

33

TERCERA ÉPOCA
ENERO-JUNIO 2019

IPS

Pedagogía Social

REVISTA INTERUNIVERSITARIA

MONOGRAPH

Reading as social pedagogy
and education

PEDAGOGÍA SOCIAL

REVISTA INTERUNIVERSITARIA

TERCERA ÉPOCA
(ENERO-JUNIO 2019)



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Redacción, dirección de intercambios y sección correspondencia:
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Maquetación: INTERGRAF
ISSN: 1139-1723.
Depósito legal: V-4110-1998.
DOI: 10.7179/PSRI

Periodicidad: Semestral.
Fecha de inicio publicación: 1986
Tasa de rechazo: 56%

La dirección de la revista no se responsabiliza de las opiniones
vertidas por cada autor en su texto.

La versión traducida de cada uno de los artículos es
responsabilidad de la revista.

PEDAGOGIA SOCIAL. REVISTA INTERUNIVERSITARIA ESTÁ INDEXADA EN:

BASES DE DATOS NACIONALES:

ISOC del Centro Superior de Investigaciones Científicas (CSIC),
PSICODOC, DIALNET, REDINED (Red de Bases de Datos de
Información Educativa), BEG (GENCAT).

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Nº 33. January / Enero / Janeiro - June / Junio / Junho 2019

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PUBLISHING

CONFLUENT SPHERES: REFLECTIVE CONSIDERATIONS ON SOCIAL PEDAGOGY AND EARLY CHILDHOOD CARE AND EDUCATION

Social Pedagogy and Early Childhood Care and Education (ECCE) are fields that, even when they are not totally independent, display a significant distance between them. However, the gap is apparent: they both have much in common, and the latter cannot be entirely performed if the defining principles of the former are not fulfilled. According to Úcar and Bertran (2007) Social Pedagogy and ECCE converge in the interest in vulnerable populations. In this sense, they assume participatory democracy and social justice as preeminent values. Moreover, both are willing to manage concrete actions in the pursuit of the comprehensive resolution of the problems affecting daily life of communities. Therefore, Social Pedagogy and ECCE coincide in that, in order to build a fair, democratic and participative society, everyone should be considered, and not when the law officially allows it, but since the moment we are born. As a matter of fact, learning gets outstandingly active when we are born. And I say outstandingly because many studies suggest that learning begins before we are born, as Murphy Paul (2011) fully documented. Therefore, we require care and education since birth. To that end, it is essential for families, communities and institutions to jointly promote and implement both processes, as social equity might require.

Global organizations of worldwide renown such as UNESCO, UNICEF, UN, OEI, OECD and WB, have been key to disseminate and promote ECCE, by means of summits and international arrangements regarding the decision making

process. This can be quickly said, but required efforts made over the years and the overcoming of socio-historical constructions produced by different societies. In fact, childhood has not always been considered as today. Adults and their institutions have established and normalized the types of relations with kids, and these relational types have likewise been leading the definition of public policies and the design and implementation of programs targeting early childhood. There was a time when kids and the way that they were treated, belonged to the private sphere, managed by every family, if any. We could even say that parents treated children as properties, as defenseless and dependent beings. This conception has substantially changed. Family is nowadays a social institution of public interest, and it is not considered as a mere subsidiary factor, but as a complex, diverse and changeable entity that must strengthen the full development of kids, creating the ideal conditions for this to happen. According to Losada, De Angulo and Palmer (2013), the brain growth of children is favorably adjusted when it is developed in a context of sensitive company, where close adults care for them and do their best to teach them that respecting human rights is not a distant, odd and agonizing matter, but a concrete, daily and familiar reality involving everyone. Children nurtured in an environment of respect, mutual support, dialogic negotiation and unconditional love will have a strengthened central nervous system and will always prefer equally respectful and empathic areas of coexistence; if

they cannot find them, they will do their utmost to build them.

It is not possible to build a proper environment for the full development of children if we do not assume the role that parents and caregivers must perform. According to Orte Socias, Ballester Brage and March Cerdà (2013), it is essential that these agents develop and consolidate caring parenting practices that can deal with the needs of their kids. Parents and caregivers should facilitate and promote the participation of children in the definition of family rules. Besides, when setting regulatory limits, they must do it in positive terms. The children that grow up interacting with parents and caregivers with this profile will get significant peak levels of autonomy, sociability, sense of collaboration and self-reliance. In this sense, the work of social educators with families is a plausible and advisable alternative. From the perspective of Kumpfer and Alvarado (2003), socioeducational work supports the update of the importance of family roles in the full development of children that, as a consequence, achieve the identification of their strengths and opportunity areas regarding childcare, even in adversity.

It is thus a question of complex requirements that encourage and guide sociopedagogical work of ECCE, which consists in short in:

- 1) Promoting health enhancing physical and psychological conditions were children develop.
- 2) Stimulating cognitive and linguistic development bettering intellectual conditions of children, family and community.
- 3) Fostering integration between family and community improving the educational styles of parents and caregivers, as well as their socialization practices.
- 4) Where possible, favoring bilingualism as an inclusive tool of minorities and language proficiency with a view to schooling.
- 5) Courageously collaborating in the pursuit of equity in the access to education.
- 6) Boosting and ensuring gender equity.
- 7) Promoting human development.
- 8) Contributing to the achievement of the objectives of development programs as 2030 Agenda.

All of this can be performed through parenting practices. As I mentioned in other article (Villaseñor, 2012), “socioeducational programs promoting the enhancement of parenting practices targeting the early childhood can compensate for the effects produced in contexts presenting inequalities in demographic, economic and socio-cultural fields”. In fact, according to UNDP (2010),

poverty is characterized by an intergenerational transfer. To overcome it, we must confront, from these practices and from the community, ultimate problems such as inequalities in the income distribution, as well as achieve objectives like the sustained increase of the levels of social inclusion. In this case, Social Pedagogy and ECCE are essential, because it is unquestionable that education is the most powerful tool to fight against poverty and promote equitable development. This is neither a desideratum nor a utopian declaration. The viability of the antithetical relation of education vs. poverty is universal, and this could hardly be denied. On the contrary, considering education as the perfect antidote against the poison of poverty is a prime political objective in order to achieve development and a sustainable future. In fact, more than five decades ago the project entitled *Head Start*, which participated in the so-called “War against poverty” in USA, asserted something that nowadays might seem obvious: social class and race are not inherited conditions. Instead, they are based on a constellation of individual and social prejudices. In this sense, the project considered that the intervention strategies should focus on specific beneficiaries, which could “compensate for the belonging to an unfavorable family or community” (UNESCO, 2007, p.124). Over time, this assumption was verified and imposed as an unavoidable principle. Today, the outcomes of that project serve as a base to the studies and programs prompting investment in the early childhood as a strategy to combat social exclusion. In the case of ECCE, its impact on children and children living in unfavorable contexts is evident. Hence, some countries with limited resources decide to design public policies and social programs to assist early childhood. A concrete example of this trend is the compensatory programs that, even when they have powerful detractors, are a legitimate resource in societies where social disparities are at the very heart of the system.

More specifically, I can cite some examples of good practices that proved the efficiency and impact of ECCE in context of social inequality. Among these programs we can find: strategies to strengthen the capacity of families (Brazil); community-based test centers of full development of early childhood (Burkina Faso); the pilot project Care and Full Development for Tanjungsari Women and Children (Indonesia); day nurseries Makhalla (Uzbekistan); the program “Initial education” by the Consejo Nacional de Fomento Educativo (Mexico), etc. Promoting a full development for early childhood is the main duty that we should address to ensure that human rights are respected and, first and foremost, implemented.

In countries where extreme poverty is a structural problem, ECCE programs, especially the non-formal education modality, have become an optimum strategy to reach children that live in those contexts. In some cases, this modality has gone from being a pedagogical work to become a strategy for social development. In this regard, Fujimoto (2009) identified some indicators of quality of education for the out-of-school early childhood, to name but a few: 1) parents and community participate in the decision making regarding pedagogical, organizational, management, operation and coordination aspects with other community and sector programs and 2) educational agents assume a clear prominence as social agents, respecting cultural values of communities. In other words, these are contextualized and participative socioeducational interventions.

In any case, and in conclusion, Social Pedagogy and ECCE are confluent spheres which recognize the rights, needs and potential of children, have a firm political will, jointly make responsible decisions and assume as inalienable principle the participation of civil society and the engagement of families and communities.

The characteristics I have presented summarize some of the qualities and actions of the programs of ECCE; some present a theoretical nature and others a methodological nature, but both concern to contextual aspects (e.g., policies) helping to ensure the efficiency of the programs. Beyond that, ECCE and its referential framework, in other words, Social Pedagogy, enable the definition of some concrete actions considered as good practices in those contexts that somehow put full development of people at risk.

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INTRODUCTION

[...] the teacher [...] should not merely teach students what they are better at by nature; instead, the teacher should promote what is good about every individual [...].

Marcus Fabius Quintilianus, *The arts of reading and writing* (Institutes of Oratory, Book 10). Ed. by J. Fernández López. Collection "Nuestros Escritores". Logroño, Instituto de Estudios Riojanos, 2013, p. 81.

These words by the notable pedagogue and rhetorician from Hispania Quintilianus present the monographic issue entitled **Reading as social pedagogy and education**. This Roman teacher, one of the best professors of rhetoric of the ancient world and educator of the nephews of Domitian, considered that learning was available to everybody, and a good that generally benefited everyone. And hence, in our third millennium, reading, understood as a tool for learning, is also a vital element for all people without distinction to achieve development and inclusion in society. From this innovative and disregarded scope that considers reading as an integral part of social pedagogy and education, we offer pioneering approaches and perspectives in this monographic issue.

Reading is a tool that opens education to life, a window becoming a door because it can be crossed and, this way, help the comprehension of

the world; it is a thrilling adventure, and endless possibility to help each other, in the same way social pedagogy does (Caride, Gradaïlle & Caballo, 2015). This science runs parallel to the enrichment provided by texts. The reading practice belongs and is destined to all individuals, allowing us to understand ourselves and understand each other, making us participants of coexistence. Its inherent pedagogical quality recovers *paideia*, and its appropriate didactical approach reconquers the social entity immersed in our environment.

This twofold dimension that reading presents from the pedagogical and social education angle offers, hence, a dual extent: readers themselves, as personal and social catalysts, and social educators, as factors for a required training work. We note then a double movement, centripetal and centrifugal at the same time. The issue lies in the assessment of the importance of reading as a dynamizing and inclusive social agent, both from the internal and external perspective, that can be considered complementary. According to Caride, Gradaïlle & Caballo (2015), applied to the field of social reading, we agree that "a good part of theoretical, methodological and practical options of social pedagogy and education will hardly be understood if we do not base them in the synergies generated [...] between the social dimension of education and the pedagogical mission of society" (2015: 10).

In the current monographic issue, we provide a series of researches focused on this scarcely

explored area of work, conforming a space for reflection raising proposals, presenting challenges and leading to solutions for the “reading-social education” pairing. School today, a microcosm of society, needs answers regarding the multiplicity of forms, interests, ideologies... raised in the field of social reading practices. This issue is born in this space for innovation, that occasionally generates uncertainty. It contains six complementary and needed contributions that concisely tackle diverse topics, as the incursion of the commercial formats of reading that face the canonical ones, the importance of the reading that is nurtured in the streets, the concealment of women from the literary scene, the importance of reading in this globalizing period, the training of social discursive practices to students of distant geographies and the possibilities of reading from the relational perspective. These studies bring us closer to a society directly related to classrooms and reading practices.

The content of each contribution is detailed below. The **first article** analyzes the situation generated by the current literate practices, characterized by the hybridization of traditions, genres and topics; a context that needs the promotion of a social literary education in order to show intertextual and intermodal keys and consequently train expert readers. These new reading and cultural actions renders obsolete the academic ones, hence the important role of social education. There is tension between the prevalence of classic *literate culture* and the consumer goods that turn the reading canon into a sales list. Social education preserves literary heritage, sets out a cultural competence that enables the identification of “literary successes” as what they really are: global marketing products. The educator must find a formula that reconciles inclusive culture and quality culture in order to develop critical judgement, because the relevant aspect of reading is its power for personal and social development.

The **second contribution** offers a novel study of urban spaces as places for cultural creation. The importance of these contexts in the formation of readers is essential from the social perspective, and breaks with the traditional school models, less inclusive. This way, public places enable the dynamization of reading practices and the display of these products without copyright restrictions, conforming showcases that prove the need of bringing books and related manifestations to the streets, which act as a bridge between the official or canonical culture and the particular creation of the 21st century, that contributes to social and equitable enrichment of literate culture, in other words, to the promotion of readers. Some of the tools used are metro libraries, book dispensers,

performances, etc. This new and extensive practices also include graffiti or social action groups, performances that have barely been studied as social phenomena.

In this field of reading as social pedagogy and education, we could not forget the canon of authors listed in school textbooks in literary education –**third article**–. The model implemented in the 19th century and the minimal changes performed in school curricula, subject to the political vagaries of the moment, leave out a valuable list of women that must be brought to light. This contribution offers a detailed analysis, on the basis of the textbooks used in bacalaureate, of the presence, or rather, absence of female writers (mainly poetesses) in these manuals. Reading and social formation of these textbooks display a fake, biased and patriarchal canon that cuts off literary knowledge as a whole and consequently impoverishes the model of egalitarian literary education. This absence is still transmitted to new generations and seems paradoxical in a society that stands for equality, an inherent principle of social pedagogy.

The **fourth research** analyses the place of literary reading nowadays, emphasizing in the need of developing a critical interpretation of the surrounding world, a look towards “the other” that trains people and denounces prejudices regarding diversity. The importance of reading as a commitment of citizens and social engagement are values that must be developed in these literary practices. In this context of formation, the reading habits and the canon of the future professionals in education are analyzed as key strategies. The paper ends with the defense of the relation of literary, reading and social education in the different educational stages.

The **fifth article** offers an investigation in the context of ELE (Spanish as a second or foreign language) implemented in Italian students during the 2016-2017 school year, and compiling Text Linguistics, Discourse Analysis on Gender, Intercultural Pragmatics and Social Pedagogy. This didactic proposal is structured around the treatment of gender stereotypes through the grammatical phenomenon of the feminization of the designation of professions in Spanish, and calls for the promotion of Intercultural Communicative Competence (ICC), specifically teaching how to analyze and interpret linguistic schemes performed in the sociocultural field and that determine the linguistic use. An inclusive approach including social construction, grammatical learning and the development of the intercultural pragmatic discursive competence is applied.

The last and **sixth study** provides an in-depth analysis of reading education as a field that

develops its actions in the complexity and in the production of multiplicity. The dynamizing and critical role that reading has from a socio political perspective lies in the discovery of new intellectual and methodological forms that show the ways of thinking and practicing reading education through educational techniques and strategies that promote, likewise, other problems of literacy, schooling and construction of citizenry.

This cause bringing us together is a challenge that expresses the need for further research in order to provide new studies and teaching methodologies that encourage the attitude and sensibility towards a more balanced society, a “society that

must be read and consequently interpreted” by everyone. In sum, this set of studies on the axis “reading-educational value on society” allowed us to appreciate, a fortiori, the importance of the educator, as well as the student and the society in order for habits, values and personal development as a whole to be suitable and contribute to social growth in this turbulent 21st century, characterized by the rapid access to not always reliable information.

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MONOGRAPH

**READING AS SOCIAL PEDAGOGY
AND EDUCATION**

READING IN CURRENT CONTEXTS OF SOCIAL EDUCATION: KEYS FROM LITERARY FORMATION

LA LECTURA EN LOS ACTUALES CONTEXTOS DE EDUCACIÓN SOCIAL: CLAVES DESDE LA FORMACIÓN LITERARIA

A LEITURA NOS CONTEXTOS DE EDUCAÇÃO SOCIAL ATUAIS: CHAVES DA FORMAÇÃO LITERÁRIA

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Received date: 13.XI.2018

Reviewed date: 19. XI.2018

Accepted date: 23.XII.2018

KEY WORDS:

reading
social education
new practices
people literacy

ABSTRACT: New reading and cultural practices have rendered traditional academic practices obsolete: thus, the challenges in social education are manifold, being the most decisive the one concerning the maintenance of classic *literate culture*. Reading, which is currently characterized by the hybridization of traditions, genres and topics, needs to develop a social literary education which can teach intertextuality and intermodality keys in order to train expert readers. That said, in this social diversity the market looks for consumers and treats them globally, creating products led by a catalogue of readings that reminds to a sales list (superheroes, launchings of sagas or television series, among others), considered a reputable model and devoured in this feast of omnivore culture. In fact, it all belongs to the gear assembly that is marketing, and wipes out any chance for interpretation. In this context, the educator should find a formula which can find a balance between inclusive culture and quality culture in order to develop critical judgment. Regarding social education, the best way to preserve literary heritage is to set out a cultural competence which can appraise greatest hits and new recognitions as what they actually are: global marketing products. The relevant aspect of reading is its power for personal and social development. A proper and needed training -social education- will enable the formation of critical citizens, capable of interpreting and, by extension, discerning.

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<p>PALABRAS CLAVE: lectura educación social nuevas prácticas alfabetización ciudadana</p>	<p>RESUMEN: Las nuevas prácticas lectoras y culturales han dejado obsoletas las académicas: los retos de la educación social son, por tanto, múltiples y el más decisivo responde al mantenimiento de la <i>cultura letrada</i> clásica. La lectura, caracterizada actualmente por la hibridación de tradiciones, géneros y temas, necesita desarrollar una educación literaria social que enseñe claves intertextuales e intermodales para formar lectores expertos. Ahora bien, el mercado busca consumidores en esta diversidad social, los trata globalmente y crea productos de consumo en los que el canon de lecturas se asimila a una lista de ventas (superhéroes, lanzamientos de sagas o series televisivas, entre otros), que es considerada “modelo de prestigio” y, como tal, engullida en este festín de omnivorismo cultural. Y es que estas adhesiones forman parte de un engranaje de <i>marketing</i> que anula cualquier posibilidad de interpretación.</p> <p>En este contexto, el formador debe hallar una fórmula que concilie una cultura inclusiva y una cultura de “calidad” con el fin de desarrollar el juicio crítico. Para la educación social la mejor manera de preservar el legado literario es instrumentar una competencia cultural que sepa valorar los grandes éxitos y las consagraciones como lo que son, esto es, productos de la mercadotecnia global. Lo relevante de la lectura es su poder de desarrollo personal y social. Una adecuada y necesaria instrucción –la educación social– permitirá formar ciudadanos críticos capaces de interpretar y, por ende, discernir.</p>
<p>PALAVRAS-CHAVE: leitura educação social novas práticas alfabetização cidadãos</p>	<p>RESUMO: As novas práticas culturais e de leitura deixaram obsoletas às acadêmicas: os desafios da educação social são, portanto, múltiplos e o mais decisivo responde à manutenção da <i>cultura letrada</i> clássica. A leitura, caracterizada atualmente pela hibridação de tradições, gêneros e temas, precisa desenvolver uma educação literária social que ensine chaves intertextuais e intermodais para formar leitores experientes. No entanto, o mercado busca os consumidores nessa diversidade social, lida com eles globalmente e cria produtos de consumo em que o cânon da leitura é assimilado a uma lista de vendas (super-heróis, lançamentos de saga ou séries de televisão, entre outros), que é considerada “modelo de prestígio” e, como tal, engolida nesta festa do onivorismo cultural. E é que esses acessos fazem parte de uma engrenagem de <i>marketing</i> que anula qualquer possibilidade de interpretação.</p> <p>Neste contexto, o treinador deve encontrar uma fórmula que reconcilie uma cultura inclusiva e uma cultura de “qualidade”, a fim de desenvolver um julgamento crítico. Para a educação social, a melhor maneira de preservar o legado literário é implementar uma competência cultural que saiba valorizar os grandes sucessos e consagrações pelo que são, ou seja, produtos do marketing global. A relevância da leitura é seu poder de desenvolvimento pessoal e social. Uma adequada e necessária instrução –a educação social– permitirá formar cidadãos críticos capazes de interpretar e, portanto, discernir.</p>

1. Introduction

New cultural and reading practices in the context of liquid modernity (constant transformation referred to the fluid we lived in that is currently “undermining the soundness of our traditions, of everything that we believed in because we thought that they had deep roots”, Campos & García, 2017, 98-99) have rendered traditional academic practices obsolete. In this management of formation, reading was considered a supplement for training and citizen participation. In this regard, Martos & Martos (2017) point out as follows:

Bauman has incorporated into his reflection the world of culture, given that education and culture are fields that cannot be separated nowadays; instead, social entrepreneurship and citizen movements have modified the daily reality of classrooms, and not only from perspectives such as social education, but also from the level of specific practices, communities of practices (Wenger) and others (428).

Therefore, the challenges of education in the era of liquid modernity (Bauman, 2007) are manifold, and the most decisive concerns about the importance of keeping the essential principles

of classic *literate culture* (Chartier, 2000), which means the promotion of *cultural inclusion* to enable critical literacy of citizens (Martos & Martos, 2014). In this context, we cannot forget the surrounding reality, given that “diversity is an intrinsic feature of human groups, linked to differences in abilities, needs, interests, pace of personal growth, sociocultural conditions, etc., spreading to a wide range of situations” (Martínez Ezquerro, 2016a: 34). The market response to this *social diversity*, which consists in an increasingly hybrid and mixed community in the broader sense, has been the organization of production chains destined to the segmentation of audiences. In other words, people and communities have always been considered as global consumers that must be attracted and retained, leaving other considerations behind. However, there is currently a heightened sensitivity towards topics related to equality, environment, and quality of life in general, topics that have been gradually disdained in the market at the present time. The market sector, in its materialist and technocratic vision, have been setting aside anything regarding Humanities in education, being insensible to what is not immediately profitable.

In contrast to that, school and university, considered “temples of knowledge” and places for alphabetization, have not been capable of reversing these “solvent” trends of liquid modernity. Moreover, society itself placed at the forefront values as healthy life habits, environmental awareness or food safety, spheres that are related to reading, even from other perspectives or scopes –such as new educational trends or *Ecocriticism*, which “joins studies about literature and environment and led to the creation of a school of literary criticism devoted to the study of the representation of the environment in literary works” (Campos & García, 2017: 96)– which focused the interest in alternative practices (nature classrooms, or consumer education, among others) and respond to the recovery of values formation, which are features tackled as attitudinal in the very first years of educational formation, according to Martínez Ezquerro (2017a):

Educating in values is one of the essential targets to achieve integral formation [...] and must be approached transversally in the different educational stages. Make students more aware [is essential and in line with that], we target other main educational goals [...], such as: developing literary competence considered not only as comprehension and pleasure for reading but also as a promoter of creation [...], showing the meaning of tales as identification and personal help, promoting reading as a habit [...], listening and writing, encourage decision-making and initiative [...] and, at the same time, educating with a critical spirit. In sum, we are referring to tackle formation from an integral perspective (247-249).

In this context, where the values constitute major axes in diverse spheres, the abovementioned ecocriticism offers further readings, according to Campos & García (2017):

it enabled the comprehension of the invisible implications of diverse elements of nature, such as water, its link with daily life of humans, as well as its transversal value in the educational, cultural, touristic and economic field. In fact, ecocritical approximation (Flys-Junquera, Marrero-Henríquez and Barella-Vigal, 2010) provides an approach where everything is related, adopting in literary studies an approach focused in the Earth and Nature (Glotfelty and Fromm, 1996). There is therefore an interest in implementing the use of ecological concepts to literary compositions, and understanding that natural space is not a mere cliché or a background decoration where a novel is articulated (96).

Precisely, social dimension of reading is tackled from *New Literacy Studies* (Street, 2004) impinges on its socialized practice and on cooperative writing, and proves that isolated reading, regardless of happening at home or in a library, is just one way to approach reading promoted from a private scope of the conception of knowledge as wisdom linked to elite, in other words, reading understood as a group of social practices that each community (re)builds and categorizes. In the era when Jenkins (2008) defines confluence and participation and where Internet is considered a collective intelligence, literate events (Martos García, 2017) offer the possibility of activating different strategies. What is relevant is that they are based on the “interaction of brains” and the conformation of a social practice intentionally oriented to reading (Campos, 2016) in the sense that Chartier (2000), Harari (2016) and other authors understand it, in other words, as a debate, exchange or communication not only in the interindividual level but also in the community level. Regarding this affirmation and along with the abovementioned cooperative writing, we should highlight the importance of a proper methodology implementation based on interrelation and reading feedback. We present the model by Martínez Ezquerro (2016b):

[The] *The Interpretive Cooperation Method* aims for the development of a shared knowledge of approached reading through the intervention in spaces of collaborative practice where the mediator motivates joint reflection. This technique develops interpretive competence, that is to say, the ability to understand and rebuild the sense of a work understand as a complex tissue of significance; likewise, it develops the contents corresponding to the solid pillars of curriculum [...], such as communicative oral and writing skills, the knowledge of language and, specially, the competence of literary education (1).

However, in this context –paradoxically– axiological relativism blocks critical thinking and, consequently, dissolves these communities of debate and exchange. This way, for instance, the catalogue of readings is similar to a sales list, as the contagious success of “fan culture” shows. This way, franchises, blockbusters and launching of sagas (Martos, 2006), television series or superheroes, among other phenomena, create prestigious models for cultural consumption, and they become Gordian knots that the educator or street animator cannot handle in order to find a balance between and inclusive culture and a quality culture to finally develop critical judgment. In fact, the enthusiasm of fans is a positive factor with the negative impact of presenting adhesions

that belong to the gear assembly that is marketing and wipe out any chance for interpretation or distancing from that fictional universe. It is hard to define the profile of a homogeneous reader or receiver towards these new cultural products; instead, we can appreciate (or pursue) a plural reader, precisely to explore the possible continuations of the producer. The universe created by Tolkien, for instance, has been the greatest example of this phenomenon: versions that are very popular in the media, maps and atlas, expanded universe, etc. have served to shape a multiplicity of audience. A similar situation has been observed regarding fanfiction, which rewrites a successful work in different registers and keys (for example, the “gay fanfic”) and –in many occasions–, with surprising attitudes. We should remember that Avatar (2009) generated a trend of audience who felt depressed and nostalgic for the pristine world of Pandora. In this regard, Martos & Martos (2017) point out that the world of sagas and fan fiction responds to:

the prototypes of these new cultural practices, given that fan culture and ongoing stories are symptoms of a new mindset often in evident contradiction with academic culture. For instance, fans of fanfiction are actually amateurs writers, their products, fan-fictions are an example of drafts, and *beta readers* perform the same role as teachers: monitoring the process for the beginning writer to resolve possible problems. The difference is in the environment and the context, not only because they are using digital platforms, but also because of the inclusive sense; the *beta reader* is not an evaluator but a kind of colleague, and the emulated texts are target of a creative appropriation chosen by the subject, enabling a variety of rewritings and in many languages, according to the different talents and personal preferences (429).

In contrast to academic culture, hierarchical and vertical, new cultural practices are located in urban scenarios of “hub”, collaborative and nodal exchange, where heterogeneous initiatives and platforms are generated. Banksy and his street art would be a good evidence of that, with the slogan: “Better out than in”. This “out”, in literate culture, involves the distancing from the academic perspective, in other words, placing value on workshops, routes, performances, and everything that means the understanding of reading as an alive practice, in interaction with various scenarios and audiences, opened to collaboration and convergence with other means, just as Jenkins said (2008).

2. Good practices / emerging practices

From the perspective of the aforementioned *New Literacy Studies* (Street, 2004), in the paradigm of reading as a social activity, practices are understood not only as efficient models, but also as other reference practices that, taken from other contexts, can be extrapolated by the educator or entrepreneur. The *literate events* (Martos García, 2013) designed by these entrepreneurs start with an observation of the environment (located literacy), although they should be inspired by all kinds of references, paying attention to the motto “Think globally, act locally”. The starting point is the deep knowledge of the proximity areas. In other words, it is necessary to apply a chorographic approach, paying attention to the area or the shared place where the intervention is sought: a school, a neighborhood, a town or a wider area. The global approach is ensured when that knowledge is confronted with good practices from any place or culture, in a world that is already a “classroom without walls” (McLuhan & Carpenter, 1974).

Emerging practices in reading and writing (Martos Núñez, 2006) seem to have been linked over the past few years to the use of ICT, virtual environments (libraries, websites, etc.) and social networks, which allow collaborative work, the formation of learning communities, collective creation strategies or the direct exchange of experiences, among others, in order to develop common actions in this specific environment. In particular, hypertext fiction, kinetic poetry, interactive fiction, stories generated by computer software, literary performances, amateur writing, fan fiction, novels displayed as emails, SMS messages, etc. are examples of emerging practices of electronic reading and writing (Kerkhove, 1999), which correspond to a world that is radically different from the culture inherited from the 20th century. It is not only that print culture has lost ground among young people in favor of media and digital culture; moreover, certain roles and basic perceptions have changed. In this sense, Martínez Ezquerro (2017b) indicates the following:

If we consider certain reflections that McLuhan (1969) provides on the new cultural realities created by computer resources, we agree that the historical evolution of technologies has made a breakthrough in relation to the development of printing in contrast to oral culture. In these moments of “convergence of forms and knowledge” we are facing the enormous potential that cyber libraries offer us; the “hybrid resources” are fortunately complementary. Our way of achieving knowledge is now multidirectional instead

of the linearity that it presented in previous periods (270).

Nevertheless, we should not forget the negative aspects of this ubiquitous trend of digital devices, connected reading, etc., since digital competences do not ensure the control of the rest of the competences. Specifically, critical reading is not enhanced, and this is a key aspect if we aim to educate readers not only as consumers of products or as *informed* users, but as responsible citizens with their own criteria to make their choices, citizens that *know* and, even more, *have wisdom*.

3. Young people as a public: cultural consumption and critical reading

Duarte (1996) raises the nodal aspect of the issue when he describes the axes of reading for young people as “beasts to be exposed” and “dreams”. Certainly, adolescent imageries (Efrón, 2010) follow many stereotypes fostered by clearly capitalist fictions, and the new utopias appear as “mist” in a world that is rather dystopian. In this context Blanes (2018) questions whether *Hunger Games* (2008) is a televised revolution, which means a media performance, like *Big Brother*. This fiction and others (*Millenium*, *Avatar*...) promote the so-called “models of phallic women” (Bernárdez, 2012: 92), which are typical of a media post-feminism. It is true that these new emerging audiences are shaping cultural consumption, which is already displaying the figure of the *prosumer* or what Peterson (2005) defines as *cultural omnivorism*, as indicated by Martos & Martos (2017):

Peterson (2005) establishes a casuistry between univores and omnivores of elite culture and popular culture, but this only applies clearly at the endings, this means, the upper class individual who has “exquisite” tastes (*highbrow univores*), and the lower class individual that is identified as an example of bad taste (*lowbrow univores*). Behaviors will usually swing in a gray scale, adopting intermediate options. Audiovisual trends and the whole Internet promote an often superficial interest for different cultural manifestations, for example, zen, coaching, ecologism ..., which leads to reaffirm the growing segmentation of audiences and, in line with liquid modernity, an increase of the relativization regarding interests or hobbies. The customization or personalization of myths and readings [“tuneo” “tuning”, in words of Martos, 2006: 63] would be a symptomatic example of this (430).

All of this offers a close relationship with the new culture of equality, with the society of entrepreneurship and social mobility. Ultimately,

cultural habits have become as hybrid and mixed as society itself. In fact, there are no omnivores or “univores” but people who consume a small segment of culture, an audience shaped around a series of shared habits, as happens with fans. This being so, aesthetic and literary education is increasingly closer to consumer education, but according to the analogical hermeneutics (Beuchot, 2000), we are prisoners of a series of stereotypes that allow us to access, for example, the *subtlety* of the symbolic universe. Fictions as *Transformers*, *The Avengers* and others display a neo-epic narration with a parade of heroes described as banal and rude, pasting elements as the team made up of gods like *Thor* or *Loki* and superheroes as *Hulk* or *Captain America*, not to mention the fetishism of the robots that reduced the early myth of the automaton to a pugilistic combat and display of weapons. The shaping of young people as “rebels without a cause” logically follows this dynamic that segregates, marginalizes, and even criminalizes them (Martos & Martos, 2017):

the behavior of young people before new media is explained by notions such as fragmentation, randomness, immediacy, instantaneousness, non-sequentiality, de-hierarchization, speed or hedonism (Efrón, 2010), separately reception, isolated innovation, linked to an individual inspiration or an immediate genius, stop making sense. The Internet is increasingly changing into the realm of collective intelligence, of “group geniuses”, and therefore the Network is becoming a sensory prosthesis that ruminates all that increasingly globalized art that we consume (430).

Influencers and *youtubers* -to mention some-commenting on books are examples of this “canned” consumer trend; readers and / or receivers have so many books to choose from that in a certain way they “delegate” the choice to these people. The risk is obvious: there is hardly any direct contact with these sources, for example, classic literature. Internet has become that collective intelligence, that extended mind or *exobrain* (Bartra, 2007) that offers all the required information without considering its reliability. As in *Don Quixote*, in the episode when they purge the library of the nobleman, it is necessary to “dismiss” or reject certain subproducts, in other words, stereotyped, “toxic” works; in sum, works of a very low quality. It is necessary, therefore, to train young people to recognize these stereotypes.

Fragmentation and saturation of information have, however, a positive aspect; they allow a distant and detached reading of many works, a pre-reading that is simply accompanied by a few data that make readers feel attracted or rejected.

For example, the label “terror” or “zombie”, attracts or repels certain receivers. Precisely the highest quality works, due to their density, require a complex labeling; see the film *Prometheus* (2012), for example, which is already an indicator. Therefore, they force us, to use varied and eclectic criteria: terror may not be free of philosophical aspects, it can even have a subtle symbolism (*Walking Dead*, released in 2010). We return to the subject of hermeneutics and symbolism as essential dimensions to “deconstruct” these fictions that influence youth so much (Reguillo, 2004).

4. Empathy with nature and vindication of magic

Once that scientific community had admitted the significance of concepts as *emotional intelligence*, *multiple intelligences* and in essence, the importance of emotions in social learning, we should highlight the idea of *empathy* (Marroquín, 2002); in fact, this is not only a matter of grasping the imagination behind literature, getting to know its key points and conventions (Tolkien’s imagery, for example), but also a matter of sharing it, given that an exchange is generated, a confab that ultimately defines the fan phenomenon (Martos García, 2008).

Progress towards a society of justice and solidarity is underpinned, according to Waal (2011), by an intelligent management of altruism and cooperation. Abram (1996), one of the most renowned researchers of ecology and language, notes the necessity of rethinking the bonds among knowledge, language and world view from an ethnographic perspective, in this case. This way, anthropocentrism and eurocentrism are surpassed when studying shamanism in Bali and their beliefs about animism that, as in the case of Africa, Siberia and others places around the world, is not a trace of archaic superstitions but a form of organization of their knowledge about the world with alternative categories which, according to the abovementioned author, connects with the new “ecosocial” demands of our era. Indigenous cultures consider some things as wonder; we call those things nature. The key lies in a simplistic understanding of these axiological systems located in these cultures, for instance, the confrontation between spirit and matter. In the words of Abram (1996):

the ecological function of shamans, their role as mediators between the Earth and human society is not always obvious [...]. People need shamans to heal a tribe member that suffers from insomnia, or to find lost goods. We see them entering a trance and sending their conscience to other dimensions seeking for

help. However, we should not rush to consider these dimensions “supernatural”, or to interpret them as inner realms of the shaman’s psyche, given that the internal world in western psychology, for example, Heaven for Christians, is likely to be the result of the loss of reciprocity with the living territory. When the animated presences that we evolved with over the years are suddenly considered as less significant than humans, when the Earth that nurtured us is defined as soulless [...], then this wild otherness that had always been intertwined with human life must migrate, whether to a supersensible heaven beyond natural world or to the human brain, the only permissible haven in this world (25).

Both sensorial and psychological territory, in other words, sensual and animated land weaving subtle threads of interaction among all living beings. *Animated ecology* (instead of soulless Earth, as in the text), or *geomythology of belonging* (Harmanşah, 2007) point out the link between people and their surroundings. It makes no sense to talk about “Nature”, apart from humans; instead, we should talk about “cultural landscape”, a landscape shaped by their inhabitants. Now we can better understand the relationship between magic and initiation rituals, based on the protocol to learn, to face adversity, to accurately read the signs of the world... In other words, to train in “subtlety” and the power of expanding the mind.

Nature talk to us (Guimarães, Barbosa & Fonseca, 2004) in many ways: the sound of water, the shiver of the mountains, the storm that shakes the sky... We have largely lost this mythopoetic ability of seeing and hearing Nature with no materialistic veil between. Hence the tendency to fantasy in every genre and trend, like an openness to these new worlds that we barely envision. Nonetheless, imageries are often misunderstood due to clichés interested in our contemporary culture. One emblematic example is the concept of dystopia, an imaginary and catastrophic situation considered a premonition of the subsequent events and changes that mankind will have to face in the following decades, according to Asimov on science fiction (1986). This literature of changes, fictions about cyborgs or zombies, are none other than nightmares arising out of posthumanism and capitalism recreated as tales about the end of the world, caused by nuclear wars, climatic disasters, viruses, pandemics, zombie attacks, etc. This way, the movie *Soylent Green* (1973), based on a novel by Harry Harrison, foresaw the extinction of mankind due to overpopulation, climatic change and political corruption.

We could say that these fantasy tales conceal veritable portraits of reality and lack of the ability

of shamans for spreading the limits of knowledge. The idea of death as a parade of vampires or zombies agrees with the view of aversion that spread through the European society over the years, like the plague or other phenomena of social impact. What is important is that the macabre is alien to the roots of Christianity and Shamanism, so this overdose of violence, blood, gruesomeness, destruction and corpses accounts for the fears of culture in the 20th and 21st centuries, illusions that paralyze the projects of social reconstruction. On other occasions, the motor for change is not a human reality but something else: aliens, space beings and their impact on society. *Childhood's End*, by Arthur C. Clarke (2000) and its television series adaptation (2015) is an example of the paradoxes than can arise, since the "Overlords" or aliens end all wars in the Earth, but their initiative is geared towards mutation and extinction of mankind as known today.

The abovementioned cases are only some examples of the complexity of entangled threads that is fiction, subject of attention of youngsters nowadays. To name another one, since the universe created by Tolkien, epic fantasy has resulted in a significant vein of gold regarding *action fiction* using a variety of scenarios: futuristic, medieval or barbarian, aesthetics of crime novel, interaction with alien species, etc. Hits as *Blade Runner* (1982), *Alien* (1979) or *Prometheus* (2012) join several subcodes, embodying hybridization in 21st century literature. Indeed, recycling is the basis for this mixture, composing the postmodern era that we live in. Exoteric and esoteric values overlap so readings compiling literal and figurative meanings and massive consumption of violent fiction do not avoid the rise of certain relevant symbols, such as some sagas and superheroes, that Harari (2016) usefully defined as "Homo deus". According to Topuzian (2013):

Dominique Maingueneau states that, at present, the intermedial bonds are more related to strategies for distribution, circulation and market of artistic and cultural products than to their actual development or creation, that is to say, to their formal articulation considered as the display mode of the product itself. [...] The book, and literature by extension, do not disappear; they enter a new system. The success of the Harry Potter series is indissolubly linked to its success as movies and videogames. [...] Literature provides screenplays and images to the media, which can turn them into videogames, video clips, television series or movies; this is the route of Literature transformed into a monument, an immense reserve of plots for a multimedia production, which in turn provides a "derived product", a literary production, in an endless spiral (303-304).

In any case, we stand witness to the perception of the end of an era, a millennial atmosphere where every post-apocalyptic fiction makes sense, the literature of change and the need of a liberating and remedial action. This brings us back to the basic essentials, what Campbell (1959, 25) called the *monomyth*, universal mythological structure which lies beneath tales, classic myths and post-modernity fictions as well. Teaching educators this architecture regarding the myth is the basis for the detection of the same patterns and narrative lines in other important references (*Game of Thrones*, 2011; *The Lord of the Rings*, 2001; *The Wizard of Oz*, 1939; etc.). This diversity, from the perspective of the receiver, is a plurality of "radio signals" that everyone can tune through different radio frequencies, given that their abilities enable channel scanning. The reading or listener experiences lead to the tuning of certain broadcasts, gaining familiarity with some of them.

Following on the metaphor of the radio, sometimes the channel is concentrated around specific elements: certain types of music, information, etc. The perception of the listeners starts with a particular channel which offers the specific elements that they are looking for, achieving a target audience, and this is made dynamically: channels can gather or miss listeners, other channels can be launched... Insisting on the analogy, the radio station is somehow the educational center and its strategies –didactics–, and readers are the possible radio amateurs, taking into consideration the fact that not only school teaches –the nearest environment–; instead, the whole world broadcasts. In this way, the variety of audiences, situations and initiatives adjust with the law of supply and demand and with the new cultural streams, that is to say, with the rest of ecosystems that are present in reading. For instance, municipal programs of reading encouragement or events as *White Night* (*Nuite Blanche* created in Paris back in 2002 that spread to other European capitals and important cities and whose aim is to make contemporary artistic creation more accessible to people) are initiatives that make visible other methods of diffusion of literature, alternative to official education. The pursuit of social and cultural inclusion underlies in these activities, according to Martos & Martos (2017):

the concepts of social and cultural inclusion (Blanco, 2006), along with other similar ideas such as digital inclusion proved to be a new way of understanding culture and incorporating more efficient initiatives on the environment, the heritage and cultural memory, enhancing entrepreneurship and self-awareness of communities. Placing value on participation and

collaboration, minor cultural expressions gain prominence, because they belong to the plural panorama that we want to highlight. The same happens with written culture, which is expressed in multitude of situations, contexts and forms, and not only in those coined by traditional academic culture, that is to say, the socially accepted cultural practices (Barton y Hamilton, 2004), that cannot avoid the rising of vernacular practices (429).

In the light of these affirmations, it is essential to settle a pedagogy of diversity, capable of the achievement of a social and cultural inclusion, which corresponds with the reality that society offers.

5. Conclusions

We can ask ourselves whether reading is currently a “social glue”. The formation of society is an apparent paradox for literary education. On the one hand, there is talk about *autotelism* of the literary discourse (Topuzian, 2013), which highlights its autonomy, but it also offers a certain “pointlessness” to the extent that literature becomes self-referential, that is to say, useless from the perspective of its application to the real world. However, the diverse post-estructuralist trends and the same reception theory have corrected the poetics of the “ivory tower” when highlighting that even literary hermeneutics requires an interpreting community, in other words, a cluster of interactive readings, connected among them and connected with a wider cultural environment. This entails that some authors broaden the problem to the *intermedial dimension*, that is to say, painting, cinema, theatre, etc., as fields of artistic elaboration suited to the 21st century, where literature is a hybrid among art and technology. Chartier (2000) stated the dissolution of classic textual genders in the format of codexes into a new threshold, digital text, which can be considered formless. Literature do not disappear; instead, it is framed in the new system which is displayed in the new dissemination and marketing strategies, offering material that can be sold in different formats (videogames, television series, etc.). All the multimedia productions that are generated, turn it into “transformed literature”, shaping a spiral created by the derived product, literary production and media outreach (Topuzian, 2013: 304).

Just as happened with written culture, which overshadowed orality and its folkloric productions, written literary culture is currently soaked with this media textuality (Scolari, 2009). The walkways are so wide and crowded that it is difficult to picture certain authors –regardless of

being classic or contemporary authors– without the massive dissemination of their written texts (E.A Poe or other greatest novelists of adventure novels are just a mere example).

The second paradox arises from the fact that, despite the omission of Humanities in education –among them, literature–, the new social demands create the need of rethinking literature as a social intervention, in the style of Sartre given that, even when it is said that literature always talks about itself, it is true that in the face of the challenges of exclusion, empathy, the pursuit of a healthy life, the desire of a world of justice and solidarity... the abovementioned literary topics have at the very least a parabolic meaning. The values are inferred in the text while the text itself participates in this spiral of self-reflection. For instance, Eclogue III (Égloga III) by Garcilaso de la Vega, which is set in the banks of the river Tagus (Tajo in Spanish, Tejo in Portuguese) and whose main characters are four nymphs, can be interpreted in terms of ecocriticism and if we compare it to tales in western art (*locus amoenus*) it provides an alternative discourse that advocates for the environment and activates in turn cultural functions (Quiles, Palmer & Rosal, 2015), which are essential for citizen education (preservation of memory and heritage). This is the link among past, present and future, when we choose nymphs, mermaids or other imaginary characters to bring it to our reality.

The end of literature, as we know it, is in direct proportion to the dissemination of the market deployment and media convergence (Jenkins, 2008). Regarding social education –as well as other fields–, the best way to preserve the literary legacy is setting out a critic cultural competence that can understand that the greatest hits (sagas, television series, superheroes, etc.) and recognitions are in the hands of the market and its franchises. Deconstruction, alternative trends or actions of comparative literature (Link, 1997) are drops in an artificial and monitored desert. Therefore, it is essential to study cultural consumption and new practices, as well as the profiles and personal tastes of youth in postmodernity, given that they are defining the new spaces, even though any dream of freedom will have to avoid ideological or political content (Fernández Mallo, 2010). Minimizing the limits of high culture and popular culture, of *pop* and *afterpop* according to this author, is a vital task. Literature, art in general, is eclectic and running ahead of formal purity; moreover, it includes graphic resources, sound, music and hypertextual variations. If we think about the stories on the Internet, many of them were written by fans of sagas or movies that borrow their narrative

elements to use them according to their particular interests.

In a similar context, the *subtlety* addresses a dual need: training in hermeneutics and in critical literacy, given that they will enable a subtle reading. Likewise, subtlety is linked to people literacy, with the ability to interpret political or advertising manipulating messages. Reading promotes both personal and social development. In this sense, sharing imageries (García Rivera, 2004) is an efficient way to generate a “social glue” that empower human communities to be more civic and socialized. This is appreciable in the case of fan communities. Moreover, this could be the new particular targets reached by literary culture in contexts for particular groups. Certainly, imageries are not harmless; they can be funny, boring, beneficial or pernicious. Critical reading, the mediator as an expert reader, hermeneutics, the practice of debate and the systematic doubt, are placed there with the aim of channeling where possible all these fictions and media popular creations.

It is therefore necessary, in consequence, to behave as hybrid beings, cultural “amphibians” (Bajtín, 1974), versatile in the sense of achieving the combination of classic written culture and new emerging forms. For instance, the so-called *surf reading* matches more with the selective search in Google, typical of hipertextual readings, than with a fast reading. We pass from one information to another according to a preset guiding thread. In the classic method of concordance, we somehow found the “textual mining”, but modern methods and software analysis of the discourse enable the reconstruction of architecture of texts with heuristic methods, more efficient than classic ones. This way, we conclude this article stating that plural and multifaceted current literature is a hybridization of traditions, genres and topics, which require a literary education that can provide the required keys for intertextuality and intermodality, as well as hermeneutical tools to interpret these fictions, in order to get to the expert reader or achieve subtlety (Beuchot, 2000), according to analogic hermeneutics.

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Nota

¹ N. A.: The word *monomyth* was took from Joyce, *Finnegans Wake* (New York, Viking Press. Inc. 1939), p. 581.

HOW TO CITE THE ARTICLE

Martínez-Ezquerro, A., Martos, A. (2019). La lectura en los actuales contextos de educación social: claves desde la formación literaria. [Reading in current contexts of social education: Keys from literary formation] *Pedagogía Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.01

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TEXTS IN THE STREET: URBAN CULTURE AND ACTIONS OF ENTREPRENEURSHIP FOR THE TRAINING OF READERS

LOS TEXTOS DE LA CALLE: CULTURA URBANA Y ACCIONES DE EMPRENDIMIENTO PARA LA FORMACIÓN DE LECTORES

OS TEXTOS DA RUA: CULTURA URBANA E ATIVIDADES DE EMPREENDEDORISMO PARA A FORMAÇÃO DE LEITORES

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Received date: 14.XI.2018

Reviewed date: 19.XI.2018

Accepted date: 10.XII.2018

<p>KEY WORDS: Reading training entrepreneurship urban culture social function texts</p>	<p>ABSTRACT: The current article tackles the concept of reading on the basis of its role in society. We highlight the importance of public spaces as dynamizing factors for reading practices and the need of taking books to the streets in order to enable access to them. In this way we analyze different actions of entrepreneurship that have been promoting the shaping of readers in many areas for the past decades: metro libraries, book dispensers, performances, among others. We also review urban culture in the search for what streets tell us through expressions as graffiti and implementations of social action groups. Lastly, we reflect on the way that these contexts should be approached to train readers today, using a social perspective which can break outdated academic schemes.</p>
<p>PALABRAS CLAVE: Formación lectora emprendimiento cultura urbana función social textos</p>	<p>RESUMEN: El artículo que presentamos aborda el concepto de lectura desde su papel social. Resaltamos la importancia de los espacios públicos como dinamizadores de las prácticas lectoras y la necesidad de llevar los libros a la calle para establecer puentes que favorezcan su acceso. Así, analizamos las distintas acciones de emprendimiento que desde ámbitos diversos vienen contribuyendo en las últimas décadas a la formación de lectores: bibliómetros, dispensadores de libros, performances, entre otros. También realizamos un repaso por la cultura urbana en busca de lo que nos cuentan las calles a través de manifestaciones como el graffiti y la intervención de grupos de acción social. Por último, reflexionamos sobre el modo en que estos contextos han de tenerse en cuenta para la formación lectores hoy, desde una perspectiva social que rompa antiguos esquemas escolares.</p>

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<p>PALAVRAS-CHAVE: Formação leitora empreendedorismo cultura urbana função social textos.</p>	<p>RESUMO: O artigo que apresentamos aborda o conceito de leitura a partir do seu papel social. Ressaltamos a importância dos espaços públicos como estimuladores das práticas de leitura e a necessidade de levar os livros às ruas para estabelecer pontes que favoreçam seu acesso. Assim, analisamos as diferentes ações empreendedoras que desde diferentes áreas vêm contribuindo nas últimas décadas para a formação de leitores: bibliômetros, dispensadores de livros, performances, entre outros. Também realizamos uma revisão da cultura urbana em busca do que as ruas nos dizem através de demonstrações como o graffiti e a intervenção de grupos de ação social. Por fim, refletimos sobre a forma como esses contextos devem ser levados em conta para a formação de leitores hoje, a partir de uma perspectiva social que rompe os esquemas da velha escola.</p>
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1. Reading and its social role

The globalized, digital and changing world that we belong to sketches a scenario where reading is a daily, even unconscious act. If we thought of reading as a skill exclusively linked to printed books, literary dimensions and academic fields, we would be missing its true extent in our daily life, given that we live in a literate society and, therefore, we built ourselves not only as social beings but also as literate social beings. When prehistoric humans drew bison in caves, they were trying to represent reality, which was a form of reading their world and environment. This is the reason why the act of reading begins long before mankind started deciphering a code of written words. When kids at the earliest age walk into a supermarket or stroll through the streets hand in hand with an adult they learn how to read the world and identify cultural codes developed not only via words but also via images. Reading is a socializing agent in many levels and contexts. *Diccionario de Nuevas Formas de Lectura y Escritura* (Martos & Campos, 2013) establishes different facets of the concept that condition its meaning in diverse fields, from the literary to the cybernetic sphere for example.

It is crystal clear that reading and writing have changed over the years and their transformation has contributed to an evolvement of reading and writing practices into a tool for social inclusion. When social network users join an online forum and start sharing opinions with other participants, they are doing a reader/writer exercise which put them in contact with the rest of the community; when users share memes over their mobile telephone, they are reading through comedy and criticism an iconic message with a significant social load, which is transmitting values and counter values for the receiver to interpret. In line with this, we should keep an eye on the following question: what about xenophobia, sexism, violence... implicitly or explicitly present in such messages? All of this reminds us the importance of training readers at this time. Critical pedagogy research has evolved in concert with the current thinking

of literate practices and literary education. Capitalism and mass culture tended to the homogenization of people, frequently based on the idea of the unique. That is why it is necessary to break this paradigm when talking about urban culture. We should take into account the theories by Habermas on conceiving social discourse, which position him as one of the main voices of the critical analysis of the contemporary world (Fabra, 2008). The implementation of a pedagogy which can question power hierarchy and unitary speech is essential. In 1985, Gramsci, one of the main figures of this trend, talked about the search for pedagogical alternatives. Subsequent contributions by another authors as Carr (1990) or Bernstein & others (1997) would also be very relevant given the impact of their researches up to the present. It is timely to quote J.A. Caride in an interview by Sáez Carreras (2001):

“I am convinced that we should be pedagogically and socially critical. For this reason, I am in favor of and committed to dialectical, social, critical and liberating approaches to Social Pedagogy” (p. 274).

Thus, we should be concerned about reading regarding two essential questions: one, the social dimension of literary texts, which tackled every existential problem over the history of mankind; and two, the social representation in daily readings, the readings that entertain us, daily built by ourselves: e-mail, WhatsApp messages, among others. In relation to new forms of literacy, there are very interesting researches such as Lankshear & Knobel (2012), Area & Pessoa (2012), Cordón & others (2013) or Yubero & others (2016).

Moreover, we can also read in the streets different billboards, announcements in cabs, buses advertising certain products and diverse slogans and spots frequently sent to our emails from travel agencies, franchises or low-cost flight companies (Martínez Ezquerro, 2016). All of these actions that we receive and -we insist- unwittingly assume are reading practices with an undeniable social connection linked to digital world and new spaces for communication (Martos, 2011).

2. Regarding readings in the streets: literature and actions for entrepreneurship

2.1. Understanding entrepreneurship in human sciences

While talking about entrepreneurship we irremediably think of the commercial and productive sector in economic or measurable terms. In fact, the economy field has developed scientific thinking on these issues. However, if we think about entrepreneurship in the context of human sciences, other elements come into play, such as intangible, cultural heritage factors, which relate to preservation of social assets or evolvement of thinking and prosperity of people. With regard to this issue, Martos indicated in *Diccionario Digital de nuevas formas de lectura y escritura* that:

“Intangible heritage, traditions, legends, popular festivities, gastronomy, music... provide an inexhaustible source for the assets to the educational curriculum, sociocultural animation or touristic offer in a community. A holistic reflection is needed in order to add new resources to tangible heritage, historical heritage and natural spaces” (Martos, 2013)

Gregory Dees wrote in 1998 an article entitled “The Meaning of Social Entrepreneurship”, whose translation into Spanish was published in *Revista española del tercer sector* (Dees, 2011). Its reading is unavoidable if we need a reference point for the understanding of how the term should be extrapolated from the economy and business field to human sciences. Dees introduces five key words that guide us as a compass: “social value, innovation, opportunities, responsibility and community” (p.112). This way, social entrepreneurship has more to do with the future challenges of a community than with what is strictly profitable from the economic perspective in a short term basis. We are referring to the fact that public awareness campaigns on issues of social concern, such as care and respect for the environment, should be understood as entrepreneurship initiatives directly linked to education, which apparently moves away from the productive sector. Nonetheless, we should not forget that when educating a whole generation in the advantages of recycling, for instance, we obtain economic benefits as well, given that pollution and consumption of raw materials will decrease, and therefore, investments from the state in this sector will be reduced.

Human sciences are the first source to build change, to evolve through thought and to guarantee community coexistence; for this reason, they are the main channel for transmission.

Entrepreneurship in specific fields as language and literary education comes along with social engagement for the building of fair, egalitarian, inclusive and free-thinking communities. Reading, from this perspective, is the main source nurturing the ideological construct of a given society. Hence the importance of developing reading skills of individuals and their approach to literature. That way, we defend the necessity and legitimacy of talking about entrepreneurship in reading and writing, in training for literary reading, given that these practices meet in the keywords by Dees, cited above.

2.2. Actions of entrepreneurship for the training of readers

In the past few decades, the focus on bringing reading closer to citizens, considering it as a social practice, led to the creation of reading spaces in non-conventional public places, such as underground stations, bus stops or public transport vehicles.

These initiatives promoting reading, which were born in councils, in non-profitmaking associations or in individual proposals, should become more visible and obtain recognition for being a tool for transference and social change. We are aware that, for example, a bookmobile is no novelty; what is new is the growing recognition of this practice as an action for entrepreneurship and as a model for trainers, reader mediators and social educators. To learn more on this topic, please read the interesting contribution by A. Martos (2015), which gives us some clues for cultural dynamisation companies.

Let us take a tour through the most outstanding practices, even though we are aware that many will be missed due to obvious limitations of space.

Firstly, we could mention the initiative “Libros a la calle” (Books to the street), which began in Madrid in 2006 and consisted of sticking posters displaying literary fragments in windows and shelters of bus stops. This is a way to bring literary works -readings- to citizens; that is to say, literature is incorporated to spaces of daily life. Another examples are the program “Lectura Street” (Reading Street) in 2017, which planned a literary route in Murcia, and the recent project “Versos al paso” (Verses at every step) in 2018, promoted by the Madrid City Council and *Boa Mistura*, a multi-disciplinary group of street artists linked to graffiti, which consisted of writing verses in more than a hundred zebra crossings all over the town. Public participation was one of the incentives, given that cooperation was requested by asking for the submission of original texts. A percentage of the verses were provided by acclaimed poets and young poets².



Figure 1. Photograph of “Versos al paso” (retrieved from Travelers: <https://www.traveler.es/viajes-urbanos/articulos/poemas-pasos-de-cebra-madrid-versos-al-paso/13273>).

Regarding bookmobiles, we should highlight their significance in bringing books to rural areas, where access to readings was very limited before the digital era. Such is their importance that we have been celebrating Bookmobile’s Day on January 28th. The historical background for bookmobiles in Spain dates from the Civil War (1936-1939), as a way to bring readings to republican soldiers, fact that fits in well with the idea of considering the power of books as intellectual weapons against oppression. Many years later, these libraries on wheels helped small towns, with ageing population due to youth migration to big cities, to make reading available as an opportunity for older people to engage in leisure activities. This is the case of “Rompiendo distancias” (Breaking the barriers of distances), a program carried out in the region of Taramundi, in Asturias (Spain), which was afterwards implemented in Chile, assuming a major breakthrough. About the latter experience, the director of Fundación La Fuente, Claudio Aravena, reported how the reading system in schools established during the dictatorship of Pinochet was overcome after his death:

“Apart from school libraries, bookmobiles made a difference in rural areas –timidly at first, but having a huge impact–: vans, jeeps or trucks loaded with books visited schools outside of the major urban areas, bringing books to children who had not access to proper and updated reading material” (Aravena, 2016: 2)

It is precisely in this country where the initiative of the first metro library was born, in Santiago de Chile in 1995 (<http://www.bibliometro.cl/>), and was later exported to other main cities of the Spanish-speaking world, such as Mexico City –with the slogan “Para leer de boleto en el metro” (To Read of Ticket in the Metro)–, Madrid, Medellín, Buenos Aires –where the term *bibliosubte*

was originated– or Lima –one of the latest cities incorporating this initiative–, not to mention other capitals around the world such as Paris, Tokyo or New York.



Figure 2. Bibliometro de Madrid. Image retrieved from open access webs via <http://www.google.es>.

In a similar vein, we should mention beach libraries and swimming-pool libraries. Combining reading with leisure is one of the best ways to break through the barrier to books. Once the scholar year has finished, kids and teenagers tend to leave behind anything related to the academic field; the school system, focused on mandatory readings, has always presented libraries as punishments and places for detention time, contributing to a great extent to the idea of avoiding books during the summer. However, offering books in public spaces as beaches and pools can raise interest. On the other hand, we can note the project by DIBAM -Dirección de Bibliotecas, Archivos y Museos de Chile (Direction of Libraries, Archives and Museums)-, which settled libraries in hostels and shelters in order to make books available for the homeless, one of the most disadvantaged groups of population in terms of access to culture.



Figure 3. Beachlibrary in Ribadesella. Image retrieved from open access webs via <http://www.google.es>



Figure 4. Library in a shelter in Santiago (Chile). Image retrieved from the web via Servicio Nacional del Patrimonio Cultural (National Institute of Cultural Heritage) http://www.dibam.cl/614/w3-article-79070.html?_noredirect=1

Book dispensers constitute another action for entrepreneurship in public spaces. They were implemented in Chile in 2001, and the National Campaign Eugenio Espejo for Books and Reading carried out this initiative in Quito in the same year. *Vending Book* is a pioneering Spanish company that works along with AENA to promote reading at the airports³. A similar initiative has been conducted by the company Short Édition, which established a network of dispensers located in different stations in France offering, instead of books, texts that are categorized and can be selected according to the time available between stations. This company had already implemented other means of accessing reading such as a mobile app, whose promotional video can be consulted in the following link <https://www.youtube.com/watch?v=7rix9pRBII>.



Figure 5. Tale dispenser. Image retrieved from open access webs via <http://google.es>

In 2016 in Costa Rica, the newspaper *La Nación* reported the implanting of mailboxes which enabled the free download of books with the mobile phone using a QR code and the municipal internet server installed in the Ciudad Colón Park.



Figure 6. Photograph of “libreteca” (free library) in Ciudad Colón published in *La Nación* (available in <https://www.nacion.com/el-mundo/interes-humano/libretecas-y-buzones-con-libros-gratuitos-promueven-la-lectura-en-espacios-publicos/6Z3ODED4LZAYNCUYLXBQE6GP3l/story/>)

Besides, the initiative *bookcrossing* considers the whole world a huge library, suggesting the anonymous and disinterested exchange of books in parks and public spaces all over the world; we could name them “wandering books” (Requejo, 2004), and the initiative is conducted from a web platform located in Spain: www.bookcrossing-spain.com. Moreover, other recent initiatives have been taking place on a small scale through the creation of “nidos de libros” (book nests) in Vila-Real (Castellón, 2017).

Universities have also led some projects of entrepreneurship in order to promote reading as a social practice and shorten the path between books and readers. An example of this is the project named “Sevilla se lee. Lecturas públicas en espacios urbanos” (Sevilla is read. Public readings in urban areas), and coordinated by Dolores González Gil, initiated in 2005 and considered inception of many subsequent initiatives such as reading in hospitals enabled by a literary volunteerism (Broullón y Martín: 2013). Other innovation of major impact when it comes to make reading more visible in urban areas is the project “Cartografías lectoras” (Reader cartographies), led by Mar Campos from the University of Almería, within the project ATALAYA (Junta de Andalucía) and along with the contributions of every public university in Andalucía (<http://cartografi-aslectoras.com/>) (Campos & Martos, 2014). We should also mention the experience carried out in the same university during the Noche Europea de los Investigadores (European Researchers’ Night) 2017, entitled “Poetas a pie de calle” (Poets in the street). The aim was to bring poetry to the urban context, to the streets, enabling the participation of the passersby in the many options offered by the combination of creative literature and ICT’s (Quiles, Campos y Martos, 2017).

There are individual initiatives constituting actions of entrepreneurship, such as storytellers, alternative artists and experts in performances. For instance, the festival “Perfopoesía” conducted in Sevilla in 2009 hosted the participation of the writer Gracia Iglesias with the performance “La habitación transparente” (the transparent room), consisting in locking herself in a methacrylate box where the only exit could be built by voluntary passersby who had to fabricate a ladder using books. The slogan was “books free you” and the performance can be seen in the following link: https://www.youtube.com/watch?v=AH_cRptHSX4.

Even when literary texts are essentially linked to social concerns, given that they are born from and for readers, more often than not people consider that these texts are not easily available. Only when they find the book, the poem, the word, in spaces of their daily life, places that are not usually related to reading, can they realize that reading is actually available, and that it can become a necessity to stimulate sensibility and emotions. We have lately observed that a young and unknown author attended a talent show in television, presented his poems and thanks to the audience vote he won the contest. This is a very significant fact: poetry and literature can be trendy, we only need to ease the path between the text and potential readers, who are usually overexposed in the digital era. This was the case of César Brandon, the winner of one editions of Got Talent Spain. In the following link we can have a look at the author himself describing his art and this phenomenon: https://www.youtube.com/watch?v=_5OwfvcvSI. At the same time, we recommend an interesting and recent study focused on poetry and network areas, coordinated by R. Sánchez (2018).

3. Discourses of urban culture: graffiti, tattoos and social action groups

We have reviewed many significant initiatives for entrepreneurship fostering reading, bringing books to the streets. But we are also interested in seeing how streets themselves are vehicles for social expression and vindication. We have moved from *reading* in the street to *read* the street. We refer to all those discourses that belong to urban culture, usually associated with outlaws, marginalities or minorities. The streets speak to us and they talk about social needs, presenting us a state of art that is very different from what we can find inside museums or auditoriums. When we, while in the subway, meet teenagers rap battling, we are witnessing a reformulation of the figure of the former troubadour turned into an urban minstrel who adds music and dance to lyrics (Palmer, 2017).

However, we unconsciously associate them with the so-called *nini generation* without further analyzing the seed of such pieces; even, some other times, these groups go by unnoticed due to our rush to reach our destination⁴.

Likewise, walls and facades of buildings become the blank paper where urban artists design and experiment with color and words. Vindication, humor or transgression are the natural ingredients of these popular expressions. Graffiti are generally associated with marginality and subversive movements, but they are not always criminal acts; instead, they represent a space for communication and exchange that is born in the street and for the street. These discourses have two dimensions: at times their message is strictly linguistic, with the aim of alluding to a receiver that can be individual or collective; in other occasions, it is directly linked to the literary field, either through images of authors or characters or by expressing verses of all kinds. We can observe it in the following two examples:



Figure 7. Image retrieved from open access webs via <http://google.es>



Figure 8. Image retrieved from open access webs via <http://google.es>

These manifestations put words on the war-path, because they become a combative weapon against the single mindset, conformism and social abnegation towards injustice. If we read the message displayed of figure 7 with special attention, “peace for the wealthy means war for the poor”, we comprehend an urge to awake consciousness, promote reflection of citizens and search for a change in the current social hierarchy. There is another expression that, even though it is not captured in walls, has a lot to do with urban culture and artistic manifestations of post-modernity. We mean tattoos, writings on the body with a symbolic value, usually linked to the most significant life or cultural experiences of the individual. Tattoos began as a minority practice and, just as graffiti, they were considered pejorative; they were even basis for exclusion at some point in specific social or work contexts. However, they have recently been considered trendy by the existing population to a point that tattoos studies are conceived as a growing business and an artistic manifestation. Currently, many graphic design experts have shifted their careers into this sector. Two typologies related to reading are established: tattooed letters and literary tattoos, which can combine text and images. Here are some examples:



Figure 9. Image retrieved from open access webs via <http://google.es>



Figure 10. Image retrieved from open access webs via <http://google.es>



Figure 11. Image retrieved from open access webs via <http://google.es>

Following on from that, we should note two urban movements that are practicing social intervention in the streets and are strictly linked to writing and literary reading: Acción Poética (Poetic Action) and Acción Ortográfica (Spelling Action). Both interventions emerged in the Spanish-speaking world in cities like Tucumán, Quito or Madrid, and were subsequently exported to other countries. This way, these social activists strive to arise attention from citizens in both fields. Acción Poética is oriented towards the literary field in two directions: bringing their own verses or verses of acclaimed authors to walls, but always aiming to ordinary people. Its founder, the poet Armando Alanís Pulido – awarded in several occasions because of his work – declared in an interview for the magazine Milenio Digital when asked about the germ of the idea:

“It came to mind because I think that it is necessary to make poetry visible for everyone. In poetry we can find the seed for everything and the assumed idea that Mexicans are not usually readers. When you bring poetry to the streets, people are exposed to it, it spreads” (<http://www.milenio.com/cultura/armando-alanis-pulido-falta-poesia-vista>).

On the other hand, the objective of Acción Ortográfica is to correct spelling and grammar errors in graffiti, posters and billboards, offering examples of the accurate use of language in the street.

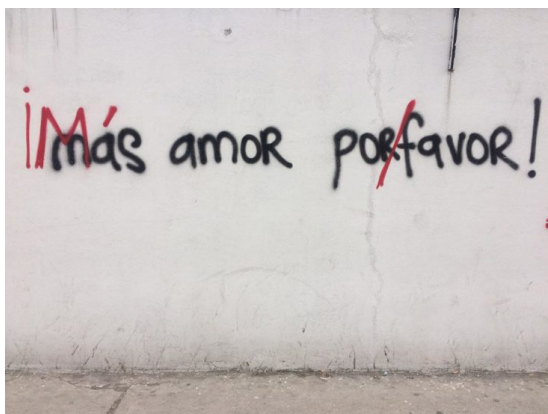


Figure 12. Image of *Acción Ortográfica* retrieved from open access webs via <http://google.es>



Figure 13. Image of *Acción Poética* retrieved from open access webs via <http://google.es>

Such manifestations of urban culture entail the existence of a contact with the feelings of every community, which is, in essence, our main target as a potential reader. Language and literature classes should open the window to society to check what is happening, because the students that we are training belong to that community, and share the same cultural heritage. This is the key to innovation and the future of linguistic and literary education. Starting out from this premise, Quiles, Martínez and Palmer present in a work (2019) a wide approximation from the pedagogical perspective in the classroom, taking as a basis these and other urban discourses.

4. From readings schools to reading people

As we have been saying, reading is part of ourselves and remains with us for life, not only because we live in a literate society but also because we can also *read* our surroundings. There is no question that a reading society is an evolving society, but we must bear in mind that, in order to train readers, it is crucial to understand their necessities and interests. Books are not unconnected from the world, but quite the opposite; they

are a reflection of this world and the relationships among their inhabitants. Innovation in human science means renewing the approaches to achieve progress. Regarding the field of linguistic and literary education, this progress is the ability to provide readers, to bring literature to people, to make them realize that words are the main tool for social struggle. Hence the importance of actions for entrepreneurship cited above. In this text we have travelled from bookmobiles to book dispensers in public spaces and verses in zebra crossings, going through university projects and individual initiatives which have enabled to bring books to the street. All these actions send us a clear message: we cannot just wait school to begin training readers; instead, reading identity has to develop as kids evolve as human beings. Thus, it is essential that books, words, texts and poetry are part of their lives and present in daily spaces: buses, parks, squares, etc. The same applies to urban art, which offers a rich and accessible channel to bridge the gap in this sense. The teenager who meets *The Little Prince* in a tattoo and begins to feel interested in the character, is performing an unconscious exercise of meaningful learning from an urban discourse that, a priori, has nothing to do with the literary field.

It is unquestionable that the ways and spaces for reading and writing have changed - or widened. The irruption of digital devices has also transformed the way that we communicate and has specially accelerated the processes. The “here and now” is making considerable strides forward, and the tendency to find fragmented texts do not enable a proper reflection on readings. Surfing the internet has got us into the habit of clicking hyperlinks, to “jump” from link to link, paying much more attention to the paratext than to the content and information described. Conventional reading, in isolation, understood as an intimate dialogue between an individual and a book, is an arduous and complex task, especially for children and teenagers. That is why we insist on the need for entrepreneurship practices promoted from the school. There should be a very direct connection between the school environment and the institutions that lead social action experiences for the promotion of reading. Educators should understand that their task is not to educate for schools; it is not only to guarantee the good academic performance of their students, but also to train them for life in society. Therefore, they must work in two directions: one, taking lessons outside schools, and another, introducing the manifestations of urban culture in the classroom.

Intervention in reading and writing practices begins with understanding the essentiality that

books have in learning how to live in society. The people who read are the people who have read during childhood; but we mean grounded readers: convinced that the first readings for children must be very demanding regarding literary quality and that their readings should move parallel to their particular and social interests; a reading education that has started from reflection, from constructive criticism and from the recreation of literary elements. The education of mediators in this sense is essential; they should be readers as well. Yubero, Caride & Larañaga (2009) mentioned the concept “educating society, reading society”. When we speak of reading schools we do not refer to the exclusive fact that children must read, we mean that the whole school community must. The issue at stake is how to walk towards a community of readers where every agent is an active participant. This has been reflected in an article by Campos & Quiles (2019).

There was a time when the destiny of books was bonfires. They were considered dangerous because they promoted free thinking and encouraged working classes to question the established power. Today we know that books are not dangerous; not reading books is. José Saramago stated in one of his public interventions, on the occasion of the Feria del libro de Granada (Book Fair in Granada) in 1999, that school had serious problems with overcoming the training in functional literacy, which was a worrying concern “even for democracy”. Ten years have gone by and we should ask ourselves: How have we improved? Is the reflection of the Nobel Prize still valid? When we observe the most usual methodologies found in our educational centers and used to foster the access to reading in the early childhood, we note the traditional booklets as reference materials in most of the cases. The same occurs when we analyze texts and exercises related to reading comprehension in school textbooks. We find – with a few exceptions – fragmented samples or very brief compositions, fundamentally narrative, adapted and out of context, as well as question and answer forms that can be solved after a superficial reading. This

is, therefore, a clear sign that things have not evolved as quickly as we would have liked. This reality is radically opposed to the philosophy of entrepreneurship in human sciences and to the conception of reading as a cultural practice.

5. Conclusions

As a result of all the above, it would be worth asking ourselves about the place of texts of urban art. What role will social action movements play? Will we continue to maintain the educational sphere apart from social needs and new means of communication? It is an urgent priority to change the ideological mindsets in order to stop considering reading as a quantifiable academic content; instead it must become *la raison d'être* of school (López & Encabo, 2015). We should move from *I must read because they told me so at school to I like to read at school because I like to read at home*, which will mean that the learner has grown up comprehending the social value of books. Let us take students to guided tours around those public spaces where they can meet reading; what is more, let us allow them to be entrepreneurs and get involved in the creation of bonds between books and their community. Any of the initiatives noted in this article can inspire us to do it. Graffiti, social activism, performances, etc., will be the key elements to build bridges, to walk between literary reading and creative writing, between classical works and young poetry, between paper and public spaces. Being aware of this, the training reader will find, in the closest sphere, sense in the act of reading classical works (Palmer, 2016), and will enjoy with recreations made from diverse scopes: music, dance, cinema, visual arts (paintings, graffiti, illustrations, tattoos, among others).

To end with, we would like to go back to the words by Martos:

“a book with fans and enthusiasts, commented, represented, subject of diverse forms of sociability (not only cultural events but also, as they do in the Anglo-Saxon world, as a part of a theme park, a performance, a museum...), is fire resistant” (2013: 148).

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Notes

¹ Digital source in the following link: <http://dinle.usal.es/searchword.php?valor=Patrimonio%20ocultural%20intangibile.%20Folclore%20y%20posfolclore> (last consulted 10 December 2018).

² The project can be consulted in the following link <https://www.madridcultura.es/versos-al-paso>

³ Puede leer más información en artículos de prensa digital como <https://www.elconfidencialdigital.com/articulo/dinero/Maquinas-Australia-Mexico-Chile-Polonia/20090603000000055263.html>

⁴ We can find more information on the *nini* generation in the research by Borunda (2013).

HOW TO CITE THE ARTICLE

Quiles, M., Martos, E. (2019). Los textos de la calle: cultura urbana y acciones de emprendimiento para la formación de lectores. [Texts in the street: urban culture and actions of entrepreneurship for the training of readers] *Pedagogía Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.02

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POETIC SCHOOL CANON AND LITERARY PEDAGOGY IN BACCALAUREATE. THE INVISIBLE WRITERS IN THE LITERATURE MANUALS

CANON ESCOLAR POÉTICO Y PEDAGOGÍA LITERARIA EN BACHILLERATO.
LAS ESCRITORAS INVISIBLES EN LOS MANUALES DE LITERATURA

ESCOLA POÉTICA CANON E PEDAGOGIA LITERÁRIA EM BACALAUREATO.
OS ESCRITORES INVISÍVEIS NOS MANUAIS DA LITERATURA

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Received date: 14.XI.2018

Reviewed date: 19.XI.2018

Accepted date: 16.I.2019

KEY WORDS:

Literary canon
Spanish poetry
pedagogical
manipulation
female poets
20th century

ABSTRACT: For the first century and a half in the existence of the model of literary education, the school textbooks allotted to the different stages from primary education to baccalaureate have provided to the student body a minimum basis of the history, biographies and major works of Spanish literature. However, the detailed analysis of the textbooks demonstrates a remarkable shortage of female writers (mainly poets), creating a fake canon which does not correspond with the reality of the literary quality. Throughout the present article, we conduct an analysis of three different textbooks used in Baccalaureate in order to prove through its outcome that the absence of women in their pages is result of a biased and patriarchal interpretation of the literary pedagogical canon that, as a ideological product, is still being transmitted to new generations omitting the cultural and equality values that social pedagogy and objective literary criticism stand for.

PALABRAS CLAVE:

Canon literario
poesía española
manipulación
pedagógica
mujeres poetas
siglo XX

RESUMEN: A lo largo del siglo y medio de existencia del modelo de educación literaria han elaborado manuales escolares que, desde la etapa de educación primaria al bachillerato, han pretendido aportar al estudiantado una base mínima de la historia, biografía y obras principales de la literatura española. Sin embargo, el análisis detallado de dichos manuales evidencia una notable carencia de escritoras (fundamentalmente poetas) creando un falso canon que no responde a la realidad de la calidad literaria. A lo largo del presente estudio realizamos un análisis de tres manuales de Bachillerato para

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	constatar en sus resultados que la ausencia de mujeres en sus páginas continua siendo el fruto de una interpretación sesgada y patriarcal del canon literario pedagógico que, como producto ideológico, se sigue transmitiendo a las nuevas generaciones obviando los valores culturales y de igualdad que defiende la pedagogía social y la crítica literaria objetiva.
PALAVRAS-CHAVE: Canon literário Poesia espanhola manipulação pedagógica poetas mulheres Século XX	RESUMO: Ao longo do século e meio de existência do modelo de educação literária baseado nas histórias da literatura foram desenvolvidos livros escolares, que desde o ensino primário ao bacharelado procuraram fornecer ao aluno uma base mínima de história, biografia e grandes obras de literatura espanhola. No entanto, a análise detalhada desses manuais revela uma notável falta de escritores (principalmente poetas) criando um falso código que não responde à realidade da qualidade literária. Ao longo do presente estudo, realizamos uma análise de três livros didáticos de Bachillerato para verificar em seus resultados que a ausência de mulheres em suas páginas continua sendo resultado de uma interpretação preconceituosa e patriarcal do cânone literário pedagógico que, como produto ideológico, continua sendo transmitido. às novas gerações, ignorando os valores culturais e de igualdade que a pedagogia social e a crítica literária objetiva defendem.

1. Introduction. Canon and literary education

For the past few decades, a heated debate has questioned the implications of the construction of a canon that meets (keeping in mind some limits, given that it is not possible to read every work that has been published) the reality of literature, in this case, Spanish literature. Not so many years ago, Harold Bloom opened a can of worms with his book *The western canon* (1994) and, in view of its sales success, is still nowadays a benchmark for researchers and scholars. In that canon, consisting in twenty-six authors from the 14th century onwards, the controversial critic chose one single Spaniard, Cervantes -due to Don Quixote- and one single woman, Virginia Woolf. This gives us the idea of to what extent the patriarchal education has an impact on the aesthetic taste and readings for youth chosen by teachers in that educational stage. Talking about canon means talking about the aesthetic taste of some experts of a given time that will condition posterity choosing the texts that will go down in history as reference works of a specific historical moment. Tabarovsky warned us:

It is hard to discuss about literature. And it is not because of taste, boredom or bad faith, these are mere details; instead, it is because literature opposes to consensus, dialogue and reasoning. That literature is act, imposes, behaves as revolutionary terror: dissolving hierarchies and, being truly revolutionary, getting dissolved every time that somebody discovers its secret. I never discovered the secret, and if I did, I forgot it. I barely remember the motto: transforming contingency into need (2004: 60).

Now, how could we define canon from the most objective stance, including every aesthetic and trend? We all likely share the idea of the need to establish some kind of mechanism to select texts within the wide and heterogeneous aesthetic

corpus of each literary period. In my opinion, the canon is constituted by works that keep raising interest over time; these works should be a sort of representation of the aesthetic of a specific literary moment (synchronous canon) and therefore belong to the traditional canon (diachronic canon), which is the canon that must and can remain through time, according to Sánchez García (2015 and 2017). Considering all the above mentioned, an intermediate approach capable of defining canon is given by Sullá, which understands it as “a list or lineup of works that are considered valuable and worthy of study and comments” (1998: 12), that can be, thus, be compiled in a formative educational canon.

However, to the initial difficulties regarding the people who actually make the choices, we can add another one, which is by the way not a trivial matter: how can a work be considered as valuable or worthy? The approach, made by Mignolo, is justified: “questions about who chooses and why should a specific list of texts be read will take the place of questions about what should be read” (1991: 256). This takes us to the original question: it is decided by the critic, the anthologist, the researcher who is writing a textbook, but the criterion selection remains the main problem, especially when the absence of criteria turns anthologies into whims and textbooks into a dangerous weapon that destroys the enthusiasm of readers or, even worse, into a pedagogical manipulation of literary education.

Addressing the need for an agreement on the construction of a rich and heterogeneous canon of the 21st century, we should begin interpreting the implications of the need of a proper literary education, starting from the point that Even-Zohar states:

School and canon organizes social life basically through the creation of a list of semiotic models whereby “the world” is explained using a set of

stories, *inter alia*, to obviously please dominant groups (1994: 359).

That is exactly where the main issue lies: if the teenage world (so brief regarding literature) is organized according to textbooks, which give information under the guide of the teacher, the responsibility of the construction of these textbooks is essential, among other things, because the works that are not included are considered nonexistent and the textbooks are still being compiled using patriarchal criteria that display a lack of appreciation of the female poetic production.

The task of turning literary education into something more than a mere syntagma belongs to the didactics of literature, which has to set as a priority objective the ability of students to re-frame in their self the multiple communications of literary texts, to get impregnated by them, to transform them in ways to understand the world, to structure conducts, feelings, personal tastes, to use their literary education as a tool to be identified as a part of the cultural society that has elaborated and transmitted them, to also participate and transmit their heritage. In other words, the ability of turning literature, in the wider sense, into social pedagogy, so that it can reach every sector of society. Didactics of literature should consider that the essential and generic objective of literary formation and education of students of a certain school level has a double nature: learning how to interpret and assess the aesthetic literary creations. For that purpose, Mendoza Fillola suggests that the essential competences that students should develop are aimed in two directions:

- 1) The first one tackles the competences that enable the understanding and identification of the specific conventions to organize and communicate the experience of literature and, consequently, the training in literary poetics and rhetoric.
- 2) The second addresses the set of knowledge that allows us to pay attention to the historicity of the text, required task in order to be capable of establishing our own interpretative assessment (1998:70).

The common past and the present are registered, maybe a little more subtly in literature than in history, given that the latter is written by the victors while literature is written by victors but conditioned by the -not always fair- interests of literary criticism (Sánchez García, 2018).

Starting from the premise that there must be an educational canon compiling authors, stages and main work of each period, didactics of literature must develop the abilities of the student

body to be capable of understand it (which necessarily implies an accurate interpretation), assess it, enjoy it and (re)create it; the final purpose is to communicate, represent and regulate, and for this to happen it is necessary not only to read, but also to dramatize, recite, sing, write, compose and, of course, study, assess, enjoy using active methods with which the subject is in charge of their own learning, given that, as Steiner states, "literature is language relieved of their supreme responsibility for information [...] since the supreme responsibilities of literature, its ontological *raison d'être* is beyond its immediate utility and verifiability" (2003: 6).

C. Goolidge said that education consists in teaching people not what to think, but to think. From our perspective, this sentence precisely shapes the faculty of didactics of literature in their need to use methods that promote the formation of opinion, critic, ethical commitment and participation from a significant learning, which manages what is already known and starts from that point in the pursuit of new competences. In sum, methods that provide strategies to read, interpret and communicate different types of texts (Cooper, 1990). In this regard, Núñez Ruiz already studied the predominant models of literary education for secondary education in Spain: "the rhetorical model, the historical model and, finally, the considered institutionalist model" (2007:109). Núñez Ruiz also refers to the often negative value of textual comments. On this issue Jover notes:

the adoption of sophisticated mold and inextricable jargons turned the student into a kind of a disabled person that needed the mediation of the technical expert that the teacher had become. The fear of teenagers about not the text itself but the text commentary neutralized for life their potential taste for literature (2007: 25).

López Valero and Martínez Ezquerro agree on that too when they assert something of radical importance, in our opinion concerning the implications of literary education in the mentioned stage:

Literary education is defined as the set of abilities and skills to proficiently read the significant literary texts of our cultural environment and properly interpret them. The pleasant experience that in primary education was the re-reading and recreation of literary texts allows now to consolidate and adapt the new needs of symbolization of the experience and the expression of feelings, to systematize the observations regarding the literary conventions and to establish, likewise, the relationship among works, authors and their social and historical contexts (2012:33).

This is the capital base on which to build baccalaureate education over the life of students. In other words, using different methodologies and tools, from education in general, we must build literary education which, according to Colomer, entails the guarantee of “the learning of written culture to all citizens” (1991:26) from the perspective of teaching equality values (meaning that we will give the same value to works with the same aesthetic quality) and selecting texts that on the one hand have an obvious literary interest and on the other are adapted to the formative needs of students that we are training as future competent readers. Quiles Cabrera, Palmer and Rosal Nadales explain this very clearly:

What should not be missing when we address literary education? Obviously literature, considering it as the works themselves, not the readings that others make [...] We do not need a cryptic language enclosing readings in boxes of strange theories that do not allow the works to talk by themselves nor students to question about the text that they are going to read (2015: 86)

To properly understand how to perform this task in the classrooms we should check the book by Gloria García Rivera (1995) or the manual by Amando López Valero and Eduardo Encabo (2002) where they give us the precise keys to promote the development of the literary competence, understood as the vertebral axis of culture from a perspective of transdisciplinary collaboration in classrooms. Without a proper literary education culture is not sustainable. However, our approach is not that; instead, we aim to verify whether the poetic canon that has been elaborated through time and the arrangement mentioned by Sullá (the list of works that must be studied) to develop the literary competence stated by Mendoza (2003) actually matches the heterogeneous reality of the history of literature, instead of other approaches of patriarchal legitimation that steal their places to many worthy female poets in every period. In particular, we will focus on female poets in the 20th and 21st centuries.

2. Justification and objectives. Presence of female poets in literary education (Second year of baccalaureate)

Once the first problem, which was to define the canon and its use for a proper literary education, has been partially solved, we will tackle the second issue, referred to education and formation of the recipient readers of the literary selection used within the classrooms and that should respond to

an aesthetic and ethical plurality. We could only find an answer bringing up some questions that Pozuelo Yvancos has previously inquired: “What should we teach? How could we make literature remain alive in our societies? How could we engage ideology and aesthetics?” (1996: 3).

The answers to those questions should start, in my view, when a publishing house edits a language or literature textbook or poetic anthology (and chooses certain authors at the expense of others). In order to educate critical citizens capable of knowing their ethical and aesthetic tradition, we should firstly provide them all the information, and not only a part of it, which can bias their future interpretative and critical ability to assess what they learn.

Logically, (and this is what Bloom criticized, what he considers highly damaging), to the aesthetic criteria are now added ethical epochal criteria linked to the desire to satisfy alleged literature of gender, race, etc., that overly condition the construction of the canon, according to their criteria. In other words, the overused issue of aesthetics (the Muse, according to Bloom, “always takes the sides of the elite” [1994: 44], a view I do not share) in contrast to ethics, associated in many occasions with political correctness and with the fact that nobody should stay outside the canon, excluded by the absence of aesthetic values, if it belongs to a minority group. Unless the author is a woman, of course.

This means a step forward the total canon, and this is an absolute fantasy given that we would be talking about an encyclopaedia or compilation. Maybe there is a halfway point where contemporary critics should work, knowing that electronic advances are the keys to the dissemination of literary works and the enlargement of the market. Whether we like it or not, literature is a polysystemic reality (explained by Even-Zohar, 1999) and an increasing multimedia market that responds to the new mindsets in the sense that Martos Núñez and Campos Fernández-Fígares (2012) referred to; a consumer good, resulting from a plural ideological reality which is, after the author finishes the writing, given by the market (with all that implies) to readers capable of interpreting the text using their perception of the world, usually through a common social code, if we talk about contemporary literature. The literary event creates a shared world, according to Luis García Montero (2014:14).

Regarding the anthologies on the different literary generations published in Spain, do they actually respond to an exclusive criterion of literary quality? How about the textbooks used to train students, which have basic ideas about literature? We will start with the analysis of the textbooks

published between 1927 and 1980, taking into account that there were historically sexist factors determining the consideration of women as inferior, as a complement of men (“the angel at home” was a term born in the 18th century that has been used until the mid 20th century). The anthologies published in this country have strengthened the canon which was expected to be predominant, with varying degrees of success. The problem is that anthologies have been an example of discrimination in many cases. Balcells, author of a valuable anthology completed with a preliminary study on female poetry, noted that:

We could talk about discrimination when an anthology is presented as “open” and then it actually is not, practicing exclusion not only without recognizing it, but also bragging that they were inclusive. In other words, it claims to be general and it is obviously biased when including only male poets or an irrelevant quantity of female authors in the summary of authors of a certain period when many women indubitably proved the quality and importance of their literary works. If there are complaints about the abusive use of the concept “gender” due to its unilateral character, there should also be about anthologies that, even when they do not use the term, they first and foremost reflect the male gender, putting on airs because of their universality in many cases (2006: 720).

Anyway, we are going to analyze the construction of the poetic canon in Spain during the 20th century that, obviously, is based fundamentally on the anthologies that contributed to this literary approach in a country where the reading and publication of poetry is minor compared to narrative. In my opinion, the pedagogical canon is built over that general canon. The former is understood, according to Teixidor (2007) and especially to Cerrillo Torremocha (2013) as it follows:

“The educational canon should be the result of a broad and detailed debate on which literary works are more appropriate according to their literary quality and historical meaning, their suitability to the reader, their empathy with readers and their taste (considered as the response to their reading expectations), and their ability to train competent readers and their literary education [...] The works that are listed in the educational canon will contribute to the formation of the literary competence of students, while bringing together styles, authors and representative moments in our history of literature” (2013: 26).

This is the way it should be. But in many occasions, those people responsible for textbooks

in the different educational levels have not deepened into poetry, and this forces them to trust in the selection of well-known authors, whose works are compiled in significant anthologies or published in relevant publishing houses. In other words, they go the easy way without understanding that students need a literary education as complete and heterogeneous as possible, paying attention to the aspects already mentioned by Cerrillo:

For that reason, it is essential that the selection criteria are objective and unbiased; we should find among these criteria at least these requirements: literary quality of texts and suitability of the texts to the interest and abilities of readers (2013: 27).

For this reason we will start tackling the essential aspect in the construction of the literary identity of our country, which is guiding the approaches of textbooks: for the anthologies of the century and the presence of female authors. Taking a look at some of the most important anthologies published between 1927 and 1980, we note that the role of female writers ranges from a shameful absence to the mere testimonial presence. Regarding the most significant generation of the past century, the Generation of ‘27, the most important manual (currently used in educational centers) was published in 1976 (with subsequent reprints), by Vicente Gaos. In this textbook we can find poems by Salinas, Guillén, Gerardo Diego, García Lorca, Alberti, Doménchina, Dámaso Alonso, Aleixandre, Cernuda, Prados and Altolaguirre. Any poetess of the same generation is included: Concha Méndez, Rosa Chacel, Ernestina de Champourcín, etc.

Afterwards, the anthology on the Generation of ‘50, entitled *Una promoción desheredada* by its author, the critic and poet Antonio Hernández in 1978, compiles information about Ángel González, Mariscal, Caballero Bonald, Gil de Biedma, Goytisolo, Cabañero, Mantero, Quiñones, Brines, Mariano Roldán, Claudio Rodríguez, Sahagún and Soto Vergés, omitting Gloria Fuertes, or Ángela Figuera. Moving forward, Jiménez Martos, in his book *Nuevos poetas españoles* (1961) more effectively enlists Manuel Alcántara, Eladio Cabañero, Gloria Fuertes, María Elvira Lacaci, Manuel Mantero, Mariscal, Pilar Paz Pasamar, Claudio Rodríguez, Carlos Sahagún and J. Á. Valente. Two years later, Ribes talks about Eladio Cabañero, Ángel González, Claudio Rodríguez, José Ángel Valente and Carlos Sahagún in the book *Poesía última* (1963). Again, only male writers.

Later on, José Batlló writes his *Antología de la nueva poesía española* (1968), conformed

by Barral, Brines, Caballero Bonald, Cabañero, Gloria Fuertes, Gil de Biedma, Gimferrer, A. González, Goytisolo, Grande, Marco, Claudio Rodríguez, Carlos Sahagún, Rafael Soto Vergés, Valente and Vázquez Montalbán. Ten years later, García Hortelano vindicates some writers from the Generation of '50 in his book *El grupo poético de los años 50* (1978), including Ángel González, Caballero Bonald, A. Costafreda, J. M. Valverde, J. A. Goytisolo, Carlos Barral, J. Gil de Biedma, J. A. Valente, F. Brines and Claudio Rodríguez.

The last anthology we will mention was compiled by Concepción G. Moral and Rosa María Pereda, and entitled *Joven poesía española* (1982). There we can find poems by Martínez Sarrión, Jesús Munárriz, José María Álvarez, José Luis Jiménez Frontín, Félix de Azúa, José Miguel Ullán, Pere Gimferrer, Marcos Ricardo Barnatán, Antonio Colinas, Vicente Molina Foix, Jenaro Talens, José Luis Jover, Guillermo Carnero, Leopoldo María Panero, Luis Alberto de Cuenca, Jaime Siles and Luis Antonio de Villena. Note that this anthology was written by women, and still does not include poetesses. This is fairly devastating, given that Blanca Andreu, Ana Rossetti or Ángeles Mora were then just starting their artistic careers.

In other words, between 1927 and 1982, there is only one female poet and researcher that seriously tackles the dissemination of female poetry in Spain. We are talking about Carmen Conde and her works *Poesía femenina española viviente*, published in 1954, *Once grandes poetas americanohispanas* (1967), *Poesía femenina española* (1939-1950) in the same year (which is a review of the anthology published in 54), and finally *Poesía española (1950-1960)*² in 1971. In this anthologies Conde focuses on female writers, which had been omitted systematically from the official canon because they did not participate in the kind of male poetry of the time. According to Carmen Conde, it was, moreover, a gender issue:

Today they cannot use the adjective “female” to deprecatorily describe the poetic work written by women, but none of us would either feel flattered by being told that we write as men; instead, we would feel offended because of the lack of understanding. No, not as men; we write as women that fully feel as women (1967: 14).

As José María Balcells explained, “Carmen Conde is obviously suitable for the compilation of an anthology that do not subordinate women to men, a fact that, in that context, was as bold

as useful was her work” (2006: 635). In fact, the extraordinary work by Conde lights the shadows and voices the inexcusable silence. Regarding the textbooks, we will not specifically tackle this period since the results are quite similar, being in line with the ideological approaches of the abovementioned anthologies; we will not perform a quantitative analysis because the presence of women is scarce if not nonexistent. We can say that with this biased and patriarchal ideology displayed in the educational textbooks, the presence of women was practically zero. Nowadays, in the 21st century, it should not be that way, according to LOE (educational organic law in Spain.)

The aim of this study is to analyze a sample of manuals that are being used to train Spanish students in the second year of baccalaureate, in the theoretical society of equality, at an age when they are mature enough to interpret the main ideas of Spanish literature in the 20th century. The ultimate goal is to verify that the patriarchal ideology that excluded female authors in the different literary periods and generations do not prevail.

3. Methodology. Analysis of the textbooks used in 2nd year of baccalaureate

Our research, once analyzed the anthologies in the previous section, will focus on the presence of female poets in three different textbooks used in the second year of baccalaureate belonging to three Spanish publishing houses (Anaya, Oxford University Press and Algaída) that have been recently published (2016); so that we can understand that they comply with the current regulations and the predominant aesthetic literary and pedagogical approaches. The three manuals are widely known and have been used in high schools in Andalusia for the past decades, being this edition ranked the most used by the faculty of secondary education centers and, a priori, respond to different ideological principles regarding the editorial line, belonging to publishing houses that are well ranked in SPI (2018). On the basis of the analysis, unit by unit, we will conduct a quantitative and descriptive study on the presence of poetesses mentioned, even when the mention is only a small extract of their work, in comparison to male writers. We aim to contribute with an objective and reliable analysis that reveals whether a commitment to equality actually exists or if the obligation is only the mere fulfilment of legal regulations with no actual effect in the literary education of students in baccalaureate.

4. Results. The control of the patriarchal structure over poetics

Once that we have performed the study, we present the obtained outcome regarding the statistical analysis of the data:

Publishing houses	Algaida	Anaya	Oxford
Male authors	85 (86,73%)	80 (87,91%)	83 (87,36%)
Female authors	13 (13,26%)	11 (12,08%)	12 (12,63%)
Total	98 (100%)	91 (100%)	95 (100%)

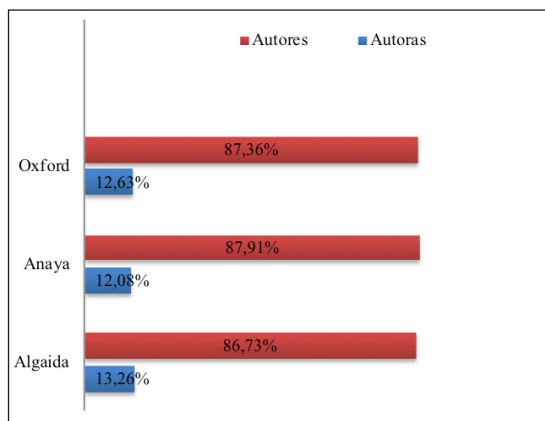


Figure 1. Male and female authors mentioned in textbooks.

Publishing houses	Algaida	Anaya	Oxford
Male authors	26 (89,65%)	17 (94,44%)	29 (96,66%)
Female authors	3 (10,34%)	1 (5,55%)	1 (3,33%)
Total	29 (100%)	18 (100%)	30 (100%)

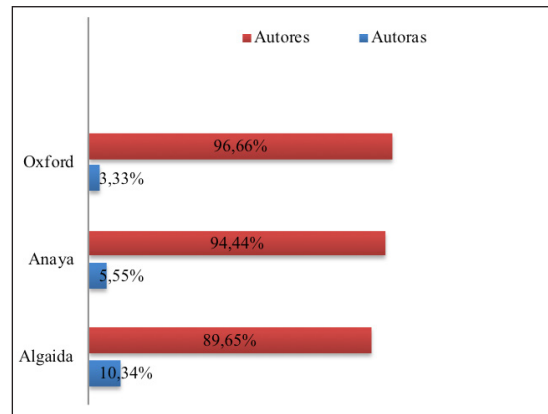


Figure 2. Included texts of male and female authors.

5. Discussion and conclusions

According to the objectives set in our research, that aimed to investigate a significant presence of female poets in the textbooks used in the second year of baccalaureate, we noted that equality is not respected at all, and not only that; neither do we find a reasonable presence of women after applying a criterion of similar quality in works. The investigation has been confined to baccalaureate, to set a limit, but we are aware that the same happens with the rest of textbooks of other educational levels (compulsory secondary education and the first year of baccalaureate), and that can open a line of investigation for future researches. However, the evidence is clear: the National Poetry Prize have been rewarding authors in Spain since 1924, and from that year to 2003 only two women won the award; specifically Alfonsa de la Torre (in 1951 with her work *Oratorio de San Bernardino*) and Carmen Conde (with *Obra poética* in 1967). In the past few years, other women have been awarded: Julia Uceda (*En el viento, hacia el mar*, 2003), Chantal Maillard (*Matar a Platón*, 2004), Olvido García Valdés (*Y todos estábamos vivos*, 2007), Francisca Aguirre (*Historia de una anatomía*, 2011) and Ángeles Mora (*Ficciones para una autobiografía*, 2016). In total, only seven women won the award in eighty-nine years. Some might say that the best wins, but the detail, purely factual, is curious, to say the least. Only three of the seven women are listed in the textbooks (all published after 2016 by the way): Carmen Conde, Olvido García Valdés and Chantal Maillard. The rest remain unknown. Maybe there are still a few that think as the anthologist José Luis Martínez Redondo, who explained in his compilation *Poesía femenina* (Female poetry):

These simple women wrote simple poetry in simple provinces in Spain, which is great for two reasons.

The first, because the person writing these lines thinks women are particularly friendly and pleasant; the second, because it is great to check that in our country women keep on trying to show the world that they can find a balance among the enchanting melody of slippers, the desire to have a child, the darning of a sock and writing poetry, breathing the fresh air which will knock down the walls of old prejudices (1953: 7).

This is the only explanation, given the similar proportions found in every publishing house studied: Algaida mentions eighty-five male poets and thirteen female poets (13,26% of the total), Anaya mentions eighty male poets and eleven female poets (12,08% of the total were women, when 87,91% were men) and Oxford University Press mentions eighty-three male poets and thirteen female poets (87,36% were men and 12,63% were women). In this list, we included the section published by Anaya titled "Poetry written by women", which includes Ernestina de Champourcin, Carmen Conde, Concha Zardoya, Gloria Fuertes, Clara Janés in an isolated list, apart from the authors of their generation. Oxford University Press also published the section "Women in the Generation of '27: Concha Méndez, María Zambrano, Ernestina de Champourcin, Josefina de la Torre", to hide the fact that they only use for women one tenth of the space in the textbook, exposing: "in the digital version of the book we include the texts of these female authors, often unfairly overshadowed by the coetaneous male writers" (2016: 205).

We can then talk about discrimination, because a textbook is supposed to be open but it actually is not. They exclude women, not only without recognizing it, but also bragging that they were inclusive. In other words, it claims to be general and it is obviously biased when including only male poets or an irrelevant quantity of female authors in the summary of authors of a certain period when many women indubitably proved the quality and importance of their literary works. The data is hardly justifiable.

At this point, it only remains to note that the path to equality in a pedagogy that matches the actual literary reality has barely begun. We still need researches on poetry written by women because female poets still do not have a place in textbooks and manuals that the canon, the new canon of a non-totalitarian and non-patriarchal ideology should provide them. And not because of gender, but because of quality. The predominant culture still keeps the status establishing

differences or objections, and difference leads to exclusion, condemning one pole of the dual confrontation to silence and social enclosure. The solution to achieve balance should be enhancing the role of the female poets that have the same quality as their male peers and have been building the identity of the current Spanish poetry. For this reason, I totally agree with Fokkema:

My favorite canon will be guided by the possibility of changing the code (the opposite to identity politics), putting the emphasis in contradictory values, in different among traditions, in the criticism of the predominant ideologies and in the diversity of models of moral behavior and private life. It will include complex literary texts of the main cultures around the world, and not only contemporary works, but old works as well, believing that it is more rewarding to try to understand difficult texts than assuming that simpler texts are understood. However, my decontextualization methods and surely my attribution of presentism (recontextualization) will be different from the methods used by my colleagues; therefore, my canon will be different than theirs [...]. Consequently, it is useless to give a list of preferred texts, given that any final list adopted by a department of comparative literature will ever be result of an arrangement settled by diverse convictions, the specific culture that we live in and the convenience of the moment (for instance, textbooks availability) (1993: 65).

For too long, this literature has remained submerged, as a vessel full of valuable materials sunken in the ocean of contemptuous ignorance of critics and teachers. Ideological, cultural, social or even educational reasons caused the almost generalized exclusion of female poets during the last century (not to mention the previous periods). Now, in the 21st century, it is time to give visibility to this cynically concealed reality and to abandon the radical positions loaded with intransigence, which should not be typical of the pedagogical canon of educational textbooks. It is time for a serious and rigorous study, alien to the predominant viscerality, to be the axis on which literary studies on Spanish poetry can be built as a result of the collaboration of teachers, pedagogues and experts on literature. Only then will new and young readers recognize and value the work done in order to enhance the educational system, from the field of literary criticism, in the (re) construction of a canon that is as authentic and objective as possible and that responds to the literary education deserves

Notes

- ¹ The compilation included María Alfaro, Ester de Andreis, María Beneyto, Ana Inés Bonnín, Carmen Conde herself, Mercedes Chamorro, Ernestina de Champourcin, Beatriz Domínguez, Ángela Figuera Aymerich, Gloria Fuertes, Angelina Gatell, Clemencia Laborda, Chona Madera, Susana March, Trina Mercader, Pino Ojeda, Pilar Paz Pasamar, Luz Pozo Garza, Josefina Romo Arregui, Alfonsa de la Torre, Josefina de la Torre, Montserrat Vayreda, Pilar Vázquez Cuesta, Pura Vázquez, Celia Viñas and Concha Zardoya.
- ² To the above, she adds Aurora de Albornoz, Elena Andrés, María Victoria Atencia, María Nieves F. Baldoví, Gloria Calvo, María Teresa Cervantes, Josefa Contijoch, María Luisa Chicote, Carolina d'Antin Sutherland, María de los Reyes Fuentes, Amparo Gastón, Pilar Gómez Bedate, Carmen González Mas, Cristina Lacasa, María Elvira Lacaci, Adelaida Las Santas, Concha Lagos, Concha de Marco, Elena Martín Vivaldi, Marisa Medina, Eduarda Moro, María Mulet, Carmen Ontiveros, María Eugenia Rincón, Amelia Romero, María José Sánchez-Bendito, Felisa Sanz, María Antonia Sanz, Mercedes Saorí, Teresa Soubret, Julia Uceda and Acacia Uceta.

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HOW TO CITE THE ARTICLE

Sánchez-García, R. (2019). Canon escolar poético y pedagogía literaria en bachillerato. Las escritoras invisibles en los manuales de literatura. [Poetic school canon and literary pedagogy in Baccalaureate. The invisible writers in the literature manuals] *Pedagogía Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.03

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LITERARY READING IN TIMES OF GLOBALISATION AND DIVERSITY

EN TORNO A LA LECTURA LITERARIA EN TIEMPOS DE GLOBALIZACIÓN Y DIVERSIDAD(ES)

A CERCA DA LEITURA LITERÁRIA EM TEMPOS DE GLOBALIZAÇÃO E DIVERSIDADE(S)

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Received date: 17.XI.2018
Reviewed date: 19.XI.2018
Accepted date: 10.XII.2018

KEY WORDS: literary education reading diversity literary competence literacy reader training	ABSTRACT: Authors analyse the place of reading, especially literary reading, in our times and reflect on its necessity for the critical reading of the world, proximity to the other and denunciation of prejudices regarding diversity naturalised as valid. In this respect, they point out the possibilities of literary reading for the committed exercise of citizenship and social commitment. They also explore the relationship between reading habits and the canon of future education professionals as a key strategy in reader training. Finally, they advocate the intersection of literary reading education and social education at different educational stages.
PALABRAS CLAVE: educación literaria lectura diversidad competencia literaria alfabetización formación del lector	RESUMEN: Los autores analizan el lugar de la lectura, en especial, la lectura literaria en nuestros días y reflexionan en torno a su necesidad en la lectura crítica del mundo, la aproximación al otro y la denuncia de prejuicios en torno a la diversidad naturalizados como válidos. En este sentido, apuntan las posibilidades de la lectura literaria en el ejercicio comprometido de la ciudadanía y el compromiso social. Asimismo, exploran la relación entre hábitos lectores y canon de los futuros profesionales de la educación como estrategia clave en la formación de lectores. Por último, defienden la intersección entre educación lectolitearia y social en los diferentes niveles educativos.
PALAVRAS-CHAVE: educação literária leitura diversidade competência literária alfabetização formação do leitor	RESUMO: Os autores analisam o lugar da leitura, em especial, da leitura literária na atualidade e refletem sobre a sua necessidade para uma leitura crítica do mundo, para a aproximação do outro e para a denúncia da naturalização dos preconceitos em relação à diversidade. Nesse sentido, apontam as possibilidades da leitura literária no exercício comprometido da cidadania e do compromisso social. Da mesma forma, exploram a relação entre hábitos leitores e os cânones que guiam os futuros profissionais da educação como estratégia fundamental na formação de leitores. Por último, definem a interseção entre educação lecto-literária e social em seus diferentes níveis educativos.

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We come into the world as reading animals.

A. Manguel.

1. Some notes on reading in the 21st century

Since the 19th century, we have defined reading as a necessary and irreplaceable condition for learning, and consequently, we equated illiteracy with ignorance, as Chartier (2008) points out, because in no way can it be reduced to the mere translation of phonemes or written symbols into signifiers, requiring as it does a dialogue between the text and the recipient for the construction and understanding of its meaning. In this regard, Cassany (2008) defines reading as a historical event, given the evolution experienced in its conception throughout history and different contexts. Let us consider the changes that the invention of printing represented at a certain time for reading and writing or the interrelations between communicative processes and information and communication technologies.

In the face of traditional conceptions and classifications that place reading within the framework of passive or receptive activities in contrast to other so-called active or productive ones such as writing, we prefer the notion of a communicative process in which the participation of the recipient is essential (Ballester, 2015), and we emphasise its role as a basic tool for both accessing knowledge and achieving curricular objectives in different subjects at all educational stages, and for lifelong learning. Thus, in addition to its undeniable role in the educational context, as the nucleus through which most teaching/learning processes pass, and its outstanding function in the acquisition and development of different basic competences (Carlino, 2013; Cassany, 2006), it also plays an important role in the comprehensive training of human beings through the different facets of their existence (Ibarra & Ballester, 2016a).

Although acceptance of its importance seems to be almost commonplace in most democratic societies, evidenced, among other factors, by concern over statistics on its frequency and consideration among different population groups, and the repeated appearance in media outlets of voices extolling its virtues and advocating its necessity for society, as well as an extensive bibliography with different degrees of specialisation in the subject, different studies warn of the complexity of this activity and the need for a reading education that can equip recipients with the strategies, capabilities and skills necessary to interpret different kinds of text. For example, in higher education, different works on

so-called academic literacy (Carlino, 2006, 2013; Cassany, 2006) show that university students in their academic lives regularly face reading-based learning challenges that require reading skills for which they have not received specific instruction beyond that of compulsory schooling. Indeed, a quick glance at the teaching of reading at school reveals that it essentially only takes place in nursery and primary school and that, by secondary school, the focus shifts towards literary reading and, to a large extent, the transmission of knowledge through printed books and canonical works (Ballester & Ibarra, 2015).

Furthermore, the reading practices encouraged in the school context very often neglect the necessary link between reading competence and communicative competence in relation to the exponential development of information and communication technologies. We refer to how its progressive introduction into everyday life affects the forms, supports, strategies, skills and communication modalities of citizens in contemporary democratic societies, but they do not find their place in many classrooms. Indeed, reading and writing practices have undergone such significant change and faced such important challenges that Ferreira (2011) summarised them with the term *revolution*, in much the same way as Chartier's use of the term 'digital revolution' to explain the simultaneous change that 'writing supports, reproduction and dissemination techniques and the way to read' represent. Adding that 'such simultaneity is unprecedented in the history of mankind' (2008: 34).

However, despite the apparent consensus regarding its importance in any teaching/learning process, its role in the comprehensive education of human beings and contemporary communicative needs, reading is not among the preferred habits of a large portion of the Spanish population (Ballester & Ibarra, 2016), nor does it seem to enjoy sufficient prestige for it to be subject to major funding in government policies, so much so that any budgets allocated are usually the first to be cut in times of recession. And reading education does not have a prominent place in higher education either, that is, once we have ensured that students have a certain mastery of the written word, which does not signify a reading habit or the discovery of aesthetic and recreational pleasure. For this reason, Villanueva (2016) advocates the need to rescue reading in teaching and therefore recover a competence that is being lost in contemporary societies: literary reading:

Perhaps the immediate and urgent method that needs to be rescued for teaching is that of reading:

learning to read literarily again. Because paradoxically, this competence may be being lost, and there is the contradiction that, in our societies, if we look a little deeper under the surface, we find that the ability of citizens to understand complex texts after leaving the educational system is becoming reduced (2016: 31)

2. Literary reading in the reading of the cosmos

Indeed, despite the widespread assumption of the importance of reading as a social activity and the need to perform constant and different literate practices in everyday life (Cassany, 2008, 2012), as well as the importance of literary reading in the education of the individual, a study of the panorama of university degrees following the implementation of the European Higher Education Area reveals the progressive loss of prominence of literature in terms of curricular subjects and credits in relation to the total percentages of a degree (Ibarra & Ballester, 2016a).

Among the different reasons that explain the change in the social perception of literary reading, there is an underlying neoliberal perspective of education that has been conceived according to capitalist criteria and mercantilist values for which reading, and especially literary reading, is not a valued asset given that it does not produce direct benefits and, therefore, cannot occupy the same place as disciplines of a scientific nature or be placed in the axis of qualifications capable of generating substantial job offers for its students. Among other effects of globalisation, a restrictive conception of education constructed in accordance with market values is manifested here and focused on the achievement of progress measured through economic growth, in an attempt to eliminate any public sphere that may generate opposition to policies, institutions, ideologies and market values (Giroux, 2016). This construction of the educational curriculum according to criteria of profit, explains, according to Nussbaum, the tendency of eliminating humanities and arts from primary, secondary, technical and university education in many nations of the world due to their reduction to 'ornaments that are useless at a time when nations must cut all useless things in order to maintain their competitiveness in the global market' (2016: 14).

Why then continue to advocate reading, especially literary, in contemporary times and societies and why champion its significance in current educational curricula? The reasons that explain its necessity are multiple and varied, but we could

begin with the summary made in the argument of Compagnon (2006). In the first place, this researcher points out mimesis as a cognitive and pedagogical means, not to mention the inherent recreational aspect, since it allows human beings to learn through fiction. Thus, literature presents different spaces, cultures, realities, characters and plots through whose reading the recipient can approach, identify or contrast models, practices, opinions, values and ways of thinking. It can therefore become an instrument of great value for the interpretation of the surrounding reality, since the exercise of reading not only contributes to the creation and development of reading and literary competence, but also enables knowledge, models, referents and sociocultural patterns to be comprehended.

Although it is not a novel argument regarding the description of the functions of literature - Aristotle had already championed its role as a means of knowledge thanks to its privileged capacity for mimesis - it does highlight one of the essential notes of its uniqueness: literary reading allows the reader to enter a cosmos of fiction from which to contemplate, inhabit and experience a whole gallery of places, spaces, behaviours and vital portraits and, in doing so, expand the limits of our gaze, and therefore, of our existence.

In this regard, Todorov condenses his appreciation of literature through a brief but dense statement: 'because it helps me live' (2009: 15), since 'it provides us with irreplaceable sensations that make the real world more beautiful and more meaningful. Far from being a simple addition, a distraction reserved for educated people, it allows everyone to respond better to their vocation of being human' (2009: 15).

For this reason, the literary text is a powerful agent of socialisation, presentation and representation of different realities and groups. Literary reading extends the boundaries of our universe by allowing us to learn about realities that are different from our own and enriches personal life experience. It not only contributes to the 'creation of oneself' but also delves into the 'path to the other' in the words of Compagnon (2006: 68). As explained by Nussbaum (1995: 11): 'Literature focuses on the possible, inviting readers to wonder about themselves,' or, in the words of Piglia on a story by Borges which can be perfectly extrapolated, because: 'reading is both the construction of a universe and a refuge from the hostility of the world' (2005: 29).

Thanks to literature, in particular children's and young people's literature in the case of the child or young person of school age as a model recipient, readers can learn about and recognise

themselves and, in doing so, contribute to the process of building individual and social identity through identification and recognition of the different possessions that run through the human being, as Maalouf (1999) points out. On the one hand, literary reading allows us to create a space of our own, that own room that Virginia Woolf advocated, but also to combine the different cultural universes to which the human being belongs, as Petit points out in his research (1999). Literary reading thus participates in the different maturing processes that progressively shape the identity of each individual, of each reader.

This way, not only is it a fundamental tool for accessing learning, the ordering, acquisition and reflection of different knowledge, it also provides its reader with the keys to understanding the surrounding reality and reading the universe. It places us, therefore, in the cosmos by expanding the borders of our known environment, and, in this sense, 'literature, in its aspect of logos, is a series of windows and even doors' (Lewis, 2000: 137).

Secondly, it provides the individual with an irreplaceable tool in the face of abuse of power or the perpetuation of stereotypes, we refer to the critical development of the reader. On the one hand, it allows the reader to enter into the world view of a certain author and make contact with patterns or cultural, affective sexual or gender models that are transmitted from his writing, and enables the identification, reflection and denunciation of discriminatory, xenophobic, classist or sexist attitudes, among others (Ballester and Ibarra, 2015). Nussbaum explains in these terms the experience of the literary reader because, for her, the text:

provides considerations that should play a role (though not as foundations unrelated to any criticism) in the construction of an adequate moral and political theory: second, that it develops moral capabilities without which citizens would not succeed in achieving the results of any political/moral theory, however excellent it may be (1995: 47-48).

In the face of the attempts to impose unique thought as a pillar of globalisation denounced among others by Chomsky and Ramonet (1996) or Estefanía (2003) and the increase in migrations as one of the most dramatic consequences of its extension, literary reading allows us to raise questions, recognise the different diversities that contemporary societies go through and question the construction of social inequality based on difference. In this respect, different research has pointed out the need to analyse, understand, reflect and reveal the underlying ideology in literary

texts, especially those that are preferentially assigned to school-age generations as a strategy to understand the different inequalities that underpin the curriculum and denounce the interested construction of difference and otherness as a negative element of the Manichaean binomial we-them (Aguilar, 2015; Ballester & Ibarra, 2015).

Finally, Compagnon focuses on its potential for the development of the aesthetic aspect of language, since its power lies in the fact that it also 'supplements the defects of language' (2006: 43). Within this same line, Lewis states: 'reading well is not a mere additional pleasure - although it can be too - but an aspect of the power that words exert on us, and therefore, an aspect of their meaning' (2000: 93).

In this sense, we can read, for example, the letters of Primo Levi as a way to name the horror experienced in the Nazi extermination camp and an attempt to exorcise the demons through literary language or Semprún's need for distance just before being able to begin to verbalise it. Literary reading thus allows the human being not only to name the world, but to comprehend the most frightening aspects of reality through its designation, to face the atrocity and its limits, to shape and fix it for the collective memory of humanity.

Thanks to reading, the human being appropriates the cultural legacy of a community, builds history and immerses himself in the cosmos created by literary fiction through the word and its aesthetic enjoyment, as García Márquez gives us, for example, at the beginning of *One Hundred Years of Solitude*: 'Many years later, as he faced the firing squad, Colonel Aureliano Buendía was to remember that distant afternoon when his father took him to discover ice.'

3. The transformative role of reading

The pernicious effects of reading and literary reading have been pointed out in different historical periods and contexts. From the words of Voltaire's ironic pamphlet of December 1764 published a year later in which he advocates the prohibition of reading by mothers and fathers to their children with the aim of 'avoiding the diabolical temptation of receiving instruction' (in Ballester, 2015: 105) to the different prohibitions to groups, as for example to the slaves during the 18th and 19th centuries, with the purpose of disallowing any possibility of thought contrary to the interests of the dominant class and censorship of texts, in the form of expurgations, prohibitions or destruction of copies and unique volumes of which we have different examples throughout history.

Thus, among others, we can cite different lists of texts condemned by the Inquisition, but also during different dictatorial regimes, recall scenes from the burning of books in Berlin and other German cities during the Nazi regime or the destruction of libraries with the resultant loss of thousands of manuscripts such as those in Alexandria and Sarajevo, among others. Significant examples similar to the previous ones can be traced to our times, such as the list of books published periodically by the American Library Association (ALA) containing works that receive complaints for being considered harmful to the general public, very often from parents and teachers who warn of the risks contained within certain titles. Among the main reasons for requesting the removal of works from libraries is the use of offensive language and the appearance of topics considered inappropriate for a certain age group, but also those that are contentious or controversial, especially issues related to diversity, immigration, sexuality, racism, religion or ideology.

After this censorship, there is a common note: the comprehension of literature as a material whose sole purpose is to transmit a pedagogical message to its recipient, especially in the case of children's literature to the child or young person as model recipients. This utilitarian notion masks a conception of adolescence and childhood as stages in need of protection at all costs, but also of the reader as a permeable recipient to the different dangers that the text embodies.

Although literature has been labelled as mere ornament and branded unnecessary because of its low direct profitability, understood in terms of neoliberal capitalism, the different attempts at suppression and elimination cannot be explained simply by the lack of a direct application, but rather they allude to an undeniable and irreplaceable power, to its 'potential to contribute in a definitive way to our public life' (Nussbaum, 1995: 49), because 'as centuries of dictators have known, an illiterate crowd is easier to rule [...] books, more than any other human creation, have been the bane of dictatorships' (Manguel, 2006: 316). In this respect, the power of literary reading is not diluted by the personal exploration and knowledge of readers and the configuration of their identity, but extends its tentacles to the public sphere to the extent that it can contribute to the transformation processes of human beings.

The necessary dialogue that the reader establishes with the literary text for the construction of meaning involves interpretation, reflection and critical appropriation of plots and characters that are close to or different from their surrounding reality through those experiencing the vicissitudes

of the fiction. In this way, the recipient recognises and identifies elements of his world and delves into the choice of other possibilities for action and exercise of his citizenship, without relinquishing a valuable aesthetic experience. Hence the possible dangers that it represents, for example, for authoritarian or dictatorial regimes and the various attempts to forbid access to texts that may contain the germ of subversion by proposing alternatives or stoking the questioning of the established order.

Literary literature itself gives us a gallery of characters in which reading has exercised a powerful transformation, from the universal knight Alonso Quijano, through Ana Karenina, Ana Ozores and Enma Bovary, among other characters, its power generates mutations in the life trajectories of these characters. Bollman (2006) also denounces it in her journey through the history of female reading from the metamorphosis of women in danger, as explained in the paratext on the flap:

But from the moment they conceived reading as a possibility to change the narrowness of the domestic world through the limited space of thought, imagination, but also of knowledge, women became dangerous. By reading, they appropriated knowledge, learning and experiences that had been out of reach and only reserved for men (2006: n. pag.)

Indeed, reading represents dangers for the recipient, such as the loss of certainty, the collapse of prejudices considered until that moment as the only possibility of approaching a reality, the possibility of living other lives and creating the universe itself, the need for critical reflection and active participation in the cosmos as pillars of the conscious exercise of citizenship. This explains the underlying rebellion in literary reading and its power against authoritarian regimes, the dehumanising effects of economic neoliberalism and neoconservative discourses or attempts to assign ourselves to a single and immutable identity and belonging.

Literary reading therefore has the magical ability to transform, exorcise demons, ward off madness, build a space for human beings and, above all, make them dream of the possibility of transforming reality to improve it, although sometimes it is limited to an inconspicuous change. In this respect, Manguel (2006: 70-71) reflects on the real possibilities of intervention for a literary text, for example, on the reality of those suffering from AIDS in South Africa and notes that perhaps 'there is no poem either, however badly written, that cannot contain, for its secret and chosen reader, a consolation, a call to arms, a radiance of happiness, an epiphany.'

In this regard, Cabré (1999: 27) considers fiction as 'the immediate response to power, regardless of the age in which we are living,' as it proposes alternatives to the singular vision that dictators, totalitarians or fundamentalists wish to impose. If each character owns his own truth, the reader can access the relativism that different perspectives and truths offer him and, thus, question the prevailing ideology. Literature reading represents a contravention of current norms because, through the reader's identification with its plots and knowledge of the life trajectory of a gallery of characters, it can turn all prevailing values upside down and incite us to disobedience, rebellion or critical thinking, different from the hegemonic. Precisely for expressing ideas or emotions that differ from the dominant ones at a given time or the questioning of pious beliefs, Lurie (1990) describes as subversive a large number of works of children's literature such as *Tom Sawyer*, *Alice in Wonderland*, *Peter Pan* and *The Wind in the Willows*, just as Manguel does in relation to Don Quixote, but his words could perfectly be extrapolated to literary reading and its defence:

against the arbitrary authority of the nobles and the rich, against the selfishness and infidelity of the townspeople, against the arrogant misunderstanding of the lawyers and university students, Don Quixote insists that the main duty of a reader is to act in the world with moral and intellectual honesty, without being persuaded by tempting slogans and emotional outbursts, or believing without examination seemingly truthful news. Perhaps that modest principle of his can make us, as readers in this chaotic society in which we live, more tolerant and less unhappy (2016: 22-23).

In this sense, literary reading allows us to conquer some contemporary educational goals, since it fosters access to knowledge, values and social relationships from which to promote commitment, social involvement, critical thinking and literacy, hence that 'acting in the world with moral and intellectual honesty' postulated by Manguel above for his readers and from which to contribute to the conception of the cosmos as a democratic space for all of its inhabitants.

4. Reading habits and reading education

Research on the reading profile and reading habits of the Spanish population is based on two basic sources: the *Study of Reading Habits and Book Purchases in Spain*, carried out between 2000 and 2012 by the Spanish Publishers' Federation (FGEE) with the collaboration of the Ministry of

Culture's General Directorate of Books, Archives and Libraries and, after the execution of this project was suspended, the *Survey of Cultural Habits and Practices* produced by the Ministry of Education, Culture and Sport approximately every four years, whose last edition corresponds to the years 2014-2015, until the new edition of the FGEE study with figures from 2017 (FGEE, 2018).

However, we often find the analysis of reading habits, especially of generations of school age, and more particularly, in the case of the presentation of the results of their reading comprehension obtained through international reports such as PISA, raised in terms similar to the famous apocalyptic versus integrated dichotomy. Thus, we have already witnessed on several occasions the death of reading or the prediction of the disappearance of readers as a kind of species in extinction, especially linked to the emergence of certain technological practices.

We often forget, however, that many of those practices that are supposed to lead to the death of reading require precisely that to be carried out and that they pose different challenges for the reader to understand (Cassany, 2008). In these considerations, there is perhaps an underlying reductionist conception of reading strictly linked to the paper format and focused on learning the most elementary decoding mechanisms, since it does not address the diversity of practices related to the reception and production of messages that we frequently carry out in our everyday lives.

In this respect, we can find notable divergences between the way of proposing the teaching of reading and literary reading and the literate practices that can be carried out within the school institution. We refer to how in a large number of Spanish classrooms reading education still fuses with the teaching of literature in a conception of the literary text reduced to the memorisation of information relating to works, movements, authors and works described as exemplary or canonical. This positivist model, focused on the construction of a national literary history based on a chronological progression, in which literature and its reading lose prominence in the face of an accumulation of memory as the only way of checking student learning, also coexists with the textual model as an approach to literary work and its identification of the literary elements that define a text to the detriment of the current postulates of literary education (Ballester, 2015; Cerrillo, 2007; Equipo Peonza, 2001; Ibarra & Ballester, 2016a and b; Mendoza, 2012).

Notable among the most dangerous effects of these divergences, in our opinion, is the creation of prejudices in students at different educational

stages regarding reading, since it is often equated with a school subject and the prescription of texts that have little to do with their leisure habits and, moreover, focuses exclusively on printed works selected by the teacher according to a restrictive interpretation of the curriculum as a presentation of national literary history in accordance with a chronological perspective in which movements, authors and works occur in time. Furthermore, on many occasions, classroom timetables tend to follow a temporal progression from the first works considered canonical in a given literature, meaning that the closest texts in space and time are neglected until the final stages of the course.

Similarly, we have noted how, despite the differences between the various models that currently coexist in the classroom, many of them coalesce in a common practice: the linking of reading experiences to the accomplishment of a school task and assessment of the completion or not of reading the text in question. Reading thus becomes the mechanism for the achievement of another purpose and, in this way, loses for its recipient any possible pleasurable, recreational or aesthetic enjoyment component, key aspects in its consideration as an activity worthy of repetition beyond the classroom and, therefore, in the forming of regular reading habits.

This problem is compounded if we examine the training of future education professionals, since, especially in the case of teachers, their professional practice will involve mediation between the child and the literary text and their reading and literary education originates from the models that we have just described. Various studies have investigated the reading habits of Spanish university students, many of whom are destined to become future educators and educational and sociocultural mediators, and revealed a scarce interest in voluntary reading among this group (Ballester & Ibarra, 2016; Cerrillo, Larrañaga & Yubero, 2002; Díaz Armas, 2008; Granado & Puig, 2014; Larrañaga, Yubero & Cerrillo, 2008).

In this regard, it is essential to address the relationship between the poor reading habits of this population, whose profile is described by Granado and Puig (2014) as weak or immature, given their marked preference for books of media impact or focused on prescriptive reading and the performance of their future professional practice. Different works have pointed out the importance of literary education in schooling, with special attention on early educational stages, as well as the importance of the role of the mediator for the acquisition and development of reading and literary competence, the creation of regular reading habits beyond the classroom and the construction

of the meaning of the text (Ballester, 2015; Cerrillo, 2007; Benevides & Peterson, 2010; Duszynski, 2006; Ibarra & Ballester, 2016b, 2017; Machado, 2002; Mendoza, 2004; Munita, 2016).

The personal relationship established by each teacher with reading, as well as his reading and literary competence and even his reading habit, will undoubtedly affect the configuration of the classroom canon and the conception that different texts will convey to future school age generations (Applegate & Applegate, 2004; Ballester & Ibarra, 2016; Cerrillo, 2013; Colomer & Munita, 2013; Cremin, et al. 2009; Duszynski, 2006; Granado and Puig, 2014; Lockwood, 2011; Munita, 2013; Nathanson et al., 2008). In this regard, different researchers (Díaz-Plaja & Prats, 2013; Ibarra & Ballester, 2016b; Colomer & Munita, 2013; & Contreras & Prats, 2015, among others) point out the need to strengthen reading and literary education in initial teacher training since 'didactic practices in literary reading would have a strong foothold in the personal baggage of literature and in identification with a reading identity, which, in the best of cases, is intended to be directed towards students' (Munita, 2017).

Although we are aware of the difficulty of being able to unreservedly accept direct identifications between a good reader and good mediator, we believe it is essential to champion the importance of the figure of the future education professional, teacher and mediator as readers and their role in the fostering of reading habits. Hence also the importance of their reading and literary education, and the need for their interdisciplinary and cross-cutting conception, which enables them to overcome the compartmental limits of subjects in the educational context in pursuit of the development of personal identity, the ability to read themselves and read the world and reflect to transform it and exercise citizenship actively.

5. Regarding the canon of works

In the complex task that we have just described, the formative canon of the professional who will exercise the task of mediator in the future represents a key aspect for the forming of regular reading habits in students. This assertion in no way aims to advocate a mechanistic conception of learning, or rely on a rhetorical discourse focused on praising the virtues of the literary text in light of its conversion into a utilitarian tool at the service of a particular ideology or advocating a selection of reductionist texts centred on the presence of a specific topic or curricular quota to which to respond.

On the contrary, our position is part of a line of research within literary education championed

by different researchers concerning the need to open a school canon, often built from a historicist model, articulated around works, authors and periods of a specific literature (Ballester & Ibarra, 2015; Cerrillo, 2007; Martos & Martos, 2016; Mendoza, 2004). Nor should the will to transcend the frontiers of a canon exclusively articulated around the works considered model for a particular literature become the fulfilment of a pedagogical quota or the response to work on a certain value, competence or cross-cutting theme. Focusing the recommendation of readings of a class or building a list of compulsory readings for a term from the manifest will to find a certain teaching regarding, for example, immigration or diversity, would signify a utilitarian conception of literature and a reduction exclusive to its pedagogical, moral and political function to the detriment of its potential for critical reading of the cosmos and the committed exercise of citizenship in contemporary societies.

For this reason, as a key element for mediation, we point to knowledge of a range of literary readings in which difference, diversity and otherness are represented from different perspectives because, obviously, the creation of a canon requires knowledge of works eligible for selection and of the critical capacity to reflect on the underlying ideology behind them. Critical analysis of the literary discourse of each work will not only constitute an aspect prior to selection, but may also become the essential activity of the practice of reading, since, from the analysis, debate, comment and, above all, interaction between the literary text and the recipient, it will be possible to foster the construction of interpretive frameworks of the world from a much more open and critical perspective.

We therefore advocate a literary reading education capable of responding to different social transformations from the construction of a plural canon in which otherness and diversity are reflected, from the point of view of themes as well as voices, genres, origins, discourses and, ultimately, as a configuration strategy. In this way, students, as model readers of this selection, will be able to generate processes of identification, understanding and approach to different realities and establish a dialogue with the surrounding reality from which to question the transmission of stereotypes of all kinds.

6. Literary reading education and social education: by way of conclusion

Among the challenges of contemporary literary reading education, we have highlighted the forming of regular reading habits and training of competent readers. To achieve this goal, restricted mediation is not sufficient to strengthen access to literature; what is necessary is pursuing the development of habits of critical reflection and allowing students to deal autonomously with the construction of the meaning of a text and to understand the ideology underlying its discourse. At this point lies the intersection between the nuclei of interest of literary reading and social education, since they converge in the 'determination to awaken critical consciences,' given that both 'are in a position to interrogate the world and reveal in what aspects this has to be cooperatively improved' (Caride & Pose, 2015).

For the conquest of critical thinking and social responsibility that citizenship represents, from our perspective, a reconciliation between the teaching of reading and literature, the reader and the education system is essential, with the aim of changing widespread prejudices with respect to literary reading as an activity of little social consideration, reserved for cultural elites or of very low profitability in the current neoliberal market logic. In this respect, we advocate the urgent need to conceive reading and literary reading as an educational responsibility not exclusive to teachers of linguistic subjects, but as the key to teaching students to read the world, think critically and act in a committed manner in the societies that they inhabit in the face of different forms of social inequality, prejudices and xenophobic, discriminatory, racist or sexist attitudes.

Faced with the fallacy of monoculturalism, denial and attempts to control the inherent diversity of all human groups and the extension of the consideration of difference as the basis of economic inequality, literary reading constitutes an irreplaceable pedagogical opportunity to open up a space that transcends the boundaries of the classroom and delves into the field of construction of multiple and mutable identities that shape the human being from the connection between the personal and public sphere by offering on its pages an alternative and critical view of the cosmos, history and memory of humanity and fostering processes of change, personal and social transformation and action as part of the exercise of citizenship.

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HOW TO CITE THE ARTICLE

Ibarra-Rius, N., & Ballester-Roca, J. (2019). En torno a la lectura literaria en tiempos de globalización y diversidad(es). [Literary reading in times of globalisation and diversity] *Pedagogía Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.04

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SOCIAL CONSTRUCTION AND SPANISH AS A FOREIGN LANGUAGE: METALINGUISTIC REFLECTION, INTERCULTURALITY AND PRAGMATIC DISCOURSE COMPETENCE IN MOBILE STUDENTS

**CONSTRUCCIÓN SOCIAL Y ELE: REFLEXIÓN METALINGÜÍSTICA,
INTERCULTURALIDAD Y COMPETENCIA PRAGMÁTICA-DISCURSIVA
EN ESTUDIANTES DE MOVILIDAD**

**CONSTRUÇÃO SOCIAL E ELE: REFLEXÃO METALINGUÍSTICA,
INTERCULTURALIDADE E COMPETÊNCIA PRAGMÁTICA DISCURSIVA
EM ESTUDANTES DE MOBILIDADE**

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Received date: 14.XI.2018

Reviewed date: 07.XII.2018

Accepted date: 23.XII.2018

KEY WORDS:

Spanish as a foreign
language
meaningful learning
intercultural
competence
digital literacy
Erasmus

ABSTRACT: The purpose of this study is to seek to improve the Spanish as a foreign language teaching/learning process through linguistic and multidisciplinary research, interrelating the theoretical foundations of text linguistics, gender discourse analysis, intercultural pragmatics and social pedagogy. The theoretical framework warranted experimentation with an action research proposal carried out with mobile Italian students during the 2016/2017 academic year. The aim of the study was to develop a meaningful learning process to Spanish as a foreign language at beginner levels, in which social construction, grammatical learning and the development of intercultural pragmatic discourse competence adapted to the communicative needs of the learner are integrated holistically. From the treatment of gender stereotypes through the grammatical phenomenon of the feminisation of professions in Spanish, a didactic proposal was articulated that emphasised the importance of promoting, at beginner levels, critical intercultural communication competence (ICC) using online journalistic texts that enable the learner to observe and learn to analyse elaborated linguistic schemas that are fostered in the sociocultural environment of communicative interaction and determine linguistic use.

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<p>PALABRAS CLAVE: ELE aprendizaje significativo competencia intercultural literacidad digital Erasmus</p>	<p>RESUMEN: El presente estudio nace con el propósito de mejorar el proceso de enseñanza/aprendizaje de Español Lengua Extranjera (ELE) desde la investigación lingüística y multidisciplinar interrelacionando fundamentos teóricos de la Lingüística del Texto, el Análisis del Discurso de Géneros, la pragmática intercultural y la Pedagogía Social aplicados a ELE. El marco teórico justifica la experimentación de una propuesta de investigación-acción en estudiantes italianos de movilidad, durante el año académico 2016/2017. El objetivo del estudio ha sido desarrollar un proceso de aprendizaje significativo de ELE en niveles iniciales, donde se integran de forma holística la construcción social, el aprendizaje gramatical y el desarrollo de una competencia pragmático discursiva intercultural adaptada a las necesidades comunicativas del aprendiente. Desde el tratamiento de estereotipos de género a través del fenómeno gramatical de la feminización de las profesiones en español se articula una propuesta didáctica que subraya la importancia de fomentar desde los niveles iniciales una Competencia Comunicativa Intercultural Crítica (CCIC) a partir de textos periodísticos en línea que permiten al aprendiente observar y aprender a analizar esquemas lingüísticos elaborados que se propician en el entorno sociocultural de la interacción comunicativa y que condicionan el uso lingüístico.</p>
<p>PALAVRAS-CHAVE: ELE aprendizagem significativa competência intercultural alfabetização digital Erasmus</p>	<p>RESUMO: O objetivo deste estudo é melhorar o processo de ensino e aprendizagem do espanhol como língua estrangeira (ELE) com base nos fundamentos teóricos interdisciplinares da Linguística do Texto, de Análise de Discurso de Gênero, da Pragmática Intercultural e da Pedagogia Social aplicada à ELE.</p> <p>O referencial teórico justifica a experimentação de uma proposta durante o ano acadêmico 2016/2017 em estudantes italianos de mobilidade de domínio básico para desenvolver, dentro do curso de preparação de espanhol, um processo de aprendizagem holística da linguagem focada na construção social através de aprendizagem gramatical e competência pragmático-discursiva intercultural.</p> <p>Conteúdo e abordagens fundamentais para a proposta de ensino (nível A2, QECCR) têm vindo a tratar os estereótipos de gênero, o fenômeno da feminização da profissão em espanhol, o gênero e discurso jornalístico em rede para promover a competência comunicativa crítica Intercultural (CCIC), permitindo observar e analisar estruturas linguísticas e ambiente cultural que determinam o uso das mesmas.</p>

1. Introduction

From my own experience as teacher of Spanish as a foreign language for specific purposes in a university context and against a backdrop of great sociocultural, economic and professional transformation, we constantly question whether our method of learning is appropriate. Whether the strategies, content, materials and proposals used in and outside the classroom (in digital environments) are up to scratch to meet the needs of academic education and professional expectations. Linguistic research, didactic experimentation and the sharing of experiences with other teachers lead us to believe that we are on a sound path but it is difficult to improve our chances as teachers and those of our students.

One of the most interesting linguistic learner profiles in the university environment is the mobile student. The great success of the Erasmus programme since its beginnings in 1987 is a reality and a well-established academic opportunity. Firstly, it should be noted that the increased numbers of mobile Italian students coming to Spain (from 9,034 in 2014/2015 to 10,889 in 2016/2017) confirm a Europe-wide growth trend in this type of student (from 31,079 in 2014/2015 to 36,040 in 2016/2017) according to sources from the Erasmus+ website.

The current Erasmus+ project (2014-2020) retains the principles, purposes and educational aims of the earlier *Lifelong Learning Programme* (2007-2014), defined and instituted by Decision No 1720/2006/EC of the European Parliament and of the Council of 15 November 2006. A document of significance for our study because it defines the principles for raising awareness about linguistic diversity and fostering tolerance and feelings of citizenship through a process of lifelong learning and languages. This document also highlights the need to organise 'preparation or refresher courses in the host or working language' as the universities that take part in the mobility programme increasingly require mobile students to have high levels of linguistic knowledge to ensure a satisfactory academic experience. The Erasmus+ programme has recently a free online language learning platform (*Online Linguistic Support*) designed to enable Erasmus students, before their stay, to improve the language in which they will have to study, work and live every day.

In terms of specific materials for this profile and specifically for Spanish as a foreign language, in Italy, we find that the textbooks that are most used in preparation courses for Erasmus students are *Destino Erasmus* and *Un año en España* (Ed. SGEL), along with other more generic textbooks

such as *Vía Rápida* (Editorial Difusion) for levels A1-B1 (according to the *Common European Framework of Reference for Languages*, CEFR). Without wishing to disparage the functionality of these communication-orientated textbooks that help to promote communicative interaction in Spanish, they do not use a functional learning approach based on reflecting on the language to illustrate the social uses that determine the linguistic system. Nor do these prepared materials propose a systematic approach to the linguistic and cultural diversity of Spanish to enable effective, meaningful and integrated linguistic and intercultural learning, fundamental for a mobile Spanish as a foreign language learner whose period of immersion will not only require adequate linguistic instruction but also, above all, an effective ability to interact in academic and everyday environments with a language spoken by 500 million people, a fact that in itself represents real cultural diversity.

Although the *Curriculum Plan of the Cervantes Institute* describes the three dimensions of the Spanish as a foreign language learner (social, cultural and autonomous) at each of its levels, the reality is that it does not provide guidance on their methodological embodiment, when what is necessary is a reflection of these dimensions where social, attitudinal and critical competencies are also integrated to enable the development of a competent and responsible intercultural speaker.

The purpose of this study was to research and experience an eclectic and holistic methodological approach that could provide an effective response to adequate instruments, resources and effective materials for non-native Erasmus students in a non-immersion context with the aim of improving their intercultural communicative competence and promote, at the same time, a social construction dimension within the linguistic learning process.

To this end, we began with a contrastive analysis of two questionnaires completed by two different groups of non-native Italian-speaking mobile students of Spanish as a foreign language from the University of Naples Federico II. One group, called *Erasmus Returned* (ER), consisted of students with Erasmus experience in Spain during the 2015/2016 academic year, while the other group, known as *Erasmus Outgoing* (EO), was made up of students who had enrolled on an Erasmus Spanish course for the 2016/2017 academic year. With this last group, a didactic proposal was experienced as a result of the study presented in this paper, whose written discourse samples of students are currently being analysed to study the impact and results of the proposal created for mobile students of Spanish as a foreign language.

From the data resulting from the contrastive analysis of both questionnaires, the following research questions emerged:

- What strategies and resources to introduce at beginner levels to foster a process of critical learning of Spanish as a foreign language centred on the development of pragmatic/discourse competence and intercultural communicative competence, in both everyday and academic environments.
- How to integrate at Spanish as a foreign language beginner levels, and with which tools, a process of linguistic reflection that allows better understanding of the social uses of the language and improves oral and written interaction skills from a pragmatic perspective of the discourse.
- How to develop social learning in Spanish as a foreign language from the treatment of cultural stereotypes that also allows development of better intercultural communicative competence at beginner levels.
- How to develop integrated digital literacy in the Spanish as a foreign language learning process in and out of the classroom.

Based on my own teaching experience with groups of mobile students, we designed an *ad hoc* proposal adapted from the action research model to enable us to check the development of intercultural communicative competence and pragmatic/discourse competence at beginner levels using authentic samples that reflect the linguistic and cultural reality of the destination country. In order to foster ICC and DC, it is important to activate both previous knowledge and a reflexive process in relation to the intercultural reality that allows the development of attitudes and values towards a social construction from the learning of Spanish as a foreign language and from a social pedagogy approach.

2. Learning/acquisition of Spanish as a foreign language by mobile Italian students: analysis of motivational factors

This study starts from an analysis of mobile learners' motivations for choosing a destination to enrich their academic and/or professional education. Proficiency in the FL is of course one of the determining factors for this decision. The contrastive analysis of the questionnaires completed by the mobile Italian students reflected some affective factors in relation to learning foreign languages (González Peiteado, M. & Rodríguez López, B., 2017). The choice of Spain as the main destination of choice for mobile Italian university students

applying for Erasmus was undoubtedly due to motivations of an emotional nature, not so much because Spanish is one of the most spoken languages in the world (although in the questionnaires it appeared as an important factor), but because of its geographical proximity. Another reason that stands out for both groups surveyed was cultural affinity and the belief that they would be able to learn the language and study subjects in Spanish more easily. Indeed, both groups, before carrying out their educational exchange, considered Spanish and Italian to be very similar languages, and this motivated them to start learning the language before the immersion period. As learning content during the pre-immersion period, what predominated was subject matter that gave priority to everyday communication. The belief among mobile students that there was a cultural and linguistic affinity between Spanish and Italian relegated to secondary importance the actual difficulties of communication in Spanish that they would encounter in everyday and academic discourse contexts, as highlighted by the Erasmus Returned students. The academic reality that they would encounter during the exchange modified what would have been the linguistic learning priorities *a posteriori*, highlighting the need to address certain cognitive skills in Spanish as a foreign language above those of basic communication. In this regard, Cummins (2000), in his studies on bilingual children, refers to the dichotomy between basic interpersonal communication skills (BICS) and cognitive academic language proficiency (CALP) and how the CALP level of an L1 positively influences the CALP of L2/FL, as long as the appropriate variables exist to develop them. Considering the notable differential variables between the profile of a bilingual child, like the one proposed by Cummins, and an Erasmus student outside an immersion context, the truth is that this learner profile is in a situation of development of cognitive skills for linguistic learning 'similar' to that of the bilingual child. That is to say, however, that the Erasmus learner possesses basic competencies (BICS) in Spanish as a foreign language before immersion during the Erasmus experience abroad, develops certain complex cognitive skills (CALP) necessary to perform satisfactorily. In pre-immersion Spanish as a foreign language courses, it is important for these CALP competencies to be made possible with the development of strategies and cognitive skills that help to improve practical discourse competence at beginner levels and adapt to specific everyday communicative needs but, above all, to academic and professional contexts (Leal Rivas, 2018). Because of this, we try to reduce the level of demotivation (Dôrnyei, 2001:

63) among mobile Italian students on Spanish as a foreign language pre-immersion courses. The imminent experience of mobility often generates the false expectation that immersion involves effective learning of the language.

3. Principles of social pedagogy applied to the acquisition/teaching of languages: reflections to activate a process of meaningful linguistic learning and social construction in Spanish as a foreign language

Any students of Spanish, are potential members of the host society, either for academic or professional purposes, and this means that we have to integrate pedagogical constructs into our teaching practice of Spanish as a foreign language that provide us with the knowledge and tools to educate with values and provide meaningful and real learning.

In recent decades, social pedagogy has been establishing new theoretical approaches, projects and initiatives that consider education not as a space for applying the theoretical reflection of pedagogy, but 'as a relational and intentional dimension among individuals within which present modifications and future projections of cultural education are linked to the construction and growth of the personality of the educator as transmitter of cultural heritage' (own translation; Trama, 2010). Paradigmatically, this definition links the constructs of social pedagogy and those of the teaching/learning of languages from the conception of a functional and social dimension of language. In both constructs, the educational and language learning process is based on three cornerstones: the promoter agent (Spanish as a foreign language teacher), the subject and the active agent in the educational and linguistic learning process (Spanish as a foreign language learner). And finally, the subject matter for social education, which, in Spanish as a foreign language, we recognise as the set of linguistic learning strategies, resources and content necessary to also promote education in values.

Today, the role of the Spanish as a foreign language teacher has been broadly defined (Sánchez Lobato and Gargallo, 2004) as an active agent within the learning process in constant educational transformation, capable of positively assessing new proposals and producing learning solutions, not only related to the teaching of the language, but also aimed at constructing an intercultural society in which Spanish as a foreign language learners have to be instructed. Their professional profile is closely linked to the facet of educator,

capable of showing their own cognitive competence, emotional maturity, mental openness and possibilities of interaction and effective communication in the classroom (Gómez, 2000). Professional competencies that predispose an adequate pedagogical framework to assess learners in terms of language skills and as individuals endowed with equal rights but different needs in today's society.

Moreover, responsibility within the social training and education process also lies with the subject who learns – the active agent, highlighting two aspects of social pedagogy. On the one hand, 'conceptual learning occupies a less significant place than that of procedural or skills learning, and that of learning values and attitudes' (Parcerisa, 1999: 43-44). On the other, priority must be given to 'learning that is directly related to everyday life, with social relations and, ultimately, with elements that can help improve quality of life and social participation' (Caride, 2015: 9).

Regarding the content for social education, it should be extracted from one's own reality, from materials and cultural resources that promote critical thinking and reflection towards the construction of a more supportive, civic and respectful society. How should these principles in the learning of Spanish as a foreign language be activated? Cultural stereotypes are undoubtedly an excellent basis from which to work on the intercultural competence, as they not only activate knowledge about cultural diversity in Spanish but can also promote social education in addition to effective learning of the language if we articulate the learning of Spanish as a foreign language from a discourse competence approach (Celce-Murcia, 1995).

Regarding to stereotypes in the Spanish foreign language, it is significant to note that many materials and textbooks continue to pay scant regard to aspects of Hispanic American culture (Barceló Morte, 2005: 21), notwithstanding the efforts of the Royal Spanish Academy (RAE) to expand the intercultural linguistic dimension of Spanish. The treatment of stereotypes has also highlighted issues related to the social dimension, such as occupational roles. In this regard, a good strategy for breaking with certain cultural stereotypes is to use a different iconic visual language, such as real materials that enable observation and analysis of how actual stereotypes work and not through generalisations (Barceló Morte, 2005: 91-95).

Of course, meaningful and effective learning in Spanish language that pursues a functional and interactive linguistic dimension prefers authentic, not adapted, materials, because, even though they lack pedagogical purpose (Guillén, Alario and Castro, 1994: 94), their incorporation and didactic

exploitation, even at beginner levels of Spanish as a foreign language, not only promote motivation and offer a broader vision of the language by opening up a social and cultural reality of the target language, but also enable, through the various discourse genres, observation and better understanding of the social uses of the language and its spontaneous and established patterns of communicative interaction.

In particular, the journalistic genre, widely used in the teaching/learning of languages, is an optimum resource for channelling linguistic learning content related to the socio-pragmatic context of the language. On the one hand, journalistic genres provide a real sample of language in use by natives and, therefore, show interactional aspects of language (Alfaro Logorio, 1997), enabling discovery of the processes and mechanisms of production and reception of a language. On the other, the presentation of a sociocultural, political and economic reality provides us with important aspects about the culture of an L2/FL that enable activation of strategies and cognitive skills to promote intercultural reflection, even with the L1, and, through the intercultural dimension, activation of processes of social reflection and intercultural linguistics that help to effectively develop a critical intercultural communicative competence from the analysis of the discourse. This procedural schema has been developed in the proposal presented by this study with the purpose of experiencing the learning at beginner levels in highly motivated learners to discover the functionality of the language and the social norms that determine its use.

At beginner levels of Spanish as a foreign language, however, understanding journalistic text can be difficult and cause a culture shock between the context of transmission and that of reception if one does not have an intercultural pragmatic knowledge of the target language, which has nothing to do with ignorance of the language (Sitman, 2003: 100). For this reason, it is important not to try to adapt or modify journalistic text at beginner levels but to carry out a process of selection based on the linguistic proficiency and cultural level of the learner to enable real learning of the language and the target culture.

Digital media is also accessible anytime and anywhere. It is curious that the *Curriculum Plan* does not consider it necessary to make a distinction between electronic and print media. In our opinion, this distinction is relevant to our study because electronic formats, such as the use of ICT, promotes digital literacy, meaningful learning and digital literacy in Spanish. In addition to the familiarity in the classroom of the digital environment and journalistic genre that motivates emotionally

and meaningfully towards new content (Bisquera, 2015; García Mata, 2003), digital media also offers three basic features that help motivation and critical understanding of any text and, therefore, promote a learning language based on the social approach of Systemic Functional Linguistics (Halliday, 1982). Firstly, the value of hypertext that enables the contextualisation of information through links or suggested activities related to the text. Secondly, the hypermedia format improves comprehension of the text when it is combined with images (fixed or not) or sound (audio, video, etc.), and also when this format is suggested in relation to the text for activities within an online didactic proposal. Lastly, we reemphasise the value of interactivity because the learner can interact directly with the text and its author by, for example, leaving a comment or rating (Pinilla Gómez, 2007).

The main theoretical tenets and methodological principles presented have, on the one hand, sought to illustrate the importance of the social pedagogical construct for meaningful learning/teaching of Spanish language from intercultural critical communication competence and the construction of a critical literacy in Spanish through analysis of gender discourse in digital environments. These have been useful for the design of a didactic proposal that integrates the grammatical/linguistic dimension (feminisation of professions in Spanish) and social construction and values (the treatment of gender stereotypes in Spanish).

4. Methodology

The methodology of this study is based on an interpretative approach and is qualitative in nature by considering the analysis and interpretation of the data retrieved from two questionnaires to create the AN, which were fundamental for establishing criteria and learning objectives, as well as the purpose that justifies the practical proposal.

4.1. Participants

The sample consisted of two different groups of non-native Italian-speaking Erasmus students who, voluntarily and without a time limit, completed the two questionnaires, which were mainly focused on ethnolinguistic aspects and communicative needs. As has already been mentioned, there was one post-stay *Erasmus Returned* (ER) group, with 72 respondents, and one *Erasmus Outgoing*

(EO) group, with 57 respondents. Notable in both groups was a high incidence of females, a fact that justifies a proposal based on the treatment of gender stereotypes in the professions and the phenomenon of the grammaticalisation of the feminine in the Spanish language. The average age was 22.5 years and, regarding L2/FL knowledge, English predominated with an average level of B1, followed by level A in French and German. The ER group had good proficiency in Spanish that fluctuated between B1.4 and B2.5. by contrast, the EO group enrolled on the Erasmus Spanish course had little or no proficiency in Spanish, but over 75% had had contact with Spanish culture for personal reasons.

4.2. Results of the questionnaires

Some of the most significant results of the contrastive study of the questionnaires are summarised here, and these are undoubtedly approximate due to their interpretative nature.

Regarding the affinity between Spanish and Italian mentioned above, we had indicated that it was considered high in both groups. This perception, however, significantly changed after actual experience in a Spanish academic context, a fact that determined a structuring of the proposal towards stereotyped content of Spanish for an Italian learner.

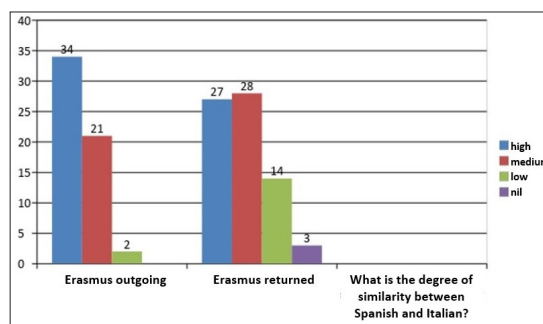


Chart 1. Contrastive data on the degree of affinity between Spanish and Italian of ER and EO

To establish the purpose and aims of this study, it was crucial to perform an analysis of the EO group's learning needs for communicative skills, in contrast to the difficulties that the ER post-immersion students had in Spain. Regarding this group, we also took into account what competencies they would have preferred to learn before their immersion stay.

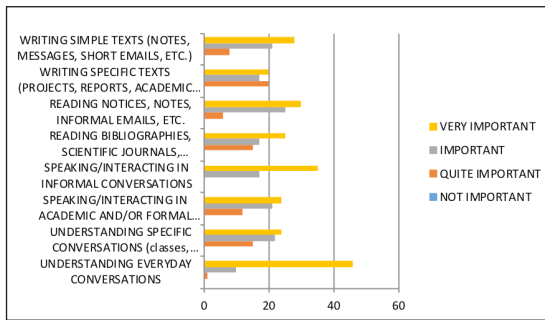


Chart 2. Erasmus Outgoing. Spanish learning needs. Oral and written competencies differentiated by register of use. Compiled by the author.

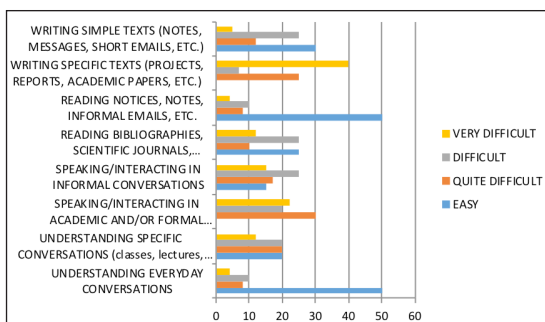


Chart 3. Erasmus Returned. Spanish learning difficulties in Spain. Oral and written competencies differentiated by register of use. Compiled by the author.

In the first place, the EO pre-immersion group attached slightly greater importance to meeting the needs of everyday communication with respect to competencies specific to the academic field. This consideration was identified with the high affinity that Italian students believe exists between Spanish and Italian, which led them to believe that the development of specific communication skills would not be of great difficulty.

By contrast, the ER group after their Erasmus stay highlighted that the skills with which they had the greatest difficulty were those related to academic discourse practices. This fact leads us to suppose that Erasmus preparation courses usually focus on communicative learning of Spanish without making the student aware of the need to master certain academic discourse practices (research reports, rapporteurships, business plans, preliminary oral presentations, preparation of papers, written exams, etc.) that postgraduate or undergraduate students will have to carry out in Spanish and where they find special difficulty. In other words, the ER group confirmed that their pre-immersion language preparation had not fully met real communication needs and, above all,

those of the academic field. This is the reason that explains why in the ER group questionnaire the perception of affinity between Spanish and Italian changed from high to medium.

Regarding everyday communication contexts, there was a generally high degree of oral and written comprehension, but it is significant that one of the difficulties in oral comprehension skills was in the colloquial register and in communicative contexts where cultural pragmatic competence was important for understanding.

4.3. Experiential methodological approach: adapted PAR model for Spanish as a foreign language

Teaching a language from the perspective of respecting the 'diversity of its social uses' (CEFR) means consciously teaching the social uses of that language, teaching how to reflect on what grammar is and how to use it (Fontich, 2006) and doing so in different communicative but, above all, discourse contexts. This learning approach should be incorporated systematically into beginner levels of Spanish as a foreign language learning, levels that cannot dispense with the development of specific cognitive skills, especially in certain profiles of learners, such as mobile students. To achieve an effective result in the application of the aforementioned methodological approach, we consider that it is important to plan and individualise the necessary content, tools and resources to activate and enable meaningful learning of the language while the functioning of the sociocultural system in which the language is communicated is taught and learned. From this perspective, another fundamental aspect is considered: the use of samples of authentic texts that illustrate the real and functional use of the language. To this end, the planning of Spanish learning is 'adapted' to the specific discourse needs of the Italian Erasmus student (A1-A2), taking as a point of reference the schema of skills, competencies and skills divided by level proposed by the *Curriculum Plan of the Cervantes Institute*, but adjusting the communicative needs of the learner. In this regard, for curricular planning, it is very useful to develop a communicative discourse support resource that enables reduction of the difference in linguistic proficiency with the cognitive abilities that require some academic discourse typologies. A resource that, in the form of *linguistic scaffolding*, is developed on the basis of speech acts, and proposes real structures of pragmatic use in order for the learner to function effectively in a specific communicative situation (expressing opinions, qualifying opinions, introducing an argument,

counter-arguing, showing empathy with the same opinion, etc.).

To structure a didactic proposal at beginner levels that takes into account the development of specific discourse typologies inherent to higher levels of competence and proficiency, the development of an experiential methodology (Kolb, 1984) emerges as an appropriate methodology for Spanish as LSP, and, specifically, adaptation of the Participatory Action Research (PAR) model (Martí, J., 2002), which is usually applied to the field of language and literature teaching as L1 or L2 to meet Spanish as a foreign language student's educational requirements. This methodology helps us to build a conscious linguistic learning project from the perceptual dimension (development, reflection and conceptualisation of the use of language) and the procedural dimension (active experimentation) through certain specific oral and written discourse practices at beginner levels. The action research model undoubtedly involves teachers and learners in an active functional linguistic learning process, in addition to involving both active agents in the procedural assessment of learning that will take place especially in digital environments (Zapata Ros, 2005) to promote the development of digital literacy in Spanish as a foreign language also from basic levels.

4.4. Structural schema of the didactic proposal: The profession: a question of gender (A1/A2)
<https://drive.google.com/file/d/iKXTc5Wk-36DyMWu6sGr6GhniBRXC4BN/view>

The structure of PAR with its stages (Martí, 2005) will be adapted to a didactic sequencing

structure that aims to bring together, using a cultural theme (gender stereotypes in the professions), linguistic and grammatical content (the feminisation of the professions in Spanish) from an emotional and functional learning perspective of the language.

The justification of the proposal, a result of the AN carried out, motivation for the choice of the intercultural matrix theme (the treatment of gender stereotypes in the professions) and objectives, content and competencies appear at the end of the didactic proposal and can be accessed using the link indicated in the title of this section.

This didactic experimentation proposal is part of the Erasmus Spanish course for students of the University of Naples Federico II and is available from the Google Drive digital environment to which all students enrolled on combined classroom/distance courses have access.

Below, we present a schema that illustrates the adaptation of the PAR model and its stages, as well as the didactic sequencing design.

One of the foundations of the learning object (LO) is to link prior linguistic and cultural knowledge of Spanish as a foreign language, as well as the cognitive abilities of the L1 towards new content, linking the affective to the cognitive (Vicent Millán, R., 2011), in order to activate a unique process of linguistic conceptualisation and its social use.

Table 1. Descriptive schema of PAR stages, application of stages and their integration into the LO

PAR stages	Application of PAR stages	Description of didactic sequences, learning processes and type of learning object (LO) activities
Problem formulation	Research questions	
Search for possible solutions	Study purpose Questionnaires Needs analysis	
Planning of the intervention	Establish objectives, content and competencies. Search for online resources, tools and materials. Preparation of the LO (adaptation, reuse and creation of materials) Activation of the LO in digital environments	<i>Block 1</i> WE BEGIN. When I grow up, I want to be... (<i>AWARENESS-RAISING STAGE</i>) - emotional closeness - motivate learning - intercultural awareness. <i>Block 2</i> WE DISCOVER. The grammatical feminisation of the professions (<i>INSTRUCTIONAL STAGE</i>) - answer the questions posed

		<ul style="list-style-type: none"> - provide tools for analysis of the grammatical phenomenon of the feminisation of professions. - promote functional language learning - strategies to effectively understand a text (critical reading) based on reading moments, types of reading (comprehensive, reflective) and textual typology. - develop digital <i>literacy</i> <p><i>Block 3</i> WE ACTIVATE. Discourse practices (ACTION STAGE)</p> <ul style="list-style-type: none"> - Action resulting from the process carried out. - summarise the information acquired and incorporate it into the discourse practice. - assess cultural and linguistic knowledge through practice.
Classroom intervention	Implementation of the OL in the digital environment and in the classroom.	<p>All of the sequences incorporate activities with hypertext and hypermedia format.</p> <p><i>Block 1</i> WE BEGIN. When I grow up, I want to be... (AWARENESS-RAISING STAGE)</p> <ul style="list-style-type: none"> - introduce the learner to a specific intercultural situation: audio-visual materials, links and iconic images of gender in the cultural diversity of Spanish. <p><i>Block 2</i> WE DISCOVER. The grammatical feminisation of the professions (INSTRUCTIONAL STAGE)</p> <ul style="list-style-type: none"> - actual sample of text: journalistic genre (subgenre: opinion article) - Digital format text. - Activities for critical reading based on discourse analysis of the text, focused on before, during and after reading. - organisation of discourse and discourse markers. <p><i>Block 3</i> WE ACTIVATE. Discourse practices (ACTION STAGE)</p> <ul style="list-style-type: none"> - make a <i>summary</i> of the newspaper text (summarise main and secondary ideas, organise them with markers, express the opinion on the subject) - write a <i>comment</i> in the news section. - <i>describe</i> a significant female personality.
Observation of the intervention	OL development process with activities and discourse practices	<p>Reading and critical comprehension activities through the journalistic text: systemic functional linguistics applications</p> <p>Activities to encourage oral discourse practices (express opinion, argue, give value judgements, comment, etc..)</p> <p>Activities to encourage written discourse practices: (analyse, summarise, comment, etc.)</p>
Assessment (reflection and discussion)	<p>Learning assessment: by peers, collaborative and self-assessment of the content</p> <p>Teacher assessment: results of the process</p>	<p>Group, individual or pair activities freely chosen by the learner. Collaborative work always motivates.</p> <p>Analysis of learner textual samples in the digital environment or classroom.</p>
Dissemination, review and (possible) new implementation.	Study of proposed discourse practices. Analysis of the effective learning process	

It should be noted that, in all of its sequences, the proposal consciously incorporates content and materials that pursue an intercultural vision of Hispanic American reality and the inherent diversity of Spanish at beginner level.

The *WE BEGIN* block. *When I grow up, I want to be...* corresponds to the awareness-raising stage to emotionally prepare the Spanish learner and create meaningful learning based on the questioning of their own cultural system in order to get

closer to other realities through co-participation (*White Paper on Intercultural Dialogue*, 2008). All of the activities carried out in this sequence are linked to the next sequence as they use materials and content to facilitate linguistic and pragmatic cultural understanding of an actual sample of text at beginner levels.

The *WE DISCOVER* block. *The grammatical feminisation of the professions* specifically places the learner in the context of linguistic instruction. Journalistic texts are a source of transmission of values and ideologies that Spanish learners must be able to recognise and understand. Deciphering the linguistic and cultural code of these texts places learners on a plane of effective learning of the language where, if we also provide them in digital format, they can develop their *digital literacy*. For analysis and critical comprehension (Benavides & Sierra, 2013) of journalistic discourse, a social approach to language derived from systemic functional linguistics (Halliday, 1982) was chosen. This approach allows us, in the Spanish classroom, to apply an analysis of the text from the perspective of mechanisms of social interaction that activate this discourse typology in order to understand and decode the text critically using activities in which it is possible to discover the intentionality of the context of transmission and the transmitter of the text (the journalist) and the linguistic mechanisms that it activates so that they can be inferred accurately by its recipient/reader (Miramón, 2016).

In this sequence, special attention has been given to activities that enable strategies for critical reading and effective comprehension of the text at beginner levels. Before reading, an activity with some questions is proposed in order to define the purpose of the reading and activate prior knowledge. During reading, several activities are suggested for comprehension and deep analysis of the text. As comprehension activities, hyper-text linking to the dictionary of the Royal Spanish Academy (RAE) and other internet tools useful for vocabulary are included. A global comprehension activity to understand the subject, arguments and intention of the text. In terms of textual organisation, an activity using the discourse markers present in the article is proposed. Lastly, for deep understanding of the text, textual analysis activities that reflect systemic functional linguistics principles are proposed. The journalistic text is analysed from an interactional dimension of the transmitter (author) and reader, emphasising the mechanisms of production and communicative inference so that the Spanish learner can acquire functional notions and structures of Spanish in a context of use. As post-reading activities, we try to develop the information in the journalistic text

so that it can be incorporated and assessed in the next block.

In the last *WE ACTIVATE* block. Three *discourse practices* are proposed (summary, written comment and description). The communicative aim of these practices is to enable the Erasmus students to be more active members in their destination. The practices are organised on the basis of the principles of constructivism (Savery & Duffy, 1996; Ordóñez, 2004, 2006b) to meet academic and personal communication needs, which require a greater cognitive and linguistic ability (Jorba, 2000). Describing, summarising, analysing, defining, condensing, interpreting, arguing, etc., are cognitive skills that are learned by beginner level learners who need conscious didactic planning by the teacher but, in addition, involve Spanish learners in the creation of discourse practices inherent to their academic and professional environment, facilitate their learning process and effectively develop their discourse competence (Cassany, Luna & Sanz, 2000).

The results of the didactic proposal followed the various assessment mechanisms: the initial AN to establish criteria and work objectives; continuous and instructional assessment during the learning process to follow the progression of the proposed objectives through techniques of direct observation of resources and intercultural reflection and language activities and, lastly, a final assessment through the discourse practices carried out by the learners and a self-assessment that learners make at the end of the LO with regard to knowledge and attitudes acquired.

5. Conclusions

This study and its participatory action research project for Spanish as a foreign language is an attempt to meet the instructional requirements that today's society demands for social construction and responsible instruction of our university students thanks to mobility programmes. Within this framework, an interdisciplinary pedagogical, linguistic and didactic study is warranted for the creation of a practical proposal that meets the needs of meaningful, competency-based linguistic learning for Spanish as a foreign language, as well as promoting the learning of values and social construction. In order to incorporate social construction into Spanish teaching, it is important for this disciplinary space to observe and be enriched by studies and proposals that focus on the teaching of language and literature together with an education in values. Social construction from the perspective of linguistic learning, as has been experienced in this study, can undoubtedly be

channelled through discourse analysis and knowing the mechanisms to build it responsibly. It is indeed not the case that discourse competence (Celce-Murcia, 1990) is the central competence together with strategic, linguistic and cultural competence in the most current model of communicative competence. A model that is included at theoretical level in the *Curriculum Plan* with special attention given to a systemic functional approach to Spanish. However, at beginner levels for mobile students, linguistic learning focused on a communicative approach that prioritises grammar and lexis is still proposed with very little attention to incorporating discourse and intercultural competence that meets the real needs of academic interaction and/or professionals.

In this study and proposal, we have tried to start from an analysis of strategic competence and mastery of cognitive skills and useful prior knowledge to activate the meaningful learning of Spanish as a foreign language at beginner levels. The experimentation of a proposal adapted from PAR with a model of instructional development by stages to develop strategies and competencies that promote the development of activities that foster critical literacy of texts with low proficiency in the language but that enable the linking of grammatical learning with the social norms of use both of spontaneous structures of the language and those established according to the speech acts most used in the communicative interaction generated by journalistic discourse (asking, qualifying, expressing opinions, describing, presenting, arguing, affirming, motivating, suggesting/proposing, etc.). For this purpose, the proposal presents, in special discourse competency, oral and/or written development tasks, a language discourse scaffolding tool that helps learners to channel their communicative intention and better understand the pragmatic production and reception schema of interaction.

Developing a critical intercultural communication competence at beginner levels, therefore, has been fundamental to filling a gap between linguistic proficiency in Spanish as a foreign language in mobile students and actual and specific learning needs for more complex communication skills demanded by academic, everyday and professional fields. Some of the basic tenets of

systemic functional linguistics applied to certain comprehension and discourse and journalistic text analysis activities have been crucial. Fundamental notions of genre and discourse analysis have been exploited didactically through prior transferable knowledge for an effective analysis of the discourse structure of the article or news item that enables activation of intercultural, metalinguistic and functional reflection from the text. Lastly, the critical reading/writing activities and strategies implemented in the proposal have enabled intercultural reflection on the breaking of gender stereotypes in the professions as a precursor to activating a metalinguistic reflection on the phenomenon in L1 (Italian) and Spanish as a foreign language of the feminisation of professions and the use and social acceptance of certain feminised forms. Knowing how to use the language from knowledge of social use and from attitudes of respect and understanding towards cultural diversity in order to be able to engage has been very positive from actual oral samples and hypermodality and hypertext resources on gender stereotypes to be able to act through oral and written discourse practice. Learning of Spanish as a foreign language that has also experienced the integration of the proposal in a digital environment to further promote digital literacy.

It is important that in the area of pedagogical research into Spanish as a foreign language, we continue above all in the field of practical experimentation of proposals and models that help to incorporate Spanish for LSP content in a practical way at beginner levels in profiles of learners with specific learning needs. Carrying out critical reading and discourse analysis of text, producing summaries, expressing opinions in a formal context, etc., are necessary communication skills that every mobile student in any FL must learn to use for their future academic experience abroad.

The University, especially as a space for linguistic instruction, must find adequate means and resources to continue promoting the learning of L2/FL, and in the same way, must continue to be a transmitter of certain existing values or a generator of changes that allow the transformation of these into others that are more in line with the academic and professional needs of the society of the future.

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HOW TO CITE THE ARTICLE

Leal-Rivas, N. (2019). Construcción social y ELE: reflexión metalingüística, interculturalidad y pragmática-discursiva en estudiantes de movilidad. [Social construction and Spanish as a foreign language: metalinguistic reflection, interculturality and pragmatic discourse competence in mobile students] *Pedagogía Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.05

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READINGS OF THE MULTIPLICITY: FOR THE ARTICULATION OF THE RIGHT TO READING FROM THE RELATIONAL PERSPECTIVE¹

LECTURAS DE LA MULTIPLICIDAD: PARA UNA ARTICULACIÓN DEL DERECHO A LA LECTURA EN CLAVE RELACIONAL

LEITURAS DA MULTIPLICIDADE: PARA UMA ARTICULAÇÃO DO DIREITO À LEITURA NA CHAVE RELACIONAL

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Received date: 13.XI.2018

Reviewed date: 20.XI.2018

Accepted date: 23.XII.2018

<p>KEY WORDS: reading critical literacy inclusive multiplicity of difference social justice</p>	<p>ABSTRACT: The purpose of this paper is the detailed analysis of the field of knowledge of reading education, understood as a field that displays its actions in the complex and in the production of multiplicity. The critical task facing reading from socio-political perspectives lies in the unveiling of new intellectual and methodological ways that interrogate the ways of thinking, experimenting and practicing reading education through the concretion of educational tactics and strategies that help to mobilize new rationalities in the problematization of literacy, schooling and the construction of citizenship. Therefore, the relational thinking is key in the design of reading policies and programs of animation of reading habits, since it explores the ways of acting of the structures of culture, socialization and their devices of drag to the margins of the so-called right to reading.</p>
<p>PALABRAS CLAVE: lectura alfabetización crítica inclusión multiplicidad de diferencias justicia social</p>	<p>RESUMEN: El presente trabajo tiene como propósito el análisis pormenorizado del campo de conocimiento de la educación lectora comprendido como ámbito que despliega sus acciones en lo complejo y en la producción de la multiplicidad. La tarea crítica que afronta la lectura desde perspectivas socio-políticas radica en el develamiento de nuevas formas intelectuales y metodológicas que interroguen los modos de pensar, experimentar y practicar la educación lectora mediante la concreción de tácticas y estrategias educativas que contribuyan a movilizar nuevas racionalidades en la problematización de la alfabetización, de la escolarización y de la construcción de la ciudadanía. Por tanto, el pensamiento relacional se manifiesta clave en el diseño de políticas de la lectura y de programas de animación de los hábitos lectores, puesto que, indaga en las formas de actuación de las estructuras de culturización, socialización y en sus dispositivos de arrastre a los márgenes del denominado derecho a la lectura.</p>

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PALAVRAS-CHAVE: leitura alfabetização crítica inclusão multiplicidade de diferenças justiça social	RESUMO: O objetivo deste trabalho é a análise detalhada do campo do conhecimento da educação em leitura, entendido como um campo que mostra suas ações no complexo e na produção da multiplicidade. A tarefa crítica voltada para a leitura a partir de perspectivas socio-políticas reside na inauguração de novas formas intelectuais e metodológicas para interrograr as formas de pensar, experiência e prática de leitura educação através da realização de estratégias táticas e educacionais que ajudam a mobilizar novas racionalidades a problematização da alfabetização, da escolarização e da construção da cidadania. Portanto, o pensamento relacional é fundamental na concepção de políticas de leitura e programas de animação de hábitos de leitura, uma vez que explora as formas de atuação das estruturas de cultura, socialização e seus dispositivos de arrasto para as margens do chamado direito à leitura.
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1. Introduction: reading on the axes of production of multiplicity

The work on the intersections of disciplines is one of the most significant conditions of epistemological production, along with translation and the ecology of wisdoms of Inclusive Education. In this article we explore the conditions of epistemological production that are involved in the Studies on Critical Literacy and reading education from a socio-political perspective. Both observe a production order -from the Foucaultian perspective, they correspond to internal laws which define its functioning- which participates in the dissemination. It is a knowledge which is built in movement, meeting and combination of diverse kind of objects, methods, discourses, disciplines, theories, influences and subjects. This is the reason why its main condition of production operates according to an extra theoretical dimension¹.

Among the main disciplines why this knowledge comes into operation, we find Gender Studies, Philosophy of Difference, Politics and Analytics, Intersectionality, Women Studies, Postcolonial Studies, Visual Studies, Feminisms Studies, Black Feminism, History of Consciousness, Intercultural Hermeneutics, Narratology, Philosophy of Liberation, Cultural Studies, Cultural Analysis, New Literacy and Critical Literacy Studies, Sociology of the Body and Emotions, Cultural, Linguistic and Literary Anthropology, Revolutionary Critical Pedagogy, Studies on Social and Educational Justice, among others.

Every discipline mentioned above becomes an area of convergence which generates and ensures the emergency of the authentic knowledge of reading as sociopolitical praxis, where each one is conceived as an epistemological singularity through which this knowledge moves, extracting the most significant features from each discipline in an analytical and methodological manner, with the aim of building a new knowledge free of axiological, ontological, conceptual, epistemological and methodological stances which can be contradictory and antagonistic. This knowledge travels through a wide range of fields, disciplines, objects, discourses, methods, influences and concepts

-which is why the field of knowledge of reading conceived as sociopolitical praxis moves towards the consolidation of a well-traveled and mixed theory that becomes problematic and complex-. With prior determination of every element aforementioned, it is essential to identify which influences converge on the configuration of the intellectual field, as well as which ideas and conceptual and political frameworks activate the main categories that sustain their production network. This work is part of the axes for the organization of its field of knowledge in terms of "net" (Beuscart & Peerbaye, 2006), defined as a set of -not linearly-intertwined threads which, through an unceasing movement, capture, nest and twist in a series of elements of a diverse nature. A significant area of epistemological activity is the work with concepts. Concepts, according to Bal (2009), are intersubjective strategies which promote the dialogue and understanding. They can also be described as intermediation strategies, that is to say, they are capable of connecting diverse fields and disciplines. Concepts help us to position in reality. Epistemologically, the concepts of Inclusive Education belong to the grammar of multiplicity; in other words, the notions of diversity, heterogeneity, otherness, difference, distinctiveness, etc., are contained in the notion of multiplicity. This approach enables us to observe that epistemological concepts that reading education turns to from a sociopolitical perspective resort to the grammar of multiplicity demanding the characterization of itineraries, trajectories and movements of each one of these concepts towards every discipline, discourse and field where the sociopolitical approach of reading mobilizes, twisting and readjusting their meanings and interpretative forms.

Among all these fields of knowledge, we could think of an open map: connectable, detachable, reversible and in constant modification and alloy in the bonding system; their operations are non linear, and they are characterized by multiple inlets. This way, the field of knowledge of reading education is described as a versatile field, which articulates its activity through complexity, discontinuity and production of the new -epistemological externality-. It is a polyphonic field and in

a permanent state of movement. In accordance with this, we can ascertain that, once established that its production uses diverse genealogical weaves and elements from many fields of knowledge, it can be described -before translation- as a mixed perspective, acknowledging mixture as a complex process within an epistemic and political project of such magnitude. Therefore, scientific research faces the challenge of identifying the political and theoretical frameworks that determine its task.

The plurality of conceptual, symbolic, political and epistemological universes that converge in the study of reading as social praxis requires the enlargement of hermeneutics, in accordance with Fornet-Betancourt (1994) regarding the need of hosting a proper understanding of the multiplicity of subjects and factors which have an impact on the processes of literacy and reading. The enlargement of hermeneutical tasks encourages us to the questioning of the diverse methods and cultural practices that support pedagogical activity in the context of schooling and literacy processes throughout life. Pluritopic hermeneutics constitutes one of the most decisive basis in the didactic comprehension within the framework of education of multiplicity of difference. Moreover, its aim is to make visible and eradicate the excesses of the predominant literate culture and its universal legitimation.

In later pages, and inspired by the work of the American political philosopher Seyla Benhabib, we examine the difficulties of the notion of universalism in the context of human rights through a set of analytical distinctions, such as: a) justifying, b) moral, c) essentialist and d) legal. It is a critical, didactic and hermeneutic task for social reading to assume the ethical imperative which bases cultural and educational space in the understanding of difference, not considered as closed, restricted and total but as multiple, opened, infinite.

This way, one of the interpretative options supporting the understanding of reading as social praxis emerges in relation to pluritopic hermeneutics by Fornet-Betancourt (2001), conception that, instead of ontologically define the processes of literacy and the uses of reading education, allows us to prove how complex processes of domination, oppression and subalternization -various expression of power- affect and/or shape it. Likewise, reading conceived as social praxis promotes intercultural dialogue, political action and its multiple political processes, and is interested in participating in social grammar, with the aim of mobilizing processes of freedom consistent with the infinite multiplicity of constituting differences of human nature.

In this context, an essential aspect consists in recognizing that the field of study of the right of reading lacks understandable and appropriate epistemic and methodological inscriptions which can enable the location of its tasks in front of the multiplicity of differences that it tries to legitimate. This way, reading becomes a structural, political and cultural phenomenon; that is to say, it is inserted into a problematic configured by the functioning of the structural relations which sustain social activity. In other words, it is a problem of social performance, instead of a technical problem based on policies of absorption of minority groups through a fake inclusion, oriented towards the implementation of a set of structures for schooling and culturization which indiscernibly forces the adoption of the predominant values in written and training culture.

The technical and objectivist views operate as reciprocal systems. The former is based on the assimilation and arbitrary accommodation of the difference in cultural, political and educational structures. In other words, the right is distributed from a counterbalancing perspective, recreating an ideal of homogenization, ensuring the right to reading and the right in education through the motto "giving the same to everybody", which emphasizes the value of universality, totality and absolute diversity. The latter is reduced to the consolidation of a cultural and educational structure that joins subjects from diverse cultures in a single space. From our theoretical stance, we consider that both conceptions are redundant and can be synthesized in a blind and uncritical vision of the right to reading, given that they only assume that oppressed groups are influenced by technologies of power, slowing their development. None of them is capable of unveiling the functioning of the distributive injustice that occurs in policies for cultural equity and social equality. The technical and objectivist views of the right to reading and education are uncritical expressions of the theory of Inclusive Education and they specially constitute a notable part of the policies for positive affirmation. Both views contribute to the right to reading and to education regarding a mechanism "that disseminates predominant ideologies and instrumental cultural values when recreating social and economic disparities" (McLaren & Farahmandpur, 2006, p. 130). Assuming that the right to reading and the right "in" education are phenomena and/or structural problems, it will be necessary to face the predominant and critical forms that strengthen homogeneity in the redistribution of elemental rights when fighting for the extension of their areas of development. We support the proposal of distributive value by Lazzarato (2006)

and complex equality by Young (2002), which are intrinsically consistent with the ontological level required by social and political reading, in other words, infinite multiplicity.

The study of the right to reading from the relational perspective focuses on the understanding of the cultural practices represented and mediated by a “cultural imperialism [which] enables the access to a borderless world of capitalist markets where cultural practices are meticulously adapted” (McLaren & Farahmandpur, 2006, p. 46), and silently serve to the propagation of the interests of the ruling capitalism. We observe the existence of a conception of inclusion and social justice inside the capitalism identifying the presence of uniform cultural practices; as a consequence, the liberal version of equality and equity contributes to the division of social classes regarding the access to literate culture. “Marginalized minorities adhere to consumption practices instead of production or working practices. Similarly, identity politics effectively separates cultural practices from working practices” (McLaren & Farahmandpur, 2006, p. 189).

The right to reading has a critical task: identifying the type of cultural practices that take place in the mediation of reading in determined social groups, unveiling under which circumstances can those practices be influenced by the predominant ideology of literate culture. This permeability affects not only the development of programs for reading promotion, book policies and especially of teacher training. The right to reading must offer a wide and diverse group of conditions that enable the “critical interpretation of the world and the language, as well as the courage to denounce oppression and social injustice arising from capitalism and, for some time now, globalization” (Bahruth, 2006, p.10). Therefore, the task of the right of reading is to restore critical topics of the processes of reading education from the point of view of educational justice, considering the risks as one of the multiple structural, cognitive and cultural injustices.

The relational comprehension of the right to reading demands an interpretation of the diverse styles of political intervention which converge and intersect in the field of Inclusive Education and social justice. How are such forms of intervention configured? Which performative actions are implicit in their constitution? The relational approach applied to the study of the mechanisms of displacement of the right to reading –in its different dimensions–, introduces changes in the theorization of reading, Inclusive Education and educational justice. Moreover, it intends to dismantle –without implicitly reproducing a set of contents,

values and methodological strategies that confirm the opposite to what it really is– the epistemological scaffolding that sustains the practices of structural disparity, exclusion and cultural oppression holding the *essentialist call for cultural action*. Its aim is to expose the extent to which cultural workers –teachers, researchers and reading mediators– contribute to the preservation of diverse axes of power in the intellectual level. It is essential to discover and voice their consequences in the theoretical understanding of Inclusive Education, conceived as an intrinsic feature of education. The study of reading as social and political praxis becomes an area of complex, non-linear and dynamic reassembling; it travels through an infinite multiplicity of discourses, concepts, grammars, disciplines, influences and political frameworks. How does relational comprehension applied to the study of the right of reading offer a radical interruption of literacy practices and oppression through literate culture? It is necessary to assume, as McLaren & Farahmandpur (2006) indicate, a structural analysis that includes an analytical and methodological detailed examination on “capital, State and educational institutions” (p. 50).

The relational perspective reveals the means of configuration that affect the political and social objectives implicit in the right of reading. In this framework, reading praxis becomes a tool for resistance and fight and transcends reductionism, which locates pluralism in spaces of abjection or vulnerable groups –objectivist, institutionalised and inclusive view– delving into the diverse affirmative forms that contribute to the wear of purposes, concepts and revolutionary and counterhegemonic ideas, resulting in the proliferation of restrictive and excluding actions for diverse groups. For this reason, the relational perspective of the right of reading provides a set of analytical distinctions which enable the exploration of the mechanisms which coopt certain students, locating them in the limits of the right to reading. This includes the set of technologies of oppression and domination and complex obstacles. All of them performative, regenerative and dynamic; for this reason, the reading praxis aims to free the wide multiplicity of readers through political terms, identifying the complex and critically democratic forms.

The present article tackles the strengthening of the critical frames of reading practices from a sociopolitical point of view. The main target of this work assumes, then, a complex and at the same time hopeful struggle that can allow us to free the concepts of inclusion, literate culture, difference, right to education and reading, social and educational justice from the inner liberal roots that enclose its functioning nowadays. This way,

the notion of transformation becomes an absolute performative, turned into an absolute affirmation unable to modify social and educative grammar. A social and particular compromise is needed in order for the performative to act in the event.

2. The relational perspective in the right of reading

The arguments presented in the first part of this work allow us to recognize reading as a social, political and cultural praxis conducted to the focus and / or understanding of the systematic obstacles that relationally affect the exercise of this right. There is a need to understand the institutional operating rules defining the operation guidelines of the right to reading.

The relational approach proposes to create conditions of redistribution that avoid the reductionism of the “generalized other”, which is a being conceived from an absolute and homogeneous difference. This conception according to Lazzarato (2006) is property of the collective value of rights, which in the opinion of Benhabib (2008) becomes a modality which enables the recognition of:

[...] each and every one of the individuals as beings with the same rights and duties that we all wish for ourselves. By assuming this point of view we make abstraction of the individuality and the concrete identity of other individuals. We assume that the others, like ourselves, are beings with concrete needs, desires and affections, and their moral dignity is not our greatest difference but what we, as beings that speak, act, and live in a context, have in common. Our relationship with the other is governed by the rules of *formal equality and reciprocity*: everyone has the right to expect from us what we can expect from him or her. By treating you in accordance with these norms, I confirm human rights in your person and I legitimately demand you to do the same for me (p. 190-191).

In this case, the relational understanding of the right to reading emerges from the visualization of the “concrete other”, shifting our attention towards singularity, whose norms and strategies implied in the achievement of cultural progress operate, according to Benhabib (2008), through strategies of complementary reciprocity. In this framework, differences –the foundational field of the ontological problem which affects the understanding of the social group– become areas of complementarity; the right thing to do is to assume difference as an infinite multiplicity. This way, the “generalized other” constitutes an abductive property of modernist universalism that discovers

the weaknesses of law and reading education, particularly. What defines the practical possibility and the political reality of the right to reading? A possible answer would be to pay attention to:

[...] the reciprocal recognition of individuals as beings possessing the “right to have rights” implies political struggles, social movements and learning processes within and via classes, genders, nations, ethnic groups and religious beliefs. This is the true meaning of universalism: universalism does not consist in an essence or human nature that we have been told to possess; instead, it consists in the experience of establishing community through diversity, conflict, division and struggle. Universalism is an aspiration, a moral goal to fight for; it is not a fact, a description of the way that the world is (Benhabib, 2008, p. 191).

In this framework, the relational approach of the right to reading can be conceived as a discursive-theoretical formulation of cultural practices and ideology which infiltrates cultural workers and is committed to a critical literacy whose conditions of possibility emerge from the recovery and exhaustive analysis of language, history and experience. It is proposed to reveal the specific competency formations established as alliances that oppress the hegemonic literate culture, demonstrating how knowledge is inscribed in social grammar, being complicit in its operating guidelines. In this way, McLaren (1992) explains that:

[...] certain linguistic competences, forms of narrative discourse and signs of ideological solidarity are privileged over others and allow teachers to acquire forms of critical practice that can interrogate, disrupt and disorganize dominant strategies of power and power / knowledge relations and, doing so, teachers can foresee a way to adhere pedagogy to the construction of a radical and plural democracy (p. 11).

When rethinking the margins, limits, borders and centrality of the right to reading we agree with Brah (2011) when he recognizes that the core-periphery metaphor becomes one of the main Eurocentric fictions in the study of inequalities and mechanisms of oppression that affect the study of law in education and reading. Through the relational approach, the notion of margins is considered as circular, dynamic and in constant change; in this, the multiplicity of collectivities considered as oppressed, subordinate or vulnerable, transcends the interpretation of groups with special interests and the regeneration of a harmonious and uncritical pluralism. Its purpose is then to consolidate a structural examination from different stances of dialogicity; the difference –infinite possession of

humans- is not reduced to an exchange and or an arbitrary system of coexistence formed by socially distinguished subjects, located in a presumed cultural, political and social homogeneity.

The relational approach articulates its methodology, to a certain extent, cautiously attending to the experiences of oppression that cross a wide multiplicity of subjects, providing according to Freire (1975), Mohanty (1990) and McLaren (1992) strategies to demystify and transform the predominant social order. The reasoning systems articulate diverse practices of resistance to the liberal pluralism turned into a pseudo-inclusion, equality, cultural expansion and equity, connecting with the need to:

[...] to name their own stories, and to claim the required personal and collective strength to resist the disfiguring effects of social power, telling us that literacy practices are practices of power. As such, literacy can link hope to possibility through the development of various means of resisting oppression so that a better world can be summoned, fought and finally understood (McLaren, 1992, p. 16).

The study of literacy practices as part of education is framed within a functional mechanism, consolidating a reading of the world that reproduces the semiotic forms, the ontological and axiological frameworks of the hegemonic literate culture. It interrogates the forms of implicit reproduction and domination that are generated through language. In the relational approach, linguistic-symbolic uses and effects are placed at the service of the dismantling of the oppressive structures of cultural action. Critical literacy, the expression of relationality, externalizes the methods for the production of truth that support certain literacy practices that aim at expanding the social destiny of individuals who are its targets: which social arrangements are demanded by the practices of education and literacy in the framework of educational justice and social inclusion?

For Young (2002), rights constitute non-material goods; as such, a question will be asked: what does it mean to redistribute a right? To understand the role of law applied to cultural goods, arts and information, it will be necessary to analyze the nature of redistribution, since it is in line with a policy based on pluralism and multiplicity. As Lazzarato (2006) points out, western politics was founded on a homogenizing conception that emphasizes collective value, in other words, totality and universality. It is necessary to move towards a way of building public policies to promote reading focusing on the complex distributive value, that is to say, on the plurality and multiplicity

of needs, interests and motivations assumed by each social group. In this case, we should understand “the relational nature of how meaning is produced, that is to say, the intersection of subjectivities, objects and social practices within specific power relations” (Giroux & McLaren, 1991, p. 90). The relational character collaborates with the Freirian concept of ‘critical transitivity’, based on post-Cartesian ideas and interested in the subversion of the conditions that deny the inherence of the word as constitutive action of the world. Reading and critical transitivity become forms of social empowerment, attend to the recognition of every personal expression and are part of a specific social formation; there, ideological debts and traces of a collective memory converge. Therefore, reading becomes a political process.

The relational approach of the right to reading proposes to critically and methodologically analyze the set of heterogeneous values that promote the vision of a functional and uncritical Inclusive Education that supports a conception of literate culture inspired by axiological frameworks typical of patriarchy and liberal pluralism. Therefore, it is necessary to discuss the main meta-theoretical concerns that inclusion and social justice generate within the framework of policies to promote reading. Under the ‘relational’ literacy practices are conceived as specific power practices and regimes of truth, becoming a political device of a complex nature that silently destroys the frames of hope. The right to read in this conception articulates a profound process of critical literacy whose purpose will be to demonstrate the operatives of the “prevailing hegemony in which the cultural spaces of everyday life are developed displaying asymmetric relations of power and privilege, relations that we must combat if we wish to build a more equitable society” (McLaren, 1992, p. 4).

The exercise of the right to reading in relational terms assumes a condition of ‘reflexive action’, orienting its activity towards the progressive consolidation of the active transformation of the world and cultural experience, moving away from any regime of truth and epistemological monism which pursues its adaptation. In this regard, McLaren (1992), inspired by Freire (1975), points out that through literacy devices, various groups, such as precarious readers, neo-readers or even functional illiterates, will articulate mechanisms to avoid being absorbed by the multiplicity of technologies typical of the predominant culture; they recognize that their categorization is product of the mentioned interpretive forces.

The relational approach strengthens, then, the processes of social empowerment, interrogates

cultural competences accepted and legitimized by the hegemonic literate culture on reading education. In fact, the inauguration of this thinking style allows the multi-axial analysis of the contradictions that arise from the implementation of standardized evaluations –typical of neoliberal engineering– through which the tensions noted above become more acute; specifically, a set of neoconservative interests are reproduced. A similar situation occurs regarding the development of book policies and, especially, the educational policies and the promotion of reading. It is a critical task of the relational approach to dismantle the structures that support oppression through concrete policies and practices.

Educational, social and cultural policies (Taylor, Henry, Lingard & Rizvi, 1997; Rizvi & Lingard, 2009) have adopted a legal approach applied to cultural goods, from a perspective of collective value, emphasizing a homogeneous totality that conceives differences as axes of social differentiation –increasing the conditions of oppression, domination and injustice– and implanting a conception of the right to reading in bulk, whose rationality restricts the potential of redistribution and difference. Each educational institution forges a certain cultural capital and a social destiny. An analysis with these characteristics will delve into the variables that participate in this dispersion, since traditional analytical frameworks offer a biased view of capital, strengthening the universalist and homogenizing logic, which will need the research to be capable of critically describing the set of:

[...] conscious actions of many individuals daily contribute to maintaining and reproducing oppression, but those people are usually simply doing their job or living their life, and do not conceive themselves as agents of oppression (Young, 2002, p. 75).

Part of the critical task facing the right to reading, is to emerge intellectual systems that allow the understanding of how systematic institutional processes that prevent certain groups from enjoying cultural goods operate, while at the same time these exclusion technologies limit their capabilities and possibilities of action, impacting on the social destiny of the multiplicity of collectives and social groups and in the creation of new political and cultural horizons that allow the implementation of the ideas presented in this article in society.

The construction of social justice (Benhabib, 1987; Fraser, 1995, 1997; Young, 2002) and educational justice (Rivas, Mezzadra & Veleza, 2013) through the right to reading has to reflect on the concept of ‘social group’ and of ‘social ontology’,

unintelligible analytic notions (Young, 2002) in contemporary political and analytical philosophy. This vision allows us to move from a categorial approach which insists on the regeneration of processes of devaluation, differentiation, essentialization that articulate an uncritical and absolute alterity to a relational approach that recognizes the existence of different social groups traversed by variables of multiple inequality (Hill Collins, 1990); while other groups are favoured in certain contexts and patterns of culturization and in experiences of socialization. The relational approach is consistent with the language of inclusion whose analytical force is based on multiplicity.

This approach leads us to a reformulation of the social and cultural space in which the reading takes place. One of its main analytical objectives is to understand how to articulate a universalist vision that assumes the complex singularity and multiplicity of differences –an intrinsic condition that affects the social group–. Conceiving the exercise of reading in relational terms opens a philosophical and political debate poorly addressed by the Studies on Critical Literacy, Cultural Analysis and Literacy, on difference, multiplicity, social justice and intercultural and inclusive praxis. Its aim is to expand the limits that sustain the imaginery on social justice and the right to reading, trying to strengthen a set of reasoning systems capable of articulating a *critical pluralism* through the right to reading, conceived as a complex and dynamic practice. This conception articulates its activity through the following question: what are the basic conditions to guarantee pluralism and multiplicity through the right to reading? To answer this question we cite the significant contribution of Benhabib (2008), listing the following basic conditions required: a) ‘complex’² egalitarian reciprocity, b) voluntary consent and c) freedom of association and resignation. These dimensions significantly contribute to understanding the functioning of the critical core of the problem that crosses the social ontology of the groups and the institutional practices that relate to the controversy that sustains cultural diversity and the struggle for democratic equality. Our interest goes beyond the practices of positivization of the right to reading, proposing a change in its implementation, in its ontological, epistemological and methodological frameworks consistent with the critical center that places Inclusive Education as a mechanism of transformation of all fields and domains that create and guarantee the functioning of the so-called Educational Science.

Continuing with the contribution of Brah (2011), we would like to insist on the need to methodologically explore the multiple modalities of power

through the exercise of reading and, in particular, of the hegemonic literate culture. In this sense, the study of the social and political dimension of reading becomes a way of thinking in and through subjectivity, power and social transformations, as well as the type of reading practices that are implemented at school. A relational approach understands and raises awareness on the fact that the multiplicity of differences conceived as multiple singularities are affected by conditions of oppression, domination and injustice, being these areas common and transverse in the social, cultural and educational experience.

If we relationally reflect on the right to reading, what will it entail? To answer this question, we use the contribution of the intersectional trend boosted by Crenshaw (1989) and widely disseminated through the works of authors as Hill Collins (1990), Brah (2014) and Yuval-Davis (2014), among other researchers. The building of the analytical category of the right to reading methodologically demands the articulation of a model of a non-oppressive categorical analysis which respects differences. In fact, it is necessary to create specific and possible political categories which facilitate the relational thinking, with the aim of subverting the colonialist, imperialist and capitalist logics that hold in their focus of activity the notion of educational and social justice and inclusion, contributing to the imposition of ahistorical and essentialist categories in order to undertake the pursuit of the subject inside justice and inclusion.

It is common to observe that the efforts to think the differences have mainly been incapable of getting rid of the emergency of the new forms of homogenization and social differentiation. Indeed, political and pedagogical praxis of the right to reading must have reasoning systems that enable the understanding of how interrelations among racism, gender, sexuality, social classes and other elements of differentiation become essential resources in the struggle for the expansion of the social destinies of a wide multiplicity of social groups. A reading policy based on a conception of inclusion –focused on the multiplicity of differences–, will conceive “intersectionality” as “the complex, unyielding, diverse and changeable effects resulting from the intersection of multiple axes of difference –economic, political, psychological, subjective and experiential difference– in specific historical contexts” (Brah & Phoenix, 2004, p. 75).

This vision of “cultural justice” and “reading citizens” clearly sets out the need of a systematic decentralization of the “normative subject” –*subject effect* (Spivak, 2008)– which organizes research agendas while noting that book policies (Fraatz, 1987; Perfetti, 1991; Edmondson & Shannon, 2002),

programs for reading promotion and research agendas particularly tend to omit the experience of multiple differences of significant social groups considered “different”, imposing a logic denominated as *liberal essentialism*, in other words, the marginalization of the experience of certain readers through programs of reading promotion and mediation. Intersectionality goes through each of these relations. A program of reading promotion should explore the micropraxis generating mechanism of displacement, cooptation methodologies and kidnapping of certain groups, dragging them to the limits of the right to reading. It will be thus necessary to offer an exploration around the macro and micro regimes of power and the diverse axes of difference inserted in specific structural formations, areas of opportunities and new forms of legitimacy and social legibility. How can we expand opportunities through reading? To answer this question, we turn to the Derridian notion of difference, emphasizing the conception of process, transformation and permanent difference.

In line with this, the policies on promotion of reading from a perspective of cultural equity and inclusion have reassured an assimilationist or accommodationist interest on groups that have been historically left out of the literary trend provided by the predominant culture, which tries to engage them in interests that neglect or subordinate their own means of approaching the comprehension of the world. This way, the technical problem of Inclusive Education is the presence of contradictory discourses regarding the framework of values of their activity and praxis. On the one hand, equality and cultural justice are sought, recognizing reading as a right while at the same time the mentioned conditions are assessed using patterns that deny plurality, multiplicity of formats and means of expression of reading. Such book policies and programs of reading promotion are inscribed in what we have defined as *liberal essentialism*, which means that they are inspired in grammars that call for progress, and enable the emergency of new forms of homogenization and devaluation of diverse groups of readers.

According to McCall (2005) and her contribution to the triple categorization of the right to reading, we identify: a) an intracategorical, b) inter-categorical and c) anticategorical approaches. The first, explains the existence of different intersections, trying to describe the axes of relationship or linkage among various groups and their transformation strategies. The second, on the other hand, reflects on the limitations that certain categories impose on certain groups in the construction of encouraging social destinies, associated with the shrinkage of opportunities that they face as a

result of the means of differentiation that each difference offers. Finally, the anticategorical approach delves into:

[...] the criticism of the assumption that the categories are provided beforehand. Instead, it deconstructs the categories while paying attention to the regimes of power through which categories are constituted in the first place. Here, social categories are considered as if they were historically, culturally and linguistically produced (Yuval-Davis, 2014, p. 17).

3. Conclusions. Emancipatory policies on reading education

The interest of emancipatory policies on reading education aims to perform an ecology of wisdoms (Sousa, 2010) regarding the intellectual and conceptual systems which support the definition of strategies that enable the fair redistribution of the right of reading. So far, the scope of action that is implicit in the management of cultural opportunities constitutes a regulatory field. We observe the absence of ethical criteria in the operationalization of conditions that allow to move forward the actual redistribution of justice in terms of reading promotion. The question that arises is: what position does the notion of social justice occupy in a emancipatory policy of reading and in the promotion of readers among citizens? On the one hand, it tackles a set of problems that are permanent in the building of democracy regarding the kind of criteria that should guide the multiplicity of differences in the educational and cultural context.

Reading as social and political praxis requires the creation and mobilization of new rationalities, conceived as regenerative and performative expressions, in order to understand the functioning of the formats in which power is displayed. Finally, the analytical contexts which organize the justification of the radical theory of reading are: a) researches and projections in the field of critical literacy and social justice, b) redefinitions of reading and writing in educational and training spaces for educational justice, equity, equality, inclusion and the critical views required for the transformation of education, c) record of the practices of reading and writing instruction in the context of critical literacy and educational justice, d) political dimension of reading and new epistemological

tendencies, e) critical studies on literature and its promotion from a social justice perspective, f) political spatiality and citizen exercise through reading and critical literacy, g) critical awareness and decoloniality action in the context of teaching practices of reading and writing, h) reading and book policies from a anticapitalist and anticolonialist perspective, i) human rights and promotion of reading and j) cultural mediation for social change.

The consideration of reading as social, cultural and political praxis suggests acknowledging that the concepts -which require the unveiling of its methodological status, with the aim of turning them into analytical categories- of inclusion, totality conceived as multiple singularities, commonality, difference, etc., are relational axes and underlie at the deepest of the epistemological field of inclusive education, striving to unveil their meanings through diverse critical stances.

The production of key topics in programs for reading promotion should join together the knowledge and practices which define cultural action of these groups, with due regard of the grassroots knowledge. In that case, the micropolitical agenda will converge in the visualization of resistance patterns of minorities facing the mechanisms of institutionalization and performativity of the predominant cultural and intellectual values which try to position via the promotion of reading. On the other hand, the guidelines of work will focus on the rupture of the diverse mechanisms that shape the set of epistemic colonization imposed through the reproductive strategies of social, cultural and civic world (Guattari & Rolnik, 2006).

Policies on reading education inspired in the epistemological foundations of Inclusive Education which gears towards the construction of a political space based on singularities will guide its activity towards the exploration of intellectual systems in order to capture difference without generating processes of differentiation requiring the exclusion or subalternization of certain groups. This way, a new political space based on difference, considered relational, will be created and it will promote the development of people according to their own skills, instead of to the features defining a specific social group. Philosophically, its actuating force is based on an ideal of freedom conceived as elimination of the differences, giving rise to an emancipatory policy on reading education and promotion of reading.

Note

- ¹ Condition of production that refers to the manufacturing of a determined phenomenon through social forces, instead of purely theoretical conditions.
- ² We added the adjective 'complex'.

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HOW TO CITE THE ARTICLE

Ocampo, A., López-Andrada, C. (2019). Lecturas de la multiplicidad: para una articulación del derecho a la lectura en clave relacional. [Readings of the multiplicity: for the articulation of the right to reading from the relational perspective] *Pedagogía Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.06

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RESEARCH

QIIP - QUESTIONNAIRE OF INTERESTS FOR INTERGENERATIONAL PRACTICE

QIIP - QUESTIONÁRIO DE INTERESSES PARA A PRÁTICA INTERGERACIONAL

QIIP - CUESTIONARIO DE INTERESES PARA LA PRÁCTICA INTERGENERACIONAL

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Received date: 03.VII.2018

Reviewed date: 16.XII.2018

Accepted date: 08.I.2019

KEY WORDS:

Interests
intergenerational
practice
Intergenerational
education
Ageing
QIIP

ABSTRACT: This article presents the validation study of the Questionnaire of interests for intergenerational practice (QIIP), which aims to contribute to the study of interests on a population level as well as supporting the development and implementation of intergenerational activities and programs through its identification. The design of the study is correlational and cross-generational. The QIIP was applied to 385 residents of Oporto, divided into three age groups. The instrument showed to be valid and revealed good internal consistency concerning the identification of the interests of the sample studied and can be analyzed either by dimension of interest, or by activity item of interest, depending on the goals of intergenerational practices that need to be developed. Upon analysis by dimension and age group, it was found that the Dimension Caring/Protecting and the Dimension Culture refer to common interests, shared among the three age groups. On the other hand, it was observed that the younger group differs from the other age groups in the Dimension Art and in the Dimension "Handiwork", but no significant differences were found in both dimensions between middle-aged adults and older adults. In the Dimension Use of New Technologies, significant differences were registered among all age groups, decreasing in interest as the age increases.

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<p>PALAVRAS-CHAVE: Interesses programas intergeracionais educação intergeracional envelhecimento QIIP</p>	<p>RESUMO: Este artigo apresenta a validação do instrumento Questionário de Interesses para a Prática Intergeracional (QIIP), que tem como objetivo contribuir para o estudo dos interesses da população para o desenvolvimento e implementação de atividades e programas intergeracionais. O presente estudo analisa os interesses das diferentes gerações, tendo sido QIIP aplicado a 385 pessoas residentes da cidade do Porto, divididos por três grupos etários. O instrumento mostra ser válido e revela ter uma boa consistência interna para a identificação dos interesses da amostra estudada e pode ser analisado quer por dimensão de interesse quer por item de atividade de interesse, dependendo dos objetivos das práticas intergeracionais que se pretendam desenvolver. Após a análise por dimensão e grupo etário, verificou-se que a Dimensão Cuidar/ Proteger e a Dimensão Cultura, são dimensões de interesse comum e compartilhados entre todos os grupos etários. Por outro lado, observou-se que os jovens e os adultos jovens diferem dos outros grupos etários, na Dimensão Arte e na Dimensão “Lares”, mas que não se registam diferenças significativas em ambas as dimensões entre os adultos de meia-idade e os adultos idosos. Na Dimensão Uso das novas tecnologias há diferenças significativas entre todos os grupos etários, verificando-se que à medida que a idade aumenta este interesse diminui.</p>
<p>PALABRAS CLAVE: Intereses programas intergeracionales educación intergeracional envejecimiento QIIP</p>	<p>RESUMEN: Este artículo presenta la validación del instrumento Cuestionario de Intereses para la Práctica Intergeneracional (QIIP), que tiene como objetivo de contribuir al estudio de los intereses la población para el desarrollo e implementación de actividades y programas intergeneracionales. El presente estudio analiza los intereses de las diferentes generaciones siendo QIIP aplicado a 385 personas residentes de la ciudad de Oporto, divididas por tres grupos de edad. El instrumento muestra ser válido y revela tener una buena consistencia interna para la identificación de los intereses de la muestra estudiada y puede ser analizado tanto por dimensión de interés como por ítem de actividad de interés, dependiendo de los objetivos de las prácticas intergeneracionales que se pretendan desarrollar. Después del análisis por dimensión y grupo de edad se verificó que la Dimensión Cuidar / Proteger y la Dimensión Cultura, son dimensiones de interés común y compartidas entre todos los grupos de edad. Por otro lado, se observó que los jóvenes y los adultos jóvenes difieren de los otros grupos de edad, en la Dimensión Arte y en la Dimensión “Trabajos manuales”, pero que no se observan diferencias significativas en ambas dimensiones entre los adultos de mediana edad y los adultos mayores. En la Dimensión Uso de las Nuevas Tecnologías hay diferencias significativas entre todos los grupos de edad, verificándose que a medida que la edad aumenta este interés disminuye.</p>

1. Introduction

The word ‘interest’ is a term used rather matter-of-factly in daily life, in expressions such as “They showed great interest in pursuing the project,” “She is interested in taking her son out of that school,” and “That TV program interests me.” Colloquially speaking, to be interested in something may mean that it is important to us or that we have positive feelings in relation to it (or negative ones, in the case of disinterest) or even that we are concerned about something (Harackiewicz & Hulleman, 2010).

However, despite the common uses of the word ‘interest,’ to define it scientifically has not been an easy task (Krapp, Hidi, & Renninger, 2014), as stated by Ainley (2013, p. 245), “interest is involved in many contexts, and the term can be used to designate a transient psychological state or a very complex organization of affect, cognition and action that has become part of the personality.” As each author who has dealt with the theme has proposed his/her own definition of the concept, the difficulty seems to lie less in the definition of the term but rather in the scope of consensus and above all the explanation of the modalities of functioning and repercussions on the behavioral level. It was precisely this lack of consensus that

led Abreu (1985), in a reputed treatise on interest in general psychology, to comment in the scientific literature on the persistence of

Theoretical-conceptual fluctuations unfavorable to credibility of its power to explain how and why the dynamic factors and processes designed for interests mobilize other psychological processes, influencing them positively, especially those of a cognitive nature: attention, perception, memory, learning, and intellectual benefit. (p. 642)

The concept of interest in diachronic terms is a recurrent theme, either in the field of education, where they have been put into perspective as a powerful influence on learning (Hidi & Renninger, 2006; Krapp, Hidi, & Renninger, 2014), or in the field of vocational psychology where it is an object of great attention as a variable which can explain the direction of educational and professional choices made by children, young people, and adults (Betsworth & Fouad, 1997). The importance of interest in education is incontestable. The concept, initially introduced by philosophers such as Locke (1632-1714) and Rousseau (1712-1778) would later come to influence the thought of famous educators such as Herbart (1776-1841),

creator of one of the first pedagogical theories, in which the development of interests was an assumption for successful teaching as purported by Dewey (1859-1952), who systematically analyzed the role of interest in education, highlighting its importance to elicit and support the efforts required of young people during their schooling. According to Harackiewicz and Hulleman (2010), it was also Dewey who first defined interest as the act of “being engaged, engrossed, or entirely taken up with’ an activity, object, or topic” (Dewey, 1913, apud Harackiewicz & Hulleman, 2010, p. 42). At the beginning of the 20th century, it was thought that “being interested was not only an important motivational condition for effective learning but was also central to people’s personality and self-concept” (Krapp, 2002, p. 405), and thus, researchers as well as teachers attributed great explanatory powers to interest; however, by mid-century, there was less research conducted on interest and its role in learning and other aspects of personal development in educational contexts, meaning that the principal studies on this concept remained within the sphere of authors writing in the vocational field (Betsworth & Fouad, 1997; Krapp, 2002; Krapp & Prenzel, 2011; Savickas & Spokane, 1999). According to Krapp (2002), studies in education on the topic of interest continued, but they preferred to use other terms such as attention, curiosity, attitude, values, and intrinsic motivation. Recently, research in education has once again taken up the discussion of learning based on interest (Krapp, 2002; Krapp & Prenzel, 2011; Krapp, Hidi, & Renninger, 2014), considering, on the one hand, that the concepts used as substitutes are not sufficient for clearly understanding the complexity of the phenomenon, and on the other hand, that its potential heuristic role has been revalued, given the movement in recent decades with respect to lifelong learning. Interests, envisioned as “a set of *dynamic factors and processes of behavior*” (Abreu, 1985, p. 642, italics in the original) are certainly a crucial factor in an individual’s openness to the perspective of life as a lifelong learning and education process.

Currently, research in the field of education on interests is being carried out along two different lines, the first focusing on the study of the processes implied in the development of personal interest, seen as the “organization of feelings, cognitions and actions that orient the individual to approach and engage with the object of those feelings, cognitions and actions” (Ainley, 2013, p. 245). This is a modality of interest that may manifest itself in various situations and for long periods of time (Krapp, 2002; Krapp & Prenzel, 2011). The second line deals more with examining the

processes that promote situational interest, this considered to be “an immediate positive orientation towards an object or event” (Ainley, 2013, p. 245), as for instance, the building of model rockets or mastering a new recipe of Italian cooking. Thus, as this type of interest is more dependent on environmental conditions, it is more transitory and able to “provide the basis of an emergent individual interest” (Krapp, 2002, p. 407)

The object of interest can thus be a topic, an idea, an issue, an activity, or other material endeavors. Fink (1991) establishes, in concrete terms, three structural components for systematically analyzing the object of interest, which are the object itself, the activities, and the topic: the real object, or in other words, the object to which one’s interest is directed or the object that is necessary for the realization of the interest (e.g., a musical instrument), the activities which correspond to typical procedures for concretizing the interest (e.g., playing an instrument); and finally, the topic which can be used to describe the specific object of a situational interest (e.g., going to a concert) or of an individual interest (e.g., enjoying jazz music), being a generalization that represents a certain level of knowledge (e.g., the person enjoys music).

Valsiner (1992) affirms that the development of objects of interest by individuals is generally socially transmitted. For Krapp and colleagues, these are significantly defined by one’s social group, tradition, and patterns and habits, which makes the analysis of interests feasible for certain groups of persons from a community and makes the sharing of interests practicable, either to promote the development of the previously identified personal interest or to create the opportunities for the development of situational interests, namely via cooperation amongst individuals, which may be transformed into more long-lasting personal interests (Krapp, 2002; por “Krapp et al., 2014). Within this scope, Herbart’s wise words affirm that “the pedagogical goal of *multiplicity of interests* [...] must be distinguished from its opposite, *the multiplicity of occupations* [...]” given that the intention is “*harmonious training of all the potentialities*” (Hilgenheger, 1978, apud Romão, 2010, p. 100).

A pedagogical process that contributes to the multiplicity of interests of individuals in the context of lifelong learning and education is intergenerational education (Sánchez, Sáez & Díaz, 2017; Villas-Boas, Oliveira, Ramos & Montero, 2016). This type of education brings together people of different generations to perform activities and tasks whose goal it is to facilitate and guarantee that they both learn and develop/share knowledge, skills, expertise, attitudes and values – that is, that they develop potentialities and transform

their relationships with each other (Sánchez, Whitehouse & Johnston, 2018). Intergenerational education is put into practice via intergenerational activities and programs. The literature has identified the fact that the individuals have mutual and shared interests as a key factor and a common feature of the majority of this type of program (Martin, Springate & Atkinson, 2010; Sánchez, Kaplan, & Saéz, 2010; O'Neil, 2016; Kaplan, Sánchez & Hoffman, 2017; Villas-Boas, Oliveira, Ramos & Montero, 2016). The interests guarantee, to a certain extent, the motivation to participate in these practices as well as continuity over time - an indispensable factor to achieve the learning objectives and to build intergenerational relationships. The motives which lead a person to participate in intergenerational activities are different, and it can be a challenge to assure that the activities are appropriate and maintain the interest of both or in all the groups. In other words, it may be difficult to find points of common interest (Martin et al., 2010). In this respect, Sánchez and colleagues (2010) affirm that this is a fundamental principle of intergenerational programs, meaning that "instead of inventing activities, it is more appropriate to center on the process of program activity planning on what is more interesting to those who will be doing the activities" (p. 58). Thus, when developing an intergenerational activity or program, it is important to have basic knowledge of the participants' activities of interest and of how they can contribute to the activity (Springate, Atkinson, & Martin, 2008; Villas-Boas, Oliveira, Ramos & Montero, 2016).

2. Justification and objectives

In the analysis of the multiple intergenerational practices used throughout the world, we have noted that no model exists for identifying the interests of participants or future participants in this type of practice. Given that the scientific study of education and intergenerational practices is relatively recent, we have thus sought to contribute to the field with the development and validation of the instrument entitled, *Questionnaire of Interests for Intergenerational Practice* (QIIP). The main reason underlying the creation of the questionnaire is quite pragmatic in that the declared objective of the QIIP is to aid researchers, professionals, and organizations in the identification of activities of common interest for persons of all ages, thus supporting the study and development of intergenerational practices, which we understand as the broad set of "intervention options, inclusive of cultural practices, policies, and designed environments" (Kaplan, Sánchez & Hoffman, 2017, p. 14).

3. Methodology

Participants

Participating in this research were 385 residents from the parish of Bonfim in the city of Oporto, aged 15 and over, and belonging to three age groups: Youth and Young Adults [15-44 years of age] (42.9%), Middle-aged Adults [45-64 years of age] (28.6%) and Older Adults [65 + years of age] (28.6%). Women represented 57.1% of the sample under study, whereas men represented 42.9%.

Instrument

The QIIP¹ was developed specifically to aid in the planning, recruitment, and development of intergenerational activities and/or programs. Thus, three basic questions were devised: the goal of the first question, "Are you interested in this activity?" is to understand which activities are of interest to the respondents. However, given that having an interest in an activity does not necessarily mean wanting to engage in it, the second question, "Would you like to participate or learn more about this activity of interest?" seeks to determine whether people would participate in a determined activity of interest. The third question asks, "Do you have knowledge of or do you practice this activity of interest?" since it is important for intergenerational practices to understand in what way a person might be able to contribute to the program (Springate, Atkinson & Martin, 2008) given that in these practices, the participants play an active role and are the principle human resources for their development. Each one of the questions reflects 40 items of activities of interest, with only dichotomous Yes/No responses. The list of activities of interest came about following an online search of many toolkits, guides, manuals, articles, documents, programs, and projects, either carried out or in development, on a variety of websites on the theme², from which, following the selection of the most frequently appearing activities, the 40 items were selected.

Procedure

The QIIP was applied as an integral part of the *Questionário Necessidades, Interesses e Potencialidades para Desenvolvimento de Programas Intergeracionais - QNIPDPI* (Assessing Needs, Interests and Potentials for the Development of Intergenerational Programmes Questionnaire - block V - Personal Interests)³. The data were collected between March and May 2015. The directors of the main institutions of the community

involved in the study were contacted (training centers, day centers, nursing homes, local associations), by email and phone. The directors of the institutions who agreed to participate in the study signed an informed consent document, which allowed the members of the research team (previously trained in applying the questionnaire), to collect data according to the specifications indicated by the institutions. Before answering the questionnaire, each individual was informed of the research objectives, of the confidentiality of data, the strictly voluntary nature of participation in the study, and the importance of honest answers. Participants were told that the average time to fill out the questionnaire was 30 minutes. The questionnaires were administered individually in three different ways: self-administered (69%), assisted by members of the research team (3%), or fully conducted by the research team (28%). The last two ways were used with participants with low levels of literacy, especially older adults, where the time needed for the completion of the questionnaire was increased to 1 hour.

To obtain a larger sample with participants from different generations, the questionnaires were also distributed at two strategic points in the Bonfim community, at the entrance of the Oporto Municipal Library and the Bonfim Borough Building.

Analyses

As for data analysis, bearing in mind how the present research is focused on the psychometric properties of the scores obtained from the first question "Are you interested in this activity" the statistical analyses addressed the assessment of the quality of the items (difficulty and discriminative power), the examination of underlying dimensionality to the responses registered for the items, and internal consistency of the scores in the empirically derived subscales. In the examination of the quality of items, the respective averages, standard deviations, and inter-correlations of the items were obtained. An exploratory factor analysis (EFA) was carried out for the inter-correlation matrix of the items from the first question about personal interests. The extraction of factors was done via principal axis factoring, and the initial matrix was next transformed via oblique rotation (*Promax*). For the factors derived in EFA, the degree of internal consistency was estimated. The comparison of averages was carried out (via univariate ANOVAs) for the different age groups in the dimensions taken from the factor analysis. Finally, a descriptive analysis per factor was used to analyze the three QIIP questions. The commercial

software IBM SPSS *Statistics* (version 22 for Windows) was principally used for data analysis.

4. Results

Reliability and dimension analysis

Item analysis

According to classical test theory (e.g., Crocker & Algina, 1986), two principal statistical properties of the responses to items from an instrument refer to the difficulty and discrimination of an item. Given that the rating of interest in each of the 40 activities included in the instrument is dichotomous (Yes = 1; No = 0), the index of difficulty (or *p-value*) of an item is a proportion situated on a continuum of 0 (the item in question is not endorsed by any respondent) to 1 (all the respondent endorse the item). In psychometric terms, items with *p-values* of .5 are ideal; however, the majority of psychometricists will accept values different from this ideal figure, although items with extreme means (for example, outside the range $.1 \geq p_i \geq .9$, for $0 \geq i \geq 1$) should be avoided. As for the dispersion, or variability, in the responses to items of a dichotomous type, the values of $SD_i \geq .15$ are considered adequate (e.g., Meir & Gati, 1981). With respect to the *discriminative power* of the item, usually calculated via the correlation of the item score with the total score, this correlation (for items of a dichotomous type, generally the point-biserial correlation coefficient is calculated) should be high. For example, Meir & Gati (1981) recommend $r_{is^*} > .30$ (for s^* = score on the scale not including i). As we do not know, *a priori*, the distribution of the items by subscales, this index was not calculated initially but only after the results of the factor analysis of the items were known.

The averages of the items varied between .13 and .75 ($M = .42$; $SD = .17$). Twenty-five percent of the *p-values* are between .50 and .59, and only 10% of these values are under .20 or above .60. The inter-item correlations (*phi* correlation coefficients) are mostly positive, varying however between -.10 and .66 ($M = .22$; $SD = .11$). The internal consistency of the scores for the 40 items, estimated by the Kuder-Richardson coefficient is excellent ($KR 20 = .92$). Although the homogeneity of the scores is rather high, this does not necessarily mean that the items assess a single dimension (for example, the number of items certainly contributes to the high internal consistency of the scores). The exploratory factor analysis technique will enable the determination of whether there are homogenous subsets of items amongst the 40 items of the instrument.

Dimensionality of the responses

The scores of the 40 items from the Questionnaire were inter-correlated, and the dimensionality was examined through an exploratory factor analysis. The adequacy of the data to the type of analysis selected was demonstrated; in addition, a large majority of the items were found to be positively correlated, with the coefficients being, in general, over .30. Similarly, the Kaiser-Meyer-Olkin (KMO) index of .89 clearly surpasses the minimum value recommended in the literature (Pallant, 2007) and the value from Bartlett's test of sphericity is statistically significant [$\chi^2(780) = 5362.7, p < .001$]. Both statistics suggest that performing a factor analysis is appropriate for this data. An exploratory factor analysis was performed, using a Principal Axis Factoring extraction, revealing the presence of 10 factors with values greater than 1 (Kaiser's criterion), which together explain 60.3% of the variance. Using Cattell's scree plot test, a clear break in the magnitude of eigenvalues was

seen after the first factor and a smaller and gradual break beginning with the fifth factor. Knowing that Kaiser's criterion has a tendency to overestimate the real number of factors when the number of items is large, we next decided to explore the two solutions suggested by the scree plot and by Parallel Analysis (PA), having concluded that the solution with five factors was the one which corresponded with a better interpretation of the relational structure amongst the items. The five factors explain 45% of the initial variance, with the first factor contributing 25% and respectively, 7%, 5%, 4% and 4% for the remaining four factors. To help in the interpretation of the significance of the factors, a *Promax* rotation was done with Kaiser normalization. Table 1 presents the factor loadings for the two matrices obtained (Pattern and Structural), the communalities (these values are not identical to the sum of the squares of the loadings due to the correlation of factors), the eigenvalues, and the percentage of common variance (*trace*) explained.

Table 1: Pattern and Structure matrix for Principal Axis factoring following Promax rotation with Kaiser normalization, for five interest factors.

Items	I ^a		II		III		IV		V		h ^{2b}
	Pattern	Structure	Pattern	Structure	Pattern	Structure	Pattern	Structure	Pattern	Structure	
Taking care of children	0,72	0,62	-0,23	0,20	0,00	0,20	0,10	0,25	-0,03	0,23	0,59
Environment	0,67	0,74	0,17	0,51	-0,04	0,28	0,04	0,32	-0,05	0,32	0,48
First aid	0,67	0,73	0,01	0,43	-0,10	0,28	0,03	0,28	0,18	0,45	0,48
Protecting animals	0,65	0,68	-0,07	0,37	0,06	0,32	0,10	0,32	0,01	0,34	0,44
Helping others	0,62	0,65	0,19	0,46	-0,07	0,20	0,03	0,29	-0,11	0,23	0,44
Human rights	0,58	0,72	0,21	0,54	0,10	0,38	0,01	0,32	-0,08	0,35	0,40
Taking care of elderly	0,53	0,50	-0,14	0,21	0,10	0,23	0,12	0,26	-0,08	0,18	0,33
Healthy diet	0,44	0,58	0,18	0,46	0,09	0,35	-0,02	0,24	0,03	0,36	0,23
Dancing	0,40	0,46	-0,22	0,20	0,37	0,47	-0,01	0,16	0,08	0,36	0,35
Taking walks	0,39	0,56	0,29	0,51	-0,09	0,27	-0,06	0,22	0,15	0,41	0,27
Cooking	0,31	0,45	0,01	0,35	0,08	0,30	0,27	0,41	0,02	0,27	0,18
Physical activities	0,31	0,49	0,10	0,38	0,15	0,42	-0,20	0,06	0,29	0,52	0,25
Tutoring	0,29	0,44	0,20	0,41	0,16	0,35	-0,03	0,20	-0,01	0,30	0,15
Visiting museums	-0,01	0,38	0,71	0,69	0,11	0,39	-0,10	0,24	-0,02	0,34	0,52
Learning about history	0,22	0,48	0,55	0,61	-0,15	0,20	-0,03	0,26	0,04	0,31	0,38

Political questions	-0,16	0,26	0,52	0,58	0,23	0,45	0,03	0,28	0,08	0,37	0,35
Short stories & legends	0,04	0,38	0,48	0,60	0,13	0,38	0,09	0,36	-0,01	0,31	0,26
Participating in debates	-0,05	0,26	0,46	0,49	0,30	0,44	-0,19	0,09	0,02	0,33	0,34
Reading literary works	0,03	0,33	0,43	0,53	0,13	0,33	0,15	0,34	-0,10	0,21	0,24
Sharing knowledge	0,35	0,53	0,41	0,55	0,02	0,29	-0,07	0,23	-0,06	0,29	0,30
Writing	-0,08	0,23	0,37	0,46	0,35	0,44	0,08	0,29	-0,13	0,21	0,29
Photography	0,03	0,40	0,36	0,56	0,18	0,48	-0,02	0,25	0,24	0,51	0,22
Restoring furniture	-0,25	0,16	0,34	0,45	-0,03	0,27	0,26	0,37	0,31	0,38	0,34
Visiting new places	0,23	0,49	0,31	0,51	0,07	0,38	-0,10	0,18	0,20	0,46	0,20
Acting	0,12	0,34	0,03	0,34	0,71	0,69	-0,06	0,18	-0,12	0,32	0,53
Singing	0,02	0,24	0,15	0,35	0,64	0,57	0,04	0,24	-0,28	0,15	0,50
Painting and drawing	-0,14	0,23	0,19	0,43	0,43	0,56	0,21	0,38	0,07	0,37	0,28
Playing instruments	0,09	0,35	0,28	0,45	0,34	0,48	-0,04	0,21	-0,01	0,33	0,20
Organizing events	0,15	0,33	0,10	0,31	0,21	0,38	-0,11	0,09	0,19	0,39	0,12
Sewing	0,16	0,30	-0,21	0,20	0,05	0,23	0,70	0,67	-0,01	0,14	0,56
Knitting/Embroidery	0,07	0,20	-0,03	0,21	0,04	0,14	0,56	0,55	-0,14	0,01	0,34
Clothes design	-0,04	0,25	-0,07	0,30	0,28	0,42	0,48	0,54	0,10	0,30	0,32
Flower gardening	0,10	0,36	0,41	0,53	-0,23	0,08	0,47	0,60	-0,10	0,10	0,47
Vegetable gardening	0,10	0,35	0,34	0,49	-0,17	0,12	0,47	0,59	-0,08	0,13	0,38
Cooking new dishes	0,26	0,49	0,02	0,41	-0,02	0,32	0,37	0,50	0,22	0,41	0,25
Molding with clay	-0,15	0,28	0,19	0,47	0,31	0,53	0,32	0,48	0,19	0,44	0,29
Using a computer	-0,01	0,26	-0,05	0,21	-0,17	0,23	-0,07	0,03	0,82	0,68	0,70
Inter. & S.networks	0,05	0,30	-0,04	0,25	-0,14	0,25	-0,02	0,09	0,71	0,64	0,53
Mechanics	-0,09	0,14	0,19	0,25	-0,05	0,16	-0,01	0,09	0,31	0,32	0,14
Decorating for parties	0,14	0,36	-0,07	0,29	0,22	0,43	0,14	0,28	0,25	0,43	0,16
Eigenvalues	9,5		2,1		1,6		1,1		1,0		
Total Variance (%)	23,7		5,2		4,0		2,8		2,3		
Notas: ^a I = Caring/Protecting; II- Culture ; III- Arts; IV - Handiwork; V- Digital Technologies; ^b h ² = Communalities.											

Usually, for the two factor matrices resulting from an oblique rotation, the Pattern matrix is the one favored in the interpretation of a factor solution; it is known that the two matrices will be quite similar if the inter-factor correlations are low, but this is not the case here (these correlations vary between .21 and .55, with five of them greater than .44). An analysis of the inter-factor correlations matrix shows a considerable overlapping of the first two factors ($r = .55$). Thus, Table 1 shows the loadings of the items for both matrices although in our interpretation, we have favored the coefficients of the Pattern matrix. In the interpretation of the factors, we considered coefficients greater than .30, that is, those which are statistically significant (nevertheless, some exceptions are described in the text below).

For Factor I, ten items clearly show high loadings (see items in bold in Table 1). These items reveal an interest in activities oriented toward caring for others, for oneself, or for the environment (e.g., *taking care of children; protecting the environment, learning about a healthy diet*). Two other items which show themselves to be significantly correlated with this factor (e.g., *dancing and cooking*) might have been included, yet these items do not fit so easily as they also correlate with respect to other factors, and for this reason it was decided to include *dancing* in Factor III and to exclude the item *cooking*, given that in Factor IV this topic is part of the item *learning to cook new dishes* with a loading of .37. In Factor II, 11 items clearly show high loadings, with the underlying theme seeming to indicate an interest for activities of a cultural nature (e.g., *visiting museums and exhibitions; learning about the history of the country, city or parish*); for this reason, we excluded the item *restoring furniture*, reducing the factor to 10 items. Factor III includes six items which denote an interest for the arts (e.g., *singing; dancing*). Factor IV also features six activities, combining activities either indoor (e.g., *sewing*) or outdoor (e.g., *vegetable gardening*) in nature, which we generally label as handiwork, as these are oriented toward crafts and skills that require manual dexterity. Finally, Factor V only includes two principal items (e.g., *using computers and using the Internet and social networks*) that clearly points to an interest in the use of digital technologies for information gathering and communication. Based on this analysis, 34 of the 40 items were selected.

Given the results of the factor analysis, the items were grouped into subscales and statistical calculations were performed to better characterize them psychometrically, namely with respect to internal consistency (the KR-20 was applied as it is a special case of Cronbach's α when the items

are binary variables) and item discrimination (corrected item-total correlations). Thus, for Factor I, (Caring/Protecting), a KR-20 of .84 was obtained, and in addition, we verified that the item-total correlations vary between .37 (*physical activities*) and .67 (*protecting the environment*). Regarding the scores for Factor II (Culture), the KR-20 was .83 and the item-total correlations varied between .42 (*participating in debates*) and .65 (*visiting museums*). In Factor III (Arts), a KR-20 of .73 was obtained and the item-total correlations varied between .36 (*dancing*) and .56 (*painting and/or drawing*). In Factor IV (Handiwork), the KR-20 was registered at .73; the item-total correlations varied between .36 (*learning to cook new dishes*) and .55 (*flower gardening*). Regarding the scores for Factor V (Use of Digital Technologies), the KR-20 was .78 and the corrected item-total correlations was .64 (for this factor only two items stood out). All the measures of precision/reliability for the five scores obtained are equal to or greater than the threshold of .70 required.

Generally speaking, the analyses performed show that the 40 items can be adequately represented by only five factors of interest with a well-defined psychological significance: social interests (Dimension Caring/Protecting), cultural interests (Dimension Culture), artistic interests (Dimension Arts), crafts/working with the hands (Dimension Handiwork), and the use of digital technologies for information gathering and communication (Dimension Use of Digital Technologies). The scores generated in the factors (dimensions) present adequate levels of reliability for the sample in the present study.

Dimensions of common interest to different generations

To find dimensions of common interest to the different generations, we used the ANOVA statistical technique. Thus, dimensions of common interest to individuals from different generations in our sample are the Dimension Caring/Protecting ($F_{(2,382)}=0.344, p=.709$), the Dimension Culture ($F_{(2,382)}=1.262, p=.284$), and the Dimension Handiwork ($F_{(2,382)}=2.432, p=.089$). In the remaining dimensions, very significant differences were found amongst the age groups, where in the case of Dimension Arts ($F_{(2,382)}=7.942, p<.001$), the post-hoc comparison (Tukey test) demonstrates that these differences are found between the group of Youth and Young Adults and the other age groups, and that there are no significant difference between the Middle-aged Adults and the Older Adults, given that youth and young adults are more likely to be interested in this type of activity. Also in the

Dimension Use of Digital Technologies ($F(2,382)=47.301$, $p<.001$) we've found out found differences between the generational groups, where the

Youth and Young Adults are those most interested by this dimension, followed by Middle-aged Adults and finally the Older Adults (see Table 2).

Table 2: Comparison of averages (ANOVA) of 5 dimensions of interest, by age group.

Dimensions	Age Group	N	M	DP	Post-Hoc Contrasts
Dimension Caring/ Protecting	Youth and Young adults (15-44 yrs old)	165	5.67	3.06	$p > .05$
	Middle-aged adults (45-64 yrs old)	110	5.68	3.25	
	Older adults (65+ yrs old)	110	5.39	2.95	
Dimension Culture	Youth and Young adults (15-44 yrs old)	165	4.69	3.16	$p > .05$
	Middle-aged adults (45-64 yrs old)	110	4.40	2.83	
	Older adults (65+ yrs old)	110	4.12	2.65	
Dimension Arts	Youth and Young adults (15-44 yrs old)	165	2.41	1.87	$p < .05$
	Middle-aged adults (45-64 yrs old)	110	1.76	1.83	
	Older adults (65+ yrs old)	110	1.60	1.60	
Dimension Handiwork	Youth and Young adults (15-44 yrs old)	165	1.58	1.66	$p > .05$
	Middle-aged adults (45-64 yrs old)	110	1.78	1.70	
	Older adults (65+ yrs old)	110	2.04	1.77	
Dimension User of Digital Technologies	Youth and Young adults (15-44 yrs old)	165	1.36	0.81	$p < .05$
	Middle-aged adults (45-64 yrs old)	110	1.00	0.87	
	Older adults (65+ yrs old)	110	.39	0.73	

The analysis by dimension allows for a rapid examination of the interests and of the associations and effects with other variables. Due to issues of space, yet in order to fulfill the objective of demonstrating QIIP's potentialities, we have only done one analysis (as an illustrative example) of the dimensions via the most fundamental aspect of the intergenerational theme - age group.

Analysis of the QIIP by activity of interest (item)

Analysis per item enables the collection of more specific information on any given activity of

interest. Thus, in this study, it was found that the three activities which most interested this population were, in descending order: *learning about other countries and places* (75.1%); *helping other people* (73.2%) and *protecting animals* (68.9%). And the three activities which interested the respondents the least were: *knitting, embroidering and rug-making*, (21.3%); *mechanics* (16.4%); *clothes design* (13%). This information affords an overall perspective on interests, allowing for the consideration of multiple interests when developing practices (see Table 3).

Table 3. Interest, predisposition for participating/learning, and knowledge/practice (n=385), %

Dimensions	Items of activities of interest	Interest	Participate/Learn	Knowledge/ Practice
Dimension Caring/ Protecting	Helping other people	73.2	65.9	46.7
	Protecting animals	68.9	57.6	33.3
	Learning about a healthy diet	60.0	53.7	34.2
	Defending human rights	58.6	52.2	27.2
	Protecting the environment	58.2	50.1	32.6
	Taking walks	57.7	51.2	43.2
	Learning first aid	56.5	53.8	21.5
	Practicing sport/physical activities	53.5	48.9	40.2
	Taking care of children	44.3	39.7	31.5
	Taking care of the elderly	30.1	28.3	20.9
Dimension Culture	Learning about other countries and other places	75.1	69.0	36.9
	Sharing knowledge with others	67.5	62.4	42.1
	Learning about the history of the country, city, or parish	59.9	54.0	27.1
	Visiting museums and exhibitions	50.6	47.0	34.6
	Learning about storie, legends/myths	45.4	40.9	19.4
	Photography	38.4	34.9	21.1
	Reading literary works	35.2	30.5	22.5
	Participating actively in social and political issues	27.6	25.8	15.2
	Participating in debates	24.2	20.7	13.1
	Writing (poetry, short stories, articles, etc.)	22.3	17.1	15.5

Dimension Arts	Dancing	51.8	45.2	31.1
	Painting and/or drawing	34.6	33.7	23.9
	Singing	34.5	30.2	20.3
	Playing a musical instrument	30.1	28.9	14.1
	Acting	26.3	22.7	15.5
	Molding clay, plasticine or other materials	23.2	21.9	11.3
Dimension Handiwork	Learning to cook new dishes	51.9	48.2	28.3
	Flower gardening	36.7	33.9	18.8
	Vegetable gardening	33.0	28.7	21.0
	Sewing	21.5	17.5	14.9
	Knitting, embroidery, rug-making, etc.	21.3	17.3	17.7
	Clothes design	13.0	12.1	9.0
Dimension Digital Technologies	Using computers	51.3	46.0	35.7
	Using the Internet and social networks	47.4	39.9	32.9
Dimension General Interest	Cooking	57.1	47.0	45.6
	Teaching and tutoring children and young people	30.0	26.5	22.2
	Decorating for parties/events	28.6	26.0	16.6
	Organizing and holding parties, etc.	22.9	21.1	14.8
	Restoring furniture	21.9	19.7	9.0
	Mechanics	16.4	14.4	7.9

However, being interested in an activity does not mean wanting to participate in it or learn it through an activity that involves this interest; thus, the second question of the QIIP is formulated to identify those individuals who would like to participate and learn more about a specific interest as well as the likelihood of such participation. It was found, on the one hand, that none of the 40 items studied registered the same percentage response to interest in an activity and the predisposition to participating in activities that involve this interest,

which indicates that not all people wish to participate in or learn more about a given interest. On the other hand, and more positively, the differences between demonstrated interest and the predisposition to participate in and learn about this interest is less than 11.5% for all the items studied, which points to approximately 90% of the persons expressing a certain interest in participating in activities and learning more about this interest (see Table 3).

The analysis of the third question of the QIIP, dealing with the knowledge and practice that individuals have with respect to a certain interest, found that in all the 40 items there were persons who had and others without knowledge and practice of these interests. It was also discovered that in only 10 items, the number of persons who do not have knowledge and practice of the activity of interest is greater than the number of people who have knowledge and practice of the interest, with those items being: *protecting animals; defending human rights; learning first aid; learning about the history of the country, city and parish; learning about short stories, legends, and myths; playing a musical instrument; learning about other countries and places; molding clay and/or other materials; restoring furniture; and mechanics* (see Table 3).

5. Discussion

The present study has shown that the instrument QIIP identifies the interests of individuals, demonstrates good internal consistency, and constitutes an instrument that gathers important information, either for research or for the planning and implementation of intergenerational practices, such as: 1) the identification of common interests shared by people of different ages (Springate, Atkinson, & Martin, 2008; Martin, Springate & Atkinson, 2010; Sanchez, Kaplan, & Saéz, 2010) and with different socio-demographic characteristics; 2) the identification of people who would like to participate and learn about an activity that involves demonstrated interest; and 3) the identification of people who reveal knowledge/practice of a demonstrated interest (Springate, Atkinson, & Martin, 2008).

The QIIP, given that it offers variability of objectives, organization, and planning of intergenerational practices, enables an analysis by dimension of interest or by activity of interest. From the analysis of the 40 activities of interest, the following five dimensions were established, with adequate internal consistency for the population-based sample of the present study: the Dimension Caring/Protecting, the Dimension Culture, the Dimension Arts, the Dimension Handiwork, and the Dimension Use of Digital Technologies. However, a different number of activities comprise the individual dimensions, and in the case of the Dimension Use of New Digital Technologies where only two activities are included, we find this to be a limitation of the instrument which can easily be overcome by dividing the activity 'Using the Internet and social networks' into more specific activities, such as *Using social networks (Facebook, Twitter, Instagram), Playing games on the computer, tablet, mobile phone or on-line; Using communication*

apps (Skype, WhatsApp, Messenger); and looking up information on-line. This would represent a way to increase the number of items in the dimension, thus affording it greater fidelity and at the same time enabling the identification of specific interests in the use of digital technologies. The use of the structure determined by the factor analysis in this study to identify the participants' responses will be especially useful with respect to two objectives: (1) when the intention is to conduct a screening of the interests on a more macro level (per factor) and (2) when research on the associations and effects in terms of other variables requires recourse to briefer measures, but which still offer adequate levels of precision and validity. In practical terms, within the scope of the planning and development of intergenerational activities and programs, the analysis of the QIIP by dimension offers the group of participants a range of possibilities for activities of common interest, encouraging active participation on their part with respect to the selection of tasks and activities that they wish to undertake in the intergenerational program (Montero & Gallego, 2002). For its part, the analysis per activity of interest is appropriate when a specific activity is to be realized, for example, writing a book or creating a blog of short stories, legends, and myths, or when a specific objective is in mind, as in the example of increasing one's physical health, which requires not one but a variety of activities of interest related to improving health, such as practicing sport/physical activities, learning about a healthy diet, taking walks, etc.

If, on the one hand (and on the positive side), the vast majority of the individuals who revealed a certain interest indicated their wish to learn more and to participate in activities that involve this interest, on the other hand it was also noted that not all people expressed such a desire, being that the predisposition greater or lesser depending on the activity in question. This information is quite relevant when choosing which interests will be developed further. Finally, given that the participants in intergenerational activities and programs, develop, and share the knowledge, skills, and expertise with each other, the groups should include both persons with knowledge and practice in the stated interest as well as those who do not have such knowledge but who demonstrate interest in participating and learning so that they can develop this interest (Krapp, 2002). The third question in the QIIP, in gathering this information, facilitates the construction of heterogeneous groups based on knowledge and practice of the area of interest.

The results of the responses, per activities of interest, to the three questions mentioned, when

crossed with socio-demographic characteristics such as age group and others, allows for important decisions to be made, such as identifying which activities of interest should be developed with persons with certain socio-demographic characteristics, identifying the activities of interest to be developed, and implementing a program in which younger participants serve/teach the older adults, in which the older adults serve/teach the younger participants, or in which the younger participants and older adults serve the community (Sánchez & Díaz, 2005).

Given the limits of space, it is not possible to demonstrate all the analyses possible, either by dimension or by activity of interest, which we consider a limitation of this article. But by way of example, and in an analysis of the five dimensions selecting the characteristic which unquestionably describes intergenerational practices - age - (variable age group), it was found that three dimensions are of common interest to all the three age groups, being the Dimension Caring/Protecting, the Dimension Culture, and the Dimension Handiwork, which would indicate that developing intergenerational practices in these dimensions and in this population would increase the probability of voluntary participation in the practices by individuals from the three generations studied. It was also found that Youth and Young Adults differ from the other age groups in the Dimension Art and in the Dimension Use of Digital Technologies (dimensions where youth and young adults demonstrate greater interest). There is no significant difference in Dimension Arts for Middle-aged Adults and Older Adults. Concerning the Dimension Use of Digital Technologies, there are significant differences amongst all the age groups, in which it was verified that as age increases, interest decreases. It is worth noting here, however, that although significant differences were detected between the age groups in certain dimensions, this does not mean that individuals from different generations do not share a certain interest in common. Instead, this points to a lower probability of finding such overlapping interests, and in this case it would be necessary to conduct an item analysis, that is, per activity of interest.

6. Conclusion

Having researched varied and multiple intergenerational practices, we have verified that different forms are used for the identification of interests, and there is not one specific instrument which aids persons, professionals, organizations, and researchers who wish to develop intergenerational practices and study the interests of various populations. For this reason, this study has presented and carried out the initial validation of the *Questionnaire of Interests for Intergenerational Practice* (QIIP) with the objective of responding to what we believe is an important need. The QIIP is an instrument that identifies not only an individual's interests but also those persons who want to learn and participate in activities which involve this interest and those who have knowledge and practice within the scope of these interests, thus facilitating both the forming of groups and the selection of activities and decision-making with respect to an activity or program to develop - information which we consider will increase the likelihood for success of intergenerational practices (Springate, Atkinson, & Martin, 2008; Martin, Springate & Atkinson, 2010; Sanchez, Kaplan, & Saéz, 2010; O'Neil, 2016; Kaplan, Sánchez & Hoffman, 2017;). Given the variability of intergenerational activities and programs, the QIIP can be used at different moments in time, for example applied during the recruitment of participants or when a group has already been formed. This instrument can also be useful for intergenerational research, constituting a model to be applied in several contexts, situations, and territories, not only allowing for comparison but also serving as fundamental information for designing policy measures. For this very reason, the QIIP is an instrument that can be adjusted by modifying the activity items of interest (via the inclusion or exclusion of items) as a way to reflect the cultural context of the individuals (Valsiner, 1992; Krapp, 2002; Krapp & Prenzel, 2011) and to fulfill the objectives that have been set for the intergenerational practice.

Notes

- ¹ Instrument created by Susana Villas-Boas as part of her doctoral dissertation in Education Science, Specialization in Permanent Education and Adult Education, Faculty of Psychology, University of Coimbra, co-funded by the Foundation for Science and Technology (FCT).
- ² AGE Platform Europe [<http://www.age-platform.eu/>]; European Map of Intergenerational Learning – EMIL [<http://www.emil-network.eu/>]; European Network for intergenerational Learning– ENIL [<http://www.enilnet.eu/>]; Generations Working Together [<http://generationsworkingtogether.org/>]; Generations United [<http://www.gu.org/>]; Instituto de Mayores y Servicios Sociales – IMSERSO [http://www.imserso.es/imserso_01/index.htm]; United Nations Economic Commission for Europe – UNECE [<https://www.unece.org/>]; Red Latinoamericana de Gerontología [<http://www.gerontologia.org/>]; Penn State Extension [<http://extension.psu.edu/youth/intergenerational>].
- ³ Questionnaire created by Susana Villas-Boas to identify potentialities and needs of the population and part of the previously mentioned doctoral thesis.

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HOW TO CITE THE ARTICLE

Villas-Boas, S., Da Silva, J., Lima, A., Ramos, N., & Montero, I. (2019). QIIP- questionário de interesses para a prática intergeracional. [QIIP - Questionnaire of interests for intergenerational practice] *Pedagogia Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.07

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DISABILITY AND FAMILY IN MULTICULTURAL CONTEXTS. A STUDY ABOUT THE REALITY IN THE AUTONOMOUS CITY OF CEUTA

DISCAPACIDAD Y FAMILIA EN CONTEXTOS MULTICULTURALES. UN ESTUDIO SOBRE LA REALIDAD EN LA CIUDAD AUTÓNOMA DE CEUTA AS NECESSIDADES EDUCATIVAS ESPECIAIS E A FAMÍLIA EM CONTEXTOS MULTICULTURAIIS. UM ESTUDO SOBRE A REALIDADE NA CIDADE AUTÔNOMA DE CEUTA

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Received date: 25.XI.2018
Reviewed date: 07.XII.2018
Accepted date: 20.XII.2018

KEY WORDS:

disability
family
perception
support network
resources
respite program

ABSTRACT: With the objective of improving the well-being and quality of life of people with disabilities and their families, a study was carried out in the city of Ceuta to analyze and describe the needs of this group. For that purpose, 202 families (Christian and Muslim) were interviewed; all of them members of the different NGOs that care of provide services to the disabled collective of the city.

This exploratory and descriptive study adopts a methodological approach of a quantitative nature, developed through the application of a questionnaire on attitudes of families towards disability, based on the Salamanca Family Quality of Life Scale. The variables under study were Disability Perception, Support Network, Demand for Resources and Respite and Leisure.

The main results of the study made it possible to detect different deficiencies in terms of accessibility, locomotion, technical resources, economic resources, leisure activities, social integration, training and work orientation, which were lower than expected.

At the same time, it was possible to verify that, depending on the type of NGO that provided services, the opinions varied in all the dependent variables. On the other hand, the variables: sex of the child with a disability and the carer's employment situation do not show differences in the opinions on the variables considered.

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<p>PALABRAS CLAVE: discapacidad familia percepción red de apoyo recursos programa respiro</p>	<p>RESUMEN: Con la finalidad de mejorar el bienestar y calidad de vida de las personas con discapacidad y sus familias se llevó a cabo un estudio en la ciudad de Ceuta destinado a analizar y describir las necesidades de este colectivo. Partimos de la consideración de que las familias alcanzan el nivel de calidad adecuado cuando todas sus necesidades y demandas están cubiertas, sus miembros disfrutaban conjuntamente en familia, incluso persiguen y logran propósitos que son importantes para ellos.</p> <p>La investigación contó con los testimonios de 202 familias (57,4% cristianas y 42,6% musulmanas) pertenecientes a las diferentes asociaciones de discapacidad que prestan sus servicios en la ciudad. Este estudio de tipo exploratorio y descriptivo adopta un enfoque metodológico de carácter cuantitativo, desarrollado mediante la aplicación de un cuestionario destinado a medir las actitudes de las familias hacia la discapacidad, basado en la Escala de Calidad de Vida Familiar Salamanca. Las variables objeto de estudio fueron la Percepción de la Discapacidad, Red de Apoyo, Demanda de recursos y Respiro y Ocio.</p> <p>Los principales resultados del estudio permitieron detectar distintas carencias en lo relativo a necesidades de accesibilidad, locomoción, recursos técnicos, recursos económicos, actividades de ocio, integración social, formación y orientación laboral, situándose en valores inferiores a los deseables.</p> <p>También se pudo comprobar que las opiniones resultaban muy diferentes en función de la asociación de pertenencia y que el sexo del hijo con discapacidad y la situación laboral del cuidador no influyen en las variables consideradas.</p>
<p>PALAVRAS-CHAVE: NEE familia percepção rede de apoio recursos programa de descanso</p>	<p>RESUMO: Com o objetivo de melhorar o bem-estar e a qualidade de vida das pessoas com Necessidades Educativas Especiais (NEE) e as suas famílias, foi realizado um estudo na cidade de Ceuta, visando analisar e descrever as necessidades desse grupo. Consideramos que as famílias atingem o nível de qualidade certo quando todas as suas necessidades e solicitações são cobertas, e os seus membros usufruem dessa qualidade em família, conseguindo mesmo alcançar os propósitos que são importantes para eles.</p> <p>A investigação contou com os depoimentos de 202 famílias (57,4% cristãs e 42,6% muçulmanas) pertencentes a diferentes associações que prestam os seus serviços na cidade. Este estudo exploratório e descritivo adota uma abordagem metodológica de natureza quantitativa, desenvolvida por meio da aplicação de um questionário destinado a medir as atitudes das famílias em relação às necessidades, com base na escala Escala de Calidad de Vida Familiar Salamanca. As variáveis estudadas foram a percepção de NEE, a rede de apoio, a procura por recursos, descanso e lazer.</p> <p>Os principais resultados do estudo permitiram detetar diferentes carências em relação às necessidades de acessibilidade, locomoção, recursos técnicos, recursos económicos, actividades de lazer, integração social, capacitação e orientação laboral, situando-se estes em valores inferiores ao desejável.</p> <p>Verificou-se também que as opiniões foram muito diferentes, dependendo da associação a que pertenciam e que o género da criança com NEE e a situação de trabalho cuidador não influenciam as variáveis consideradas.</p>

1. Introduction

With the aim of improving life quality of persons with disability and their relatives in Ceuta, a review was done of the different components that define this quality of life, in view of past research and studies.

We can say that there is quality of life to the degree in which those affected (relatives and offspring with disability) satisfactorily perceive the different aspects that define their situation. This perception depends in turn on the basic needs

of the persons with disability and their surroundings (Verdugo, 2000). On an empirical level, the indicators of quality of life translate in the perception about the situation surrounding the disability, personal resources and collective resources available, of the social support the person with disability and his or her surroundings count on as well as time off in care and leisure they can enjoy.

Family life quality defined by Hoffman, Marquis, Poston, Summers and Turnbull, (2006), mentioned in Verdugo and Rodríguez (2011, pp. 30-31) in the five dimensions as stated in Table 1.

Tabla 1: Dimensiones que definen la calidad de vida familiar

Dimensions	Items
FAMILY INTERACTION	Enjoy time together Open expression of each other Solve problems together Support each other to achieve goals Show love and concern for each other Face difficulties of life.
ROLES OF FATHERS AND MOTHERS	The family members: Help the person with disability to: Be independent Carry out tasks and activities Get along well with others Make suitable decisions Know other people that form part of the life of the disabled member, such as friends, teachers, etc. Have time to be occupied in the needs of the person with a disability.
EMOTIONAL WELLBEING	The family: Has necessary support to alleviate stress. Has friends and other persons that offer support. Has some time for themselves. Has external help for dealing with special needs of all the members of the family.
PHYSICAL AND MATERIAL WELLBEING	The family: Has means of transport. Receives medical assistance as needed. Can assume the expenses. Feels safe at home, at work and in the neighborhood. Feels informed.
SUPPORT RELATED TO PERSONS WITH DISABILITY	The person with disability has support to: Progress at center or work Progress at home Make friends The family has good relations with service providers that work with the disabled person.

Source: Verdugo and Rodríguez (2011) Intervention guide and backing support for families of persons with disability (p. 31).

With the passing of the years (Martínez, Casas, Fernández and Montero, 2012) views about disability have been associated to the social media in which they are produced. The importance of support in order to reach satisfactory results, a methodological focus centered on the person and favoring their personal control, make the family the corner stone in the response to disability situations.

During the Eighties and Nineties, society began to show concern for the families and their needs, with a more in depth focus on the analysis of roles that family members should play in a family with offspring with disability, with studies done on concepts such as: stress and family anxiety.

In order to approach the problems of families with offspring with disability, it is necessary to pause and consider a concept that describes disability as "diversity". According to Urbano and Yuni (2008, p. 74): "the specialness of diversity is found in the complex multiplicity of diversity, a condition in which recognizing what is identical and so that an exchange of what is similar/different takes place". No disability is the same

as another, and just as there are no two children that are the same, each child and each family is different. There is a great variety of elements that define the condition of disability, Carrete (2012) describes the following ones: the type of déficit, the age acquired, the moment it is diagnosed, the personal history, its capacities, characteristics, financial and social situation, the place in the family, the support network available, etc.

Speaking today about quality of life in families with offspring with disability means analyzing what situation are we in now? Which are the main needs and concerns of families with offspring with disability in Ceuta? For the time being, the family continues being the entity in charge of the care of the relative with a disability, without in many cases, this effort being acknowledged. If we refer to quality of family life for Turnbull, Summers and Poston (2000), mentioned in Verdugo (2000) the families reach a quality of life when all their needs and demands are covered, their members enjoy living in the family and even pursue and achieve purposes that are important for them.

We must take into account that the families go through a series of trials (from the impact of the disability at the time of diagnosis and also throughout the family vital cycle) with the aim (Núñez, 2007) of understanding the needs, dilemmas, tensions, inconveniences and problematic aspects. Besides, the protection factors for adequate social and family integration and indicators of risk of conflict should be analyzed in families with offspring with disability.

In current society, since Lambert (1982), Gante (1989) and Cunningham (1992), mentioned in Ortega, Salguero and Garrido (2007, p. 118) pointed out that the arrival of a child in the family is an unforgettable experience, we should acknowledge that the meaning of the birth can be different in each couple. Each family has its own scale of values, its history, beliefs, customs and traditions, and the result of these make the family become a micro-cosmos.

At the very moment the parents receive the news that they are expecting a child, some expectations about the baby are created, but the fears for its health or if the child will have any deformity is always in the minds of the parents, although, due to the anxiety and fear these provide, tend to be discarded and not much importance is granted to them.

However, all the expectations and illusions are drastically broken if the child is born with any disability and/or developmental problema. According to Bechara (2013, p. 16): "the birth of a baby with disability exteriorizes the lights and shadows of each of the parents, expresses and puts to trial the strengths and weaknesses of the modes of functioning in the setting of their vital experiences" and a day starts (McGill, 1995) full of hard sentiments and emotions, complicated options, peregrinations to different specialists and a need for information and services. For Sánchez (2014) the family enters a stage of disorganization and despair in which its structure could be affected and the roles played could be re-structured because of the situation. A child with a disability places the family before one of the most important challenges of its life.

We have to consider that all families, aside from their nature, must carry out similar functions. However, these are harder to fulfill when it comes to attending and providing answers for the child with disability, as resources, aid and support are more necessary and at times permanent and indispensable, and the families are not prepared to provide the answers to these needs. As Sánchez (2006) suggests, the configuration, origin, function and structure are characteristic factors which also should be considered in a family with a member

that has disability, with three levels (social and financial, family structure and gender of the person with the disability). Thus, the financial level of the family will have an influence, on the rehabilitation opportunities among others, medical care and access to new technologies. The family structure has an influence too, as the disability is a stressor for the family and in many cases, the presence of a child with disability is a precipitating factor in breakup of the marriage and an important source of conflict in the family ties. Lastly, this author distinguishes by gender the attention and support the parents offer.

Regarding the most common family alterations that the disability can provoke, these can be divided into three groups: structural alterations, emotional impact and procedure alterations. Regarding structural alterations, the family is affected by the presence of a member with disability and roles and functions within the family start to change. The role of caregiver normally follows cultural patterns and in most cases is the woman who is in charge of the care and attention, with a strong bond being produced between the caregiver and the offspring with disability.

As far as the emotional impact, the disability introduces a painful experience in the family, in which feelings and emotions play a dominant role. According to Herrero, mentioned by Fernández and García (2006), the family faces a mourning because of the loss of identity as a healthy family or healthy person and there are two reactions that can arise: adapting or denial. A initial period that Sánchez (2014) identifies as emotional shock of non-acceptance, of mourning. In it the family enters into a stage of disorganization, despair characterized by suffering from stress, discomfort and in which different conflict situations are produced between the different family ties (matrimonial, parental and fraternal). And a second period or stage of acceptance, of role reorganization within the family functioning with the purpose of improving the quality of life of the family unit.

Lastly, procedural alterations are interferences that arise between tasks oriented towards the interior of the family and external needs.

These alterations have been determined in our simple through the following variables: perception of the disability (emotional impact), support network (structural alterations), time off and leisure (structural alterations) and demand of resources (procedural alterations).

As far as the needs demanded by the families, it is interesting to have as reference the research carried out by the Sociological Research Team (EDIS, 1999) headed by Gómez González and financed by IMSERSO, about the needs, demands

and situations of families with minors that have a disability.

Another important document is the world disability report (2011) which provides detailed information and proposes measures to improve quality of life of people with disability, besides favoring the application of the Convention of the Rights of Persons with Disability passed by the United Nations (2006). Further on, in the Integral Plan for Backing the Spanish Family (PIAF, 2015-2017), a strategic line is presented for backing for families with special educational needs that considers specific goals and measures related to the disability that attempts to provide solutions to the problems that the families present and continue advancing in the purpose of improving quality of life of the persons with disability and their relatives.

The Action Plan of the Spanish Strategy about Disability 2014-2020 was one of the acts passed by the Government on the 12th of September of 2014. The action plans are set out in: "In the International Convention about the rights of persons with disability (UN, 2006), in the instructions of the European Strategy about Disability 2010-2020, in the European Strategy 2020 and in the Spanish Strategy about Disability". The plan is organized around five axis that are priorities: equality for all persons, employment, education, accessibility and dynamic economy measures. These axis mentioned are developed by means of operational goals and actuations.

2. Justification and goals

The research undertaken attempted to answer our research problem which was formulated in the following terms: *Which are the current needs and demands of families with offspring with disability in the Autonomous City of Ceuta?*

This wide question was specified in the following questions:

- How does the disability condition the daily functioning of the family? How are the roles played from the point of view of care given?
- What perception do the family members have of the disability of their children? Does this perception differ depending on culture and/or religion?
- What is their degree of satisfaction with the services received from the different institutions? Do these offer a good quality of life to the users?
- Do social-demographic variables have an influence on the variables studied?
- How does the type and degree of disability have a repercussion in technical and human needs of the different associations?

In order to answer the questions above, in this research the following general goals were stated:

- 1st. Analyze and describe the needs of persons with disability and their relatives in a multi-cultural context.
- 2nd. Evaluate the levels of perception of the disability, support network, demand of resources and time off in the families with a member with disability.

As of these, the following specific goals were formulated:

- 1st. Identify accessibility needs, locomotion, technical resources, financial resources, leisure activities, social integration, training and work orientation.
- 2nd. Evaluate the parameters that define quality of life of families with offspring with disability.
 - 1st. Contrast the differences between cultures and religions of those polled when it comes to evaluation of the disability.
 - 2nd. Determine the influence of the variable "gender of the offspring with disability" in the opinion of the caregivers when it comes to perceiving the disability, demanding support, resources and time off.
 - 3rd. Analyze the relation of the variable "associations" with the perception of the disability, support network, demand of resources and time off in families with offspring with disability.
 - 4th. Find out if there are relations between the variables mentioned in the questionnaire and the degree of disability.
 - 5th. Evaluate the relation between the age of the caregiver and perception of the disability, support network, demand of resources and time off.
 - 6th. Study the variable "employment situation of the caregiver" with regards to the dependency variables.
 - 7th. Study the variable "educational level of the caregiver" with regards to the variables mentioned before.

3. Methodology

3.1. Participants

The sample (n=202), is formed by families with offspring with disability that were being attended in the different associations and who voluntarily accepted forming part of the study.

Potentially, those polled could belong to any of the four main religions of the city, however, we only found users belong to Christian and Muslim

beliefs, in spite of the number of associations of disability visited and the large number of persons polled.

The size of the sample has been determined by the availability of the families to participate in

the study and by their presence in the centers at the different times of measurement. Distribution of the sample is shown in Table 2.

Table 2. Distribution of the sample

Disability associations	Participating families	Total families	%
Asociación Salud Mental Ceuta (ACEFEF)	12	44	27.27
Asociación Ceutí de Familias de Personas Sordas (ACEPAS)	24	50	48.00
Asociación Española de Familias de Personas Sordociegas con Discapacidad Sensorial y/o Graves carencias de Comunicación de Ceuta (APASCIDE)	12	37	32.43
Asociación Asperger Ceuta	9	13	69.23
Asociación Autismo Ceuta	33	56	58.93
Federación de Asociaciones de Personas con Discapacidad Física y Orgánica de la Ciudad Autónoma de Ceuta (COCEMFE)	13	337	3.85
Organización Nacional de Ciegos Españoles (ONCE Ceuta)	10	156	6.41
Plena Inclusión Ceuta	36	113	31.86
Asociación Programa de Ocio Inclusivo (PROI)	9	10	90
Asociación Síndrome de Down Ceuta	40	46	86.95
TOTAL	202	858	23.54
Source: Own elaboration			

3.2. Collection of information instruments

The instrument for collecting data we have chosen, within the methodological focus selected, has been the poll. We consider that for the purposes of our research this technique is the most adequate due to “its enormous potential for accessing the mental part of the persons, and also their vital part through which we discover their daily living and the relations they maintain [...]. In this sense, the interviews were pertinent as they contribute in situating the quantification in a wider social and cultural context” (López and Deslauriers, 2011, p. 1).

A questionnaire was created of the attitudes of families towards disability in Ceuta, based on the Scale of Quality of Family Life of Salamanca (Córdoba, Verdugo and Gómez, 2011). This is an adaptation of the Family Quality of Life Survey, carried out by the Beach Center on Disabilities

in 2003. We also included some matters of interest in the Zarit Scale, Reeve and Bach-Peterson (1980), which evaluates the overload of the caregiver in dependents. Lastly, data was consulted from the study carried out by Amador and Gudiño (2004), in which the importance of the family attitude towards disability is underlined (Universidad Autónoma Metropolitana Iztapalapa).

With the contributions listed above, our questionnaire was made with a total of 50 items measured in the Likert type scale. The alternatives to items 1 to 41 collected the degree of agreement-disagreement about the following criteria: Perception of Disability in the family, Support Network for the families, Resources, Time Off and Leisure. Of items 42 to 49 four different alternatives were created for each one of the items, with a fourth option “Others (state which)” as an item with an open question. Lastly, in item 50, the families can also tell the achievements reached and

aspects that make them feel most proud of their offspring with disability, besides providing claims.

As far as the system of registration used, answer pages were used that included the four blocks, semi-open questions, besides the only open item measured in the questionnaire.

3.3. Variables

In poll and observational studies, independent variables are usually considered as classifying variables and are defined as the set of personal characteristics and social demographic characteristics of the persons polled. As opposed to the above, we considered as depending variables those whose behavior can be explained or prognosed by one or more independent variables.

Variables considered in this research are:

- Independent variables
 - Gender of the offspring with disability (male/female)
 - Gender of caregiver (male/female)
 - Age of offspring with disability (1-60 years)
 - Age of caregiver (17-85 years)
 - Association belonging to (ONCE Ceuta, COCEMFE, ACEFEP, ACEPAS, APASCIDE, Síndrome de Down Ceuta, Asperger Ceuta, Plena Inclusión, Autismo Ceuta y PROI).
 - Culture and religión (Christian/muslim).
 - Degree of disability (25-53, 54-68, 69-78, 79-100)
 - Diagnosis (visual disability, hearing disability, intelectual disability, motor disability, síndromes, rare disorders, development disorders and mental disorders).
 - Other associated pathologies (perceptual disorders, intelectual disability, psycho-motricity, rare disorders, neurological disorders, congenital síndromes, development disorders, psychological disorders, physical disorders and behavior disorders).
 - Employment situation of the caregiver (full time worker, part time worker, unemployed, housewife, retirees, public pensioner).
 - Educational level of the caregiver (no studies, grade school, high school, college)
 - Other members with disability in the family (type of relationship) (Yes/no), (brother/sister, mother and father).
 - Number of siblings (0,1,2,3,4..)
- Depending variables:
 - Perception of the Disability: self-perception of the situation the family is in, measured by the degree of anguish experienced by the existence of a relative with disability cared by the family. Median value obtained in the answers to block I of the questionnaire

(items 1, 2, 3, 4, 5, 6 and 8). With these items it was possible to measure variables such as: fear, guilt, lack of understanding, personal abandonment and dependency.

- Support Network: referred to the set of relatives, neighbors or friends counted on for care of the offspring with disability. It corresponds to the average of the answers of block II of the questionnaire, which is formed by the following items 10, 11, 12, 13 and 15. These items were stated in a nominal qualitative scale with four categories which manifested the following variables: family cohesion, assumption of the disability, relations with the closer environment and social rejection.
- Demand of resources: considers the degree of sufficiency of existing resources in the city for attention of offspring with disability. Average value obtained in the answers to all items in block III of the questionnaire: 19, 20, 21, 22, 23, 25, 26, 28, 29, 30 and 33. These items measured issues related to bureaucratic procedures, information received, social and economic status, technical means and opinions about the services.
- Time off and Leisure: considers the availability of enough time for the caregiver to feel "liberated" from direct attention towards the offspring with disability. This variable was determined through the measurement of the following items 34, 35, 36, 37, 38, 39 and 41. The items measured subjects such as external support, work opportunities, adapted leisure, social relations and associations.

3.4. Procedure

Of the total population defined in Table 2 (858 families) we were only able to work with those who assisted to the associations and wanted to form part of the study (23,54% of the total).

Application of the questionnaires was done during the months of February to June of 2017, in the different disability associations in Ceuta in the afternoons or by telephone in the mornings or afternoons.

Those polled were informed of the goals we were seeking with the research and the different dimensions we wanted to collect information about.

The items were formulated orally by the pollster who was in charge of collecting the answers (some of the parents which were Muslim did not speak Spanish fluidly) underlining the anonymity of the answers, the importance of their collaboration and the need of sincerity and confidentiality of the answers to that the work would be valid.

4. Results

Firstly we present the distributions of frequencies of the main variables of the study considered as indicators of quality of life.

Next, we present the main results of the analysis done of those variables that define quality of life in the subjects of the sample. It has been verified that the variables stated in a theoretical framework (perception of disability, support network, demand of resources and time off and leisure) and even some social demographic variables are capable of explaining in a significant way the dependent variables analyzed.

4.1. Perception of the disability

The existence of a relative with a disability usually causes an alteration in family habits that generates anguish in the caregivers because of the self-imposed obligations they assume and limitations in time and resources this implies.

In this study, families polled stated that the disability of the relative generates a degree of anguish that can be considered moderate (47,5%) or low (33,7%).

4.2. Support Network

Relatives, friends or neighbors to seek support from for caring for the offspring with disability enable the caregiver to feel accompanied in tasks to be assumed and become free from part of their obligations.

When asking the caregivers about these aspects related to support they count on for caring for the offspring with disability, it was verified that these were very few as most (71%) stated being "very dissatisfied".

4.3. Demand of Resources

When resources, both public and private that the community offers this collective, are insufficient, different types of demands arise from the caregivers. In the case of the city of Ceuta, results collected state that 3,5% of the subjects polled do not receive any type of aid from the IMSERSO. Of the rest, the greater percentages correspond to those considered sufficient (47,5%) or insufficient (40,1%).

4.4. Time off and leisure

Time off available that caregivers can use to cover their times of leisure and rest are usually inversely

proportionate to available community resources and support received from friends and relatives.

Data collected enables verifying that over half the collective polled (59,4%) enjoys enough time to cover these personal needs. As opposed to this, 32,7% considers it to be insufficient.

According to the data analyzed, considered as indicators of quality of life, we can state that the families of Ceuta with offspring with disability in their care feel moderate anguish because of this situation, they have little support from relatives and friends, although the sufficiency of resources offered by the Administration enables them to enjoy enough family time off.

Once this general data is presented, we move on to offer, in the following sections, results obtained from the inferential analysis through which it was determined which are the circumstances that, to a greater degree, had an influence in the opinion of the caregivers. For this statistic tests were applied destined to check if there were significant differences between groups formed as of the classification variables.

In our case, the following were applied: t by Student or U by Mann-Whitney for comparisons of the two independent groups and ANOVA of one factor when it was three or more groups.

4.5. Gender of the offspring with disability and opinion of the caregivers

After checking fulfillment of normality and variant equality requirements, a decision was taken to apply the t Student tests in the case of variables "perception of disability" and "demand of resources" and the U by Mann-Whitney for "support group" and "time off". Results obtained from application of the preceding tests, collected in Table 3, make clear that gender does not have an influence in the opinion of the caregivers ($p > 0,05$).

Table 3. Contrasts for equality of averages between the sexes

Variables	Average differences	Applied test	Significance
Disability perception	0,0841	t	0,328
Resource demand	-0,0417	t	0,346
Support network	0,0870	U	0,176
Time off and leisure	-0,0079	U	0,904

Source: Own elaboration

4.6. Type of Association and opinion of the caregivers

Services offered by the different associations for disability existing in the city make the families perceive their situation diversely. With the aim of determining if these differences were significant, an analysis of variability was done (one factor ANOVA) that enables contrasting the equality of averages of three or more independent populations and with normal distribution, results of which are in Table 4.

Variables	F	Sig.
Disability perception	3,231	0,001
Support network	2,810	0,004
Resource demand	2,637	0,007
Time off and leisure	4,595	0,000

Source: Own elaboration

Results of the F test make it clear that there are significant differences ($p < 0,05$) between the different associations for each one of the dependent variables. Contrasts made a posteriori enable us to conclude that:

- There is a greater perception of disability in relatives of the Asociación Autismo association, followed by the Down Syndrome of Ceuta association and lastly ACEPAS.
- Families of the PROI Association feel more satisfied with the support network than those belonging to the Asociación Autismo followed by COCEMFE.
- The association that has greater demand of resources is the Down Syndrome followed by Asociación Autismo Ceuta and ACEPAS.
- The PROI association stands out from the associations as being the one in which the relatives enjoy greater time off time and leisure.

4.7. Culture and religion

Results obtained in the study indicate that assumption of the disability is conditioned by culture, religion or family belief system of the person with the disability. In this way, in the case of the Muslim collective in open answers, they give more expression to the problem from a religious and existential point of view; as opposed to the Christian

community which does not attribute the same variables to the disability of the relative.

After verifying fulfillment of the requirement of normality and uniformity of the variants, application was done of the tests for independent groups: t in the case of "demand of resources" and U by Mann-Whitney in the other variables). Results are shown in Table 5.

Variables	Average differences	Applied test	Significance
Disability perception	0,061	U	0,407
Resource demand	0,0791	t	0,073
Support network	0,1332	U	0,021
Time off and leisure	-0,0368	U	0,592

Source: Own elaboration

As of the results obtained in both tests, we can say that the Religion has an influence in the opinion of the caregivers only in the Support Network ($p = 0,021$) and the Muslim collective is the one with less aid from relatives and friends.

4.8. Degree of disability

As a greater degree of disability demands more dedication on behalf of the caregivers, it seems evident that their opinions may be affected by this circumstance.

In order to contrast the differences of this variable four categories were established that correspond to the following degrees: low (25-33), moderate (54-68), high (69-78) and severe (79-100) and most suitable test selected was the ANOVA uni-factorial.

Results of test F make it clear that there are significant differences ($p < 0,05$) between the groups defined according to the degree of disability solely in the variable of time off and leisure. After applying contrasts a posteriori, it was determined that there are significant differences only between the relatives of subjects that present a degree of severe disability, with respect to those in the group of low disability ($p = 0,015$) and moderate ($p = 0,007$).

4.8. Age of the caregiver

Taking into account that the spread of the data was very high, it was grouped according to age intervals stated in Table 6.

Years	N	%
17-27	12	5,9
28-38	48	23,8
39-49	64	31,7
50-60	55	27,2
61-71	16	7,9
72-85	7	3,5
Total	202	100,0

Source: Own elaboration

As of the groups mentioned above and with prior check of pertinent requirements (normality and uniformity of the variance), ANOVA one factor was again selected as most suitable test whose results enable stating that the age of the caregiver is directly related to the perception of the disability ($p=0,004$) and their opinion of the support network ($p=0,02$).

4.10. Employment situation of the caregiver

Although it is evident that employment obligations of the caregiver are an obstacle for care of the offspring with disability and should have an influence on the answers in the questionnaire, it was verified that they do not differ significantly.

Results of the F test make it clear that the greatest differences between the different employment situations of the caregivers are seen in the variable of time off and leisure, although these are not significant ($p>0,05$) and, given that in the rest of the variables the same happens, it must be admitted that, in spite of what could be expected, the caregivers have similar opinions independently from their employment situation.

4.11. Educational level of the caregiver

After using the educational level as a variable for categorization in establishing the groups, the ANOVA one factor was done whose results enable stating that the perception of disability is the only variable that does not seem affected by the educational level of the caregiver ($p>0,05$), and the demand for resources is the one that presents greatest differences between the levels of education of the caregivers ($p=0,003$).

4.12. Open question

Results from item 50 (I would like you to tell me the achievements and what you are proud of) were categorized in seven answer options: sociability, affectivity, independence/autonomy, motivation, personality, lack of complexes, academic productivity, responsibility and nothing.

The greatest percentage corresponds to the families that answered the "motivation" option (24,3%), followed by 22,3% of the relatives that highlighted affectivity of their offspring, 19,3% state independence/autonomy, 13,9% underlined personality, 8,9% expressed sociability of their offspring and quite a distance away we observe the rest of the answer options. Results can be seen in Table 7.

Area	n	%	Opinions of the parents
Sociability	18	8,9	- "Communicates well and relates to the children at school". - "Communicates with an alternative system, is very active and sociable". - "Has managed to relate to other people, has empathy and relates to children of the same age in spite of difficulties".

Affection	45	22.3	<p>-“Is very happy, loving and transmits joy”.</p> <p>-“Has a great heart and cares about me”.</p> <p>-“I am proud to have him, he is the greatest gift life has given me, the extra loving and close bond I have with him I don’t have with my other child”.</p> <p>-“Affection and love provided to the family”.</p> <p>-“Is extremely loving with the family, I don’t believe the love can be equalled to that transmitted by him. I advise no parent to despair”.</p> <p>-“I feel proud, I am happy when he embraces me and kisses me”.</p> <p>-“She is a girl that provides me with love and joy more than her other siblings. Is a gift from God, helps me a lot with the bay without jealousy and giving love”.</p> <p>-“Proud of the love he provides me with, is very loving, loves me a lot and the bond is mutual”.</p> <p>-“Always happy and joyful”.</p> <p>-“Now is always kissing me and is much more loving”.</p> <p>-“Is very sweet, loving, has lots of empathy, although I am sorry for having over protected her”.</p> <p>-“Demands love and affection all the time”.</p> <p>-“I feel proud that he kisses me and has physical contact with me (before he rejected me). Now he shows love.</p>
Independence/Autonomy	39	19.3	<p>-“Me siento orgullosa de todo: de su independencia económica, del respeto de la gente y el status social”.</p> <p>-“I am proud that she goes out alone with her friends, and for her to sleep alone with the lights off”.</p> <p>-“Thank God, they dress on their own, eat on their own and are independent”.</p> <p>-“She reads well, goes down the steps and goes to the bathroom alone”.</p> <p>-“Has sphincter control and rides a bicycle”.</p> <p>-“Takes medication and assumes the disability”.</p> <p>-“Is independent”.</p> <p>-“Has learned to read and write”.</p> <p>-“Gets up alone, goes to the bathroom and has sphincter control”.</p> <p>-“Is more and more autonomous, learned to read at the age of six”.</p>
Motivation	49	24.3	<p>-“Is understanding and a fighter, I am amazed at her motivation”.</p> <p>-“Of all the efforts”.</p> <p>-“Of the bravery for facing life”. -“Has great willpower from having confronted all that happened to him, knows what he wants and would need to find a job”.</p> <p>-“Of all he has achieved with effort, is a fighting person”.</p> <p>-“Of his battle, motivation in spite of the disability continues studying”.</p> <p>-“Speaks perfectly and wants to surpass himself every day”.</p> <p>-“Day by day he progresses, he does not feel different, is totally integrated”.</p> <p>-“Of his motivation and adaptation”.</p> <p>-“Of her willpower and vitality even though she is so small”.</p> <p>-“With great difficulty studies and thanks to the association that provides him with an interpreter, can do courses and continue training”.</p> <p>-“Every day surpasses himself in his studies”.</p> <p>-“Manages to reach things little by little”.</p> <p>-“Of his progress (lots of things he has overcome from the syndrome), interest, dedication to learning and fight to not make mistakes”.</p> <p>-“When he corrects himself and makes an effort to approach others”.</p> <p>-“100% proud of his spirit of overcoming things and finding his place in society”.</p> <p>-“That he managed to learn to walk, eat and communicate”.</p>
Personality	28	13.9	<p>-“Everyone speaks very well about him, he is polite and solidary”.</p> <p>-“The honesty of my son”.</p> <p>-“Is introverted and relates little with others”.</p> <p>-“Is very conformist and accepts everything, reasons a lot”.</p> <p>-“Of everything, is an excellent person”.</p> <p>-“Of being my daughter, for me she is very special”.</p> <p>-“Has a special gift, we have lots of connection”.</p> <p>-“Of his way of being, simplicity, humility, timidity, has no evil in him, has lots of friends, besides being serious and responsible in his job”.</p>
Lack of complexes	4	2.0	<p>-“Has no complexes”.</p> <p>-“Has great assumption of the disability, has no problems in adapting or integration, got married, had a child, goes to the driving school and kindergarten tutorials of her child”.</p> <p>-“I am proud of my son because he is a boy that integrates and adapts just like any other without any type of complex and makes an effort to learn every day more”.</p> <p>-“Has no complexes (wears large earphones)”.</p>

Academic yielding	5	2.5	-“Learned to read very quickly thanks to video games”. -“Is getting great grades at school and does homework on his own”.
Responsability	5	2.5	-“I feel proud of him, he has always been very studious and helped others with their studies”. -“Helps with chores at home, makes an effort at school and feels grown up”. -“I am proud of all I have achieved with her, today she is working and in the afternoons studies”.
Nothing	9	4.5	-“Has achieved very little”. -“The truth is that I am not happy, his character changed a lot and living with him is not easy”. -“I see him very depressed and his mood changes a lot”.
Total	202	100.0	
Source: Own elaboration			

5. Discussion of the results

The results obtained in this research reveal that one of the most important factors that define quality of life is the amount of resources available both personal and social (Ramos, 2011), that in the study prove to be insufficient for the majority of those polled, although a good amount of them consider them sufficient; thus we could place this indicator on a level of medium-low satisfaction.

Another one of the definition aspects of quality of life according to the autor mentioned above, the support network, resulted in being very insufficient in the case of people with disability and their relatives living in the city of Ceuta, where a vast majority considered this network as insufficient or very insufficient, which equally undermines the potential quality of life of those affected.

Also, time available for leisure activities and rest is another one of the great indicators of quality of life of the families analyzed (Celiméndiz, 2004). In this sense, although a majority considered this time period as sufficient, also noteworthy was the sector that did not have a minimum time off and leisure period or this was insufficient. Due to all of this, we can state that the satisfaction level was located on levels of medium-low, which is directly associated to the lack of support network.

Taking into account the three aspects listed above, the perception of disability is shaped. This in turn shapes the impact level that living with disability and care of offspring with disability has on the relatives (Sánchez, 2014), as this can affect very diverse aspects of daily living and family living (stress, anxiety, depression, tensions, marital problems, fraternal jealousy, paternal jealousy, among others). Thus, the result of our analysis seems to confirm that low levels in these variables,

generate a marked anguish perception of the relatives, who in most cases qualify it as moderate, which affects, with time, their emotional, employment, affective and social stability.

A noteworthy circumstance was that the quality of life of the caregiver relative is much worse in the case of women (above all, mothers), who assume the greatest load of the caregiving (Peñañiel, 2012). Although most of those polled were women, it has been possible to verify that, taking into account the data analysis, that both polled (father and mother) share the tasks, although it is evident that the greater weight is borne by the woman always and besides this, the women are more involved in seeking greater quality of life for their offspring. One of the most important factors that define quality of life is the amount of resources available both personal and social (Ramos, 2011), which in the study done prove to be insufficient for a majority of those polled, although a good amount of them consider the resources as sufficient; thus we could situate this indicator on a medium-low level of satisfaction as pointed out by (Rodríguez Verdugo and Sánchez, 2008).

Another fact to be pointed out and which could result to be somewhat counterproductive for the offspring with a disability is the frequent over protection by the mother especially, who because of fear or instinct tends during the first years in which the disability is detected, to undermine the autonomy and independence of the child. This in turn limits social interactions of the person with disability and others as well as other people who do not belong to the family circle (Herrero mentioned in Fernandez and García, 2006), which in turn can affect future development of the child as an individual. This happens sometimes because many mothers do not adequately face the fact or acquire an erroneous idea about the limitations of

each disability. This is confirmed in our research, and it has been observed that these over protective mothers are in turn are those most concerned about the future of the offspring with disability once they can no longer care for them or they die.

As far as the gender influence, various studies point out that the greatest load and dedication rests on the woman (Limiñana, Corbalán and Sánchez, 2011). Thus it has been verified on an empirical level in our study. However, it is curious to check how the perception of this circumstance is similar between men and women; as well as the demand of resources and time off and leisure is similar in a statistic way. However in the support network male caregivers score higher than women caregivers in their satisfaction level.

Depending on the type of disability (type of association), there is a greater or lower number of differences in the valuation of the four variables analyzed, the most significant being those related to disabilities due to development disorders, followed by brain paralysis and closing with Down Syndrome. In this sense, the empirical data provided by Carrete (2012) is proven correct which upholds that a great amount of experiential differences depending on the disability of the users and the different associations.

Although there is still little research done about cultural and religious differences, when it comes to facing the disability of the family member, there are studies that point to different ways of living and adapting to this circumstance (Castellanos and López, 2009). This fact can be verified in this study as significant differences have been found between the Christian and Muslim confessions when it comes to valuing their satisfaction with the support network they have.

With regards to the analysis of the influence of the degree of disability on the rest of the variables, important differences were found regarding time off and leisure. Thus, logically, the higher degrees of disability limited the family members to have available most of their time off and leisure, which can generate tensions and family problems as well as depressive states and less personal care (Suárez 2011, mentioned in Peñafiel 2012, p. 121).

Although there is recent research that equally sustain differences in experiencing of the disability depending on the financial and cultural level of the relatives, those with greater educational and cultural levels perceive disability worse, although they enjoy a greater support network, resources and leisure time (Sánchez, 2006). However, in our sample, these differences were significant in the support network, in such a way that the relatives with greater educational levels, were more satisfied than the rest. This did not happen when the

variable that had an influence was the financial level. This can be due to the fact that the relatives polled, who went to associations with simple access (whose quotas were not excessively expensive or even free of charge) presented social economic levels that were not very different between them.

Regarding the age of the caregiver, some authors uphold that the greater the age, the greater the worry, anxiety or anguish over their relative with disability (Fresnillo, 2011). However, this result can be interpreted wrongly if we attribute just the age of the caregiver as cause of the increase of worry. What usually happens (Gómez and Cardona, 2010), is that as the disabled person grows, both his or her needs as well as the social discrimination also increase and with this, the concern of the relatives. Therefore we would be speaking about an indirect influence or a mere co-variance. In fact, when isolating in our empirical study the influence due exclusively to the age of the caregiver, we do not detect important differences for this reason.

6. Conclusions

We can point out as main conclusions of this study it has been possible to identify the main needs of persons with disability and their relatives, levels of perception of the disability have been established, support network, demand of resources and time off in families with offspring with disability and a detection has been done of diverse lackings in needs for accessibility, locomotion, technical resources, financial resources, leisure activities, social integration, training and employment orientation, all located at values inferior to those desirable.

As far as difficulties or conditioners that may have limited development of the study, we must point out that, in spite of the majority collaboration of all the parties, we have found parents that tend to not fully assume the disability of their offspring, which can generate bias in answers that compromise the conclusions of this study.

Besides the above, we must also point out the low level of administrative involvement when it comes to enabling or financing this type of study, thus needs of the users are still hardly described and some have not been even identified.

Finally, another problem found is related to the linguistic aspect and the lack of interpreters when it comes to applying the instruments. We remind the reader that a percentage of those polled lacked sufficient dominance of the Spanish language.

To conclude, we wish to point out that an interesting way for future research could be centered on the evaluation and improvement of the psychological state of the relatives. We suspect that this state improves when the relatives enjoy greater

time off and leisure time. Thus research should be centered on the creation of administratively articulated measures, that bring recreational activities to these persons who in general may suffer from high levels of stress, anxiety and depression.

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HOW TO CITE THE ARTICLE

Cuevas, M., Salcedo, R., & Díaz, F. (2019). Discapacidad y familia en contextos multiculturales. Un estudio sobre la realidad en la ciudad autónoma de Ceuta. [Disability and family in multicultural contexts. A study about the reality in the Autonomous City of Ceuta] *Pedagogía Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.08

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ADOLESCENTS' PERCEPTION OF PARENTAL PRACTICES FROM THE GENDER PERSPECTIVE

LA PERCEPCIÓN DE LOS ADOLESCENTES DE LAS PRÁCTICAS PARENTALES DESDE LA PERSPECTIVA DE GÉNERO

A PERCEPÇÃO DOS ADOLESCENTES SOBRE AS PRÁTICAS PARENTAIS DESDE A PERSPECTIVA DE GÊNERO

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Received date: 14.XI.2018

Reviewed date: 16.XII.2018

Accepted date: 17.I.2019

KEY WORDS:
family education
parent-child
relationship
parenting of the child
educational
discrimination

ABSTRACT: Cultural gender representations are learned through socialization processes within a socio-cultural context. Parents are the main socializing agents of stereotyped beliefs about gender which exert an influence on the child-rearing practices. A questionnaire called *Percepciones del Alumnado sobre las Prácticas de Crianza de Madres y Padres (PAPC)*, prepared ad hoc for this research was used to assess the perceptions of adolescents about the parenting styles of fathers and mothers. A sample of 1837 students from 1st and 3rd of Compulsory Secondary Education and 1st of Non-Compulsory Secondary Education (Bachillerato) participated in this study. Regarding the reliability of the instrument, results indicated $\alpha_{\text{mother}} = .828$ and $\alpha_{\text{father}} = .812$. Turning to its validity, measured through the Exploratory Factor Analysis, results indicated that there were two factors that explained a 45.88% of the total variance, called *Uso del Castigo Físico y/o Verbal y Omisión y Asunción de Responsabilidades*. Both girls and boys from different cultures perceived that mothers were more concerned with the control of inappropriate behaviour than fathers, with mothers using both punitive strategies and those that appealed to responsibility ($M_{\text{mother}} = 12.43$, $M_{\text{father}} = 11.72$, $t = 6.98$, $p < .001$, $M_{\text{mother}} = 16.82$, $M_{\text{father}} = 15.62$, $t = 11.40$, $p < .001$, respectively). Lastly, in relation with the sex variable, significant differences were observed. Boys claimed to receive more physical and verbal punishments than the both from mothers ($M_{\text{girls}} = 12.12$, $M_{\text{boys}} = 12.68$, $t = 2.75$, $p < .05$) and fathers ($M_{\text{girls}} = 10.88$, $M_{\text{boys}} = 12.62$, $t = 8.08$, $p < .001$).

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<p>PALABRAS CLAVE: educación familiar relación padres-hijos crianza del niño discriminación educacional</p>	<p>RESUMEN: Las representaciones culturales de género se aprenden a través de los procesos de socialización dentro de un contexto sociocultural, siendo madres y padres los principales agentes socializadores de creencias estereotipadas sobre género que influyen en las prácticas de crianza. Con el objetivo de conocer las percepciones de los adolescentes sobre los estilos parentales de padres y madres, se ha aplicado un cuestionario, elaborado <i>ad hoc</i> para esta investigación, denominado <i>Percepciones del Alumnado sobre las Prácticas de Crianza de Madres y Padres (PAPC)</i>, a 1837 estudiantes de 1.º y 3.º de Educación Secundaria Obligatoria y 1.º de Bachillerato. Los resultados indican que, en primer lugar, la fiabilidad del instrumento el $\alpha_{Madre} = .828$ y $\alpha_{Padre} = .812$ y su validez, medida a través del Análisis Factorial Exploratorio, indica que existen dos factores que explican el 45.88% de la varianza total, denominados <i>Uso del Castigo Físico y/o Verbal y Omisión y Asunción de Responsabilidades</i>. En segundo lugar, tanto las chicas como los chicos de diferentes culturas perciben que las madres se ocupan más del control de conductas inadecuadas que los padres, siendo las madres las que más utilizan tanto las estrategias punitivas como las que apelan a la responsabilidad ($M_{madre} = 12.43$; $M_{padre} = 11.72$; $t = 6.98$, $p < .001$; $M_{madre} = 16.82$; $M_{padre} = 15.62$; $t = 11.40$, $p < .001$, respectivamente). Por último, en relación con la variable sexo, se observa que existen diferencias significativas siendo los chicos los que afirman recibir más castigos físicos y verbales que las chicas, tanto por las madres ($M_{chicas} = 12.12$; $M_{chicos} = 12.68$; $t = 2.75$, $p < .05$) como por los padres ($M_{chicas} = 10.88$; $M_{chicos} = 12.62$; $t = 8.08$, $p < .001$).</p>
<p>PALAVRAS-CHAVE: educação familiar relação pais-filhos criação dos filhos discriminação educacional</p>	<p>RESUMO: As representações culturais de gênero se aprendem por meio de processos de socialização dentro de um contexto sociocultural, sendo mães e pais os principais agentes socializadores de crenças estereotipadas sobre gênero que influem nas práticas de criação. Com o objetivo de conhecer as percepções dos adolescentes sobre os estilos parentais de pais e mães, se aplicou um questionário, elaborado <i>ad hoc</i> para esta investigação, denominado <i>Percepções dos Alunos sobre as Práticas de Criação de Mães e Pais (PAPC)</i>, a 1837 estudantes de 1.º e 3.º ano da Educação Secundária Obrigatória e de 1.º de Bachillerato (segundo o Sistema Espanhol de Ensino). Os resultados indicam que, em primeiro lugar, a respeito da confiabilidade do instrumento ou $\alpha_{Madre} = .828$ y $\alpha_{Padre} = .812$ e sua validade, medida através da Análise Fatorial Exploratória, indica que existem dois fatores que explicam o índice de 45.88% da variação total, denominados <i>Uso do Castigo Físico e/ou Verbal e Omissão e Assentimento de Responsabilidades</i>. Em segundo lugar, tanto as meninas quanto os meninos de diferentes culturas percebem que as mães se ocupam mais do controle de condutas inadequadas que os pais, sendo as mães as que mais utilizam tanto as estratégias punitivas como as que apela à responsabilidade ($M_{madre} = 12.43$; $M_{padre} = 11.72$; $t = 6.98$, $p < .001$; $M_{madre} = 16.82$; $M_{padre} = 15.62$; $t = 11.40$, $p < .001$, respectivamente). Por último, em relação à variável sexo, se observa que existem diferenças significativas, sendo os meninos os que afirmam receber mais castigos físicos e verbais do que as meninas, tanto pelas mães ($M_{chicas} = 12.12$; $M_{chicos} = 12.68$; $t = 2.75$, $p < .05$) quanto pelos pais ($M_{chicas} = 10.88$; $M_{chicos} = 12.62$; $t = 8.08$, $p < .001$).</p>

1. Introduction

Cultural representations of gender are learned through the socialisation processes within a sociocultural context (Padilla, Sanchez Garcia, Martin Berrido & Moreno, 1999; Triana, Avila & Malagon, 2010), with socialising agents being very important, especially the family, which is responsible for transmitting a social culture, through the communication of values and concepts of the society in which they live (Gonzalez, Guevara, Jimenez, & Alcazar, 2017), apart from dealing with “the construction of leisure for its members” (Sanz Arazuri, Saenz de Jubera & Cano, 2018, p.59). In our country, despite the advancement of women in society, culture is still very androcentric, which is characteristic of patriarchal societies.

Although the construction of gender is an inner process, it is developed in a constant interaction between the subject and his/her social and cultural context, where stereotyped and sexist identities are built on the basis of beliefs and

attitudes of male authority and domination and female dependence and need for protection.

These stereotyped gender beliefs are passed down from generation to generation and eventually become natural, that is, it is forgotten that they are social constructs and they are taken to be absolute truths that provide information on how men and women are, which hinders the deconstruction of the content of the roles on which they are based; that is why they are so difficult to change, even when the social conditions that shaped them (Amurrio, Larrinaga, Usutegui & Del Valle, 2012) are modified.

These ideas have also an influence on mothers’ and fathers’ parenting styles and child rearing practices (Canton-Cortes, Ramirez & Canton, 2014; Shek, 1998). The former are defined as the emotional climate in which parents raise their children, while the latter refer to the specific actions taken by parents to control the behaviour of their children (Gonzalez Ramirez & Landeros, 2012). This paper focuses on the latter.

One of the main tasks of parents is to encourage the socialisation of their children (Maccoby, 2007), so it is important to analyse and evaluate the type of educational practices that fathers and mothers use, since they can influence, positively or negatively, on an adequate social, emotional and family adjustment (Torio, Peña & Iñda, 2008), as well as on their academic performance (Malander, 2016). In this regard, students who perceive a high pathological control by their parents are those whose learning strategies are less developed. On the contrary, when there is no coercive control, sons and daughters show a more positive attitude towards school work and a greater motivation that will have a positive impact on their performance. In addition, Maroñas, Martínez and Varela-Garrote (2018) highlight the differences between fathers and mothers in leisure activities, with mothers dedicating more time to artistic-cultural activities and fathers to those related to the physical and sporting area.

The socialisation process is complex and includes responsiveness and demandingness (Baumrind, 1991; Musitu & García, 2004). Responsiveness refers to the support and care provided by parents to their children in order to foster their individuality, self-regulation and self-assertion. Demandingness refers to behavioural control, including, among others, practices of supervision and discipline. Nevertheless, it must be taken into consideration that educational styles are based on the parents' knowledge about evolutionary development, the culture of belonging and the experiences of their own upbringing (Infante & Martínez, 2016).

In line with Molina, Raimundi and Bugallo (2017), although research on parenting styles has mainly focused on the role of the mother, there are research studies which conclude that fathers and mothers develop different parental child rearing styles (Andrade, Betancourt, Vallejo, Segura, & Rojas, 2012; Canton-Cortes et al., 2014; Russell, Hart, Robinson, & Olsen, 2003), and portraying fathers as more strict than mothers (Canton et al., 2014; Gaylord, Kitzmann, & Coleman, 2003; Sorbring, Rödhalm-Funnemark & Palmerus, 2003). In fact, mothers are perceived by their children as more understanding, close, affectionate, controlling and involved in school homework, with more flexible and equal, less severe discipline styles (Canton et al., 2014; Oliva, Parra, & Arranz, 2008; Sorbring et al., 2003), with a higher level of communication, affection, control, permissiveness (Rodríguez, Del Barrio, & Carrasco, 2009) and more focused on their children (Samper, Cortés, Mestre, Nacher & Tur, 2006). In contrast, fathers are perceived as more authoritarian, rigid, severe, restrictive

and formal, as well as less involved and present in child-rearing (Rodríguez et al., 2009). According to Capano, del Lujan Gonzalez and Massonnier (2016), both sons and daughters perceive their "fathers as less affectionate and more indulgent, while mothers are perceived as more affectionate, less persuasive and more forgiving" (p 431).

There are also differences regarding the disciplinary strategies used by fathers and mothers; for instance, some studies suggest that the former are often more authoritarian than the latter, while the latter employ a greater number of inductive discipline strategies (Oliva, Parra, Sanchez-Queija & Lopez, 2007; Sorbring et al., 2003; Winsler, Madigan & Aquilino, 2005; Zervides & Knowles, 2007). Thus, the research work by Casais, Flores and Dominguez (2017) indicates that mothers show a more prominent role in the affective and educational aspects, with greater communication, more concern in conflict situations related to their sons and daughters and dealing, to a greater extent, with health care. In the same line, Molina et al. (2017) consider that they spend more time with their children and show higher levels of responsibility in child-rearing.

Moreover, as children grow up, they perceive a decrease in the support and involvement of both parents and a lesser degree of control and supervision (Musitu & Cava, 2001). These same researchers, as well as Fuentes, Motrico and Bersabé (2001), point out that, as age increases, fathers use, to a greater extent, inductive disciplinary strategies based on reasoning, verbal interaction and the reinforcement, to the detriment of authoritarian disciplinary strategies based on physical interaction, imposition or power. On the contrary, Infante and Martínez (2017) conclude that, in early childhood, the strategies used are related to the demonstration of affection and the necessary care for proper development. But, as children grow up, it is necessary to establish norms and limits, and that is when the complications of an adequate child rearing style arise.

Although, in recent years, there has been an increase in the involvement of fathers in the education of their children, mothers still play the main role in the care and attention of the family (Megias, 2003; Moon & Hoffman, 2008). This may be due to the maintenance of traditional gender roles, according to which the socialisation of children and other parenting responsibilities are more typical of women than men (Sturge-Apple, Davies, Boker & Cummings, 2004).

Along these lines, Calvete, Gamez-Guadix and Orue (2010), Del Barrio and Carrasco (2004) and Fuentes et al. (2001) conclude in their studies that, from a gender perspective, parental discipline can

be generating differences in parenting styles used by mothers and fathers in the raising of their children. That is to say, it is not the same thing to be a father or a mother of a boy or a girl. This is the reason why it is necessary to rethink educational styles of fathers and mothers in order to promote gender equality at an early stage.

An equal education within the family will help avoid the development of stereotypical beliefs about gender roles that may lead to violence against women, with some predictors of the problem being the following: *type of education received by the family* (Musitu & Garcia, 2004), *bonds of authority and power* (Lerner & Melgar, 2010; Schmukler & Alonso, 2009), *observed models* (Diaz-Aguado, 2003) and *employment status* of fathers and mothers (Ferrer, Bosch, Ramis, Torres & Navarro, 2006). In this sense, Garcia-Linares, Garcia-Moral and Casanova-Arias (2014) note the proliferation of research studies focused on the analysis of the link between the quality of family relationships and aggressiveness, stressing the importance of paternal educational practices.

According to Roa and Del Barrio (2001, 2002), among others, sons and daughters' perception of the parenting styles of their fathers and mothers is more reliable and consistent than that provided by their own parents, as the latter may be subject to greater social desirability. From this perspective, the purpose of this paper, which is part of a broader research on the prevention of gender violence in youth, is to assess adolescents' perceptions of fathers and mothers' child-rearing practice and analyse the differences according to the variables sex, age and cultural background.

2. Methodology

2.1. Design

This study used an *Ex post facto* correlational design (Arias, 2006) given that the variables were not intentionally manipulated. The design chosen in the data collection process was cross-sectional, collecting data from various student groups, from compulsory and non-compulsory secondary education, at a given moment in time.

2.2. Participants

First, all Secondary Schools and High Schools in Autonomous City of Melilla (Spain) were selected. This city is characterised by a multicultural context, with the majority of its inhabitants belonging to two cultures: Western and Berber [term used to refer to the cultural group of Muslim origin residing in Melilla and whose native language is

Tamazight (ME, 2010)]. Secondly, a non-probability, incidental sampling method was used, by means of which students from Year 8, 10 and 12 were selected (due to their developmental stage), with the following criteria: availability and interest in participating in the research, and public nature of the education centres.

There were 1837 participants, distributed as follows: according to gender, 935 were boys (51%) and 899 were girls (49%); according to year of study, 947 participants were from Year 8 (51.6%), 575 from 10 (31.3%) and 315 from Year 12 (17.1%); according to ethnicity, 866 participants were European (48.2%), 850 were Berbers (47.4%), 28 were Jews (1.6%) and 50 belonged to other ethnic groups (4.2%). However, the statistical analysis has focused on the two main cultural groups. Lastly, the average age of participants was 14.11, ranging from 12 to 18 years of age.

2.3. Instruments

An ad hoc questionnaire was developed for this research, consisting of 3 main parts: non-university students' beliefs about gender, parenting styles and shared responsibility in the home. This paper focuses on the second one.

The questionnaire "Students' Perceptions of Parenting Practices of Mothers and Fathers (SPPP)" consists of 24 items that specify conducts adopted by fathers and mothers in order to change inappropriate behaviours (Gonzalez & Landero, 2012; Oliva et al., 2007; Penelo, 2009; Samper et al., 2006; Torio et al., 2008). The response format chosen was a Likert scale in which the frequency of use by fathers and mothers of strategies to control the inappropriate behaviour of their sons and daughters is expressed, with 1 being never and 4, always.

Once the questionnaire was developed, it was administered to a small group of students, who were not part of the final sample, in order to detect any possible errors or complications. On the basis of their comments on the test, the items that needed clarification and replacement of some words that seemed difficult were analysed. Then, slight modifications were made to the test in order to improve students' understanding for its subsequent application to non-college students in all high schools of Melilla.

2.4 Procedure

Data collection was carried out in three stages. In the first stage, following a request to the Provincial Directorate of the Ministry of Education and Science in Melilla to conduct research in

public Secondary schools, the Senior Management Teams of those schools were contacted to inform them about the research objectives. In the second stage, in collaboration with the head teacher of each school, the questionnaire administration schedule was designed and parents' consent is requested in order to participate in the study. In the third phase, students consent was also requested before finally administer the questionnaire.

2.5. Data analysis

The statistical software programme SPSS, version 23.0., has been used for statistical analysis. A split-half test has been used to determine the reliability of the data and Exploratory Factor Analysis was used to test the validity of the questionnaire. Moreover, inferential analyses were performed for the analysis of the study variables (t-Student test, ANOVA, MANOVA).

3. Results

Firstly, the reliability of the questionnaire SPPP was analysed, through the Split-half test, with corrected item-total correlation indices being very low in some of them. Therefore, 7 items were removed, with the final number of elements being 17. When analysing the questionnaire again, it was observed that both homogeneity indices, ranging

from .30 to .60, and internal consistency coefficient improved (Table 1).

Table 1. Reliability of the section "Mothers and fathers' Parenting Styles"

Reliability analysis				
Cronbach's Alpha	Part 1	Value	.828	
		No of elements	17(a)	
	Part 2	Value	.812	
		No of elements	17(b)	
	Total no. of elements		34	
	Guttman's split-half			.776

In addition, in order to measure the validity of this section, an Exploratory Factor Analysis (EFA) was performed. Data underwent the Kaiser-Meyer-Olkin (KMO = .879) and Bartlett ($c^2 = 3604.18$, $df = 120$; $p < .005$) tests and we found values that permit the use of factor analysis as a suitable technique for the interpretation of the information contained in this matrix.

This group of items is divided into 2 clearly defined factors or dimensions (Table 2). These two components explain 45.88% of the total variance, which is an acceptable proportion.

Table 2. Exploratory Factor Analysis of rotated components in Parenting Styles used by fathers and mothers

ITEMS AND FACTORS	Components	
	1	2
PHYSICAL AND/OR VERBAL PUNISHMENT		
Item 9. He/she spanked, slapped or smacked you	.716	
Item 5. He/she shook or grabbed you for you to obey	.703	
Item 10. He/she used a stick, a broom, a belt, a slipper... to hit you	.686	
Item 23. He/she shoved or pushed you away	.637	
Item 4. He/she yelled or screamed at you	.526	
Item 7. He/she made you feel embarrassed or guilty	.513	
Item 13. He/she sent me to bed without supper	.462	
Item 19. He/she said that you were lazy, careless and other similar things	.379	

OMISSION AND ASSUMPTION OF RESPONSIBILITIES		
Item 17. You were punished with tasks (tidy your room, take the rubbish out, set and clear the table...)		.628
Item 22. You were punished with no outdoor activities		.606
Item 18. He/she made you fix the damage caused by your misbehaviour; for example, pay for something you broke, clean up your mess, etc.		.603
Item 3. He/she sent you to a different place or to your bedroom		.557
Item 16. He/she made you assume the consequences of your misconduct		.556
Item 2. He/she removed pocket money, games, mobile phone, PC, TV or permission		.522
Item 20. He/she watched you to make sure you were not misbehaving		.433
Item 24. He/she stopped talking to you due to your misconduct		.310

Then, the correlations between parenting patterns of mothers and fathers were analysed and significant correlations were observed between all factors ($F_{1\text{ mother-father}} = .558$; $p < .001$; $F_{2\text{ mother-father}} = .658$; $p < .001$), which indicates that adolescents perceive consistency in the parenting patterns of both

parents. After that, adolescents' perception of the forms of controlling inappropriate behaviour was analysed. The results indicate that there are differences between fathers and mothers, the latter being those who use punitive strategies and appeal to their sense of responsibility more often (Table 3).

Table 3. Comparison between Parenting Styles used by mothers and fathers

Factor		Meanj	DT	N	t	p	d _{COHEN}	r
Factor 1 Use of physical and verbal punishment	Mother	12.43	4.28	1607	6.98	.000	.16	.083
	Father	11.72	4.34	1607				
Factor 2 Omission and assumption of responsibilities	Mother	16.82	4.85	1559	11.40	.000	.23	.117
	Father	15.62	5.27	1559				

After analysing each of the factors, data indicate that regarding Factor 1, *Use of Physical and/or Verbal Punishment*, a higher percentage of mothers than fathers use the following strategies: yell or scream (34% and 27%, respectively), tell their sons/ daughters that they are lazy or careless (28% and 23%, respectively). It should be mentioned that the less frequently used techniques are: hitting, pushing and send to bed without supper, where the percentage, for both mothers and fathers, is below 10%. Regarding the Factor 2, *Omission and Assumption of Responsibilities*, mothers use it more often than fathers do, with the most commonly used techniques being: making them assume the consequences for their misconduct (65% and 62%, respectively), punishing them with tasks such as tidying their room,

setting and clearing the table... (mothers, 35% and fathers, 26%), punishing them with no outdoor activities (mothers, 30% and fathers, 25%), making them fix the damage caused (34% of mothers and 29% of parents). It must be mentioned that *Omission and Assumption of Responsibilities* related strategies are used more frequently than those related to *Physical and/or Verbal Punishment*.

Later, we analysed students' perception of parenting patterns used by mothers and fathers to modify their inappropriate behaviour according to the variable sex (Table 4). The data indicated that there are significant differences in Factor 1, with boy being those who respond that they receive more physical and verbal punishment than girls. Regarding Factor 2, differences are only observed in parenting practices used by fathers

Table 4. Comparison of parenting styles used by mothers and fathers according to the variable sex

FACTOR		N	MEAN	DT	t	P	d _{COHEN}	r
Factor 1 Use of physical and verbal punishment	Mother	Girls= 845	12.12	4.01	2.75	.006	.13	.066
		Boys= 848	12.68	4.43				
	Father	Girls= 814	10.88	3.80	8.08	.000	.40	.198
		Boys= 835	12.62	4.76				
Factor 2 Omission and assumption of responsibilities	Mother	Girls= 814	16.67	4.64	1.46	.141	.07	.035
		Boys= 800	17.01	5.05				
	Father	Girls=773	14.97	5.39	4.84	.000	.23	.118
		Boys=799	16.22	5.04				

Having analysed the data according to female and male students' perception of child rearing in their family, as far as the first Factor is concerned, the results indicate that daughters consider that their mothers: yell and scream more to their sons (36% and 30% respectively), they are critical of their laziness or careless (30% and 25%, respectively). By contrast, boys consider that parents hit or shake more often than mothers do (13.5% and 4%, respectively). Factor 2, the strategy of training children to assume their responsibilities is more frequently used by mothers than by fathers, although there are no significant differences between the perception of boys and girls. Moreover, significant differences are observed when this strategy is used by fathers, being more commonly used with boys than with girls. Therefore, fathers use (more frequently) the following with their children: punish them with no outdoor activities (30% in the case of boys and 21% in the case of girls), make them fix the damage caused by their misbehaviour (31% in the case of boys and 26% in the case of girls), send them to their bedroom (28% in the case of boys compared to 9% in the case of girls) and do not give them pocket money, mobile or computer (37% in the case of boys and 17% in the case of girls).

When the items were analysed according to the variable cultural origin, the data indicate that there are no differences between the two groups. Regarding the first factor, it is observed that the most commonly used strategy is to *yell or scream*, being the mothers of Berber origin the ones who show the highest percentage ($M_{\text{European}}=32.4\%$, $F_{\text{European}}=28\%$, $M_{\text{Berber}}=35.7\%$, $F_{\text{Berber}}=26.8\%$), and mothers of European origin are those who most frequently tell their children that they are *lazy, careless and other similar things* ($M_{\text{European}}=31.1\%$, $F_{\text{European}}=25.7\%$,

$M_{\text{Berber}}=25.1\%$, $F_{\text{Berber}}=19.8\%$). As the second factor regards, the most frequently used strategy by all groups is to *force them to assume the consequences of their misconduct*, used mainly by mothers of European origin ($M_{\text{European}}=70.6\%$, $F_{\text{European}}=67.6\%$, $M_{\text{Berber}}=61\%$, $F_{\text{Berber}}=56.8\%$). This group is the one which most commonly make their children *fix the damage caused by their misbehaviour* ($M_{\text{European}}=36.3\%$, $F_{\text{European}}=31.1\%$, $M_{\text{Berber}}=32.1\%$, $F_{\text{Berber}}=25.9\%$) and *remove the pocket money, games, mobile phone, PC, TV or permissions* ($M_{\text{European}}=34.8\%$, $F_{\text{European}}=30.4\%$, $M_{\text{Berber}}=30.7\%$, $F_{\text{Berber}}=32.6\%$). In contrast, mothers of Berber origin employ the strategy of punishing by doing things such as *tidying the room, taking the rubbish out, setting and clearing the table, etc.* more often than other mothers ($M_{\text{European}}=34\%$, $F_{\text{European}}=27.7\%$, $M_{\text{Berber}}=36.9\%$, $F_{\text{Berber}}=24.4\%$). By analysing the perceptions of parenting practices of mothers and fathers and relating them to the age of their children, the data indicate that there are significant differences in both factors, being the mothers of the older students the ones who use techniques to control inadequate behaviours to a greater extent. In relation to factor 1, $F_{1, \text{madre}} [F_{(6, 1687)} = 4.031, p < .005, \eta^2 = .015]$, the *post hoc* analysis indicates that students between 16 and 17 years of age obtain higher means ($M_{16}=13.12$, $M_{17}=12.94$) and those of younger age, obtain the lowest scores ($M_{12}=11.88$, $M_{13}=11.84$). In the second factor, the same trend is observed $F_{2, \text{madre}} [F_{(6, 1682)} = 2.561; p < .05, \eta^2 = .008]$, *post hoc* analyses indicate that, the older the adolescent, the stronger the perception that mothers use strategies to control their behaviour ($M_{12}=16.18$; $M_{13}=16.65$; $M_{16}=17.14$; $M_{17}=16.89$).

There are no significant differences in other factors in relation to fathers, although the data collected show that the older the children, the

higher the use of physical and verbal punishments and strategies of omission and assumption of responsibilities to correct inappropriate behaviour.

Finally, a multivariate analysis of variance (MANOVA) was performed for sex and age, and for the factors related to child rearing patterns of fathers and mothers. The General Linear Model corresponding to mothers' child rearing patterns was significant for sex in all factors both in the case of mothers and in the case of fathers, the results being the following: $F_{1_{mother}} [F_{(4, 1268)} = 8.742, p < .005]$, with an effect size of $\eta^2 = .007$, $F_{2_{mother}} [F_{(4, 1268)} = 5.603, p < .05]$ with an effect size of $\eta^2 = .004$. Regarding fathers' child rearing practices, $F_{1_{father}} [F_{(4, 1268)} = 38.659, p < .001]$ with an effect size of $\eta^2 = .030$ y $F_{2_{father}} [F_{(4, 1268)} = 22.003, p < .001]$ with an effect size of $\eta^2 = .017$. As to age, there are significant differences only in $F_{1_{mother}} [F_{(24, 1271)} = 3.478, p < .005]$ with an effect size of $\eta^2 = .016$. No significant differences are observed in the interaction between sex and age in child rearing practices.

4. Discussion and conclusion

In the questionnaire "Students' Perceptions of Parenting Practices of Mothers and Fathers (SPPP)", the data indicate that both boys and girls, regardless of their culture of origin, consider that inappropriate behaviour is most frequently controlled by mothers, with the most commonly used strategies being: omission (she stopped talking to me, she did not give me pocket money, she sent me to my bedroom...) and assumption of responsibilities, making their children do something to fix the damage caused (she made me assume the consequences of my misconduct, she made me fix the damage I had caused...). These results are in line with the findings reported by Sorbring et al. (2003) and Winsler et al. (2005), as well as by Zervides and Knowles (2007), who consider that there are differences between parenting styles of fathers and mothers. Nevertheless, despite the differences, we should highlight that adolescents show agreement on the perception of mothers and fathers' child rearing patterns, as it can be inferred from the average magnitude of the observed correlations between the dimensions referred to maternal and paternal style, which coincides with the results of the research by Olive et al. (2007).

In addition, according to the perception of sons and daughters, mothers have a greater impact on their education, as noted by Molina et al. (2017). This perception of students is in line with the ideas of Megias (2003), Moon and Hoffman (2008), Samper et al. (2004) and Casais et al. (2017), who consider that mothers are more

involved in childcare. Russell et al. (2003) also found differences regarding parenting styles of fathers and mothers, with women being closer to the authoritative style while fathers show practices that are more in agreement with the authoritarian style.

In relation to the variable gender, the data confirm the idea that boys and girls perceive different control strategies, as noted by Rodriguez et al. (2009) and Samper et al. (2006). Thus, more daughters than sons consider that mothers use more verbal punishment. On the contrary, sons perceive that fathers use more physical punishment more often than daughters do. In any case, it is noteworthy that students perceive that mothers and fathers never or hardly ever use physical and verbal punishment. These results coincide with those shown in the studies by Gaylord et al. (2003) and Sorbring et al. (2003), who conclude that fathers are stricter than mothers.

In the same line, the study by Fuentes et al. (2001) concluded that boys felt more rejected and criticised than girls. They also found that they thought that both fathers and mothers are stricter with them, force them to obey their rules, and require too much from them or in an inadequate way.

Del Barrio and Carrasco (2004) also found differences in parenting styles between boys and girls, with boys being those who perceived that fathers exercised higher levels of control, hostility and autonomy-love. By contrast, girls perceived a higher level of love, autonomy-love and love-control. This agrees with the results of this research study as students perceive that more fathers than mothers use physical punishment with their sons than with their daughters.

Regarding age, the data indicate that older students perceive that the most commonly used strategy is that of physical and verbal punishment, that is, a higher level of criticism concerning the misconduct. This may be possible because, at the end of preadolescent stage, the number of conflicts is usually higher. This result is consistent with the research by Fuentes et al. (2001), who concluded that older boys perceive the behaviour of their fathers and mothers as more negative than the younger ones, that is, they feel less inductive, less loved and more criticised. The conclusions of the study by Infante and Martínez (2017) are in line with this, noting that the strategies used change according to the age, from those based on affection to those based on control.

These results confirm that paternal and maternal parenting styles are perceived differently by children, and that this perception seems to be clearly influenced by sex and age. Therefore,

it is necessary to work in programmes of family democratisation with students and their families in order to create experiences based on gender equity and equal authority, which involves relations of co-responsibility between men and women in the care and education of children and the attendance of family needs, achieving a balance in the responsibility assumed by mothers and fathers regarding the education and care of their sons and daughters.

To conclude, one of the limitations of this study is that the participants respond according to the perception of the use of strategies to control inappropriate behaviour that their parents use, which may not coincide with what they think. Besides, they may have answered what they consider to be socially desirable. For this reason, it would be necessary, on the one hand, to evaluate the students through the questionnaire; and on the other hand, to use, along with the questionnaire, other qualitative techniques, such as interviews or discussion groups, to enable an in-depth study of the reality of the parenting styles perceived and received by Secondary School students from a gender perspective. Another limitation has to do with the magnitude of the relationships found, measured through the size of the effect, which are between

medium and low, so we must continue to analyse what are the possible variables that may be influential: educational centre, socioeconomic level of the adolescent, the cultural context, etc.

For this reason, as a line of future work, it would be valuable to continue the in depth study of parenting styles from the adolescents' point of view, by analysing them from a sequential perspective and performing a non-probabilistic sampling stratified by quotas, in order to cover the cultural diversity of the city and its influence on the beliefs of young people. In addition, the perception of mothers and fathers of adolescents should be analysed, both through quantitative and qualitative techniques, in order to contrast the data and have different views, which will result in more information about the beliefs, perceptions and attitudes of parents and children in relation to educational styles, from the perspective both gender and cultural diversity.

Beyond the limitations, based on the results obtained, intervention programmes aimed at mothers and fathers can be designed in order to reduce or, at least, reverse the differences by sex that arise within the family as a result of the processes of socialisation, from the first stages of the life of boys and girls.

Note

^{Study} developed within the contract-programme *Research and Knowledge Transfer on Cultural Diversity*, signed between the Faculty of Education and Humanities of Melilla and the Vice-Rectorate for Research and Transfer of the University of Granada, completed in December 2017

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HOW TO CITE THE ARTICLE

Alemaný, I., González-Gijón, G., Ruíz, F. & Ortiz, M. (2019). La percepción de los adolescentes de las prácticas parentales desde la perspectiva de género. [Adolescents' perception of parental practices from the gender perspective] *Pedagogía Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.09

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SELF-ACCEPTANCE AND MEANING/PURPOSE IN LIFE BETWEEN SENIOR CITIZENS RESIDING IN NURSING HOME

AUTOACEPTACIÓN Y SENTIDO/PROPÓSITO VITAL EN PERSONAS MAYORES INSTITUCIONALIZADAS

A AUTO-ACEITAÇÃO E O SENTIDO/PROPÓSITO VITAL DE IDOSOS QUE MORAM EM UM LAR DE IDOSOS

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Received date: 19.XII.2018

Reviewed date: 23.XII.2018

Accepted date: 23.XII.2018

KEY WORDS:

Self-acceptance
meaning/Purpose
in life
senior citizens
nursing homes
psychological well-
being

ABSTRACT: To determine the presence of self-acceptance and meaning in life between senior citizens residing in nursing homes is the essential purpose of this study. To that end, the results obtained with the exploration of these dimensions in a sample of 66 individuals are exposed. Both dimensions have a fundamental role for a good psychological function according to the *eudaimonic* well-being perspective adopted by Ryff and Seligman well-being models. The study defines and describes the characteristics of *self-acceptance* and of *meaning/purpose in life* needs, which are the most specific dimensions of well-being associated to a good psychological function and to personal growth. This work also presents the main conclusions achieved during the investigation regarding the influence that age plays in both dimensions. The exploration was developed under the phenomenological qualitative method. The information obtained through semi-structured interview developed based on the proposed objectives, making the <content analysis>, identifying and differentiating the underlying categories, in order to understand the life experiences of the senior citizens and answer questions about the presence a positive attitude toward self and the presence of targets that determine the purpose, direction and vital sense. Most of the residents present a positive attitude toward self, showing a high *self-esteem* and *self-acceptance*. Thus, they set goals for the present, focused in *values of experience* and *attitude that give sense to their lives*, especially the ones aimed to positive interpersonal relationships. They show values oriented toward self-well-being but also toward their community well-being. Analysed dimensions reveal, globally, a good level of subjective psychological well-being among the residents, similar to the one of those seniors not living in nursing homes. This degree of well-being is closely related to health conditions, especially functional health, personality, to the attitude towards the fact of living in these institutions, quality of care, and to a context that allows the residents to cultivate their interests and possibilities.

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<p>PALABRAS CLAVE: auto-aceptación sentido/propósito vital personas mayores mayores residentes bienestar psicológico</p>	<p>RESUMEN: El principal objetivo de este estudio es conocer la presencia de autoaceptación y <i>sentido/propósito vital</i> en personas mayores residentes. Se exponen los resultados de la exploración de dichas dimensiones en una muestra de 66 residentes. Ambas dimensiones tienen un papel primordial en el buen funcionamiento psicológico desde la perspectiva del bienestar <i>eudaimónico</i> que adoptan los modelos de bienestar de Ryff y Seligman. La exploración se desarrolló conforme al método fenomenológico-cualitativo. La información obtenida mediante una entrevista semiestructurada elaborada en base a los fines propuestos, realizando un análisis de contenido posterior, identificando y diferenciando las categorías subyacentes, con el fin de conocer las experiencias vitales de los mayores y responder a las preguntas sobre la presencia de una <i>actitud positiva hacia el yo</i> y la presencia de <i>metas</i> que determinan el <i>propósito</i>, la <i>dirección</i> y <i>sentido vital</i>. De este modo, se establecen y definen seis categorías: <i>sentimientos positivos hacia lo vivido, recuerdos felices, actitud positiva hacia su vida actual, autopercepción de cualidades/ fortalezas, metas vitales, y valores</i>. Los resultados muestran que la mayoría de los residentes presentan una actitud positiva hacia el yo, mostrando buena <i>autoestima</i> y <i>autoaceptación</i>. Expresan metas centradas en el presente, en <i>valores de experiencia y actitud</i> que dan <i>sentido a su vida</i>, destacando los dirigidos a las relaciones interpersonales positivas. Manifiestan valores orientados al propio bienestar, y al de la comunidad en que viven. Las dimensiones analizadas revelan, de forma global, un buen nivel de bienestar psicológico subjetivo de las personas residentes, similar al de los mayores no residentes. Un grado de bienestar estrechamente relacionado con las condiciones de salud, sobre todo funcional, la personalidad, la actitud hacia el hecho de vivir en estas instituciones, la calidad de los cuidados recibidos, y a un contexto que les permite cultivar sus intereses y posibilidades.</p>
<p>PALAVRAS-CHAVE: Auto-aceitação significado/propósito na vida pessoas idosas idosos moradores bem-estar psicológico subjetivo</p>	<p>RESUMO: Este artigo apresenta os resultados da exploração das dimensões da <i>auto-aceitação</i> e o <i>significado/propósito de vida</i> em uma amostra de 66 idosos que moram em um lar de idosos. Ambas as dimensões têm um papel fundamental no funcionamento psicológico adequado do ponto de vista do bem-estar <i>eudaimônico</i> adotando os modelos de bem-estar de Ryff e Seligman. A exploração foi desenvolvida através de uma metodologia qualitativa fenomenológica, a entrevista semi-estruturada e a análise de conteúdo, identificação as categorias subyacentes, a fim de compreender as experiências de vida das pessoas idosas e responder as perguntas sobre a existência de uma <i>atitude positiva em relação ao self</i>, e a presença de <i>metas</i> que determinam o <i>propósito</i>, a <i>direção</i> e o <i>sentido vital</i>. A maioria das pessoas moradoras têm mostrado uma <i>atitude positiva em relação a si mesmo</i>, mostrando boa <i>auto-estima</i> e <i>auto-aceitação</i>. Expressam metas focadas no presente e em experiência de valores que dão <i>sentido à sua vida</i>, com destaque para as relações interpessoais positivas como <i>provisoras do sentido à vida</i>. Manifestam valores orientados, ao próprio bem-estar, aos outros e ao da comunidade em que vivem. As dimensões analisadas revelam, em geral, um bom nível de bem-estar psicológico das pessoas idosas residentes, e semelhante ao das idosas não residentes, continuando o desenvolvimento pessoal. Um grau de bem-estar intimamente ligado com as condições de saúde, da personalidade e a atitude em relação ao fato de viver nessas instituições, a qualidade do atendimento recebido e a um meio que lhes permite cultivar os seus interesses e possibilidades.</p>

1. Introduction

Improving the quality of life of elderly people (EP) requires obtaining specific knowledge of their well-being, a need that is growing due to the progressive increase in this group in our society. The percentage of 65 year old EP living in nursing homes in Spain is 1.2% (Díaz Martín, 2012). 67% of users are aged 80 or over, and 65% are dependent. Caring for this group and improving their quality of life justify studies that help understand the characteristics of life during this stage.

Quality of life measurements include objective and subjective components, acquiring a multi-dimensional nature with subjective measurements including the individual's perceptions, feelings and reactions to objective circumstances. Tonon de Toscano (2010:109) indicates that *quality of life* today involves studying the physical and psychological well-being of individuals, relating material

needs with social and affective needs, and requires assessing the subjects' experiences and their participation in assessing what affects them. Studying the specific components and characteristics of the *subjective psychological well-being* of EP living in nursing homes, and having their testimonies, are essential to obtain information on their experiences and improve interventions in these institutions. Studies focusing on healthy psychological functioning have identified multiple decisive factors, differentiating two concepts: *subjective well-being*, which is the absence of problems, presence of positive emotions and satisfaction with life; and *psychological well-being* related to the person's desire for their life to have meaning and purpose, and strength to overcome challenges and achieve valuable goals. However, Keyes, Riff and Shmotkin (2002:1018) state that subjective well-being and psychological well-being are related overall. A review by Vielma and Alonso (2010:265) led to

integrating both constructs, proposing the concept of *subjective psychological well-being* after noting that “subjective personal experience” is implicit in the term well-being as nobody enjoys good well-being unless they believe they have it. Both are related on one hand to the experience of life satisfaction and positive affectivity, “being and feeling good in the present”; and, on the other, to the search for personal growth and meaning in life in the present, “wanting and acting to be well” in the future. This term can be differentiated from the concept of psychological health, assessed from external parameters, which refers to the objective conditions of well-being. *Subjective psychological well-being* represents the subjective factor of quality of life and includes what a person thinks, feels, assesses and concludes about their life. An individual subjective experience, not only of “being” well (which would be objective), but of “feeling” well (García-Viniegras, 2004:4). This is therefore a multidimensional concept that includes peoples’ positive, cognitive and affective assessment of their physical, psychological and social functioning according to the possibilities of each life stage, and the social and cultural characteristics of belonging.

Research into positive psychology describes the basic needs most linked to well-being: *bonding, competence, autonomy, self-acceptance, meaning in life and growth*, underlining the importance of maintaining a coherent plan of *life goals* and a balance in satisfying these needs as they are highly inter-correlated (Hervás, 2009: 93-100). Seligman’s well-being theory (2011:41-43) affirms that the purpose of positive psychology is to measure and foster *personal growth*, increasing *positive emotion, dedication, meaning, positive relationships* and *achievements*. These five pillars are based on the *personal strengths* described by Peterson, Park and Seligman (2006). From a prior perspective, humanistic psychology already stated that *psychological well-being* requires assessing the need for *self-acceptance* and giving *meaning to life* to promote *personal growth*.

Ryff’s model (1989a) acquires particular relevance in EP well-being studies. It includes six assessment factors: *autonomy, environmental mastery, positive relationships with others, personal growth, self-acceptance, and purpose in life*. Based on research, Hernangómez (2009:170-175) lists the specific well-being needs in the last stage of life, highlighting: *bonds, an active life, developing memory and sharing life, and positive attitudes*. Criticism of the concept of well-being, due to its limitation to the context of individualistic societies, led Rodríguez-Carvajal, Díaz, Moreno-Jiménez, Blanco, and Dierendonck (2010:63) to

conduct their study, which extended Ryff’s model to include two new factors in assessing psychological well-being: *internal resources and vitality*.

Self-acceptance. Humanistic psychologist Carl Rogers (1961) stated that the most valuable aspect of personality is that the person experience an unconditional positive regard of themselves, avoiding any divergence between their evaluation and their need for positive regard. The need for self-esteem thus took on a central role in self-fulfilment. Maslow (1991) also indicated that psychological health would be impossible if the essential aspects of a person are not accepted and respected by others and by themselves. Ellis (1989) broadened the meaning of self-esteem as it concentrated exclusively on oneself, and formulated the concept of *self-acceptance*. This entails the unconditional acceptance of others and of oneself, affording the individual primary responsibility for acting to change things in order to live better, without ignoring their limitations and determinants.

In her model, Ryff (1989a) includes the concept of *self-acceptance* as a core criterion for subjective well-being. She noted that the meaning differs from self-esteem as it includes two factors: knowing oneself with an accurate perception of one’s own actions, motivations and feelings; and the need to achieve a positive view of oneself. Ryff affirms that it not only entails liking how we are, but understanding our own strengths and weaknesses so we can work on them. Keyes’ model (2002) presents a similar meaning and significance in positive psychological functioning, defining *self-acceptance* as a positive, stable attitude to oneself, recognising and accepting the many positive and negative aspects that characterise us, including positive feelings towards what we have experienced. However, Seligman’s model (2011:43-44) maintains the concept of self-esteem as an additional characteristic, but not essential to well-being. We can conclude that *self-acceptance* requires the recognition and acceptance of one’s own qualities and weaknesses, allowing the person to create a scale of values that favours their capacities and develops their possibilities. Assessing this factor involves exploring the perception of qualities and/or strengths, and the acceptance of one’s life history and present life.

Meaning/purpose in life. Philosophy addresses *meaning in life* by asking if life has meaning or if people give it meaning. This first question refers to *objective meaning in life*, by which life has a meaning that is external to us, giving the world direction, sense and purpose. The second represents the *subjective meaning in life* as it is the person who searches for and gives meaning to

their existence with their goals, projects, actions and values.

The humanistic-existential perspective of Yalom (1984) upholds a person's need to give their life meaning. He distinguishes between "meaning", which expresses the search for coherence, and "purpose", which indicates intention, function, goal and/or objective. The need to give *meaning and purpose* to existence is the sixth factor of Ryff's model (1989a), and is specified in a belief system that determines realistic objectives and goals, offering direction and sense to experiences in the past and yet to come. Meaning is one of the core characteristics of well-being in Seligman's model (2011:32-33); he affirms that people want their life to have meaning and purpose. *Significant life* entails belonging to and serving something one considers superior to oneself, and therefore more important. He indicates that the presence of meaning, based on personal virtues/strengths, promotes *personal growth*.

Frankl states that there is no single, universal *meaning in life* that applies to humans, rather it is a question each individual must answer. This question can only be answered by actions, by values that fulfil the meaning, not merely intention. Therefore, the individual fulfils themselves, i.e., is a true human being (miramontes and frankl, 2012). The presence of *meaning* is specified in individual life objectives/goals conditioned by cultural context, past experiences, level of knowledge, beliefs and value system. Frankl distinguishes three categories of values that can lead a person to fulfil their meaning:

Experiential values consist in developing the ability to live circumstances and experiences intensely. These values require a capacity to feel and experience. *Creative values* develop creativity, what the person gives to the world with their work. These values require creative skills and capacity. *Attitude values* represent a person's capacity to resist and turn situations that involve suffering into a personal achievement. Frankl states that this quality is not a given; it is the individual's spiritual condition which allows them to acquire it, choosing the right values and attitude, becoming aware that experiences have meaning beyond success and failure.

The accumulation of life experiences makes these elements dynamic and changing, modifying the *meaning* of each stage of life. Yalom (1984) confirms this, indicating that meaning in life must consider development over time as priorities and values change throughout life. Thus, a type of value is developed and predominant at each stage: based on *experience* (13/15 years), *creativity* (40/45 years) and, after 65, *attitude*.

López (2012:238-248) states that each person maintains strategies towards life according to their beliefs and values, and resorts to them depending on their circumstances and stage in life, describing three ways of interpreting and address life in old age: *Life as meaning "in itself"* represents people who find meaning in living, with no other external purpose, fighting for, and enjoying it and what it offers each day. *Life as a commitment to one or several preferred activities* which generate motivation and enjoyment, and commitment to a goal or purpose, even beyond success and failure. *Life as fulfilling purposes and goals* is the source of meaning, finding motivation and effort to achieve them. In this search for *meaning*, life and activities are no longer needed only for living; they have a purpose beyond one's own life and life itself. The different strategies can be compatible and organised hierarchically in life stages, but each acquires a different nuance if we observe whether they focus on achieving something for oneself or for others.

This position, focusing on the subjective experience of meaning in life, shows that there are many ways to live and interpret existence, but it is the values, which support the actions and goals of each individual in relation to others and to the world, that give meaning to life. This perspective is widely shared by authors such as Yalom (1984), Frankl (1994), Ellis and McLaren (2004), Ryff (1989a), Seligman (2011), Martínez, Trujillo, and Díaz (2011), López (2012).

We can conclude that *meaning/purpose in life* represents a person's ability to perceive the meaning of the world around them and their existence, allowing them to give meaning to their past and present life. This ability gives the individual focus and reasons to set goals and perceive the connection between their actions and how they affect their environment. The *values* behind this need give meaning/purpose to life; they condition interactions with others and *promote personal growth* when they are geared towards improving oneself and others. Assessing the subjective experience of *meaning/purpose in life* therefore requires understanding the projects, goals, strategies and direction of values (focusing on oneself and others) that motivate people to act in one way or another in life situations. A theoretical analysis of the factors *self-acceptance and meaning in life* reveals how closely these needs are related. Both represent a person's need to fully understand and accept themselves, maintaining a positive attitude to improve their strengths and portray coherent conduct to allow ongoing personal growth.

2. Research

The main findings in terms of how age influences both factors reveal a trend towards stability in *self-acceptance*, and decreasing *meaning/purpose in life*, in old age.

Research by Ryff (1989b) and Keyes et al. (2002) reveals no significant differences between different age groups in terms of *self-acceptance* and *positive relationships* with others. Nevertheless, the most characteristic factors of psychological well-being –*purpose in life* and *personal growth*– show an obvious decrease when comparing middle-aged individuals with EP. The work of Villar (2003) and Triadó (2005) indicate that subjective well-being remains relatively stable over the years, while measurements of psychological well-being clearly show the effects of age in factors related to *personal growth*. Hernangómez (2009: 175) ratifies these results, affirming that *meaning in life* and *personal growth* drop slightly with age. However, Meléndez, Tomás and Navarro (2010:96) concluded that age has very little effect on well-being, and that they are associated with physical well-being. Satorres (2013: 209) later confirmed that *self-acceptance* remains relatively stable at more advanced ages; positive relationships with other decrease slightly, and a greater decrease can be observed in *personal growth* and *purpose in life*.

Many research papers focus on the quality of life and satisfaction of elderly residents in terms of health (Iglesias-Souto and Dosil, 2005; García-Viniegras, 2009; Fernández Garrido, 2009; Blanca, Grande, and Linares, 2011). But research on the psychological well-being of elderly residents is more scarce. Research by Martí, Martínez and Mollá (2007) reveals greater environmental mastery in adults aged over 71, and a significant drop in purpose in life and personal growth after 85. In a study on the well-being of elderly residents and non-residents by Molina, Meléndez and Navarro (2008:312), institutionalised EP obtained lower scores in subjective well-being, and the relational component was clearly superior in non-institutionalised subjects. However, there were no differences in the psychological well-being of both groups.

We conclude that, from an evolutionary perspective, research indicates that psychological well-being remains stable in old age; it is unlikely

to change with age. Personal growth and meaning/purpose in life appear to fall in this stage but there is no unanimous consensus when other factors, such as health and functional capacity, are included. This is confirmed by Francke (2009: 28), who notes that perception and experience of meaning of life increase with greater cognitive ability and functional independence of the elderly adult.

3. Objectives

The main objective of this study is to analyse and evaluate the presence of *self-acceptance* and *meaning/purpose in life* in elderly residents, expressed from their subjectivity and personal experience.

Specific objectives:

1. Identify and explore the factors of *self-acceptance* and *meaning/purpose in life*.
2. Analyse testimonies regarding these factors.
3. Examine the relationship between both factors.

4. Methodology

The methodology was designed to properly achieve the objective proposed. The study was conducted by applying an *inductive qualitative* methodology so as to comprehend and interpret information as it is perceived by the participants who live and interact in a specific social context (Strauss and Corbin, 2002; Pérez Serrano, 2004). According to this method, we used *phenomenological* orientation, allowing us to “analyse phenomena from the subjects’ perspective taking into account their framework of reference” (Latorre, Rincón, Arnal, 2003). Content analysis entails studying and analysing the explicit meaning of communication, the conceptual language used, and information latent in the discourse so as to clarify and differentiate patterns in categories in order to identify and interpret more accurate features.

Sample. The sample included 66 institutionalised Spanish individuals with ages ranging from 68 to 93, residents in Vizcaya, Basque Country. Nursing home management selected the participants intentionally according to their communication and oral comprehension skills, and their will to collaborate. 72.7% of participants had some type of physical dependence.

Table 1: Sociodemographic variables

Age	%
65/75 years	27.3%
76/85 years	54.6%
86/95 years	18.1%
Gender	%
Women	72.7
Men	27.3
Civil status	%
Married	18.1
Widowers	45.5
Unmarried	36.4
Academic training	%
Without studies	27.3
Primary studies	54.6
Elementary Bachelor	18.1
Entry decision	%
Volunteer	72.7
Involuntary	27.3
Residential stay	%
6/18 months	18.1
3/5 years	36.4
5/8 years	45.5

Instruments. The methodology designed as an instrument for assessment was a semi-structured interview. This technique is highly useful in qualitative research, providing direct information and enabling us to ask questions to extend, specify, clarify or delve deeper into the object of the study. A personal meeting also provides additional information from body language and gestures accompanying speech. The purpose is to understand the interviewees' perspectives on their lives, experiences or circumstances in their own words.

Collection of information. A semi-structured interview, prepared and implemented by the author of this study, was used to collect data and arguments on *self-acceptance and meaning/purpose in life*, components inherent to psychological

well-being, based on conceptual content. Questions were asked focusing on the most positive and satisfactory aspects, demonstrating a receptive, flexible attitude towards any difficulties or less positive experiences expressed regarding the factors assessed. A prior protocol was also designed to favour dialogue, focus on the objective of the study, and explain the value of collaboration. Interviews were arranged in advance, direct and individual, in an office provided by the nursing home and with the informed consent of the sample subjects. The estimated time for each interview was 45 minutes; 90% of interviews lasted up to 70/80 minutes. Audio recordings were taken of the testimonies and later transcribed literally by the study leader. Notes were also taken on the non-verbal content of each interview. The presence of two observers was deemed necessary to reduce the potential bias of a single listener and obtain an acceptable level of reliability in the subsequent analysis. Data obtained were analysed parallel to the interviews conducted, structuring the testimonies with a support script defined by various categories and subcategories that arose as more in-depth information was provided.

5. Results

The content of testimonies revealing a positive attitude and the perception of meaning of life was analysed, based on six categories: *positive feelings towards what has been experienced, happy memories, positive attitude towards life today, self-perception of qualities/strengths, life goals, and values.*

The presence of *positive feelings towards what has been experienced* was determined by evaluating life history and evoking happy memories. 63.7% of the elderly subjects assess their life as positive or very positive, "yes, I've had a good life... yes, yes", "I've been very lucky, yes, in almost everything", "many happy moments, more than disappointments", "yes, I'm quite happy", "nothing's every fully complete but yes, my life has been good"; 36.4% as negative, "we've had many difficulties, many, life was harder...", "well no, ... not especially", "I've worked a lot but it hasn't done anything for me", "it's not like now ... now we have everything".

The proportion increases to 81.9% when they say they have *happy memories* which they narrate with more or less detail and enthusiasm, but with obvious signs of satisfaction, "I don't know, I've had so, so many..., and affection in the family", "I enjoyed living free in the countryside as a boy so much, and with my father", "the birth of my children..., I've had other good times..., but I don't

remember them as much” “many, many..., I’ve been very lucky”, “living with my parents, and later too”, “yes, good memories...”. 18.2% had certain difficulty expressing that they did not have or did not recall happy memories, “I don’t remember anything especially..., laughing whenever I could”, “when I was at summer camp, it’s all I have” “I don’t remember, no, no..., just childhood games”.

EP expressing a positive attitude towards their life today was 72.8%, increasing slightly compared to their life history. “Yes, you can enjoy old age, but some people do not enjoy it, we’re very different”, “you really enjoy the good things; yes, more than at forty”, “I’m happy and, as my children are happy to come, that too”, “yes, it’s so good, you can do anything”. A quarter of the sample have negative attitudes towards their current life as they are going through especially difficult moments, “you can also have a bad time, she has bad days”, “how can I enjoy myself now if I’m missing what’s most important”, or they are distanced when answering, “good, good, very independent”, “the people here are nicer than in the other one (nursing home), yes”.

Having life goals increases the level of motivation and activity for development, giving life a purpose.

The study revealed that 63.7 % of the subjects maintain everyday objectives regarding activity, health, and/or personal relations, “living the today..., and health”, “going to England to see my son”, “doing things thinking I might lose my mind one day”, “to keep on enjoying like I am and getting taken to the opera occasionally”, “learning more things, I still think I don’t know much”, “just being with the family”, and they all justify the lack of long-term objectives due to age, “you don’t think about the future...”, “long-term only when I celebrate my birthday, the wish to make it to the next one”, “the greatest hope, to continue year to year, to be well and stay healthy”. 27% gave no answer, “I don’t know...”, “I don’t understand...”, showing signs of bewilderment and not understanding the question. Only 9.1% of those interviewed say they have no goals, attributing this to their current circumstance which they see as especially difficult, “with that..., I have no hopes”, “I don’t feel like doing anything, she influences it...”; or relating it to their age, “girl, at this age you no longer think about that...”.

Most interviewees are modest about directly recognising and expressing their main qualities/strengths, preventing 9.1% of the sample from answering, “I don’t know, it’s just...”, “no, that’s for others to say”. However, all the EP mention their own characteristics and qualities during the interview, and cannot differentiate those they associate

with the past from those that characterise their present, except mentioning their loss of physical strength and/or cognitive efficiency. The qualities expressed show personal values, attitudes and conducts they perceive as their own and which they present within specific contexts, whether professional or relational. The most common are “hard-working” (54.6%), mentioned by 100% of men and 37% of women; “generous” (45.5%), with no gender difference; the same proportion (36.4%) say “helping others” and/or “being capable or useful”; 27.3% also mention the terms “careful”, “sociable”, “cheerful” or “having a sense of humour”; 18.2% note their “joy or interest in learning” and/or their ability to “learn on their own”; and, 9.1% state their religion, “I have faith, and that helps a lot”.

6. Debate and interpretation

More than half of the sample residents value their life history positively (63.7%), expressing satisfaction with their achievements and acceptance of their experience. They mention, briefly and with resignation, moments of pain and difficulty as elements inherent to life. Even so, over one third express negative feelings and nonconformity with their past, attributing this to a lack of achievements, economic difficulties and/or difficulties in life.

However the proportion of residents who state they have experienced and recall positive experiences increases. Most can evoke and describe their happiest memories with clarity, conviction and gratitude. This could be due to the positive effect of remembering, which is linked to the need to develop memory and share life, a specific factor associated with the well-being of EP (Hernangómez, 2009:173). Positive evocation is also related to low levels of depression and a more defined identity. Afonso and Bueno (2010:218) indicate that the frequency of positive autobiographical memories is higher when depressive symptomatology is lower. These experiences are associated with childhood (36.36%), youth (72.72%), and adult life (54.54%), and the saddest are related to this last age. This result shows certain discrepancies with that of Rubin and Berntsen (2003), where most EP identify the happiest memory of their life at around 30 years old, and the saddest at later stages.

The fact that no resident attributes these experiences to their own efforts, capacity or competence is noteworthy. Most mention “luck” as the source, a belief that reveals external orientation and a lack of control over these life experiences (Rotter, 1966). This understanding generates feelings of pride and/or gratitude, and a

positive expectation for what life offers them, but it does not increase motivation to generate these experiences.

Two thirds of the sample (72.8%) express a *positive attitude towards their life today*, this proportion is greater than those who assess their life history positively. They highlight the quality of the resources and care they are given, autonomy to live and cope freely, remaining active, and being able to organise their time and activities as they feel liberated from responsibilities. One third of the sample shows negative attitudes related to the involuntary nature of their entering the nursing home and/or broken expectations regarding their family. In relation to this, Pérez Serrano (2013:52) warns that institutionalisation must be voluntary so as not to decontextualize the elderly person from their relationships and environment, thus preventing the emotional breakdown of their life history. In fact, most testimonies regarding this factor focus on bonds and activities shared with family and friends. Isaacowitz, Vaillant and Seligman (2003:199) also conclude that the ability to love and be loved was the individual strength most clearly related to subjective well-being at 80.

All this indicates that most residents have good *self-esteem* and *self-acceptance*, which confirms the previous study by indicating that the levels of this factor are maintained during late adulthood. (Ryff, 1989b; Ryff and Keyes, 2002; Triadó, 2005; Meléndez, 2010; Satorres, 2013).

Various factors can explain a lack of *self-acceptance*, including attitudes towards old age and living in a nursing home. Hernangómez (2009:155) indicates that attitude towards ageing can notably impact expectations, the perception of oneself and the functioning of personality; the study by Bergland and Kirkevold (2012:820) also reveals the importance of attitude towards living in these centres and the quality of care received; the same result was obtained by Rodríguez Testal (1999) and Flecha García (2015). In other words, the ability to adapt, accept and appreciate life, which promotes self-esteem and self-achievement in the elderly is especially important. Pérez Serrano (2010:24) notes that people are responsible with their lifestyles, actions and behaviours throughout life because they are configured according to the context, and how they age.

A high proportion of residents (63.7%) state they have everyday objectives, something they consider essential. A result that is in line with the qualitative study by Ryff (1989b), which revealed how many EP mentioned the importance of challenges in defining their well-being.

We can observe “avoidance” goals (remaining healthy), aimed at preventing undesired events

associated with lesser well-being as achieving them generates a feeling of relief but not well-being; and “approximation” goals that promote well-being as they are related to feelings or situations we want to achieve. All the goals mentioned by residents are deemed accessible, moderately difficult and, in the short term, associated with well-being as they reduce the chance of failure, causing pleasure and motivation. Thus, objectives that increase well-being when achieved are combined with those representing relief, which neither increase nor decrease well-being.

We can conclude that residents mention goals that are realistic, generate motivation and activity, revealing the *purpose* of “living and being active in daily life”. They prefer to focus their attention and enjoy the present, an attitude that is also stressed by Prieto Sancho et al. (2009:83). Carstensen, Isaacowitz, and Charles (1999), cited in Hernangómez (2009:170), explain this attitude by affirming that, as we get older, our capacity to distinguish urgent from important gradually increases, a fact that can be associated with a growing awareness of how temporary life is and is most intense in EP. The importance of having life goals lies in the fact that current thinking maintains that the process of achieving a goal can be more important for subjective well-being than achieving the goal itself, as the person enjoys life by doing things that motivate them beyond the goals or results they can obtain (Carver, Lawrence and Scheier, 1996; Kasser and Ryan, 1996; Csikszentmihalyi, 1990). We therefore relate the goals mentioned by residents with the first of the three strategies for interpreting and facing life: *life as a meaning “in itself”* with no other purpose, López (2012:238). Therefore, and according to the proposal of Frankl (1986), these goals indicate the presence of *experiential values*, demonstrating that these people are willing to live the circumstances and experiences offered with intensity, and their ability to feel and experience.

The small number of EP who state they have no goals or do not perceive them coincides with those who have less education and/or fewer life experiences. The cause may lie in the lack of life opportunities to reflect and have greater awareness of oneself and motivations, which could be related to the lack of *meaning/purpose in life*. However, all residents say they are motivated and carry out voluntary activities daily, expressing desirable or sustained positive values regarding themselves and others, indicating the presence of *attitude values*. Daily activity and positive values in that activity indicate individual interpretation and meaning of life.

We verified that residents have *purposes* and give meaning to their life by remaining active and dedicated to their interests. They are mainly related to interpersonal relationships, the category that most frequently gives *meaning to life* in EP consulted during prior research, especially in the family subcategory. This study confirms this result, but gives an importance to relationships with other residents, professionals, and continued relationships with friends external to the nursing home, that is comparable with the family. Seligman (2011:32-33) indicates that today we unanimously accept that contact and relationships with others is what gives sense and meaning to life. A result that is also taken from this study.

Other interests have been found that go beyond individual interaction and give *meaning to the life* of residents. They include helping and caring for members of the community they live in and, to a lesser extent (18.1%), interest and enjoyment in learning new things, showing motivation and continuity in personal development, a category that shows a decline in previous studies (Satorres, 2013:222). We believe that interest in personal development in this group will gradually increase due to improved physical conditions and the greater range of interests generated by a higher level of education. All sample members describe their own attitudes and strengths, expressing those related to contributing to society with their personal effort and positive interpersonal relationships more frequently, with emphasis on caring for and supporting others, caution/modesty, and sharing joy. They also express a love of knowledge and learning, albeit less frequently. Seligman (2011:56) states that self-perception of strengths reveals an awareness of one's own identity stemming from the feeling that it is something personal and authentic, that using these strengths entails emotion and joy, and building projects around them.

Testimonies reveal, whether directly or transversally, *personal and social values* geared towards improving oneself and others, being aware of one's own limitations. The most common focus on "humanity" as the most necessary virtue for life, a value that invites a person to act for the good of others and life in general, giving meaning to their existence. These values are a source of self-appreciation and self-esteem, they indicate a positive attitude towards oneself, are a source of motivation, and implementing them generates positive emotions.

7. Conclusions

Results on the factors of self-acceptance and meaning in life are closely related, EP with a

greater meaning/purpose in life also show greater self-acceptance, a result presented by Springer, Hauser, and Freese (2006: 1120), who discovered very high correlations in heterogeneous samples.

Elderly residents with greater well-being:

- have greater awareness, understanding and acceptance of themselves, of others, and of life's possibilities/limitations. This verifies the presence of genuine wisdom, a strength defined by positive psychology as "the ability to integrate knowledge acquired and reach a more global and synthetic vision of reality, of understanding and judging not only with strict logical reasons, but also with the heart" (Pallarés, 2015:33) They also show courage, an emotional strength that enables them to overcome their fears by focusing on achieving goals and facing situations with a certain level of external or internal difficulty.
- show they have a *purpose in life* and are able to set goals that focus on the present and on the opportunities offered, indicating a flexible, action-based approach, in other words they act, participate, strive, etc., thus obtaining greater satisfaction and well-being. Caring for their health, positive interpersonal relationships, and getting involved in daily activities according to individual interests and possibilities are their *purpose*.
- express the goals, virtues and strengths involved in their actions, indicating the presence of *experiential and attitude values* that give *meaning to their purpose in life*, continuity to personal development, and increase their personal and social well-being.
- have a positive attitude towards living in these institutions and the objective quality of life they offer. They perceive the nursing home as an environment that enables them to fulfil their potential, remain active, and develop interests and a sense of usefulness. All these show an ability for self-guidance and giving value to their existence.
- the main threats to their well-being are a concern for maintaining their health, especially cognitive health, witnessing the suffering of those they have lost, and negative attitudes in communal living.

EP share similar characteristics with adults, and consistent needs for their well-being. They differ in their beliefs, attitudes, acceptance of reality and internal resources, elements that determine their well-being. Changes in health represent a temporary or insignificant loss of autonomy, affecting their behaviour and psychological profile in a way that is similar at younger ages.

A predominant focus on the present at this stage, together with significant changes in motives and values associated with age, are distinctive factors between both periods. These changes may be caused by an accumulation of life experiences and the need to adapt personal and social resources, i.e., there are losses but also gains, indicating continued growth. Instead of chronological age, we should consider biological, psychological, social and, above all, functional age as there are significant differences in the level and way of ageing in people of the same age. The results obtained reveal a specific vision of the life of residents so we can focus the design of social and educational interventions that aim to promote the well-being of EP.

8 Limits and proposals

- One problem pending resolution is understanding the psychological well-being characteristics and needs of residents in the 9th stage defined by Erikson (2000:117). Understanding what factors facilitate subjective psychological well-being when a loss of health entails extreme functional incapacity and irreversible dependence on others to satisfy

the most basic needs, losing the possibility of satisfying the factors of well-being revealed by research. Some answers will come from progress in research into the theory of gerotranscendence developed by Tornstam (1989).

- Reflection allows people to give meaning to their life, promoting a new understanding and acceptance of reality and of oneself, adapting and recovering well-being. In this process, the person is free to choose new goals, strategies and values. How they are approached, focusing on oneself and others, causes stagnation or progress towards the true personal growth described by Seligman (2011:278). Identifying the causes that determine the choice of one approach or the other must still be resolved.
- Qualitative studies generate data with high social value as they are contextualised, although they not be generalised. However, results can be transferred to nursing homes and samples of similar characteristics. They show that psychological and social well-being take on an importance similar to physical care, guided by care models focused on the person, a gerontological intervention approach aimed at the overall improvement of the quality of life of EP.

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HOW TO CITE THE ARTICLE

Flecha, A. (2019). Autoaceptación y sentido/propósito vital en personas mayores institucionalizadas. [Self-acceptance and meaning/purpose in life between senior citizens residing in nursing home] *Pedagogía Social. Revista Interuniversitaria*, 33 31-43. DOI:10.7179/PSRI_2019.33.10

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INFORMATION

BOOK REVIEWS

TRAYECTORIAS DE LAS AULAS ESPECIALES. LOS DISPOSITIVOS DE ATENCIÓN EDUCATIVA AL ALUMNADO DE ORIGEN EXTRANJERO A EXAMEN

Rodríguez-Izquierdo, R. M., González-Falcón, I., & Goenechea, C. (Eds.) (2018). Barcelona: Bellaterra 318 páginas. ISBN: 978-84-7290-881-9

Attention to students of foreign origin continues being one of the principal challenges of our schools. Result of the I+D+i project “Constructing differences in the school. Studies of the pathways of the Temporary Classrooms of Linguistic Adjustment (ATAL in Spanish) in Andalusia, of teachers and of students” (CSO2013-43266-R), we find the book that we present.

With the aim to investigate in the educational processes that it produces in the “special classrooms” that aim at immigrant students, departing from learning of Spanish as form of integration, this manual analyzes the educational approaches for the inclusion of students that behind in these devices, besides the difficulties that it finds in the practice and the obtained advances. Using as reference the ATAL, there are demonstrated the processes of differentiation, integration and/or exclusion in Andalusian schools.

This book is distributed in twelve chapters: (1) Constructing/recognizing differences in the school studying the pathways; (2) Special classrooms of attention to immigrant students in Spain; (3) An international look. Linguistic attention to students of ethnic minorities in schools of France and England; (4) Teachers of special classrooms: approximation to some aspects of his paths of working life and valuations of his work in those devices; (5) Pathways of temporary classroom of

linguistic adjustment teachers: valuations of the educational community; (6) Temporary Classroom of Linguistic Adjustment teachers. Careers of roaming; (7) Abdou’s life history. An unexpected migration; (8) Fatma or the fight against the double exclusion; (9) Socio-educational pathway of Brahim. Factors that affect in the academic success; (10) Immigration and educational success. The failure of the school, Andrei’s life history; (11) Chiaroscuros in the relation between immigration and teaching of the language to students of foreign nationality in Andalusia; and (12) Evolution of the regulation and resources for the attention to foreign students: present and future of temporary classrooms of linguistic adjustment.

The first chapter realizes a presentation of the content, clarifying the current context of schools in Andalusia concerning the cultural diversity and migrations and the origin and evolution of ATAL, central topic of the rest of chapters. A second part, included by the chapters 2 and 3, analyzes these devices in Spain and European context. The Spanish regulation is checked in relation to the educational attention of students of foreign origin, doing special support in the linguistic as measured dip of integration, beside valuing the pedagogic theories that sustain these resources. In the chapter 3, we can find the situation in France and England, with different models of management of the cultural diversity.

Later chapters (4, 5 and 6), they focus on the figure of ATAL teachers, as indispensable element for the development of this resource. They analyze the results in relation to their expectations on ATAL and about their self as teachers, as well as the challenges and difficulties identified in this resource and in their professional work. In

addition, it appears the valuations of the educational community (managers of the educational Administration, teachers of centers, mentors and management teams) about different aspects of ATAL teachers. Finally, the roaming is highlighted as essential factor in the definition of the professional careers of those teachers.

From chapter 7 to 10, they present different life histories of students that have formed a part of ATAL along his school pathway. Using as base the reflections of the own students, as well as family members, friends or teachers in some cases, there are analyzed his familiar and cultural origins, migratory processes, their experiences of school integration in Spain, difficulties with the learning of the language or relations with their families, friends and teachers during the above-mentioned process. In this way, it is contributed the perspective of students of foreign origin in the analysis and valuation of ATAL in Andalusia.

The last two chapters that use as closing to this contribution present, on the one hand, a valuation

of models of management of the cultural diversity in ATAL, as well as a thought about improvements in the formulation of these devices. The last chapter checks the normative development of resources of attention to immigrant students statewide and Andalusian, focusing in ATAL, to finish with an analysis of the model of management of the cultural diversity who is in the base of the educational Andalusian politics.

In synthesis, this book raises an interesting vision on ATAL, combining the normative perspective with the real practice, giving voice to people involved in these resources, specially students and teachers. With a scientific, interesting and updated literature and a clear language, it allows to contrast the theory with the practice and establishing proposals to get an inclusive and intercultural education.

Teresa Rebolledo Gámez

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DISEÑO Y EVALUACIÓN DE PROGRAMAS EDUCATIVOS EN EL ÁMBITO SOCIAL. ACTIVIDAD FÍSICA Y DRAMATERAPIA

Pino-Juste, Margarita (coord.). (2017). Madrid: Alianza. 299 páginas. ISBN: 978-84-9104-729-2

The book collects the works of several authors who design, from different approaches, educational action programs rethought from different nuclear axes and educational scenarios. The text is of great importance for the initial and continuous training of educators from the field of research or teaching praxis. However, both the theme addressed and the clarity of the exposition make the interest of reading remain, without the previous training of the reader being something determinant to understand the arguments made by the authors.

Chapter 1 “Evolutionary development: Implications in the development of programs”. It reveals the different stages of evolutionary development and deepens in the analysis of the theoretical, methodological and relevant processes in order to promote the integral development and attention to the diversity of the students. In chapter 2 “Design and evolution of educational programs” starting from the premise that the objective of the educator is to ensure that the person develops a broad set of skills throughout life is considered essential to design educational programs that favor the domain of those skills from

the detailed planning of each of the elements that make up the curriculum.

In “Physical activity and health”, title of chapter 3, it is pointed out that integral education implies helping the student to acquire knowledge about healthy options. The author links personal well-being with physical exercise, rest and a proper diet, trying to improve the quality of life and delaying aging, improving mood and cardiocirculatory and respiratory functions.

The importance of the intervention from the therapeutic and pedagogical scope to eliminate the psychological consequences and eradicate the conditions of inequality is discussed in Chapter 4 under the title “Drama therapy program for victims of gender violence”. A program is designed to carry out with women victims of gender violence in the attempt to eliminate the stereotypes that determine social interaction. In Chapter 5 “Program of corporal expression with cancer patients” it is maintained that a physically active life can prevent diseases such as breast cancer by improving the quality of physical and mental life. A program of corporal expression is proposed as a therapeutic technique aimed at improving the lifestyle of oncological patients. As noted in Chapter 6 “Drama therapy program for people with mental health impairment”, numerous studies support the effectiveness of the arts in the recovery of mental illnesses (p.154), specifically when working with theatrical processes to achieve objectives. therapeutic The game

allows them to know the environment, develop the expression, self-understanding, raise self-esteem and empathy. A specific program for people with mental illnesses is described.

Chapter 7 “Hippotherapy program with autistic people”. The advantages of hippotherapy have been observed in interventions carried out with autistic children, raising their sensibility, sensory response and social motivation and manifesting a lower tendency to lack attention and sedentary behaviors (p.201) intervening in the psychological, emotional sphere, educational and social. A program is designed with the aim of contributing to consolidate the beneficial effects of hippotherapy. Chapter 8 “Acrobatic Gymnastics Program for the Improvement of Social and Personal Skills in Adolescents” presents an educational intervention program in the area of Physical Education in order to improve social relationships and learning skills of adolescents.

In order to prevent musculoskeletal disorders in the workplace due to incorrect postures, in Chapter 9 “Program of postural hygiene and physical activity in the workplace with workers with data display screens”, a postural hygiene program has been designed and physical activity contributing to improve the quality of life of workers. Chapter 10 “Physical activity program for children with

specific educational support needs”, refers to several researches carried out on the importance of physical activity in people with special educational needs, focusing on the improvement of intellectual, cognitive and physical skills; being of the utmost importance the early detection of the difficulties. An intervention program is designed.

The complexity of the teaching-learning process requires reflecting on the teaching practice with the purpose of offering educational responses adjusted to the diversity in the classrooms from the committed interaction of the teacher with each one of the students. In this way, the aforementioned work highlights the diversity and educational interaction by explicit reference to the basic and inherent elements of education, aspects that are part of the title of the work that is reviewed here and that guide its content from its projection in the classrooms. It is for this reason, a work of obligatory consultation for all those educators with concerns and aspirations for improvement.

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Doctora en Ciencias de la Educación. Sección Pedagogía

DESAÍOS PARA LA EDUCACIÓN SOCIAL EN TIEMPOS DE CAMBIO. PROPUESTAS DE TRABAJO PARA LA INTERVENCIÓN SOCIOEDUCATIVA

Colectivo JIPS (2018). Archidona (Málaga): Aljibe 360 páginas. ISBN: 978-84-9700 863 1

The Young Researchers in Social Pedagogy (JIPS) collective was conceived within the framework of a relationship facilitated by the Ibero-American Society of Social Pedagogy (SIPS). The SIPS is a scientific society of over thirty years standing whose main purpose is to generate theoretical and conceptual knowledge regarding social pedagogy in countries such as Spain, Portugal and the Latin American environment, but also in its relationship with academics and professionals from other regions and countries of the world.

In recent years, a debate and the beginnings of a relationship were generated at the SIPS annual meetings by those younger members who were conducting their doctoral research or who had recently completed their doctoral theses. Beyond the university environments in which they worked or the specific topic of their research, the first meetings served to share similar professional

concerns, reflections and moments, which led to the idea of generating a collective. Thus, the SIPS Young Researchers in Social Pedagogy collective was born.

The book presented here is the first joint work created by members of the JIPS collective: twenty-four young PhD holders and social education professionals. The text, composed of fifteen chapters, is structured around the four main areas of knowledge outlined in the Delors report: *knowing how to understand/how to know; knowing how to be; know-how and knowing how to act*.

We believe that analysing these four areas of knowledge will allow us to establish a dialectic in the field of social education: each of these four areas of knowledge represents a challenge for the socio-educational practices inherent in social education. To overcome them, the authors propose a set of challenges in and for social education. Thus, the content of the book is organized around the following four thematic blocks or *Challenges for social education*:

- V. Challenges of understanding a society in change. Challenges of interpreting the world.

- VI. Challenges in social education related to being. Conceptual challenges.
- VII. Challenges in social education practice. Methodological challenges.
- VIII. Challenges facing the social educator as a professional with regard to knowing how to be. Internal challenges of the profession.

The first block is dedicated to understanding/ knowing the challenges facing the practice of social education in the current context. These are related to the need to address diversity and inequality, understand the role played by citizens in social change and knowing the effects of and educational opportunities posed by technology in our daily lives.

The second block focuses on the challenge of knowing how to be, and where the conceptual challenges of social education present themselves: What is our profession's reason for being? What is social pedagogy like in our globalized world? What is the role of social education in traditional contexts such as school or in contexts where deprivation of liberty makes the very idea of education difficult? These are some of the challenges

that conceptualize and define our profession and are addressed throughout the chapters comprising the second block. The third block – know-how – poses the methodological challenges for education and for new ways of implementing social education. These are related to four actions that social educators must perform in their daily lives: accompanying people, working with communities, generating synergies and networking, and organizing evaluative and participatory processes for social improvement.

The fourth block presents the challenges intrinsic to the profession, or knowing how to act as a professional: Where does the social educator stand with respect to others (users or people)? How is social education related to the social movements and citizens with whom it shares concerns and goals? How are educators trained and how should they be?

Héctor Núñez

Paloma Valdivia

Àngela Janer

Universitat Autònoma de Barcelona

OCIO Y PARTICIPACIÓN SOCIAL EN ENTORNOS COMUNITARIOS

The book presented here is the result of synergies generated among the OcioGune research team network, made up of ten teams from Spanish universities whose research in the field of leisure has won recognition and renown. The editors of this work, Ana Ponce de León, Professor at the University of La Rioja and currently OcioGune network Chairperson, and Aurora Madariaga, Lecturer at the University of Deusto and Vice-Chairperson to the network, have chosen to highlight the strengths of a decade of such coordinated efforts by teams of researchers highly specialised in the field of leisure. This network is further enhanced with research groups from Latin America sharing objectives with those specific to the network.

The material in hand, therefore, represents a new breakthrough offering novel research perspectives led by an inter-university team whose target is to encourage research and the transfer of knowledge in the myriad aspects of leisure. The conducting thread throughout these chapters is a humanistic notion of leisure that aims to contribute to human development and wellbeing from personal and social perspectives. The diversity of subjects, approaches and disciplines addressed provides a vast scope for complementary and

interdisciplinary work in the chosen field of study, which is precisely where its greatest value lies.

In more specific terms, this book builds a panoramic view of current views on leisure and its real importance. In terms of age groups, it refers to the prenatal stage, infancy, adolescence, the elderly, and leisure in general throughout life. A gender approach is given; local innovative proposals are included, along with initiatives within universities and associations and scenarios of risk and vulnerability; all without overlooking a technological focus from a dynamic standpoint. This work likewise raises issues such as governance, social cohesion and participation, and highlights concrete experiments such as urban kitchen-gardens and motor situations for cooperation with a focus on their contribution to leisure and recreational activity.

Overall, these studies allow us to perceive the relationships between leisure and environment, and between leisure and the community. Existential insights are offered where individuals can shape their sense of belonging from a baseline of subjective experience. The value of each of the different contexts and settings from which this springs is highlighted from humanistic leisure practices.

Research based on evidence, theoretical approaches supported on analysis and reflection: all of these are to provide fulfilling reading through

which to reach the diverse and complex variety present in a comprehensive perspective on heterogeneous proposals. These, at the same time, are interconnected from a community angle of leisure and social inclusion. This book will lead the reader on a tour of leisure today through different actors, agents and environments, moving laterally from one specific focus to another.

In the twelve chapters that make up this work, we encounter contributions from Latin America on micro realities, within specific surroundings, through the scrutiny of social and civic leisure in Ecuador, while the Colombian perspective examines the leisure-family relationship through the 'Caja de Compensación Familiar' in the town of Huila. National contributions range from an inter-generational stance from before birth, when the needs and interests of infants are essential to the construction of an active citizenship; the situation of adolescents vis-à-vis leisure in situations of conflict with institutions and under normative frameworks; the vulnerability of young people and educational implications linked to leisure and recreational activities; grown-ups' implication in

university environments from a viewpoint of leisure and social participation; and, necessarily, a transversal perspective on life-long leisure is also examined.

This work also covers a feminist outlook on women's leisure and how their pattern of social participation is formed, and how the concept of governance and community environment gains structure from cultural associations.

Certain specific, current issues are dealt with in detail, such as a motley array of digital entertainment comprising Pokémon, tweets and gamification. The most traditional perspective is covered in the revival of community pursuits such as urban cultivation, and the contribution from educational circles in the form of a cooperative drive toward leisure education.

Without any doubt, this book will help us to update concepts, ideas, images, projects and will even – who knows? – provide readers with a fresh outlook on the world of leisure.

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THESIS ABSTRACT

ANÁLISIS DE LAS ESTRATEGIAS DE LECTURA DE ESTUDIANTES SORDOS CON Y SIN IMPLANTE COCLEAR EN FUNCIÓN DE SUS HABILIDADES LINGÜÍSTICAS, ORTOGRÁFICAS Y FONOLÓGICAS

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Fecha de defensa: 2018

Analysis of the reading strategies of deaf students with and without cochlear implant as a function of their linguistic, orthographic and phonological skills

Acquiring functional levels of reading can determine social success or failure in people, and, especially, in deaf people because, currently, most of the information and access to knowledge is done through written. So, the main objective was to analyse the reading strategies used by deaf students, with and without cochlear implants, as a function of their linguistic, orthographic and phonological skills. One of the main problems resulting from hearing loss is the difficulty to access to oral language. As it is the basis of higher cognitive capabilities, reading and writing can be affected. Thus, the reading and writing problems that deaf people experience have their origin in two key elements: on one hand, primary linguistic competence, and on the other hand, access to the phonological structure of the language. A lack of these competences can cause difficulties in acquiring and mastering the rules of grapheme-phoneme correspondence. This doctoral thesis is framed within the *Simple View of Reading*, in which reading comprehension is defined as the product of two skills: the

non-specific reading skills, which are in common with oral language, and the specific reading skills, that only come into play when we read and write, and consists of the processes of recognition of the written word, and in which the phonology of oral language intervenes overwhelmingly.

The research was organized in two empirical studies that analyze the reading competence in deaf students: the first, based on non-specific reading skills and the second, according to their orthographic and phonological skills (specific reading skills). 172 deaf students from seven Autonomous Communities of Spain were evaluated. They were classified according to the degree of hearing loss and the use or not of cochlear implants. All of them with ages between six and eighteen, deaf, without disabilities associated and with different communication modalities (oral language; oral language + sign language). Forty-four participants had an early cochlear (E-CI) implant and 52 had a late cochlear implant (L-CI). For this study, an early cochlear implant (E-CI) was considered to be one implanted before 30 months of age and a late cochlear implant (L-CI), after that age. The rest of deaf students presented a moderate hearing loss, *M-HL*, ($n = 47$) or a profound hearing loss without cochlear implant, *P-HL*, ($n = 29$) established by BIAP¹. As a control group, 797 hearing students aged between 6 and 12 years who were enrolled in the year corresponding to their chronological age were evaluated. All of them were evaluated by PEALE Battery, (*Tests of Analytical Assessment of the Written Language*), a group of tasks that indicate, on one hand, the reading levels achieved by deaf students through

¹ BIAP: Bureau International D'Audiophonologie.

the TECLE test (Carrillo & Marín, 1997) , and on the other hand, the strategies used to reach these levels (PEALE, Domínguez, Alegría, Carrillo & Soriano, 2013). The main results obtained are:

- Deaf students, as a group, have lower reading levels than hearing group of the same age, except the group of deaf people with an early cochlear implant, which obtained similar results to the group of hearing.
- Cochlear implants, especially early cochlear implants, allow obtaining better results in all experimental tasks.
- All deaf students, including the IC-P group, use the Keyword Strategy (KWS) when they read. This strategy consists of identifying the words with semantic content in the sentence (nouns, adjectives and verbs), and the meaning is deduced through them, and processing very little the functional words (prepositions, conjunctions and adverbs). The reason why deaf students, as a group, make use of the KWS could be the difficulty they have with the use of functional words.
- Both deaf and hearing students use spelling and phonological resources in the processes of recognition of the written word. As a result of this analysis, it is necessary to teach morpho-syntactic and vocabulary skills in a systematic and explicit way, but also metaphonological

skills before the teaching- learning process of reading and writing with the purpose of ensuring meaningful learning and a better social participation of this collective.

This Doctoral Thesis has been carried out with the support of a pre-doctoral contract for the Training of University Teaching Staff and of two R + D + i projects funded by the Ministry of Science and Innovation, whose main researcher is Ms. Ana Belén Domínguez, director of this Doctoral Thesis.

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LOS TIEMPOS DE OCIO EN LA VIDA COTIDIANA DE LA JUVENTUD EN SITUACIÓN DE RIESGO Y DIFICULTAD SOCIAL: PROBLEMÁTICAS ESPECÍFICAS Y ALTERNATIVAS PEDAGÓGICO-SOCIALES

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Año de defensa: 2018

Leisure is an area of special importance for human development, contributing to the configuration of personal identity, socialisation process and social inclusion. From this perspective, the main objective of the paper we present is to understand and analyse how young people in situations of vulnerability, difficulty, exclusion and/or social risk –specifically those under that are in foster care and those who were formerly in foster care–, enjoy leisure time on a daily basis, pointing out, without ignoring the controversies inherent in their realities,

different educational and social alternatives that can contribute to their inclusion and active participation in society. More specifically and taking into account their perceptions, we study the activities that they carry out in their free time, analysing their congruence with a positive leisure on a personal and collective level. In addition, criteria are proposed that favour an integral educational model that makes possible new opportunities for the inclusion and participation of these boys and girls, identifying experiences related to Youth Leisure Education.

Based on these premises, exploratory and descriptive research was carried out using a questionnaire developed ad hoc to collect information; it was completed by young people (in foster care and formerly in foster care) living in the Autonomous Communities of Catalonia, Galicia and Madrid –making comparisons in some cases with data relating to boys and girls that live with their families in conditions of a certain “normality”– and by professionals from the educational and/or academic sphere who work, or have worked, in the protection and emancipation of children, adolescents and young people who are socially vulnerable.

The young people in foster care or formerly in foster care that were surveyed mainly spend their free time on physical and sports activities, in being with their families, partners and/or friends, as well as in carrying out cultural activities or hobbies. Slightly more than half consider that the planning of leisure time in the programme/house in which they participate is adequate “almost always-always”, identifying the lack of time and resources (money) as the two reasons why, generally, they do not carry out all the activities they would like to do. Most of them consider that when doing leisure activities they enjoy, have fun with, they feel a greater sense of personal satisfaction, put aside their worries, acquire knowledge or see their social relations and belonging to a group favoured; hence they often associate this time with personal well-being and a sense of freedom. With regard to their status of being in foster care or formerly in foster care, approximately half of them consider that living in a residential facility influences their leisure time in comparison with young people of the same age, the main differences that they perceive are the timetables, being more controlled, having to respect rules and enjoying less freedom; they

also perceive that they have less leisure time; it is worth adding that these are aspects or assessments with which a large number of the professionals surveyed agree.

On the other hand, it can be said that the leisure time of the young participants in the study is part of the foundations of humanistic leisure and valuable leisure, convergent with the dimensions of autotelic leisure, considered essential in the diagnosis of leisure as a factor of human development. However, their needs and expectations consider that there are aspects in which they differ from other young people, showing that in some cases they have a representation of their identity marked by inequalities.

We conclude and demand the need for a Leisure Education that contributes, in pedagogical and social terms, to the construction of a fairer and more equitable society, adopting policies and socio-educational actions that value leisure time as an essential pedagogical strategy for human development and community life; also for the active participation and empowerment of young people, especially for those whose biographical trajectory is characterised by deficiencies and difficulties marked by exclusion, vulnerability and/or social marginalisation.

EL DESARROLLO DE LA COMPETENCIA LECTORA EN UNA SOCIEDAD MEDIÁTICA

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Fecha de defensa: 2018

This thesis offers a vision of the current reality of the reading behavior of university students, inserted in a mediatic society, in which the practices of reading in print and digital media coexist. Reading is analyzed as a voluntary practice, in relation to leisure time, and the joint influence of both variables on academic performance in the university environment is studied. In addition, the study is completed with an analysis of the different uses made by young people of the web 2.0, establishing different profiles depending on the use that each of them makes of the Internet.

This thesis work is developed from a set of four publications made in indexed journals, based on which its content is structured. These papers correspond to the following objectives:

1. Analyze how voluntary reading is inserted in the leisure time of university students, studying the relationship of leisure and reading,

and the influence of both variables on academic performance in the university period.

2. Study the reading behavior, reading commitment and reading habit of the students of the Degrees in Infant Education and Primary Education teachers.
3. Explore the activities carried out by university students on the Internet and analyze the importance they attach to these practices, studying the differences depending on their reading habit.
4. Analyze jointly the frequency of reading in print and digital support, to try to establish a reading typology depending on the reading support. Differ the readers in printed support, the readers in digital support and the readers that use both reading supports. In addition, the different profiles of reader behavior are studied according to the established type of readers.

In this work a total of 1833 university students from the universities of Castilla-La Mancha (UCLM), Santiago de Compostela (USC), Valencia (UV) and Pablo de Olavide from Seville (UPO), from the degrees in Infant and Primary Education Teachers, Pedagogy, Social Work and Social Education have participated. According to the study

objective, the sample was selected for convenience. The questionnaire “*Lectura, Ocio e Internet en el Contexto Universitario*” was elaborated to collect the data by means of a survey technique, and a wide series of descriptive and inferential analyzes were made in the data obtained for each one of the objectives defined in the different papers.

From the results, we can conclude that voluntary reading is a factor that has a positive impact on academic performance in the university, so that the reading habit of students acts as an academic resource that favors reading competence. In addition, we found that the reading habit of university students also influences the effective use of the Internet. In this respect, the use of the Internet and digital competence are related to

reading competence, and this is in turn related to voluntary reading.

A special interest of the research lies in studying the reading behavior of university students in the socio-educational area, who are the future professionals who will be able to act as mediators in children’s reading training. The study emphasizes the importance of their own reading experiences on the modeling of attitudes and reading habits of their students. Therefore, the results of this thesis confirm that it is necessary to continue promoting the development and consolidation of reading habits in the university context, especially in critical reading and influencing the development of information literacy, because it will favor the acquisition of essential reading and digital skills in digital environments.

