the piece as a whole causes any physical sensation in them. Cronbach's alpha was 0.820 for the sensorial sub-scale, which contains the followings items: (1) I listen carefully; (2) I am aware of myself as a listener; (3) My mind is distracted when hearing this music; (4) I try to address my auditory attention towards certain elements of this music; (5) I try to identify certain parameters in what I am going to hear; (6) I have pre-set listening patterns; (7) I try to arrange what I hear into certain categories; (8) I try to identify the most prominent parameters of what I hear; (9) I perceive the different parameters of what I hear well: loudness,

tempo, pitch, timbre of the instruments, etc.; (10) This music causes physical sensations in me.

Second, the affective level contains statements related to the expressive quality of music, which is susceptible to causing reactions among listeners that are associated with the psychological and sensitivity realms. To do so, responses are sought regarding the enjoyment aspect of listening, as well as the effects that music can provoke, such as liking, stronger or weaker impressions, relaxation, certain feelings or comfort. It is also interesting to find out whether listeners connect with music easily and even feel moved or transported by it or, if it that is not the case, whether they at least recognise its power to evoke feelings. Cronbach's alpha was 0.929 and the statements making up the affective sub-scale were as follows: (1) I feel at ease as a listener; (2) I like what I hear; (3) What I hear makes an impression on me; (4) This music relaxes me; (5) I am moved by what I hear; (6) This music provokes certain feelings in me; (7) I feel transported by this music; (8) I feel in harmony with this music; (9) This music makes me feel good; (10) This music expresses feelings.

Finally, the analytical level contains statements related to the comprehension of the organisation of musical discourse and the attribution of a meaning to what is heard. These feature a series of cognitive operations such as attention, identification, recognition, the relationship between elements, the search for meaning and comprehension of the functionality of the parameters and their articulation with syntactic and semantic purposes, which reveals whether listeners, on the basis of previously provided reference points, have acquired musical comprehension skills. Cronbach's alpha was 0.941 and the group of associated items was as follows: (1) I try to understand the structure of the piece; (2) I pay attention to the musical style; (3) I try to identify the period when the music was written; (4) I try to recognise the genre to which the piece belongs; (5) I try to identify the composer of the music; (6) I try to imagine the reason why the piece was written; (7) I try to relate elements to others in an attempt to understand what I'm listening to; (8) This music makes me think; (9) This music means something to me; (10) I understand the function of some musical parameters (rhythm, melody, pitch, loudness, instrumental timbres, etc.) in this piece.

Nunnally (1987) comments that Cronbach's alpha must be higher than 0.7, so given the results obtained, it can be considered that both the scale as a whole (0.951) and the three subscales (sensorial 0.82; affective 0.929 and analytical 0.941) are reliable.

In addition to the scale, the questionnaire also asks whether interviewees had studied music before. It also asks for their date of birth, which is used as an anonymous code in order to identify each individual.

2.3. Procedure

The questionnaire was administered in the classroom in paper format to all of the members of the two groups of senior citizens studying the MTL courses offered at the University of Deusto during the second semester of 2015-2016. In both cases, before any data were gathered, the students were informed about the anonymous, confidential and voluntary nature of their participation. In order to measure the impact of the MTL programmes, the questionnaire was administered on the first and last day of class, after listening to String Quartet No. 2 in A major by Juan Crisóstomo Arriaga. Note that the piece of music was exactly the same for both the first and second measurements.

To pair the questionnaires from before and after the MTL programme, a specific field was set up whereby the respondents' dates of birth were used as a link code, so questionnaires were only considered valid if their specific code existed both for the initial and final questionnaires. A total of 16 questionnaires corresponded to students that attended the first class but not the last, or vice versa, and therefore did not meet the required criteria and so were not even recorded in the database.

We also reviewed the quality of the responses, whereupon 11 pairs of questionnaires were considered invalid because they contained unanswered items. Accordingly, 37 pairs of questionnaires were finally selected for analysis, of which 35% involved participants who had some kind of musical studies (13 responses) and 65% that had not (24 responses).

2.4. Data analysis

Once the paper questionnaires had been paired using dates of birth, the responses were digitalised using a form that was specially created using the Google Forms application, which can be used to record data and at the same time create

an Excel database that can then be processed or exported to specific statistical systems. The form created using Google Forms contained all of the responses to the two measurements, whereby the variables corresponding to the scales of listening levels were duplicated to reflect pre-MTL and post-MTL measurements. After digitalising the responses, the Excel database was exported to the SPSS statistics application (version 21), thereby creating the definitive database for data analysis.

For each individual, a mean was calculated for each sub-scale (sensorial, affective and analytical level) for both pre- and post-MTL. Each listening level was analysed separately, and we compared the means obtained for each level before and after the programme. In order to understand the significance of the difference, we applied Student's *t*-test for paired samples. This test was performed both for the entire sample ($n=37$), and for the subsets of individuals with ($n=13$) and without ($n=24$) previous musical studies.

3. Results

The analysis of results presented below is divided into three subsections, one for each studied listening level: sensorial, affective and analytical. For each case, we present an abstract table showing the *p*-values (field called "Student's *t*"), which indicate whether or not the results of the Student's *t*-test are significant. The significant results are marked in the table with an asterisk (*) and correspond to *p*-values equal to or lower than 0.05. The tables also show the mean and standard deviation of the scale when applying the questionnaire before the programme (pre-MTL), and the mean and standard deviation of the scale when applying the questionnaire after the programme (post-MTL).

Each of the tables presents results for the entire sample ($n=37$), for the subset of respondents who had no previous musical studies ($n=24$) and for those that had studied music before ($n=13$).

3.1. Sensorial level

In the case of the sensorial level, although the means in the scale are higher after the MTL programme, the differences are not statistically significant, as shown by the results of Student's *t*-test.

Table 1: T-test for paired samples – Sensorial level

Groups	N	PRE-MTL		POST-MTL		Student's t
		Mean	Standard deviation	Mean	Standard deviation	
Without musical studies	24	4.7163	.91965	4.8528	.85879	.640
With musical studies	13	4.9615	1.12734	5.1771	.94660	.330
Total	37	4.8025	.98897	4.9667	.89136	.415

The results obtained indicate that MTL did not affect the sensorial level.

3.2. Affective level

The same holds true for the affective level as for the sensorial level, although the differences

between the pre- and post-MTL means are even smaller. In fact, the values are very similar and, the post mean is even lower than the pre mean, as can be seen in the case of the group with previous musical studies. Once again, the Student's t-test corroborates that the differences between means are not significant.

Table 2: T-test for paired samples – Affective level

Groups	N	PRE-MTL		POST-MTL		Student's t
		Mean	Standard deviation	Mean	Standard deviation	
Without musical studies	24	5.7287	1.00519	5.8323	1.05316	.649
With musical studies	13	5.8615	.90142	5.7342	.90779	.620
Total	37	5.7754	.95944	5.7978	.99276	.895

The analysis of the results indicates that MTL has no effect on the affective level.

3.3. Analytical level

The analytical level reverses the trend observed until now, since in this case the differences

between the pre- and post-means are large enough for the Student's t-test to establish that the results are statistically significant. Specifically, the results are significant for the whole group and for the subset of people without musical studies. However, the results are not significant for those that did have previous musical studies.

Table 3: T-test for paired samples – Analytical level

Groups	N	PRE-MTL		POST-MTL		Student's t
		Mean	Standard deviation	Mean	Standard deviation	
Without musical studies	24	3.7856	1.36425	4.4583	.87488	.005*
With musical studies	13	4.7806	1.02518	5.0291	1.17254	.255
Total	37	4.1352	1.33089	4.6589	1.01173	.003*

The results obtained indicate that MTL does affect the analytical level, especially in the case of people with no previous musical studies.

4. Discussion and conclusions

Following the review of the literature and analysis of the results, we can first highlight the evidence found for the subjective nature of responses to musical stimuli (Small, 2006). The answers to the different items and the degree of agreement or disagreement with their content offered by the members of the sample and as reflected on the Likert scales show how rich the variety is. This is undoubtedly due to the multiple individual factors emanating from any human group (MacDonald, Hargreaves & Miell, 2012; Sloboda, 2012; Szendy, 2015) and even more so to the heterogeneous groups of people that make contact with such training programmes (Cámara, Cañada, Albaina & Larrinaga, 2012). There are singularities, which are inherent to each person, that are not susceptible to manipulation by the teacher or conductor of the listening activity (Ball, 2010; Blacking, 2006; Dahlhaus & Eggebrecht, 2012; Drösser, 2012; Levitin, 2011; Sacks, 2015). We should also highlight the existence of other types of differences, such as those referring to auditory skills, musical studies, attitudes towards music and musical biographies which, though not unchanging and adjustable through musical and listening education, do mark certain groups that are characterised by diversity (Bonds, 2014; Horowitz, 2012; Swanwick, 2006). This undoubtedly, and to the benefit of educational efficiency, conditions didactic approaches to the design of MTL programmes (Albaina, 2015; Delalande, 2013; Schafer, 2013).

Second, and on the basis of the idea that music is captured on three complementary listening levels, this research concludes that the only listening level that is significantly affected by having studied in an MTL programme is the analytical level, and to be more precise, the impact is only prominent

among those members of the sample who had not studied music before. Apparently, the area of action of MTL is tangential to the skills involved in the sensorial listening level. Consequently, despite the importance of perceptive processes as the basis for the complex phenomenon of listening (Ball, 2010; Bonds, 2014; Boulez, Changeux & Manoury, 2016; Levitin, 2011; Sacks, 2015; Sloboda, 2012; Small, 2006; Szendy, 2015), we find that the effect of the analysed MTL is not significant with regard to this first listening level. The affective level produces similar results, as the training and leisure involved in the analysed programme does not seem to affect the robustness of people's subjective experiences with regard to music on the emotional plane. This identification with the expressive quality of music, as described in the referenced literature, barely changes the sign of any of the groups into which our sample is divided, thereby suggesting that this listening level occurs in the subconscious (Swanwick, 2006) and in the very essence of each individual (Benenson, 2011), who is affected by music through his or her own emotional implication with it (Gabrielsson, 2011).

Finally, regarding the analytical level, it is observed that the listening guidelines provided to listeners on MTL programmes have an effect that is reflected by the differences between the measures before and after the intervention (Albaina, 2015; Boulez, Changeux & Manoury, 2016). From the results obtained, it can be inferred that the cognitive plane is stimulated and that the didactic nature of MTL is fundamentally effective for the musically illiterate (Ball, 2010; Levitin, 2011; Sloboda, 2012). This confirms the benefit and usefulness of MTL programmes for enriching people's musical and educational landscape (in the context of non-formal education) and in such fashionable and valuable approaches as lifelong learning (Vargas, 2017). The reference points that are acquired in the framework of MTL can be used to analyse musical discourse (in varying degrees of depth) and to help people understand it by attributing meaning to it

(Ball 2010; Sacks, 2015; Sloboda, 2012; Swanwick, 2006). Therefore, although the three listening levels are interlinked and indivisible, it is on this listening level where there is evidence of the impact of these programmes, which transform the hearer into a listener (Albaina, 2015; Boulez, Changeux & Manoury, 2016; Copland, 2008; Dahlhaus & Eggebrecht, 2012; Delalande, 2013).

As limitations of this study, we should note the size of the sample and the length of the questionnaire. The sample, despite covering different groups with a total of 64 individuals, was eventually reduced to 37 valid responses. The difficulty of administering questionnaires on the first and last day of class, together with the length and difficulty of the questionnaire, led to a high number of lost records. Therefore, future lines of research could use the existing data to simplify the scale through factor analysis, without any negative effect on reliability. The need to answer 10 items for each listening level generated difficulties among the

respondents, as they sometimes found it hard to differentiate between the items. Simplification of the scale would probably have a positive impact on the administration of the questionnaire and the collection of responses. This accomplished, it would be advisable to identify different MTL programmes outside the specific context studied here, in order to achieve a broader group and be able to compare and contrast the conclusions found in this research. Likewise, another possible line of research would be a more in-depth examination of the impact of MTL programmes on the affective level and its relationship with the analytical level. Several authors (Drösser, 2012; MacDonald, Hargreaves & Miell, 2012; Sloboda, 2012) maintain that the listener's expectations and contextual factors can benefit emotional experiences with respect to music. Although this thesis could not be confirmed by this study, it would of great interest to examine this area in depth in future research.

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Note

- ¹ The term level, as it is used here, is a synonym for the range or category and is associated with the idea of a scale or depth of listening, depending on the listener's level. In this sense, the order of the scale would be the following: (1) sensorial; (2) affective and (3) analytical.

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RESILIENCE AND EMOTIONAL INTELLIGENCE: VARIABLES IN PROTECTION OF MINORS WHO RESIDE IN JUVENILE FACILITIES

RESILIENCIA E INTELIGENCIA EMOCIONAL. VARIABLES DE PROTECCIÓN EN MENORES RESIDENTES EN RECURSOS DE PROTECCIÓN

RESILIÊNCIA E INTELIGÊNCIA EMOCIONAL. VARIÁVEIS DE PROTEÇÃO EM MENORES RESIDENTES EM RECURSOS DE PROTEÇÃO

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ABSTRACT: Youths who reside in juvenile facilities find themselves with having to leave the centre when they reach 18 years old to become completely independent. In this difficult background, we ask ourselves what tools they are equipped with when facing this new situation. We find Emotional Intelligence and Resilience as two variables associated with their success, i.e. academic, social, professional at a relationship level, and in overcoming adverse situations.

Thus, the aim of our study was to find out their scores in Emotional Intelligence and Resilience and compare them to scores of minors who live outside of these centres. The expectation was to find a significant difference between the two groups, where the minors who reside in a juvenile facility would get significantly lower scores in the two variables than the minors who live within family units and have no relation to social services.

In the design of the study, youths in their 3rd and 4th year of the secondary school and the higher secondary 1st and 2nd courses were selected from both groups to examine variables in relation to their academic level, background and family motivations. A questionnaire was designed to gather social and family information data; it included the TMMS-24 test (Fernández-Berrocal, Extremera & Ramos, 2004) to probe their impressions on their emotional intelligence and the RESI-m test (Palomar & Gómez, 2010) to find information related to Resilience.

The results show significant gaps in the scores obtained by the two groups. The minors who live in juvenile facilities qualify for significantly lower scores in Emotional Intelligence and Resilience, which implies they have fewer resources available to confront an adverse situation, as abandoning the centre when they become of age could be.

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<p>PALABRAS CLAVE: resiliencia inteligencia emocional menores educación social intervención social centros de protección</p>	<p>RESUMEN: Los jóvenes residentes en centros de protección se encuentran con la situación de que tienen que abandonar el recurso al cumplir los 18 años y pasar a vivir de una forma completamente independiente. En este complicado contexto nos preguntamos acerca de las herramientas con las que cuentan para enfrentarse a esta nueva situación, presentándose la Inteligencia Emocional y la Resiliencia como dos variables relacionadas con el éxito (escolar, social, laboral y relacional) y la superación de situaciones adversas.</p> <p>Así, los objetivos de nuestro estudio eran conocer las puntuaciones en Inteligencia Emocional y Resiliencia de estos menores residentes en centros de protección y comparárlas con las puntuaciones de menores que no residen en este tipo de recursos. Esperábamos encontrar diferencias significativas entre ambos grupos, donde los menores que residen en algún recurso de protección obtienen puntuaciones significativamente inferiores en estas dos variables a los menores que residen en su unidad familiar y sin vinculación y/o relación alguna con los servicios sociales.</p> <p>Para el diseño se ha decidido seleccionar a jóvenes de ambos grupos que están estudiando 3º, 4º de ESO y 1º, 2º de Bachillerato para controlar variables relacionadas con nivel académico, formación y motivaciones familiares. Se ha construido un cuestionario que recoge información sociofamiliar e incluye el TMMS-24 (Fernández-Berrocal, Extremera & Ramos, 2004) para recoger la información relativa a las creencias de estos jóvenes sobre su inteligencia emocional y el RESI-m (Palomar & Gómez, 2010) para recoger la información relativa a Resiliencia.</p> <p>Los resultados muestran que existen diferencias significativas en las puntuaciones obtenidas por ambos grupos. Los menores residentes en centros de protección obtienen puntuaciones significativamente inferiores en Inteligencia Emocional y en Resiliencia, lo que supone contar con menos herramientas para hacer frente a una situación, en principio, más adversa.</p>
<p>PALAVRAS-CHAVE: intervenção psicoeducativa adolescência comportamento antissocial programas baseados na evidência profissionais</p>	<p>RESUMO: Os jovens que residem em instalações juvenis se vêem obrigados a deixar o centro quando chegam aos 18 anos para se tornarem completamente independentes. Neste contexto difícil, nos perguntamos com que ferramentas eles estão equipados para enfrentar essa nova situação. Encontramos Inteligência Emocional e Resiliência como duas variáveis associadas ao seu sucesso, ou seja, acadêmico, social, profissional em nível de relacionamento e na superação de situações adversas.</p> <p>Assim, o objetivo do nosso estudo foi descobrir suas pontuações em Inteligência Emocional e Resiliência e compará-las a dezenas de menores que moram fora desses centros. A expectativa era encontrar uma diferença significativa entre os dois grupos, onde os menores que residem em uma instalação juvenil receberiam pontuações significativamente mais baixas nas duas variáveis do que os menores que vivem dentro das unidades familiares e não têm relação com os serviços sociais.</p> <p>No delineamento do estudo, jovens de 3º e 4º ano do ensino médio e de 1º e 2º ano do ensino médio foram selecionados de ambos os grupos para examinar variáveis em relação ao seu nível acadêmico, antecedentes e motivações familiares. Um questionário foi elaborado para coletar dados de informações sociais e familiares; incluiu o teste TMMS-24 (Fernández-Berrocal, Extremera & Ramos, 2004) para investigar suas impressões sobre sua inteligência emocional e o teste RESI-m (Palomar & Gómez, 2010) para encontrar informações relacionadas à Resiliência.</p> <p>Os resultados mostram lacunas significativas nos escores obtidos pelos dois grupos. Os menores que moram em instalações juvenis se qualificam para pontuações significativamente mais baixas em Inteligência Emocional e Resiliência, o que implica que eles têm menos recursos disponíveis para enfrentar uma situação adversa, pois o abandono do centro quando atingem a idade poderia ser.</p>

1. Introduction

Minor under guardianship by the Administration who reside in any of the juvenile facilities managed by the Administration can encounter the often complex situation of having to leave the centre where they lived and where all their basic needs were catered for and have autonomous lives. There are specialised resources to make this transition easier although they are not available to all the individuals in this situation and, therefore, most of the minors who leave their juvenile facilities confront this change without any institutional

or family assistance. In this situation, complicated at the very least, Emotional Intelligence and Resilience are outlined as two powerful tools for the minors to overcome this situation successfully (Muñoz-Silva, 2012; Palma-García & Hombrados-Mendieta, 2013).

Different studies point to Emotional Intelligence as one of the main variables to indicate individuals' academic success (Ferragut and Fierro, 2012; Jiménez Morales and López Zafra, 2009), employability and labour integration (Solano-Gómez, 2013) and psychological well-being (Salguero, Palomera & Fernández-Berrocal 2012).

In the same way, Resilience shows as a positive variable in relation to academic success (Gaxiola, González, Contreras and Gaxiola, 2012) after having overcome risks or especially adverse situations (Rutter, 2007) or as the key factor to social development (Masten, 2007). It also stands out as a relevant variable for overcoming family exclusion problems (López, Rosales, Chávez, Byrne & Cruz, 2009; Gómez & Kotliarenko, 2010). On the other hand, the definition of resilience itself, i.e. *“the ability resulting from the interaction of different personal variables that allows an individual to face and resolve situations of diverse adversity and/or risk level that could have been traumatic, in an adequate manner, integrated to individuals’ cultural background and allows them to achieve a normalised situation, adapted to their cultural level”* (Carretero-Bermejo, 2010) is explicit in the resolution of adverse situations (Vera, Carbelo & Vecina, 2007).

In this particularly challenging context, Emotional Intelligence and Resilience are presented as protection variables that play a key role in this group of minors compared to those who live with their families – considering different family scenarios – that, in principle, have more resources and help available to face this change, difficult in itself as it is.

The abilities that comprise the Emotional Intelligence construct can vary significantly based on the study model. Scientific literature presents two main types of Emotional Intelligence models: mixed models and ability models. If we approach Emotional Intelligence as a theory of intelligence, we find a clear distinction between the mixed and the pure or ability-based Emotional Intelligence models. While the latter focus in personal cognitive aspects used in emotional processing of information, the mixed models contain diverse capabilities, behaviours and personality traits.

This study is based on the theoretical perspective of Mayer and Salovey’s ability model (1997.) This model concentrates on cognitive aspects, where Emotional Intelligence is defined as the “ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional meanings, and to reflectively regulate emotions so as to promote both better emotion and thought” (Mayer and Salovey, 1997).

This approach introduces Emotional Intelligence from a perspective closer to the intelligence models built with four interrelated abilities: 1) Ability to identify and express emotions with precision: perception and expression of emotions 2) Ability to channel emotions to ease thought flows and reasoning (intelligent use of emotions)

3) Ability to understand emotions and its language (emotional understanding/comprehension) and 4) Ability to control one’s and others’ emotions (emotion management).

These four skills that comprise the Mayer and Salovey model are intimately related in such a way that misusing one of them impacts directly on the performance of the others. It would seem obvious that we cannot adjust emotions if we are not aware of them or we fail to identify them. Emotional Intelligence is defined from two perspectives under this model: On the one hand, it refers to using Emotional Intelligence for the self (known as Intrapersonal Intelligence) and, on the other; it refers to using Emotional Intelligence with other individuals (referred to as Interpersonal Intelligence).

Resilience studies aim at identifying the variables in individuals who are able to overcome an adverse situation where others cannot. There was a belief that resilient responses were exceptional and even pathological, whilst not being able to overcome adverse situations was regarded as the norm.

At present, based on different and abundant scientific studies, the reality differs greatly, and resilience can be a frequent response where its manifestation is free from pathological associations and is related, instead, to healthy adjustment responses when confronting different adverse situations. Resilience is, therefore common and frequent and derives from common adaptive functions and processes in human beings (Cyrulnick, 2001).

The Resilience construct is managed differently by American and European researchers. From the European point of view, mostly French, Resilience is related to the concept of posttrauma growth, as Resilience is also defined in this case, as the capacity to overcome an adverse situation unscathed, learn from it and improve specific skills or abilities as a result of this process.

From the American perspective, the definition of Resilience refers solely to the individual’s confrontation process to get over an adverse situation and remain intact, but it does not link to the concept of posttrauma growth. Resilience reflects the ability or capacity to maintain a balance throughout the entire process (Bonnano, 2004).

Resilience is presented as a construct inferred on the one hand on the existence of an adverse situation and, on the other, the definition of growth and normalisation of a situation.

Resilience involves fulfilling three essential characteristics: Firstly, the existence of a threat, an adverse or risky situation posed to an individual; the second consists in the individual acquisition

of a tendency to overcome adverse circumstances and subsequently adapt, and finally, individuals must show competence in the development task based on their age and sociocultural context (Gaxiola, Frías, Hurtado, Salcido & Figueroa, 2011).

Despite Resilience manifesting in one individual, it is the result of the interaction of personal variables, e.g. intelligence quotient, social skills or emotional intelligence and environmental or contextual variables, e.g. family, reference groups, belonging and participation in associations or school (Carretero-Bermejo, 2010). Therefore, it is not possible to obtain sufficient variables, not that they are required, that result in a Resilience onset. However, we define risk factors as those that increase risk and/or failure to overcome adverse situations, and protection factors as those that encourage success and overcoming adversity (Carretero-Bermejo, 2010; Masten, 2007).

2. Justifications and objectives

The scores of the minors who live in juvenile facilities can reveal much about the tools with which the minors are equipped to face their reality. They can also explain the difficulties and problems they face, which, based on the perception of the Social Services professionals, often end up in remedy of reconsideration, conviction, prison and repeating exclusion models.

Besides, comparing their scores to those of the group of youths unrelated to the Social Services can shed some light on the role that juvenile facilities play in the education, development and satisfaction of needs of minors they care for as well as on potential training gaps for staff.

This can be key information to justify, in the first place, specific measures in regards to training and experience required for workers in juvenile facilities. Secondly, it can justify the distribution and operation of these resources and, in third place, the variables and dimensions to be considered in the evaluation processes of the centres.

Our study aimed, in the first place, at finding out about Emotional Intelligence scores of minors who reside in a juvenile facility overseen by the authorities in the reference Autonomous Community. In the second place, we compared these two scores with those of the minors who live with their families with no additional protection measures or Social Service resources. Finally, the objective of this study was to find information about the variables Emotional Intelligence and Resilience that helped us to understand and improve the change processes that minors undergo in juvenile facilities.

Resulting from these objectives, our working hypotheses were: 1) Underage individuals who

reside in juvenile facilities have significantly lower Emotional Intelligence scores than minors who live with their families and have no protection measures or help from the Social Services; 2) minors who reside in a juvenile facility have significantly lower resilience scores than minors who live with their families and have no protection measures nor are intervened by the Social Services.

3. Methodology

To carry out this study, a non-probabilistic sample of 486 people was selected for convenience with a 5.66% margin of error. The participants were classified by gender, age, study level and home city.

After having reviewed all the forms, we decided to keep 408 forms of those individuals who had completed them correctly, based on the investigation's design. The participants in this design are between 14 and 18 years old, with an average age of 16.89. From these, 198 were female (48.5%) and 210 male (51.5%).

In our sample, 138 participants (36.8%) declared having protection measures and living in a juvenile facility for minors cared by the public administration and the 270 remaining (63.2%) live with their families without any protection measure or there is no intervention from the Social Services.

Due to confidentiality reasons and the minors' legal rights to privacy with regard to their situation in protection centres, we decided not to publish any data in relation to cities, communities and/or provinces, juvenile facilities or public institutes who participated in this study. Besides, this measure was explicitly requested and a mandatory condition to decision-makers from the participating centres.

To carry out this analysis, it was requested, in the first place, to have an interview with decision-makers willing to take part in the study in order to walk through its content and discuss the purpose of the same. A written permission to gather information about the individuals who lived in the centres was requested to the authorities in the capacity of guardians and legal custodians. It was decided to avail of teaching staff, along with a technical team, in every facility so that the educator would distribute the forms to minimise interferences in the routines of the centre.

In parallel to this, we contacted the management teams in those high schools where the juvenile facilities are and requested their permission to gather data from these centres. In this case, we agreed that the forms were distributed during tutorial hours by those responsible the design. Prior

to this, the course tutors who participated in this study, circulated permission forms among the students for their families to give their consent. Participation in each of the design phases was voluntary and anonymous to guarantee the individuals' rights to privacy and comply with the existing legislation.

A questionnaire was designed to gather information about the social and demographic situation of each participant.

Secondly, it was decided to include the TMMS-24 test (Fernández-Berrocal, Extremera and Ramos, 2004). This test is comprised by 24 rather short items that must be agreed on a 5-point Likert-type scale. The scale collects information of three key aspects of intrapersonal Emotional Intelligence: attention to one's feelings (defined as the attention level that individuals pay to their own feelings and emotions), emotional clarity (i.e. the way individuals perceive and repair their own emotions. It refers to the individual's ability of interrupting negative emotional states and extending the time for the positive ones). This is the most widely used scale to assess Emotional Intelligence in studies carried out in Spanish speaking population groups.

Thirdly, the RESI-m test (Palomar & Gómez, 2010) was included to collect information in

relation to Resilience. This test is comprised by 43 items, with 5 response option Likert-type. It evaluates 5 dimensions: Personal Competence, defined as the feeling of adequacy, efficacy and competency to confront challenges and threats; Social Competence, defined as the capacity or ability to succeed in the interaction with the individual's background and self-satisfaction of needs; Family coherence, defined as the time every individual shares with their family unit and loyalty and strength levels of this relationship; Social Support, that refers to individuals' bonds with other individuals around them: and Personal Structure, defined as the rules and activities used by individuals to organise their life.

The reliability of the tests performed, i.e. internal consistency established by means of Cronbach's coefficient alpha, is high and accurate (0.83).

All the statistical analyses have been carried out using the software statistical package SPSS 20. The Student's t test in independent samples was employed to compare the average of the study groups and considering the statistical significance level for $p < .05$.

4. Results

Table 1: Comparison of averages in Emotional Intelligence

	N	Emotional Intelligence	Attention	Clarity	Emotional Adjustment
Juvenile facilities	138	62.20	21.95	20.56	20.08
Family residence	270	85.84	27.68	27.42	30.73
Mean difference		23.23	5.73	6.85	10.64
Sig. Bilateral		.000	.000	.000	.000

The results in Table 1 show statistically significant differences in the average scores of Emotional Intelligence and in the 3 abilities comprised in the questionnaire: Attention, Clarity and Emotional Adjustment in the groups of youths who are cared for by the Administration and who live in juvenile facilities and youths who live with their families and do not have any help from the Social Services, where the second group obtained

significantly higher scores in all the variables in this study.

These data show that there is a larger gap in the variable Emotional Adjustment. Furthermore, this variable has a higher average score value in the group of individuals who live in their family homes and a lower average score value in the individuals who live in juvenile facilities and are cared for by the Administration.

Table 2: Comparison of averages in Resilience

	N	Resilience	Strength	Competence	Family Support	Social Support	Structure
Juvenile facilities	138	133.47	55.80	24.08	18.52	14.63	15.47
Family residence	270	139.00	58.08	25.22	19.73	16.24	14.33
Mean difference		5.52	2.27	1.13	1.21	1.60	1.14
Sig. Bilateral		.029	.062	.090	.027	.009	.005

The results presented in Table 2 show that, the group of people who live in a juvenile facility obtained significantly lower scores than the group who lived with their families and had no contact with the Social Services. In regards to the dimensions in the questionnaire, the group of people who lived with their families obtained higher Resilience scores in all the dimensions except for Structure. However, these differences are not relevant to all the dimensions. We found significant differences with higher scores in the group of individuals who lived with their families in Resilience, Social Support and Family Support and in the group of people who lived in a juvenile facility at a Structure dimension level. We did not find significant differences in the scores for Strength and Competence.

These findings allow us to confirm our working hypotheses for Emotional Intelligence. In the case of Resilience, our assumption has been confirmed through the differences, which are significant here. Nonetheless, the above clarifications of the dimensions covered by the questionnaire to measure Resilience levels must be taken into consideration.

5. Discussion and conclusion

After analysing our data and, in relation to the results related to Emotional Intelligence, the following conclusions can be derived: Firstly, the results suggest that there is a need to develop emotional abilities of those individuals who live in a juvenile facility. From a systemic and ecological point of view, we believe that we could achieve better results if we approach this development task from two angles: by working directly with the minors who reside in the juvenile facilities, by enhancing and promoting their emotional abilities and by working with the staff, educators and carers, provided that, in most cases, these employees become the main attachment figures and referents, at an emotional level too, for the youths they are responsible for.

Secondly, while it is true that youths who live in juvenile facilities have scored significantly lower in the three emotional abilities explored in this study (i.e. Attention, Clarity and Emotional Adjustment), these differences are significantly higher in the case of Emotional Adjustment. Based on the data available, the difficulty to adjust emotions and, therefore, to adapt one's behaviour to a specific situation can explain, at least partially along with the other variables, why the minors who used juvenile facilities are more likely to use rehabilitation centres too. Regardless of this insight, it seems evident that the minors living in juvenile facilities will show higher difficulties to adjust their emotions and, consequently, to choose an adequate behaviour for each situation.

Thirdly, in spite of the higher scores achieved by the Control Group in comparison to the experimental group, it seems clear that there is a need to include emotion and emotional content in in high school and primary school curricula. There are different reasons for this: individuals with specific emotional intelligence difficulties who do not have a stable family (in the long term, they may lose their connection to family members too), are students in these centres and have a changing environment in regards to their attachment figures may not have access to adequate models for their emotional development. Furthermore, the fact that the youths who live with their families scored higher, the scores in relation to the indicators in the questionnaire are not necessarily high, as they can be improved and, therefore, the success of the entire population would increase. In the last instance, it is time to normalise and include emotional content in the curriculum as a means to render this content visible and highlight its importance. Considering that the aim of the educative system is, precisely, to educate, we believe that leaving the emotional aspects out of the system implies neglecting a vital part of personal development.

Therefore, it is likely that the minors who live in juvenile facilities find more difficulties to succeed academically (Ferragut & Fierro, 2012; Jiménez Morales & López Zafra, 2009) based on the significantly low scores in Emotional Intelligence and that they will encounter more difficulties to find a job (Solano-Gómez, 2013) and/or have reduced their psychological well-being (Salguero, Palomera & Fernández-Berrocal, 2012).

Regarding the results obtained for the variable of Resilience, we find one more time, that the group of youngsters who live in juvenile facilities obtain significantly lower scores than the group who do not have any relation to the Social Services, although with some remarks; these scores show that the youths cared for by the Administration and who live in a juvenile facility are generally less prepared in terms of emotional management and resilience when they need to face high adversities. This assertion needs to be analysed in detail. We find that, the minors who live in juvenile facilities scored higher, also significant at a statistical level, in the area of Structure, which refers to norms and ways to organise life. This could point at the fact that juvenile facilities are able to provide norms and vital organisation during the time the minors spend in the centre. In any case, we wonder whether this information is ultimately positive to individuals, as they will see that structure and organisation go after they are 18 years old and they will have to create and build their own after finding themselves short of the necessary tools. At least, according to the results of this study, they will be more poorly equipped than the youths who live with their families and do not have contact with the Social Services.

However, based on the scores in Social Support and Family Support, it seems that the centres are not able to provide their residents with adequate social and family relation skills or encourage their Resilience levels at least. In any case, Resilience levels would not match with the levels provided in external families who are foreign to the Social Services. We cannot ignore that the main function of a juvenile facility is to replace the original family and create alternative attachment relationships and reference figures for the minors who live there. Based on the results of this study, this is not being achieved, or not to the same extent as in families without any contact with the social services. Therefore, the youths in the juvenile facilities are left in a disadvantaged position, let us insist, before a high adversity situation.

On the other hand, while Social Support can potentially last over time, after the minors have to abandon the juvenile facility, the results of this

study have revealed that this support is generated at a significantly lower extent than for minors who live with their families without contact with the Social Services. Even at present, the youths who live in juvenile facilities carry a stigma of having belonged to a social protection centre, which will condition the social relationships, at least in an initial stage, of this population group. The implication of this could be that all or most of the responsibility in relation to Family Support lies with the juvenile facilities and their staff and management, although they are supervised by the Administration. In the case of Social Support, however, the responsibility is shared between the centre, the staff and management but also the rest of institutions and services: primary and secondary schools, medical centres and care centres in the municipality. Therefore, any potential measure to be implemented would need to take into consideration all the agents who provide social support and education processes to minors under the guardianship of the Administration who live in juvenile facilities.

If we ignored these results in a scenario where they were confirmed for larger and more representative population groups, and after pondering the results of Resilience studies and their effects in different personal areas, we could be, again, limiting the potential academic success of the minors who live in juvenile facilities (Gaxiola, González, Contreras & Gaxiola, 2012), reducing their chances of success and of overcoming specially adverse situations (Rutter, 2007) and perpetuating their situation of exclusion by depriving them of some of the tools that would boost their development (Masten, 2007).

From the definition of resilience and its multi-dimensional character (Palomar & Gómez, 2010) and the diversity of personal and environmental variables, different action areas can be noted to increase Resilience scores for the minors who live in juvenile facilities: training staff and managers in Family Support, optimising resources shared by employees in the centres, identifying individuals' strengths and weaknesses, i.e. enhancing the former and improving the latter. This would be comprehensive, ecological and systemic work, as it would include individuals and their environment and not just the person at whom the Resilience development tasks are targeted.

5.1. Difficulties in the design of the study

The design of this study showed, firstly, some constraints in relation to missing or refused permission to access statistics on the number of minors who lived in juvenile facilities and are currently

in rehabilitation centres. Secondly, admittance to juvenile facilities proved difficult due to legal reasons and internal policies in the centres. The conditions to gain access to the centres varied according to their location and decision makers. In this sense, the size of this sample was impacted by the inaccessibility to some juvenile facilities and the administrations that were contacted. Finally, in regards to the partial sample provided, we have encountered constraints in how the data were obtained for the control groups with no contact with the Social Services, as there was no means to determine whether contact had been established after this study.

The size of the sample is representative in the locations selected for this study but does not extend to the entirety of centres in Spain and, therefore, this study serves as an initial approach to diagnostic evaluation of this situation. Once our assumptions are confirmed, it provides a line of work to pursue further investigation with the aim of improving the conditions for those minors who will have their protection measures discontinued after they are 18 years of age. Therefore, these results may not be representative of the group of minors who live in a juvenile facility elsewhere in Spain.

At last, it is worth mentioning that data obfuscation, e.g. access to previous measures of individuals who are in rehabilitation centres, difficulties encountered when assessing the situation of minors who live in juvenile facilities, by those responsible of the protection and rehabilitation areas, has posed serious challenges to the design of this analysis while it could have had a more simple solution, in our opinion.

5.2. Potential lines of work

We believe that it is essential to the minors' future cared for by the Administration in juvenile facilities, to deepen in the analysis of the abilities they have acquired to guarantee their success in their emancipation from the centres. It is equally critical to include, on the one hand a larger group of individuals in the study, so the results can be generalised to the entirety of the population, and, on the other, further variables that can explain the youths' situation in detail and provide us with information on the work content in the centres to increase the chance of success of the minors.

According to us, there may be a need to study the variables in scenarios where minors have been admitted to rehabilitation centres, regardless of their background. This could help to prevent these situations by working on them from the centres: juvenile facilities, foster families, primary and secondary schools and other institutions. Besides, this information could justify the design of work plans, study plans and, why not, further laws in relation to education, centres and minors cared for by the Administration to improve their situation when they are 18 years old.

Finally, we believe it is imperative to have an understanding of the situation, abilities and skills of those individuals who avail of additional protection measures: permanent or temporary foster families and who have declared a risk situation or an intervention process by the Social Services. This would allow us to identify their emotional abilities and Resilience levels and would ultimately shed some light on whether the work carried out by foster families or social centres turns out to be positive and to what degree, for individuals subject to fostering or intervention processes.

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INTERRELIGIOUS DIALOGUE IN THE PUBLIC SPHERE: CHALLENGES FOR SOCIOEDUCATIONAL ACTORS IN CATALONIA

EL DIÁLOGO INTERRELIGIOSO EN EL ESPACIO PÚBLICO: RETOS PARA LOS AGENTES SOCIOEDUCATIVOS EN CATALUÑA¹

DIÁLOGO INTER-RELIGIOSO NO ESPAÇO PÚBLICO: DESAFIOS PARA OS AGENTES SOCIOEDUCACIONAIS NA CATALUNHA

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ABSTRACT: This article examines the concept and the elements that encourage intercultural and interreligious dialogue, from the point of view of experts involved in the management of religious diversity in the public space: policy-makers, associations and academics in Catalonia. It responds to a comprehensive-descriptive study with a qualitative approach and an hermeneutic-interpretative rationale as the most appropriate methodology to examine the accounts of the three aforementioned groups. Eleven individual semi-structured interviews have been conducted with representatives of each group. The results reveal different but complementary definitions of interreligious dialogue: the relationship between culture and religion, dialogue as a first step of mutual recognition and the benefits of it. The participants contribute elements that facilitate this dialogue. It concludes with a management model of religious diversity in the public space with community and educational proposals to guide future prevention, mediation and social cohesion policies in Catalonia.

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<p>PALABRAS CLAVE: diversidad cultural estudios de religiones grupos religiosos y culturales inmigración actitudes sociales entorno social</p>	<p>RESUMEN: Este artículo examina el concepto y los elementos que favorecen el diálogo intercultural e interreligioso, desde el punto de vista de expertos implicados en la gestión de la diversidad cultural en el espacio público: profesionales de la Administración, entidades sociales y mundo académico en Cataluña. Responde a un estudio descriptivo-comprensivo que sigue un enfoque cualitativo, y en el que se ha optado por la fundamentación hermenéutica-interpretativa para obtener el relato de estos tres colectivos. Se han desarrollado once entrevistas semiestructuradas a participantes representativos de cada uno de ellos. Los resultados revelan definiciones diferenciadas pero complementarias sobre el diálogo interreligioso: relación entre cultura y religión, diálogo como un primer paso de reconocimiento mutuo y los beneficios de éste. Los participantes aportan elementos que facilitan este diálogo. Se concluye con un modelo de gestión de la diversidad religiosa en el espacio público con propuestas comunitarias y educativas para orientar futuras políticas de prevención, mediación y cohesión social en Cataluña.</p>
<p>PALAVRAS-CHAVE: diversidade cultural estudos de religiões grupos religiosos e culturais imigração atitudes sociais ambiente social</p>	<p>RESUMO: Este artigo examina o conceito e os elementos que favorecem o diálogo intercultural e interreligioso, do ponto de vista de especialistas envolvidos na gestão da diversidade cultural no espaço público: profissionais da Administração, entidades sociais e o mundo académico da Catalunha. Responde a um estudo descritivo-abrangente que segue uma abordagem qualitativa, e no qual a base hermenéutico-interpretativa foi escolhida para obter a explicação desses três grupos. Onze entrevistas semi-estruturadas foram desenvolvidas para os participantes representativos de cada uma delas. Os resultados revelam definições diferentes mas complementares do diálogo inter-religioso: a relação entre cultura e religião, o diálogo como primeiro passo para o reconhecimento mútuo e os benefícios dele. Os participantes contribuem com elementos que facilitam esse diálogo. Conclui com um modelo de gestão da diversidade religiosa no espaço público com propostas comunitárias e educacionais para orientar futuras políticas de prevenção, mediação e coesão social na Catalunha.</p>

1. Introduction

Differing religious traditions have always been in contact, but their way of seeing each other has always been exclusive and their rivalry has been at the root of many confrontations and social conflicts (Javier, 2014). Currently in Europe contact between religions has increased due to immigration, turning the presence of religion in the public sphere into a more complex issue and confirming Kettel's 2009 prediction: "Debates over the involvement of religion in the public sphere look set to be one of the defining themes of the 21st century" (Kettel, 2009, p1). It is true that religious ideas provoke argument and controversy, often giving rise to extremely strong emotions (Brie, 2011).

Hozu and Frunza (2013) argue that two main principles lie behind the need to debate religion in the modern public sphere, characterized up to now by secularism. Firstly, the rise of the radicalization caused by globalization makes it necessary to reevaluate the place of religion in the public sphere in a non-violent way. Secondly, we should turn our attention to the ambiguous relationships between states and religious organisations. Aaroe (2012) identifies two opposing views of the relationship between the state and religion/s: that religion should form part of the public sphere; and that it should not. Their study reveals that both these postures tend towards religious intolerance, although for different reasons: the first because it projects stereotypes onto minority religions, and the second due to the principle of secularism, which is not always respected in practice, since states often

claim to defend it selectively in order to grant more or less rights to different confessions (Bowen, 2008). In this context, religious diversity appears in the public sphere when conflict becomes visible, for example when places of worship are built or in debates around religious symbols.

Given this situation, an interreligious dialogue is needed that would help overcome such conflicts. Prieto (2014), along the same lines, argues that the different cultural and religious traditions of the world should take steps towards accepting religious pluralism in order to strengthen their own identities and to affirm the religious presence in secular societies. For their part, Dupuis (2009) and more recently Tamayo (2012) have shown an interest in bringing religious pluralism and the theology of religious pluralism closer to society. Theirs is a theological reflection on and through dialogue in an interreligious context, built on the basis of a Catholic theology which values religions in themselves.

Interreligious dialogue: towards social cohesion, prevention and mediation in conflict situations

The European Union White Paper on Intercultural Dialogue (2006) defines dialogue as a process involving the respectful and open exchange of points of view on the basis of mutual understanding and respect between individuals and groups of different origins and cultural, religious and linguistic heritages. The principles of interreligious dialogue aim to foster both an ability to embrace and

respect the diversity of beliefs in order to identify common religious experiences and an openness towards difference from the standpoint of critical and participatory citizenship (Torradeplot, 2012). This presupposes a willingness to rethink one's own religious ideas in the light of others', oriented towards mutual enrichment and transformation (Santiago & Corpas, 2012).

This view represents a huge challenge for interreligious dialogue, since it is not based on an exclusive perspective or on the predominance of one religion over another. Faith in the superiority of one religion above all other belief systems can give rise to hatred, exclusion and persecution, causing violent and sometimes extremely violent incidents. Dialogue should seek to overcome these barriers (Tamayo, 2005; Torradeplot, 2011). Interreligious prevention and mediation of conflicts is also useful for averting xenophobia, racism and other religious phobias, especially antisemitism, Islamophobia and Christianophobia. Thus interreligious dialogue is not an exchange of courtesies, traditions or monologues; it involves "an encounter in the depths and richness of humanity's religious life" (Torradeplot, 2011, p. 5) between people or groups with different cultural, religious and linguistic heritages, in order for the religions involved to mutually understand and respect each other. Intercultural and interreligious dialogue involves receptive, active and reciprocal listening and honest testimony, respect and equality (UNESCO, 2015).

Two types of interreligious dialogue can be defined: the one informal and the other organized (Torradeplot et al., 2012). The first is the living dialogue which arises in the different contexts where people coexist in plurality. Thus, people of differing faiths and beliefs live and work together, sharing their lives and common spaces: shops, parks, school playgrounds, after-school activities, the works canteen, etc. The most fundamental principle in this situation is mutual respect, which in some cases may lead to friendship. These are invisible dialogues which pass unnoticed and are not consciously religious, but which strengthen human ties.

Organized dialogue appears on the initiative of civil society, the religious communities and/or the state. On the civil level, the objective is to gain better and wider mutual understanding through the organization of intercultural or social activities in the immediate social environment. Religious communities, for their part, aim for encounter and dialogue to create positive values and cultivate the traditions, interests and shared priorities of the various faiths. State bodies promote interreligious initiatives to benefit social cohesion by involving the religious communities, particularly in

neighbourhoods and cities with high cultural and religious diversity and the attendant risks of social conflict.

Torradeplot (2011) suggests the following classification of interreligious groups according to their nature and major objectives: mutual recognition; study and research; deeper knowledge and spiritual exchange; social cohesion and mediation; and institutional representation.

The main objective of the *mutual recognition groups* is understanding through dialogue in an interpersonal relationship which strives to discover the identity of the other. This situation may give rise to friendship and enables the building of relationships between the different members of a group. The groups are open to everyone independently of their religion or belief system. They usually hold face-to-face meetings but may also organize joint meals and interreligious events. Their goal is to overcome mistrust and potential hostility.

Study and research groups include experts, academics and university researchers together with believers from different traditions who meet to exchange the theological-philosophical bases of different religious faiths. The aim is to reach a common understanding of each religious tradition's approach to and explanation of reality. These may be single-issue groups discussing peace, the role of women in religions, immigration, etc. They help eradicate prejudice and false ideas by widening views of the topics considered.

In *spiritual dialogue groups*, believers, mystics and others of a spiritual orientation meet to explain to each other their spiritual lives and forms of worship. These dialogues take the form of participation in practices such as meditation/silence and mutual education rather than debate or common action. According to Pannikar (2005) this is a particularly deep dialogue which reconciles people and inspires other forms of dialogue.

Social cohesion and mediation groups are found in highly culturally and ethnically diverse municipalities and neighbourhoods and are made up of members of civil society organizations and municipal social, educational and health service workers. Their objectives are to foment cohesion and coexistence, to struggle for peace and against discrimination, and to defend civil rights and disadvantaged groups.

Lastly, *institutional representation groups* are composed of religious authorities: official spokespeople for their communities who organise themselves in councils, forums or assemblies. Their objectives are to make their voices heard and to lead the dialogue of their respective religious communities. They tend to be the preferred groups in communication with the public administration.

Interreligious dialogue in the immediate community is the closest to people's everyday lives and therefore has the greatest positive effect on residents' wellbeing. It can also promote and enrich citizen participation, avert conflict or mediate when it breaks out and work towards solidarity and justice (Torradeñot, 2012).

2. Methodology

This article corresponds to the second part of a larger project (Direcció General d'Afers Religiosos, Ref.2014RELI00019). It adopts a sequential, exploratory (Creswell & Plano, 2011), mixed-method design (Creswell, 2003; Tashakkori & Teddie, 2010). In this second phase of the study the aim is to nuance the regulatory needs for managing religious diversity in the public sphere identified in the previous phase, basing ourselves on intercultural and interreligious dialogue, and taking as our framework for understanding the issue the views of three collective socioeducational actors: public administrators, community organizers and academics. The specific objectives of the article are:

- To understand these actors' concepts of intercultural and interreligious dialogue
- To describe the factors favouring intercultural and interreligious dialogue according to these actors

- To identify and propose community and/or policy initiatives that may favour intercultural and interreligious dialogue.

A qualitative study of a descriptive-comprehensive type was chosen to describe and interpret this experience in its real contexts (Maykut & Morehouse, 1999), using eleven individual semi-structured interviews with the specialists from the three profiles identified above. This approach justifies the study's hermeneutic-interpretative theoretical grounding, which aimed to garner participants' narratives on the definition of and the factors favouring interreligious and intercultural dialogue in the public sphere, from the standpoint of their own experience and the meaning they attributed to it.

Participants

Eleven participants were chosen intentionally according to criteria such as their calibre and standing as experts and social actors working in the management of cultural diversity in the public sphere. Three were chosen from the public administration, six from the academic field and two from civil society organizations. The data were collected between March and April 2015. Table 1 summarises participants' professional profiles.

Table 1. Professional profiles of the participants interviewed

Participants	Field	Profession
Participant 1	Organisation	Migrastudium
Participant 2	Academic	University lecturer, philosopher and theologian
Participant 3	Academic	Lecturer in the Theology Faculty of Catalonia
Participant 4	Academic	Lecturer at the Centre for the Study of Traditions of Wisdom (CETR).
Participant 5	Administration	General Direction of Religious Affairs. Department of Governance and Institutional Relations, Generalitat de Catalunya
Participant 6	Administration	Unesco for Interreligious Dialogue - UNESCOCAT.
Participant 7	Academic	Lecturer at the Universitat Autònoma de Barcelona
Participant 8	Academic	Lecturer at the Universitat Pompeu Fabra
Participant 9	Administration	Religious Affairs Office. Councillor for Women and Civil Rights, Barcelona City Council
Participant 10	Academic	Lecturer at the Universitat Abat Oliba
Participant 11	Organisation	Catalan Islamic Committee

Techniques and procedure

The outcomes of the eleven individual semi-structured interviews (Cabrera, 2011) were recorded on audio in order to obtain direct data. 20 questions following a logical order – starting with sociodemographic, introductory and basic questions – explored five main dimensions of content: (i) the conceptual approach: spirituality and religiosity; (ii) the religious orientation of secular states; (iii) the promotion of interreligious dialogue; (iv) the need for management of religious diversity to counter discrimination, patriarchy and interreligious conflict; and (v) actions, initiatives and development in the educational sphere. In this article we present these socioeducational actors' views on dimensions (iii) and (v): the concept and promotion of interreligious dialogue and suggestions for action, i.e. initiatives for managing religious diversity with a view to fostering intercultural and interreligious dialogue in the public sphere, put forward as proposals in the section on conclusions.

Data analysis

A qualitative analysis of the information taken from the interviews was carried out using the QSRNIVO 11 program to facilitate activities such as the segmentation of the text into quotations, coding and the writing of commentaries (Gibbs, 2012).

After the interviews were fully transcribed, a qualitative analysis was undertaken, divided into three phases:

1. Coding. The transcripts were read to create the first codings of the text and to group these into categories. This process began by defining the categories and indicators, which were derived deductively from previously published studies and theoretical concepts

(Augé 2001; Gómez, Alonso & Cabeza 2011; Henry 2001). This first reading of the interviews was undertaken by the research team.

2. Category triangulation. The research team reached a consensus on the categories for analysis. Categorization took place through a twofold process: inductive, since the initial categories with their subcategories and the relationships between them were developed from the transcripts; and deductive, since the categories were studied in the light of the regulatory needs identified within the theoretical model in the prior phase of the project (Álvarez & Essomba, 2012; Corbí, 2007; Dietz, 2008; Melloni, 2003; Panniker, 2010; Torradeflot, 2012; UNESCO, 2005). The documentary analysis carried out in project's first phase lead to the identification of four broad blocks of regulatory needs for managing religious diversity (Vilà et al., 2015):
 - The need to clarify concepts and the religious orientation of secular states.
 - The need for management of religious diversity: discrimination, patriarchy and interreligious conflict.
 - Fostering intercultural and interreligious dialogue.
 - The need for actions, initiatives and development in the educational sphere.

Using this model, once the initial, provisional system of categories and subcategories had been set up, the research team coded a small sample of texts individually. This was followed by a group analysis which led to a restructuring and final consensus on the definitive system of categories used to code all the units of analysis from the interviews:

Table 2. System of categories agreed for interview analysis. Categories, subcategories and definitions	
Name	Description
1. Conceptual Clarification	Definition, impact and value of religion in society.
1.1. Definition of religion	Religion and culture, spirituality and religiosity, variability of definitions.
2. Religious diversity	Factors favouring or hindering the management of religious diversity. Public opinion and presence in the public sphere.
2.1. Factors favouring or hindering the management of religious diversity	Legal framework, state secularism, separation of religion from politics.
2.2. Public image	Perception of religious diversity in the public sphere.
2.3. Discrimination	Patriarchy, religious discrimination and interreligious conflict.
2.4. Presence in the public sphere	Places of worship, management of religious diversity in the public sphere.
3. Intercultural and interreligious dialogue	Definition, currently existing political and/or community factors favouring it.
3.1. Definition of intercultural and interreligious dialogue	Definition and conceptual approach.
3.2. Factors favouring intercultural and interreligious dialogue	Collaboration between, knowledge and recognition of the different religious beliefs in the public sphere.
3.3. Currently existing community and/or political initiatives	Formal and informal actions aimed at fostering intercultural and interreligious dialogue.
4. Role of education	Role of education and its social function, in both formal and socioeducational spheres.
5. Challenges faced by interreligious dialogue	Proposals for a public culture enabling us to benefit from the diversity of cultural and religious diversity.

In this article we present the results obtained from the third category on intercultural and interreligious dialogue.

3. Obtaining and checking results. A content analysis was carried out for more in-depth sequencing of the information yielded. For each category the information obtained was analysed on two levels: (a) a general one, to obtain an overall view of the categories specified, and (b) according to the profiles of the interviewees, in order to nuance the data in each of the three categories.

The article concludes with proposals for community initiatives and/or specific formal and

informal actions to foster dialogue and favour its management in the public sphere. It should be noted that while private individuals were interviewed, our analysis seeks a transversal dimension among the views of the three groups, but without claiming to represent or exhaust the totality of the opinions of these groups (civil society organisations, the public administration and the academic world in the Catalan context). For this reason a horizontal and perspectival triangulation was carried out whose purpose was to compare experiences and narratives among the different groups, paying attention to both common features and divergences their concepts of and views on intercultural and interreligious dialogue in Catalonia.

3. Results

Definitions of intercultural and interreligious dialogue

The narratives from the three points of view yielded differing concepts of intercultural and

interreligious dialogue. As the coding matrix in Table 3 shows, the percentage of the weighting of the coded words in this category (column 3.1) is not the same in all groups: it figures more heavily in the narrative of the academic group than in the other two.

Table 3. Comparative coding matrix of the categories used for analysis (percentage of column)

	3.1. Definition of intercultural and interreligious dialogue	3.2. Factors favouring intercultural and interreligious dialogue	3.3. Existing community and/or political initiatives
Administration	21.65%	2.76%	33.99%
Organisations	19.69%	23.16%	22.61%
Academic world	58.66%	74.08%	43.41%

More detailed analysis of the most frequent words and their meaning from the interviews afforded the identification of varying patterns in the definition of intercultural and interreligious dialogue in each of the three groups.

The academics tended to see interreligious dialogue as that between individuals (of different religious traditions), since it is individuals who of necessity approach each other and respectfully exchange their beliefs. To paraphrase Pannikar (2003: 20): "dialogue should take place on all levels, but in the mystic sense, particularly at the roots of each identity and tradition".

There are various different levels of interreligious dialogue (from the most institutional to the social and individual) and, as the word cloud below illustrates (Figure 1), in this narrative they appear nuanced by their purposes: the recognition of the other and the synthesis involved in change, transformation and development.



Figure 1. Word cloud showing significant terms from the academic experts' narratives defining the category of intercultural and interreligious dialogue. Created by the authors using information generated by Nvivo software² (People / We can / of this / dialogue / religions / colour / white / purpose / synthesis / giving)

Interreligious dialogue involves the willingness to rethink one's own ideas in the light of others', opening oneself to mutual enrichment and transformation (Santiago & Corpas, 2012):

Another thing is that after the first step, your recognition of the other, the second step is that after getting to know each other, can we enrich each other? And also, can we transform each other? (Org. 4, Group 3, ref. 3)

This is the capacity to be called into question by the other while still remaining oneself, and of advancing towards white as the sum of all colours, towards an integrating synthesis of a higher order in which no party is subsumed and which adds up to more than the sum of its parts:

White isn't purple or green or red. White is another colour, a higher synthesis of all the colours. Mixtures are intermediate situations whereas synthesis is white. So are we moving towards white? Looking at it mystically I would say that we are (Org 5, Group 3, ref. 5).

Thus this is a narrative which shares the UNESCO definition of interreligious dialogue, which brings horizontality into line with equality, and sees dialogue, situated on an individual level, as "the exchange of words and reciprocal listening which commits believers from different religious traditions on an equal footing." It is also consistent with the concepts found in the White Paper on Intercultural Dialogue (EU 2006), where it is defined as a process involving the respectful and open exchange of viewpoints between individuals and groups of varying origins and with different cultural, religious and linguistic heritages on the basis of mutual understanding and respect.

The public administrators group referred to intercultural dialogue in order to define interreligious dialogue: religious dialogue goes further than intercultural dialogue but is one form of the latter. As the word cloud (Figure 2) shows, “interreligious” and “intercultural” appear next to the word “dialogue,” the most used in the narrative. The relationship between culture and religion was drawn on to define intercultural and interreligious dialogue. Cultural diversity emerges significantly in the diversity of religions and beliefs and should be channelled positively through dialogue between cultures and religions:

I understand that interreligious dialogue can be a form of intercultural dialogue, but it goes a little further (...) because they may also be people from the same culture with different religions (Org 1, Group 1, ref. 1-2)

/ interreligious / dialogue / intercultural / diversity / beliefs / demonstrate / listen)

The treemap below also shows that the definition and meaning of dialogue in the narrative of the public administrators was closely linked to the value of listening and to understanding others around diversity and different beliefs. Although knowledge of the other in itself does not guarantee dialogue, it is an unavoidable requisite. And if, as Moliner & Aguilar (2010) remark, such knowledge is offered in a critical spirit and with the necessary empathy, it is sure to favour a culture of dialogue enabling coexistence and cultural exchange.

We live in a diverse, plural society and (...) that means we have to live with this diversity and we have to take advantage of it to enrich our lives, to build a more cohesive society (Org 1, Group 1, ref. 2-3).



Figure 2. Word cloud showing the most significant words from the public administrators' definitions of interreligious and intercultural dialogue. Created by the authors using information generated by Nvivo software. (I understand / discussion / debate

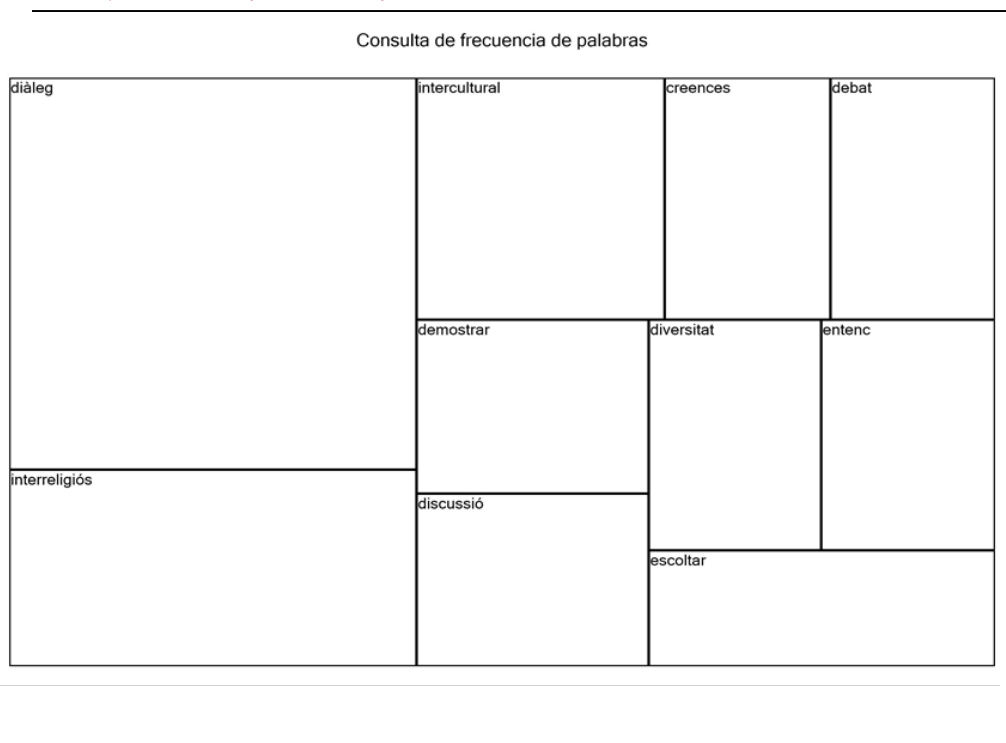


Figure 3. Treemap showing the most significant words from the public administrators' narratives on interreligious dialogue (Dialogue / intercultural / beliefs / debate / demonstrate / diversity / I understand / interreligious / discussion / listen)

The interviews with the community organisers yielded a narrative of interreligious dialogue which referred less to its purpose and more to the enormous benefits it offers in itself: improved self-knowledge, the relativisation of one's own point of view, the ability to be self-critical in order to open oneself to others and, in the last instance, its social benefits in terms of enhancing citizenship. In Torradeflot's words (2012), the principles of interreligious dialogue are oriented towards developing the abilities to listen, to respect the diversity of beliefs, to identify common religious experiences and to be open to difference, giving priority to human rights and democracy and offering solutions to problems from the standpoint of critical and participatory citizenship. One expert from the civil society organisations put it this way:

But when we make an effort to build a relationship, we create contact between the different parties and this enables us to enjoy mutual awareness and recognition, which facilitates all our tasks and turns us into a more organized and civilized society, without a doubt (Org 2, Group 2, ref. 1).



Figure 4. Word cloud showing significant terms from the community organisers' narratives defining interreligious and intercultural dialogue. Created by the authors using information generated by Nvivo software. (dialoguing / beliefs / knowledge / talking / person / know / you reach / dialogue / interreligious / religion)

When interreligious dialogue takes place in the immediate social environment, apart from helping avert and resolve religious conflicts, it enriches citizen participation, creating conditions which foster solidarity and justice (Torradeflot, 2011).

These outcomes confirm and are consistent with the three purposes for which UNESCO (2015) understands that interreligious dialogue is practiced and promoted:

- a) to live in a spirit of openness and social cohesion, a challenge to society which the public administrators see as highly important in managing cultural and religious diversity.
- b) to work together with a view to the comprehensive development of people of different religions, which, in Pannikar's view (2003), should arise particularly in the mystic sense at the spiritual roots of each tradition and

identity. The fear that some groups and communities have of losing their identities, or the natural desire for wholeness, preservation and continuity stemming from a biased, ethnocentric and superior perception of one's own religion can lead to closed-mindedness, exclusion and even hatred. Interreligious dialogue faces the challenge of finding ways to break these barriers (Torradeflot, 2011). According to one of the academic experts interviewed, overcoming barriers of difference involves taking advantage of natural opportunities to approach the other in order to create common spaces and promote dialogue:

We have to make the most of the opportunities, we have to get to know each other even more, we're very reluctant to approach others. Working more on the sensibilities which can bring us together and the naturalness of this because it creates shared spaces (Org 5, Group 3, ref. 2)

- c) to appreciate spiritual values and understand in more depth the different religious heritages. Understanding their common features enables us to learn about and appreciate the differences more fully. From this perspective religious dialogue encompasses working on one's personal spiritual dimension, and not only the aspect of religious practice:

I don't know how to say this: religious beliefs or the adoption and practice of religious beliefs can really be socially marginal (Org 1, Group 1, ref. 1)

I think that knowing people who think differently from you helps you to question your own faith or way of life, and therefore I think that it's really important especially for this knowledge that you get to know people who have other ways of life or beliefs (Org 1, Group 2, ref. 1)

Dialogue is the next step after the simple realization that pluralism exists, and dialogue includes an interest for the other and an ability to let yourself be questioned by the other (Org 5, Group 3, ref. 1).

Interreligious dialogue in the wider sense of the term cannot be conceived without including atheism, agnosticism, religious diversity and different beliefs and spiritualities in the conversation.

Factors favouring interreligious and intercultural dialogue

When speaking of the salient factors which favour interreligious and intercultural dialogue, differing patterns can also be observed among the different groups interviewed, as Table 3 shows. Thus, in the academic experts' narrative the weight of the information coded in this category is significantly higher, particularly in comparison with the administrators' narrative, where its importance was

minimal, in the light of this column's percentages (see 3.2, Factors favouring intercultural and interreligious dialogue).

In the academic experts' view, according to their word frequency count, currently interreligious dialogue is an important factor for social cohesion, and is consistent with the need for a new interreligious sensibility (Torradeñot, 2011) and the existence and experience of religious diversity in our context (Figure 5).

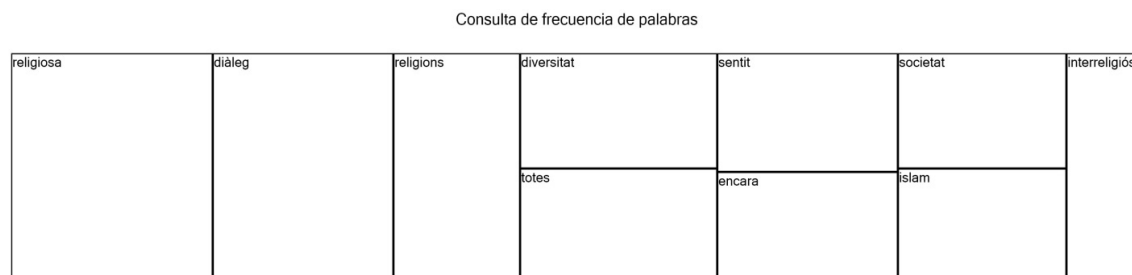


Figure 5. Treemap of the significant words from the academic experts' narratives on the category of factors favouring interreligious and intercultural dialogue. (Religious / dialogue / religions / diversity / meaning / society / interreligious / everyone / yet / Islam)

Among the main aspects highlighted by this group for fostering intercultural and interreligious dialogue, *three fundamental points* were insisted on:

A) AMONG THE COMMUNITY

- Mutual understanding and the fostering of contact at grassroots level in order to overcome barriers to difference, taking advantage of naturally-occurring opportunities for contact to create shared arenas for dialogue:

In any case we need to work so that the real situation can be expressed, we need to create all kinds of platforms from the arts to the social level (Org 5, Group 3, ref. 2)

B) AMONG THE CIVIL SOCIETY ORGANISATIONS

- Communicative competence, knowing how to explain oneself, particularly among religious leaders and representatives of religious bodies, in order to favour intercultural and interreligious encounters:

...the inability of many of the religious leaders and the representatives of the religious

communities to explain themselves, and that's a communication problem, not that they don't know who they are and what they're doing, but they don't know how to get across to the public at large who they are (Org 2, Group 3, ref. 2)

- It was also seen as important to train the media to recognize, explain and make intelligible the phenomenon of religion and the diversity of beliefs, since there is wide public ignorance around these issues. The risk, if this prerequisite is not met, is the spread of errors, stereotypes and prejudices in throughout society.
- Formal education in awareness and understanding of cultural and religious diversity. Specifically, one academic expert argued that the lack of religious education in schools results in ignorance of one's own religious background, thereby obstructing intercultural and interreligious dialogue.

But they haven't received any of this, normally, from the state schools or some of the private ones, and they know nothing about it, and this means that they're not capable of understanding the world they live in and the world they've lived in (Org 3, Group 3, ref. 1).

diversity and non-religious beliefs such as atheism, agnosticism or indifference. Morgan and Sandage (2016) argue that mental rigidity is linked to stereotypes, prejudices and even discrimination on cultural and religious grounds. Thus awareness of one's own spirituality and of cultural and religious diversity can be a starting point for overcoming such discriminatory trends.

If we see the data obtained in terms of the systems in Bronfenbrenner's (1992) ecological theory (see Table 3 for the relative weight in the narratives of the three groups of category 3.3, concerning currently existing community and/or political initiatives), our findings shed light on how we should build proposals for managing religious diversity in order to foster intercultural and inter-religious dialogue in the public sphere.

The microsystem is the person's everyday environment, the level on which a life dialogue can arise. The family is one of the main microsystems; its sphere can be defined as private and it is where a religion, a belief, a spiritual faith or a philosophy of life is experienced and/or shared. The school is a more formal context of religious diversity and should take advantage of this opportunity to foster such living, everyday dialogue. Informal sites such as the school playground are natural areas of contact which can foster mutual understanding, as Torradeflot (2012) remarks, and as some of our participants indicated when describing the importance of the community in fomenting interreligious dialogue. In the formal sphere, the study of religions enables us to understand both religious diversity and each child's own background, also enabling us to explain their families' traditions and beliefs, a factor underlined by the academics and in the literature. Thus Moliner and Aguilar (2010) argue that if this knowledge is offered in a critical spirit and with the necessary empathy, it can ensure the fostering of a culture of dialogue enabling coexistence and cultural exchange. Elósegui (2009) advocates intercultural education with a sound pedagogical structure in the area of education in values. This is a basic set of values involving a wide range of elements, from hospitality and awareness of the other to consideration and our unavoidable responsibility for solidarity towards all others. Elósegui calls urgently for a radical ethical education, capable of overcoming all types of selfishness, and thus making rewarding forms of intercultural coexistence possible.

In the mesosystem, the area of relationships between microsystems, groups and/or dialogue initiatives for mutual recognition can be set up. Here also schools represent the ideal sphere for forging links between religious and non-religious organisations and for encounters between students

with different attitudes towards religion (Weisse, 2009; Jackson 2015), thus forming a mesosystem which supports mutual recognition. Moliner and Aguilar (2010) and Weisse (2009) suggest that experts from the various communities should be consulted in the development of curricula and educational materials. Schools can organise a range of activities for mutual recognition, not only with students but also their families, oriented towards discovering the other: for example tea parties with typical dishes in which members explain how the food relates to their beliefs, exhibitions with the families' graphic/plastic expressions of religious art, etc. These are sites which can nurture the identity of each person and group of different beliefs, at the same time as bringing these diverse identities face to face. The mesosystem enables us to set up dialogues in a context of naturalness, closeness to the other, and openness to others in shared public spaces.

The exosystem is represented by the groups for study, spiritual dialogue and social cohesion and mediation described by Torradeflot (2011), since these influence people's lives more indirectly. These are dialogues promoted by civil society organisations, as they themselves mentioned in our study, but which require partnerships with the state; the public administrators, however, did not position themselves explicitly with regard to this issue in our interviews. The potential of these two categories of participants lies in their power to help eradicate prejudices and foster cohesion in towns and neighbourhoods, amongst other things.

Lastly, the macrosystem consists of society's overall belief systems: in our case, regarding religion, religious diversity and interreligious dialogue. It is of the utmost urgency that we adopt policies on religious issues which enable us to take advantage of the diversity of our cultural and religious heritage, in line with Buades and Vidal's (2007) ideas on the diversity of beliefs, which call for the political autonomy and public cooperation of the religions in the quest for common ground. It was for the same reason that various participants in this study, from the political perspective, called for the political autonomy of all organisations, including government bodies such as the Department of Religious Affairs.

One of the limitations of this study can be attributed to the composition of our sample, since it does not represent all of the thirteen faiths coexisting in Catalonia. While on the one hand we interviewed two theologians and one person of Islamic faith, representing only two faiths, it is also true that Catalan society, according to the Religious Map of Catalonia (2014), is mainly composed of Catholics (58%), followed by atheists (16%) and

agnostics (12%), while Islam, at 4.8%, is the most represented minority faith. Also we should note that the first steps towards interreligious dialogue in Catalonia were taken by experts either from the Catholic tradition or from a range of different religious traditions.

In the future, interreligious dialogue in Catalonia should provide a platform for all the religious

faiths in order not to be biased towards exclusivity or privileging one religion over all others – in our case, Catholicism over the other twelve faiths. This is one factor which may contribute to eradicating the radicalization, particularly among young people, that we are currently experiencing in the European Union.

Notes

- ¹ Partial outcomes of a study funded by the General Direction of Religious Affairs of the Generalitat de Catalunya. If the article is accepted we will provide the title and code of the project.
- ² The word clouds and treemaps presented in this article maintain the original words from the interviews, carried out in Catalan. This is why they appear in this language. Among the most cited, we provide here translations of: diàleg (dialogue), interreligiós (interreligious), diversitat (diversity), religió (religion), conèixer (to know/understand).

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INFORMATION

BOOK REVIEWS

HUMAN DEVELOPMENT IN FRAGMENTED SOCIETIES

Sáenz, K., Pastor, E., & Tamez, G. (2016). Pamplona. Thomson Reuters Aranzadi. 125 páginas
ISBN: 978-84-9152-085-6

The work published by Thomson Reuters, within the bilingual collection Social Work Series Aranzadi, is part of a series of publications that address Social Work from different perspectives with an international focus. The book, in English, after an external review by blind peer, is the result of an international investigation Spain-Mexico. The authors: Karla Sáenz López, PhD in Political Science and professor in Political Science of the Autonomous University of Nuevo Leon (Mexico), Enrique Pastor Seller, PhD in Sociology and Professor at the University of Murcia (Spain) and Gerardo Tamez González, Doctor in Management and Educational Policy and director of the Faculty of Political Science and International Relations of the University of Nuevo Leon (Mexico).

The text, from an international perspective, brings readers a closer analysis and development of fragmented societies from an interdisciplinary perspective linked to Human Rights and focused on social development. The societies fragmented by wars and social inequality that are presented in the work, are linked to fragmented identities, an aspect that must be addressed from social work with a focus on human development. The text provides concrete measures from the local level, where peace, forgiveness, compassion, social capital, active listening and dignity are the key tools that the authors propose to facilitate the empowerment of people.

The book is structured in six chapters. In chapter one, the human and compassionate approach is presented as a transversal axis. It brings new strategies to address Social Work and the development of communities with a search for a new configuration of freedom, equality and solidarity in a symmetrical way among the different actors. In chapter two, the collective and individual responsibility for peace is developed. It presents a new approach to the concept of peace with dignity and humanity as a driver of change and fundamental axis. In addition, death in peace is demanded as a fundamental human right, in today's society fragmented by conflicts or wars. In chapter three, social capital is highlighted as a basis for local development and keys are provided in the processes of empowerment. Citizens, representatives and local actors are the fundamental axes to promote change in today's society, based on citizen participation from bottom to up approach as a fundamental characteristic to implement the changes. In chapter four, forgiveness and compassion are analyzed as strategies to achieve a reconstruction of fragmented societies. It is based on an analysis of the fragmented social situation and suggests forgiveness and resilience as a solution to reconstruct identities and current society. Through empowerment and positive thoughts it is intended to facilitate that people are able to overcome difficult situations. Then, in chapter five, citizen participation and democracy in social policies are analyzed as an indicator of quality of life at the local level. Citizen participation in the local sphere is the transversal axis of social work with communities and aims to guarantee power to citizens, necessary for their participation in social policies. Finally, in the sixth chapter, we reflect on

disintegrated societies as a consequence of wars, terrorism and exoduses.

In conclusion, we are facing a book of high transfer to the academic and professional world for human development in increasingly fragmented societies. Its reading is highly recommended for all those interested in deepening in Human Rights, human and sustainable development and citizen participation. Keys are provided to improve the situation of migratory exoduses, with a

humanistic approach and to socialize in increasingly individualistic societies through the defense of Human Rights. As solutions, humanity is used from an interdisciplinary perspective to address migration and exodus processes and provides solutions from the local through greater participation and democracy in social policies.

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EDUCACIÓN NO FORMAL Y EMPLEABILIDAD DE LA JUVENTUD

Santos, M.A., Lorenzo, M., & Vázquez, A. (2018).
Madrid: Síntesis. 157 páginas.
ISBN: 978-84-9171-094-3

In a society where connectivity and mobility of human capital are currently prevailing, it is being observed that the impact that recognition of apprenticeships acquired from professional experiences is increasing, which are linked to different degrees, even at the university level. The present contribution brings the reader closer to the realities of non-formal education, through an exquisite and clarifying discourse.

Educación no formal y empleabilidad de la juventud is a monographic manual whose authorship belongs to the academics Miguel Ángel Santos Riego, Mar Lorenzo Moledo and Ana Vázquez Rodríguez, director and members of the research group ESCULCA-USC. They present non-formal education as another formative path of increasing importance, especially in relation to the labour insertion and employability of the younger collectives, both in Europe and Spain. At the same time, they stimulate its importance in relation to other issues such as the acquisition of skills for employability, which are transferable in terms of knowledge and skills. That is, understanding this form of education as a sign of connection between the labour and training dimensions.

The manuscript, broadly based on an updated and specialized literature, follows a spectacular and clear distribution composed of six chapters: *La educación no formal: concepto y aspectos definitorios*; *Juventud y educación no formal en el marco europeo*; *La educación no formal en el contexto español*; *La validación y el reconocimiento en el aprendizaje no formal*; *Juventud y competencias para el mercado laboral*; *El desarrollo de competencias a través de la educación no formal*.

The initial chapter presents the origins of non-formal education, serving very well as a guide

to establish and determine what non-formal education currently consists in, bearing in mind the concept's own implications and also offering a complete classification of it, according to its typology.

The second chapter tackles youth and non-formal education in Europe, taking into account topics that are currently relevant like youth unemployment, the responses that are provided from European policies to these issues and also the raise of non-formal education as an additional transversal measure in these policies. This chapter serves as a general framework for further deepening and detailed in the state of the matter in Spain, which forms the central axis of the third chapter. It focuses on how non-formal education has been initiated and projected in Spain and on its youth policies, linking it to the social participation of this collective in the Spanish context.

The fourth chapter includes all aspects related to the validation and recognition of non-formal learning. At first, validation is treated from its first approaches, through its development to finally become axes of European policies and projecting its possible future. This is done, therefore from a more global European perspective, to later be able to consider the Spanish reality itself. The competences are the key and common part in the last two chapters.

In the fifth chapter, a special importance is attached to the link between education and work, considering the current labour demands and employability. It is essential to take non-formal education as one of the key resources to improve employability and combat unemployment, especially among youth people.

The sixth chapter is entirely devoted to the development of competences through non-formal education, as well as to its influence in our society. It not only presents some non-formal education programs aimed at the youth population, but also provides findings and evidence of their effectiveness from the perspective of their own protagonists.

Using a rich, clear and congruently concise language, the text acquires a high level of description that hints at knowledge, supported by a fine foundation that forms the backbone of the text. Authorship contributes therefore, in a promising way, with contributions that preserve non-formal education as a model of training in competencies, which are currently in high demand and have an impact on citizen and professional development. Due to the success of several initiatives, they manage to transmit a hopeful vision projected on the future of Spanish and European youth employability.

INTERVENCIÓN SOCIOEDUCATIVA CON ADOLESCENTES EN CONFLICTO. EDUCAR DESDE EL ENCUENTRO

Palacios, R. (2018). Madrid: Narcea. 224 páginas
ISBN: 978-84-277-2469-3

Meet the demands of each student and pupil, needs, teach to live, educating in the effort, working together with the family and involve it in the educational process. Is this possible? You receive palaces, give answer to this question from your experience of life and profession, in which, through these pages, shows us a series of educational tools, based on a model and a methodology that allow to design personalized interventions based on emotional education and personal accompaniment of the teenager and his family.

When there is discrepancy between the learner (child, child, student, etc.) and the educator (teacher, parent, monitor, etc.) starts a conflict situation that provides the opportunity to address the situation to begin to learn a series of personal skills and social focused on negotiation and the achievement of agreements.

What aims this manual is to do a review on the theoretical framework to various theories and causes of homelessness and the social conflict to to weave from that solid thread that gives us the theory its own educational model in which to address the experience that gives us the practice to education in children.

He begins the book with an interesting foreword by Julio Yagüe which explains the pedagogy of the contract and its process of accompaniment, which highlights the own Yagüe the educational authority not nobody gives it more than boys themselves. Important nuance that will be common thread throughout the book.

Then comes an introduction featuring three teenagers and showing a touch of their life stories. The author includes some concepts on terms

The book unravels a formative strategy that fights for youth employability at a more than opportune moment. It provides a vision that could well become a key agent for the renewal of employability policies and the optimization of their quality from the evidence of the individuals themselves. Moreover, it contributes to participation and social commitment, sensitized with one of the current social problems that most concern.

Alicia Sianes-Bautista

Universidad Nacional de Educación a Distancia

that appear in the manual and takes a brief look at what the reader will find. The book is divided into seven chapters, most already mentioned previously and a section of conclusions the foreword and introduction.

In the first chapter, *causes of homelessness and the social conflict* where it sustains the theoretical bases of what will be the practical development of the manual deals with different theories, such as the behavioral, the geneticist and the author adds Epigenetics and the Transgenerational inheritance. This last theory stands out because it shows as living beings beyond genetics and breeding model living beings, specifically humans, we adapt ourselves in one way or another to the environment that surrounds us.

The Chapter two *our teenagers* that a bridge between the theory of the former and the implementation of the third, shows how the concerns of adolescents of yesterday and today are very similar, but changed society, the tools with which we handle and therein lies the exercise proposed by the author of put ourselves in the place of the child. What through chapter three *knock or our model educational, palaces*, it proposes leaving the zone of comfort, and our methodologies and take the step to what we indicated our concerns. In detail it makes a review to establish the first encounter with teens, how to use the proposed tool, which is the educational contract, and how to develop it. In the next chapter talks about *the educational program*, developed as the initial interview, that methodology follow, observe, and act according to the dynamics of the Center and group class. Through a meticulous process explains how should be the educational program, which include weekly meetings and family tutorials. It is where is gives continuity to the so worked and systematic process that is explained in this chapter. If it is carried out with rig us has high chances of success. *And in The Chapter 5:*

educational contract explains what it is, the methodology to be followed and as a track to it. Thanks you for this chapter to discuss both the advantages and benefits and difficulties that we find in the process.

In the last two chapters the author speaks about *our response is strain* in the seventh chapter speaks of educational spaces the role of the teacher and the process teaching and ends in the eighth chapter, *our families*, the importance of the meeting with the relatives.

The final paragraph of the conclusions is in social terms, in perspective of classroom. Although a

good theoretical base note and should be noted that the author has been on the ground and their classroom practice has led him to make an essential manual for anyone who intends to improve its educational practice and reflect on a new educational model which It has good basis to highlight. I invite the reader to read the thread of the Hummingbird throughout the text to finally discover the why at the end of the manual.

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LA METODOLOGÍA DEL APRENDIZAJE SERVICIO. APRENDER MEJORANDO EL MUNDO

URUÑUELA, P. M. (2018). Madrid: Narcea. 112 páginas
ISBN: 978-84-277-2466-2

Adaptation to the environment is a constant request for schools. This transformation must be performed not only regarding physical environment, considered as the space where they are immerse, but also regarding time environment, considered as a time period with specific features and needs raised by society.

From the educational approach, a comprehensive training is pursued, taking into account academic, personal and sociocultural aspects of people. All of these aspects provide an ideal scenario for planification and implementation of Service-Learning projects, given that they are not only focused on the acquisition of academic knowledge, but also on the improvement of motivation of students and classroom climate, in order to reduce discipline problems, promoting education for life and a need for an attitude of service towards others.

In this book, the author seeks to offer a guide for the main steps to properly manage, articulate, build and develop Service-Learning projects in the field of Basic Education, since there are many publications that work in this line in the social and university fields.

The book, entitled *Methodology of Service-Learning. Learning by enhancing the world (La Metodología del Aprendizaje Servicio. Aprender mejorando el mundo)* is divided in nine chapters grouped in three sections. In the first one, we can find chapter one and two, which establish the necessary arguments to develop this kind of projects, highlighting some of their features. Likewise, it notes the need to perform more practices

of this nature, underlining the benefits that they can generate in the social and educational fields, bringing both elements together and starting from the experiential learning and community service, since the essence of education must focus on the full development of students, not only as acquirers of knowledge but also as individuals who belong to society. This way, this educational proposal underlines pedagogical possibilities of social environment, considering it as an essential resource to work from and for coexistence, being aware that, according to the author, in order to achieve a proper implementation based on this type of projects, both dimensions, service and learning, must be very relevant and well connected, finding a balance between them.

The second part of the book compiles the following five chapters, where the author goes even further in the aspects and elements characterising and conforming the Service-Learning, establishing its starting point, focused on the identification of an existing need in the environment, highlighting the importance of establishing which can be considered as social needs, which are their basis and characteristics and what will help to understand them, defining and designing the actions to be carried out in order to give adequate responses.

Uruñuela asserts that these responses will be provided through community service, and this is the reason why in the fourth chapter he defines the first element of this type of project: service, explaining the main features, the foundations approached from different perspectives and finally, its types, as well as some suggestions. The following chapter is focused in the second element: learning, noting that it must be intentional, in other words, it must have explicit aims, and it must be present before, during and after the service. Through several examples, the author established the different types of possible learnings categorizing them in three: academic learning, included in the curriculum of every subject, and ethical and

moral values and competences, both personal and interpersonal, including critical-thinking among others. The following two chapters present eight interesting experiences of Service-Learning, developed in childhood education, primary education, secondary education, high school and vocational training, explicitly clarifying the social needs detected in every case, the community service developed and the learning obtained.

In the third and last part of the book, the author, Uruñuela, includes a practical approach by proposing diverse ways to materialize and perform these types of projects. In the first place, chapter eight presents a descriptive planning, establishing ten steps required to develop, while chapter nine focuses on a systematic design including fifteen steps to follow in order to plan and develop a project of Service-Learning grouping them in five required strategies. Every methodology is explained with an example, useful to observe the proposal for each step in far more definite and precise way.

LA CREATIVIDAD COMO PROCESO PARTICIPATIVO Y DISTRIBUIDO. IMPLICACIÓN EN LAS AULAS

Clapp, E.P. (2018). Madrid: Narcea. 200 páginas
ISBN: 978-84-277-2431-0

Youngsters from XXI century needs to know each other and themselves better than before to understand the world that surrounded them and also to participate in social process, a good way to do that is by participating in creative learning experiences or creative classrooms.

Coming from the premise that the ideas are the ones which are creatives, and not people as we usually believe, Edward P. Clapp, a professor from Harvard Graduate School of Education, tries to show us the world of creativity with this book and invite us to understand this concept, starting with the necessity of leaving cultural and social individual practices which affects schools and the development of the creativity inside classrooms. According to this author, creativity is not an individual competence, is a process which is collaborative and socially distributed. That is why in this book Edward P. Clapp pretends to extend and clarify the concept of creativity, giving us the keys to generate creative, participative, opened and distributed spaces, at the same time that he shows us examples of creativity classrooms and how it is possible to put theory into practice. To face with the complexity of this phenomena, the author, make us to reflex about things such as,

The book is presented as a practical guide, where every chapter includes activities enabling functionality of the mentioned contents, suggesting thought-provoking situations and questions.

In a nutshell, the book *Methodology of Service-Learning. Learning by enhancing the world* is a great partner for teachers who want a first approach to this type of projects. Due to the nature and structure of the book, its first reading and subsequent analysis and reflection assist in the establishment of the first steps of an education which is increasingly focusing on development and training of full individuals, taking into account and improving society at the same time.

Despite the book claims to be aimed at teachers belonging to the field of basic education, we can spread it to the maximum possible number of readers, since it can also be very useful for university professors who are starting to plan and develop this kind of projects.

Bárbara Mariana Gutiérrez Pérez

what sense has to face with the creativity from an individual point of view if we live in a world which is increasingly more connected and global? What we should do to understand creativity as a social, participative and distributed process?

The text is divided in two separated parts, the first one, chapters one to four included, tries to explain the theoretical framework of creativity, whereas, the second part, chapters five to eight included, is focused on show us good practices based on creativity classrooms and developed with youngsters from Boston city.

The first chapter shows the main creativity theories, starting from an individual perspective, through the sociocultural creativity theory and ending with collaborative and distributed theories. These latest ones, are treated in a deeper way along the second chapter, which ends with a framework for creativity participation. The third chapter is focused on explain how the individual traditions and cultural conceptions has adverse effects on the daily practice in classrooms. To face with this issue, the author, based on Dwek address as the false growth mindset, consider the five-creativity crisis on the educational field. Beyond this five crisis, the forth chapter describes other three crises focusing on the culture of power. Each of these crises are known by the eight barriers to the accessibility and equality in the classroom. In the end, these crises shape a critical point of view about the individual and alienated frameworks of creativity in educational spaces.

From the theoretical framework shown in this book, and considering the idea of the key role of creativity on the educational field, the fifth chapter invite us to rethink about the individualism in our society. The author uses an original methodology to approach this issue, the biography of an idea, that is, presenting a biography of a well-known person by their findings or achievements. For example, we can read about the biography of Albert Einstein but readapting as “the biography of the relativity theory” or Kurt Cobain’s biography as “biography of grunge” and also the biography of Hip-hop as the biography of a collective culture. Chapters six and seven presenting two creativity ideas on practice about innovative designs developed by students from Boston’s public high schools. Managed by the program ArtScience Prize. Thanks to these contributions, the author identifies the key roles of participation on these types of projects and practices. He identifies roles during the creativity process and pretends to demonstrate how the creativity is socially situated

and distributed among each participant in the project. Finally, the eighth chapter introduces creativity framework for participation, learning and development and offers some of the main important considerations for a good creativity practices on education.

In the end, creative participation offers us adapted methodologies to the XXI century. But to put in practice all of this, we need to change our mentalities, we need to change the classroom practice and promote a more collaborative, integrative, distributed and generated work inside classrooms. Teachers should forget about the individual approach and encourage students to be change agents.

According to the author “if we change the spotlight of creativity from people to ideas, we offer to much more people the opportunity of participate in creativity”.

Judith Martín Lucas

THESIS ABSTRACT

LOS PROCESOS DE PARTICIPACIÓN DE LOS ADOLESCENTES EN ENTORNOS COMUNITARIO: UNA EXPERIENCIA DE CIUDADANÍA

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Fecha de defensa: 2017.

The promotion of citizenship has become one of the central objectives in youth policy and documents (Benedicto, 2011). In this sense, the Council of Europe's proposal for democratic citizenship (2005) supposes an important reference point for later research, models and proposals from other international organisms, such as the European Commission's Active Citizenship (Hoskins, 2006), that combines education, human rights and citizenship to promote peace through justice and fundamental liberties. Such educational proposals require civic society to play a prominent role, and participation becomes the best educational tool, for it goes beyond the specific subjects set out in educational syllabuses (Navarro, Jacott & Maiztegui, 2011). From the educational standpoint, citizenship constitutes one of the narratives that frames both theoretical principles and educational practice (Marí Ytarte, Moreno and Hipólito, 2016).

This doctoral thesis addresses the theme of participation in community projects like citizenship educational environments. In consequence, it is based on the conception of citizenship "as a process", that enables an increase in the understanding of the participative processes and

citizenship experiences of adolescents in community programmes, where differences of how they are and how they act are inter-related, and new identities come into play (Biesta, 2016, p. 16). From this perspective, education for citizenship is centred round the development of participative capacities.

In this way, public spaces take on special relevance in the processes of experiencing and learning citizenship, since they become authentic "learning loci" (Morán, 2007). In the case of adolescents, contemplating the spaces they "occupy" is arousing more and more interest, since they are spaces adolescents identify themselves with, which they value and look after as their own spaces. In this sense, the projects and spaces carried out by non-formal education gain importance in "the exercising of citizenship" against the formal education system, because the very essence of the methodology, enables the incorporation of the idea of experimentation and process accompanied by adult persons.

From an ethnographic focus, for two school years (2013-2015), I took for my case study a municipal participative platform for adolescents between the ages of twelve and eighteen in order to gain a deeper understanding of the processes through which citizenship is developed and exercised and what characteristics make it a "school for citizenship". From the educational standpoint, it is indispensable to understand how exercising citizenship is learned, how it is transformed and transmitted by the groups who do exercise it, in order to promote its development in different educational contexts (Gil- Jaurena, Ballesteros, Mata & Sánchez-Melero, 2016).

General objective: To describe and understand the participative culture of a community programme targeting adolescents.

Specific objectives and research questions:

- To analyse the factors hindering and those facilitating the adolescent participation experience starting and the role played by adults in these processes.
 - o Which factors and/or processes facilitate adolescent participation in the platform?
 - o How are such factors/processes generated?
 - o Which factors and/or processes hinder adolescent participation in the platform?
 - o What are the motives behind such factors and/or processes?
 - o What role do adults play in the participative processes?
- To contrast the notions of citizenship and of a good citizen from the persons involved according to their experience and trajectory in the case study.
 - o What are the perceptions of the participating adolescents regarding citizenship and a good citizen?
 - o Can any differences be detected in such perceptions according to the level of participation the adolescents are experiencing inside the platform?

To gather data, I worked with three focus groups of an exploratory nature (with adolescents, their families and adults), I carried out 110 hours of participative observation I carried out a total of

29 interviews (27 with teenage participants, one with the town council expert and another with the service coordinator), besides documentation analysis. The research project was accepted and approved by the Research Ethics Committee of the University of Deusto (Ref: ETK-5/13-14). The main results are:

- Daily experiences in different areas provide action opportunities which are distinguished qualitatively and, therefore, in learning opportunities that they offer.
- With regard to elements facilitating and hindering participation:
 - o Novelty generates participation, but there are barriers that prevent initiatives from being seen, or cause people to abandon, especially in late adolescence when school demands become more evident.
 - o The discourses of participating adolescents provide a slight idea of the importance of the feeling to belong to the project in order to move up through the highest participation and responsibility levels.
 - o The educational strategies carried out by the educational team appear to become key aspects in the developing the sense of belonging to the platform, which will enable the later development of civic identity based on community values and actions.
- One of the most important findings is the influence of the age factor in participative processes and consequently of representations of citizenship.

ESPACIOS Y PRÁCTICAS DE PARTICIPACIÓN CIUDADANA. ANÁLISIS Y PROPUESTAS EDUCATIVAS DESDE UN ENFOQUE INTERCULTURAL

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This thesis is located within the research on citizen learning developed by the INTER group (research in intercultural education - <http://bit.ly/G-INTER> -) of the National University of Distance Education (UNED) and aims to “Formulate educational

proposals for the learning of active citizenship from an intercultural approach”. Starting from the premise that citizen spaces are privileged places for learning citizen practice, the research tries to answer the question: “How do people who have a critical, participative and transformative citizen practice learn and teach how to exercise this practice?”

The theoretical framework deepens and connects three elements: 1) The **intercultural approach** is configured as a complex view of the world by recognizing its diversity and dynamism. So, reality is complex because it is constructed and reconstructed through the relationship and communication of individuals who are in turn diverse and changing. Therefore, the intercultural approach is constituted as a praxis, and a critical and transformative ethical-political project committed to equity, social justice and emancipation. 2) From here, **citizen participation** is a methodology

of the intercultural approach to ensure that the social transformation involves the largest number of groups and individuals, as well as recognizes the diversity of knowledge and interests in the design, execution and control of their praxis developed from democratic principles. In addition, citizen participation is connected through thoughtful approaches and the models of democracy, concluding that the models of deliberative, participatory and radical democracy could be coherent with the intercultural approach. 3) Finally, **education and citizen participation** are related, understanding that spaces for citizen participation are privileged places to learn citizenship because people learn to participate by doing it. This idea assumes that citizenship is a collective practice therefore the practice itself produces meaning and knowledge about democracy and its own practice. It also implies that in order to improve citizenship learning, it is necessary to improve democracy itself, since it's her exercise which produces such learning, in other words, to increase the democratic quality is to increase the quality of citizen learning.

The methodology used in the research is an ethnographic perspective because it is consistent with the epistemological positioning of the intercultural approach and the most appropriate to answer the research questions. Participant observation was made in three grassroots citizen spaces of the city of Madrid, [Somos Barrio - <http://bit.ly/SBarrio> -; Espacio Vecinal Arganzuela - <http://bit.ly/EVArganzuela> -; Radio Arganzuela - <http://bit.ly/tRadAr> -] plus an institutional space that serves

as a "contrast" [Proceso Mercado Legazpi]. The participant observation was developed from September 2015 to April 2017, concentrating the observations in the spaces from December 2015 to July 2016. Likewise, 29 interviews were conducted with 30 key informants (one was conducted with two informants simultaneously) seeking the greater diversity possible in the selection of participants (age, gender, group position and forms of participation). In total, 15 men and 15 women between the ages of 25 and 78 from the different spaces were interviewed.

Among the most relevant conclusions of the thesis is the construction of a model on the exercise and learning of civic practice that relates, in a complex way, the critical, participative and transformative elements of citizen practice through its praxis, that's to say, of its reflexive exercise; developing this praxis within an axiological and epistemic framework that is related from the people's cosmivision or world view who make up these spaces. This vision assumes the complexity of the world and values it positively. The social world is complex because it is diverse, changing and relational, ideas that constitute the baseline on which critical, participatory and transformative citizen praxis is produced. Apart from this, the purpose of the thesis is managed by formulating educational proposals organized in three sections: a) the educational proposals for education professionals; b) proposals to improve the educational action of the citizen spaces themselves; and c) proposals for the training of education professionals.

LA HISTORIA DE VIDA DE SHILA DELARGO. ANÁLISIS SOCIO-PEDAGÓGICO DE UN PROCESO DE 'REFORMA' JUVENIL

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Fecha de defensa: 2015.

Localización web: <http://hdl.handle.net/10630/9043>.

The research developed over these pages focuses on the case of Shila, a young Moroccan who, whilst still under-age, was arrested in Spain for drug trafficking. As a result, he was sentenced to a two-year rehabilitation process, divided into two separate orders: an initial stage at detention centre, and a second stage of probation. After completing his probation, he began working in a care home for

protected minors, initially as a monitor and then as an educator. He continues to work there today, a decade on.

One of the main reasons for carrying out this research was the extraordinary evolution of the case: as a result of the rehabilitation process, the protagonist of the story went from being a "young offender" to being an "educator of minors". The focus of the research was therefore to shed light on and analyse the key contributing factors in this process. A further aim was to know just how educational the process had been. In other words, to scrutinise the process from a socio-pedagogical perspective.

Although the research focused essentially on the youth rehabilitation process, the study was not limited solely to experiences from this period. This could only be done by having an overview of his whole life. In order to locate all key aspects and correctly interpret the overall effect of his experience at the youth justice system, the

biographical research methodology was chosen. Also, that methodology enabled counter-narratives questioning hegemonic discourses and had some ethics and political features which contribute to society emancipation from a pedagogical and democratic perspective (Herrera, Mancila y Kushner, 2017)¹.

Various information collection techniques and different sources have been used to draft the biography. The more significant ones are listed in order to give the reader a better understanding: apart from interviewing Shila on several occasions for different purposes, a further seventeen individuals, all of whom played a significant role in the development of the story, were interviewed [here you can see a sample: Judge who handled the case; Detention Center (DC) Deputy Director; Social worker at the DC, and later Shila's boss in the association where he works now; Shila's Educator and Tutor at the DC; Staff who worked at the laundry in the DC, and later Shila's foster mother; Educator who tutored Shila during his probation period; Shila's brother].

With regard to sources of documentation: his record in the Youth Court and the file kept on him at the Directorate General of Youth Rehabilitation. The "Minors' Act" valid during the case has also been consulted. Additionally, 200 photographs were collected, most of them taken during his detention period.

The cross-narrative method (Lewis, 1973)² used here provided the opportunity to prepare a combined biographical account which has allowed the complete, holistic development of the story. The protagonist provided the main plot, which was supplemented with and/or contrasted by the other accounts and information, all of which led to an exhaustive construction of the reality under study and produced a polyhedral, significant and inter-subjective text. In this research the account were crossed non-consecutively, what resulted an innovation from a narrative and scientific point of view.

The biography also sheds light on the reality experienced by "young offenders" during the rehabilitation process, which is often a dark area which has been the subject of very little study from a pedagogical perspective. As a result, the story provides the opportunity to know the rehabilitation process from the inside, from people who have experienced it first-hand.

As the research was set in an inductive and interdisciplinary manner, the theoretical foundations reviewed as many concepts as were emerged (from the Sociological, Criminological, Law and Educational sphere) and needed to cover the case complexity.

The report with the results are divided in two parts. In the first one, the reasons which took Shila to illegally migrate from his country and start criminal activities were analysed. In essence they were justified by the oppressed and deterministic situation he lived in his country of origin, in addition to his wishes to vitally promote. In the second one, all the social and educational actions developed during the rehabilitation process were examined. They clearly show that the intervention must not focus solely on transforming the person, but also helping him the reconfigure his social circumstances (Herrera y De-Oña, 2017)³.

Apart from them, other conclusions have been developed, highlighting: the intervention programme must be carried out in a personalised way, exercising a real educational accompanying [looking after the environment and the educator-educatee relationship during the process (Herrera y De-Oña, 2016)⁴] and networking (Varela, 2010)⁵.

¹ Herrera-Pastor, D., Mancila, I. y Kushner, S. (2017). A cross-narrative analysis in biographical inquiry. A research note. *The New Educational Review*, 48, n. 2, 285-296. DOI: 10.15804/tner.2017.48.2.23

² Lewis, O. (1973). *Los hijos de Sánchez: autobiografía de una familia mexicana*. México: Joaquín Mortiz.

³ Herrera-Pastor, D. y De Oña-Cots, J.M. (2017). Personalizar la intervención educativa con menores en situación de riesgo es fundamental para su desarrollo, la igualdad de oportunidades y la justicia social. *Revista Internacional de Educación para la Justicia Social*, vol 6, nº 2, 149-165. <https://doi.org/10.15366/riejs2017.6.2.009>

⁴ Herrera Pastor, D., & De Oña Cots, J.M. (2016). La importancia del ambiente de aprendizaje. Pedagogía ecológica en un centro de menores. *Revista Fuentes*, 18 (1), 77-90. DOI: doi: <http://dx.doi.org/10.12795/revista-fuentes.2016.18.1.05>

⁵ Varela Crespo, L. (2010). La Educación Social y los Servicios Sociales en los procesos de desarrollo comunitario: revitalización del trabajo en red. *Pedagogía Social. Revista Interuniversitaria*, 17, 137-148.

