



Identidad y formación de ciudadanías

Propuesta de un Modelo Integrado para el Fortalecimiento de la Ciudadanía Activa

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**“IDENTIDAD Y FORMACIÓN DE CIUDADANÍAS:
Propuesta de un Modelo Integrado para el Fortalecimiento de la Ciudadanía Activa”**

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Executive summary and conclusion

Executive Summary

The post-industrial capitalism has generated vigorous migratory flows and shaped multicultural societies in which people with different identities come into contact. This economic phenomenon, named globalisation, pose questions and challenges for European societies, not only in terms of concrete policies to manage the impact of social cohesion processes, but also regarding the rise of an a-political attitude among citizens (de Groot, Goodson, & Veugelers, 2013). Thus, the democratic institutions in cities that receive migratory flows face the challenge of promoting *Active Citizenship* between people who do not enjoy the same status of full citizenship, that is, between the indigenous and immigrant populations.

The coexistence of people with different culture and different identities in the same geographical space is not a social new phenomenon in the majority of the European societies considered multicultural nowadays. However, in 2011 immigration and integration continued to be matters of intense policy discussion in both the United States and Europe. According to the *Transatlantic trends: Immigration survey* (2011), this issue remained of secondary concern for the public, after the economy and unemployment. Perceptions of immigration as a problem or opportunity have changed little since 2008, the first year the survey was performed. The point is that while European governments emphasize the need for more economic migrants, fear of losing jobs, xenophobia and negative sentiments are widespread among the local population. Attitudes and sentiments towards migrants, foreigners or ethnic minorities vary widely across countries and could be a major source of disadvantage or prosperity for ethnic minorities. While attitudes and perceptions affect our behavior, they are also the outcome of a complex social, political, and economic process, shaped through the engagement of individuals in social and economic life and influenced by public discourse and the media (Constant, Kahanec & Zimmermann, 2008). According to studies on public opinion on immigration in Spain, Spaniards support less immigration, and more selectivity based on skills and qualifications, but not reduced rights and benefits for immigrants. Skilled natives have more positive attitudes about immigration, in spite of the potential fiscal burden it implies for them. Respondents who believed that immigration drops natives' wages tended to oppose immigration and endorse reducing the benefits and rights granted to immigrants. More negative attitudes were found among individuals who dislike other races, while the opposite was found for those valuing cultural diversity. Catholic respondents favor more restrictive admission policies, in particular ones based on cultural factors. Respondents in provinces with high immigration and a high proportion of Moroccans

wanted lower levels of immigration, though having contact with immigrants reduces the negative attitudes toward them. Individuals who overestimated the levels of immigration are more prone to have negative attitudes toward immigrants (Martínez & Duval-Hernández, 2009).

Thus, three arguments underlie the majority of the studies and the public policies oriented towards social cohesion. First, that identity of an individual can be identified easily from visible features as color of their skin, the language they speak, or their gender, and with more difficulties from less evident characteristics, such as their sexual preference, their political orientation or their religious belief. People who live in multicultural societies that conceive the immigration as an economic and social problem *per se*, frequently avoid contact with immigrants to reduce the sensations of dread, distrust and ill-will (Delgado, 2009; Onghena, 2009). Recent studies developed by public institutions in Barcelona have demonstrated that the public opinion believe that the most important obstacle to coexistence in diversity are personal attitudes toward people from different cultural backgrounds. At the same time, they reveal that social and institutional management of the phenomenon is perceived as a major element facilitating this tendency (Barcelona City Council, 2010, p. 25).

The second argument develops the idea that modern citizenship, constructed in the relationship Subject-State-nation, still is the main juridical tool to take part legally in the public space and to enjoy social benefits, but it impedes the conviviality among different identities because of its historical links to national culture reproduces the tensions that it should solve for social cohesion (Barber, 2003; Koopmans, 2005). The European Union has declared that seemingly another citizenship is being formulated among people willing to coexist with people with multiple, hybrid, fluid, postnational identities. These citizenships are being enriched with the conviviality in diverse situations and in local, regional, national and international contexts (ALBOAN & Universidad de Deusto, 2009).

The third argument supposes that it is possible to train people with the necessary competencies to coexist in multicultural societies (Banks, 1997, 2004; Josep M. Puig, 2007; Josep Maria Puig & Bisquerra, 2010; Wolf & Macedo, 2004). The European Union has unfolded a wide range of initiatives for the training of the European Identity and the *Active Citizenship*, and several public institutions, universities, non-governmental organizations, educative centers, mass media and experts in the topic have reacted to the challenge of developing formal and non-formal programs to reach this aim (Bolivar, 2007; European Commission, 2007; García, 2007; Mascherini & Hoskins, 2008).

The three previous arguments justify the idea that the receiving societies of the migratory flows behave with hostility to different identities, and that the main way of training the new citizens should be with a formal or non-formal education, where the learning process of the competencies that facilitate the social cohesion are planned and controlled. However, according to the European Centre for the Development of Vocational Training, academic discussion regarding adult learning and the competencies needed for promoting *Active Citizenship* is needed because this issue has been widely studied in formal education and the educated schooled population, but informal education could have an important potential on non-schooled population.

Formulation of the research

This section has the purpose of describing the Catalan language history briefly and its present condition in order to state that throughout the history Catalonia has had a difficult political relationship with the National Government, that is, with Spain. This historical tension is caused by cultural identity issues – mainly language.

Spain is one of the most multilingual states in Europe. It is composed of 17 regions, one of which is Catalonia. In the early 20th century, some social organisations and political parties started demanding the full independence of Catalonia or the Catalan countries from Spain and France. Support for Catalan independence is based on the thesis from the 19th century that Catalonia is a nation, derived from contemporary political and cultural ideology based on the history of Catalonia, the Catalan language and Catalan traditions (Camon, 2005).

The Catalan independence movement derived from Catalan nationalism ideology, created mainly because of the Franco regime's oppression of Spanish and Catalan people's and culture. Recently, there has been a substantial increase of discourse and political acts regarding the full independence of Catalonia.

The Catalan language has been used across a swathe of the western Iberian Peninsula, but was never officially recognized throughout most of the 18th, 19th and 20th Centuries. Its use was frequently suppressed during Franco's dictatorship. With the arrival of democracy to the Iberian Peninsula in the last quarter of the 20th Century, the Catalan language recovered a certain degree of official status.

Currently, the Catalan language is spoken in seven territories (see Figure 1). Catalonia stands out regarding the level of social use of the Catalan language because it is the only territory where the language used in primary education is almost exclusively Catalan. Of the remaining six territories, three offer some degree of official recognition for Catalan: two Spanish autonomous communities –Valencia and the Balearic Islands, where the Catalan language is co-official alongside Spanish-, and the independent state of Andorra, the only place where it is exclusively official. However, in these three cases only a part of the education system has Catalan as the language of instruction, and in the two Spanish autonomous communities even this small part is threatened by the political will of the respective local governments. The Catalan language lacks any official status whatsoever in the three remaining territories: a strip of Aragon that borders Catalonia, Northern Catalonia – a borderland with deep Catalan roots that is officially part of France-, and the city of Alghero on the island of Sardinia, Italy. In each of these three areas there is only a limited presence of Catalan in the education system (Joaquim Torres-Pla, 2011).



Today the Catalan language is used commonly throughout a wide range of social sectors in Catalonia. However, it is still considered as a language under threat by most of the civil organizations. According to one of the most famous non-governmental organization adressed to improving the social use of the Catalan language, this is why every year 10,000 catalans

are volunteering to practice the Catalan language with new speakers (Plataforma per la Llengua, 2013, p. 22). These 10,000 volunteers differ from teachers of the Catalan language in two aspects: 1) their work could be defined as an *Active Citizenship* action performed by civil society, while teachers of the Catalan language are considered employees of the Public Administration; 2) even when most volunteers for the practice of the Catalan language do not have formal studies in teaching, their task is motivated by a desire for the full independence of Catalonia, or by the Catalan cultural identity at least. Both distinctions matter because, even when some volunteers could be teachers of the Catalan language, the *Active Citizenship* Composite Indicator takes into consideration the volunteer action, not the teaching task.

Some considerations regarding the concept of *Active Citizenship* must be done. *Active Citizenship* has been considered an essential element in the revitalised Lisbon strategy in order to tackle the growing problem in most modern democratic societies of political and social disengagement, loss of community, and a decline in trust. *Active Citizenship* has been formally proposed by the European Union as a desirable form of participation in civil society, the community, political life and participative democracy, because it implies mutual respect, non-violence, and guarantees human rights, and strengthens the values of the democracy (Mascherini & Hoskins, 2008). *Active Citizenship* is also considered as a crucial term in order to enhance social cohesion in multicultural societies because the values involved of mutual respect in the society helps people with different identities to live together. Thus, the European Union has made a number of actions in order to foster and measure advances with regard to the *Active Citizenship*.

For instance, so far there are several programs that promote and train the competencies of the *Active Citizenship*, such as the network of research for the development of indicators on education for citizenship, developed by the Centre for Research on Lifelong Learning (CRELL), with the support and assistance of the Council of Europe - where Eurydice (2005) provides information about the European educational policies-, the institutionalization of the European Year of the Citizenship and the Education, in 2005, and the *Composite Indicator to measure Active Citizenship in Europe* (Hoskins & Mascherini, 2009).

The *Active Citizenship Composite Indicator* covers 19 European countries and is based on a list of 63 basic indicators for which the data has been drawn from the European Social Survey of 2002, and it presents the results in four dimensions: Civil Society, Community Life, Political Life, and Values (all together form the *Active Citizenship* Composite Indicator).

In general terms, the results show a heterogeneous Europe in which Nordic countries lead and southern countries perform well in the dimensions of Values and Political Life but lag behind in Civil Society and Community Life. Among the western European countries high scores are recorded by Austria and the Benelux countries, and the complex reality of eastern European countries is well reflected in the index (Hoskins et al., 2006). Spain got position 14 among 19 countries evaluated (see Table 1). According to the available literature (Hoskins & Mascherini, 2009; Mascherini & Hoskins, 2008; Hoskins et al., 2006) the robustness of the *Active Citizenship Composite Indicator* is based on its theoretical structure: it has been checked by performing Factor Analyses on the available data from European Social Survey, and by a Sensitivity Analysis, performed in a plurality of scenarios (all with their implications in terms of standardisation, weighting schema and alternative ways of composing the composite indicator).

Taking in consideration the caveats the authors have made regarding the *Active Citizenship Composite Indicator* (Hoskins et al., 2006: 58-59), it could be suggested that:

1. *Active Citizenship* is an evolving concept and new forms of Active Citizenship were excluded, that is, some variables, like informal or non-formal citizenship participation are poorly or not at all represented from that analysis, although they might be very relevant, due to lack of comparable data.
2. Due to available data, the interpretation of the findings describes the relative performance of countries, but regions within the countries are not described.
3. The behaviour of the domain Values needs more attention with respect to the other domains. Whereas the dimensions of Civil Society, Community Life and Political Life move together, the dimension of Values seems to demonstrate different and autonomous behaviour, suggesting a gap between intentions and actions that deserves more analysis.

Table 1: *Active Citizenship* Composite Indicator (ranked from the highest level to the lowest)

Rank	Civil society index	Community dimension index	Political life index	Values index	Active Citizenship Composite Indicator
1	Norway	Norway	Austria	Sweden	Norway
2	Sweden	Netherlands	Norway	Luxembourg	Sweden

3	Denmark	Sweden	Belgium	Norway	Denmark
4	Belgium	United Kingdom	Sweden	Finland	Austria
5	Austria	Belgium	Denmark	Poland	Ireland
6	Netherlands	Ireland	Luxembourg	Portugal	Belgium
7	United Kingdom	Denmark	Germany	Ireland	Netherlands
8	Germany	Germany	Ireland	Denmark	Luxembourg
9	France	Austria	Netherlands	Austria	Germany
10	Ireland	Slovenia	Grece	Germany	United Kingdom
11	Luxembourg	Luxembourg	Finland	Netherlands	Finland
12	Finland	France	Spain	Italy	France
13	Slovenia	Finland	Slovenia	Spain	Slovenia
14	Spain	Spain	Italy	United Kingdom	Spain
15	Italy	Hungary	United Kingdom	Slovenia	Portugal
16	Portugal	Portugal	France	France	Italy
17	Grece	Grece	Portugal	Grece	Poland
18	Hungary	Italy	Hungary	Hungary	Grece
19	Poland	Poland	Poland	Belgium	Hungary

Bearing all this in mind, this research aims to contribute to identifying a particular case of *Active Citizenship* in the region Catalonia, Spain. We proposed an inductive analytic process to find out some possible links between a volunteer programme for practising the Catalan language and the institutional concerns of *Active Citizenship*. By doing so, we could contribute to a qualitative analysis regarding the role of the values to strengthen *Active Citizenship* in a volunteer programme for the practice of the Catalan language.

Aims of the research

The aims of this research are as follows:

- ▶ To identify the motivations that lead the volunteers for the practice of Catalan language to meet people from different cultural identities.

- ▶ To explain the opportunities and drawbacks to strengthen the processes of *Active Citizenship* of the "face to face" meetings in the volunteering programme for the practice of Catalan language.
- ▶ To analyze the relationship among formal, non-formal and informal education processes to strengthening *Active Citizenship* in a volunteering programme.
- ▶ To propose an Integrated Model for Strengthening Active Citizenship.

Methodology

This research was undertaken with the Grounded Theory methodology, that is an inductive and full research method that tries to understand the action in a substantive area from the point of view of the people involved. This understanding revolves around the main concern of the participants whose behaviour continually resolves their main concern (Bryant & Charmaz, 2010; Charmaz, 2006; Clarke, 2005; Strauss & Corbin, 2008).

Grounded theory does not aim for the "truth" but to conceptualize what is going on by using empirical research. In a way, grounded theory method resembles what many researchers do when retrospectively formulating new hypotheses to fit data. However, applying the grounded theory methodology, the researcher does not formulate the hypotheses in advance since preconceived hypotheses result in a theory that is ungrounded from the data.

Grounded Theory consists of systematic, yet flexible guidelines for collecting and analyzing qualitative or quantitative data to construct theories "grounded" in the data itself. It is used to generate theory from data systematically obtained from social research to ensure that the theory will fit and work (Glaser & Strauss, 1967). This process is in direct contrast to common logico-deductive methods based on the confirmation of hypothesis, and that focus on testing or refuting pre-designed theories by pre-designed analytical categories (Alvesson & Sköldbberg, 2009) (see Table 2).

Table 2: Differences between deductive and inductive research process

Deductive research process	Inductive research process
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Literature review	What is the main problem for this people? What are they doing to sort it out?
Theoretical framework	Data collection and data analysis simultaneously
Precise definition of the researching problem	Construction of descriptive and conceptual categories
Exposition of hypothesis	Continuous comparisons and Theoretical sampling
Aims of the research	Definition of the Unit of Analysis
Data collection	Literature review
Analysis and interpretation of data	Outline of a middle range theoretical framework
Writing of the report	Writing of the report

Grounded Theory also differs from many qualitative methods such as ethnography, case-studies, and others, as these methods do not generate theory but focus on descriptions of phenomena. Meanwhile, Grounded Theory is considered as a full research method that can produce theoretical notions more completely grounded in data.

The research process is characterized by looping, that is, as a researcher develops the theory, he or she can revisit stages as necessary. Bearing this in mind, the process is (Scott, 2007):

► Data collection and open coding. Interviews and observations carried out in the field are popular sources of material. However, the Grounded Theory maxim *All is data* (Glaser, 1998: 8) means that data can legitimately be gleaned from any source, e.g. newspapers, secondary data, and chance conversations. Data collection and open coding occur simultaneously. It is suggested to study the early data and begin to separate, sort, and synthesize these data through qualitative coding. Coding means that we attach labels to segments of data that depict what each segment is about. Coding distils data, sorts them, and gives us a handle for making comparisons with other segments of data.

► Memoing throughout the study. The analytic grasp of the data takes shape by making and coding numerous comparisons. It is suggested to write preliminary analytic notes, called memos, about the codes and comparisons and any other ideas about the data that occur in the field. Ideas are defined by studying data, comparing them, and writing memos, that best fit and interpret the data as tentative analytic categories. Some questions would arise and gaps in the categories appear, then we should look for the data that answer these questions

and may fill the gap. As the research proceeds, the categories not only coalesce as the collected data are interpreted, but the categories should also become more theoretical because they are engaged in successive levels of analysis.

▶ Selective coding and theoretical sampling. Once the core category has been identified, the researcher then selectively codes for the core category and related categories, ignoring data that are not relevant. Theoretical sampling refers to the process of choosing new research sites or cases to compare with ones that have already been studied. It is one of the main tools of qualitative research and essential in the Grounded Theory. The goal of theoretical sampling is not the same as with the probabilistic sampling; the researcher's goal is not the representative capture of all possible variations, but to gain a deeper understanding of analysed cases and facilitate the development of analytic frame and concepts used in their research. Theoretical sampling means that further data collection is focused on obtaining data relevant to the core category and related categories. At this stage, interview questions, which initially have to be neutral, can now be more focused since they are grounded in concepts discovered in the data.

▶ Theoretical coding and sorting. Theoretical coding is the process of identifying the theoretical code(s) which conceptualize how given concepts relate to one another. Sorting literally involves putting the memos into piles by concepts and these two stages can occur simultaneously.

▶ Write up. The analytic categories, and the relationships that have been drawn between them, provide a conceptual handle on the studied experience. Thus, levels of abstraction are built directly from the data and, subsequently, gather additional data to check and refine the emerging analytic categories. This way, the research should culminate in a grounded theory, or an abstract theoretical understanding of the studied experience.

▶ Finally, the literature review should be done at the end of the research in order to contrast the available theoretical notions in the field with the new results. A well-constructed grounded theory should fit the realities under study in the eyes of the subjects, practitioners and researchers in the area. It should also work if it is able to explain the major variations in behaviour in the area regarding the processing of the main concerns of the subjects. If it fits and works, the grounded theory has achieved relevance.

The research was conducted with an inductive logic to build an analytical category in order to explain the motivations and outcomes of a group of people that voluntarily engage in face-

to-face meetings to practice the Catalan language with people from different cultural background.

Researching process

Participants

Although there are a number of governmental and civic volunteer programmes to foster the use of the Catalan language among Catalan people and new speakers, the *Voluntariat per la llengua* has a unique characteristic: this programme consists of putting someone who habitually speaks Catalan in contact with another person who does not speak it fluently in order for them to meet up and talk wherever, whenever and about whatever they like, for a minimum of 10 hours.

The *Voluntariat per la llengua* is not a teaching programme, nor a substitute for Catalan classes. It is a regular activity to foster confidence for the new speaker of Catalan in a very informal environment.

This programme involves two different types of person:

- a) A Volunteer. A person aged over 18 who habitually speaks Catalan and wants to dedicate 1 hour per week to talking in Catalan with another person who is learning it or has a basic knowledge of the language and wants to practise in order to speak it more fluently.
- b) A New Speaker. A person who has a basic knowledge of the Catalan language and wants to practise, gain in confidence and become more fluent in order to speak it more naturally. The new speakers are mainly women, working-class people, mature people in their thirties, and legal residents in Catalonia for more than two years.

These two people form a couple called a “linguistic partner”.

Some data regarding the *Voluntariat per la llengua* 2012 might be useful to describe how it works.

- In 2012, 10.129 linguistic partners were formed. In total 13.115 people participated in these linguistic partners. 7.597 of them were new linguistic partners (4.875 new speakers and 2.722 volunteers), the rest had participated in the volunteer programme in 2011.

- As usual, in 2012 women participated more: from amongst a total of 5.471 women, 1.879 were volunteers and 3.592 were new speakers.
- The biggest group of new speakers were people from South America, while most of the volunteers were Catalan people.
- In relation to the age group, the volunteers were predominately between 50 and 65 years old, and the new speakers between the 30 and 39 years old.

In this study 57 people were involved: 30 of them were volunteers for the practice of Catalan language, 12 were new speakers of the Catalan language, and 15 belonged to the comparison groups, according to the unit of analysis, as follows. The variance in the numbers of interviews conducted across groups was defined by the argument mentioned above: the number of people involved in the research it is not a probabilistic sampling of the cases, but the proper number of cases that helped to built a theoretical category.

It is important to mention that the new speakers not consider themselves as Catalan people, but want in good will full integration in the local culture.

Participants were contacted through the following:

1. The researcher got in contact with the Coordinator of the programme Voluntariar per la Llengua in order to ask for his help to get in touch with volunteer for the practice of the Catalan language.
2. The Coordinator of the programme Voluntariar per la Llengua sent an email invitation to the mailing list of volunteers to ask them to participate in the in-depth interviews.
3. The researcher received 60 responses, but due to schedule issues, only 30 volunteers were interviewed.
4. The new speakers were contacted through the volunteers. Actually, the new speakers interviewed were the linguistic partner of these group of volunteers. Due to schedule issues, only 12 volunteers were interviewed.
5. People belonging to the comparison groups were contacted through the volunteers and the new speakers. They were friends or acquaintance.

Unit of analysis

As has been stated, this research is interested in finding out the motivation some people have to meet foreign people. Thus, the unit of analysis has been defined as follows: the Catalan people who take part in the *Voluntariat per la Llengua* programme in the city of Barcelona. In order to carry out the general method of comparative analysis (Glaser, 1998) people outside of the unit of analysis have been interviewed in-depth as well. Figure 2 illustrates the Unit of analysis and the comparison groups.

Figure 2: Unit of analysis and the comparison groups



Immersion process

Simultaneously the researcher began four immersion processes:

- 1) Taking part in the programme *Voluntariat per la Llengua* as learner of the Catalan language.
- 2) Attending some Catalan cultural performances as a guest of the volunteers interviewed (observation of several rehearsals and performances of Els Castellers de Barcelona).

- 3) Taking formal and non-formal training on citizenship (some institutions where the researcher has had formal and non-formal training on citizenship: *Pla Barcelona Interculturalitat*, *Ajuntament de Barcelona*, *Centro de Información y Documentación de Barcelona*, *Fundació Jaume Bofill*, *Universitat de Barcelona*, *Universidad del País Vasco*, *Fundación ACSAR* y *Àrea d'Igualtat i Ciutadania de la Diputació de Barcelona*, among others).
- 4) The researcher is performing a new speaker role, and is attending the *Xerrem* programme, the *Quedem?* Programme, and a *Club of Catalan reading*.

Data collection

In-depth, open-ended interviews were used to collect the data. The purpose of these interviews was to engage in dialogue with participants about their volunteer activities and specifically in the *Voluntariat per la llengua*. Each interview lasted around 45 minutes with each participant. The interviews took place in coffee shops in order to set up a very informal environment (not always quiet places), so interviewees were relaxed when describing their experiences.

36 in-depth interviews were conducted with 30 volunteers (in six cases it was necessary to get more data); 15 in-depth interviews were conducted with people from the comparison groups¹.

All interviews were recorded with the *Voice Memo* app of iOS 6, and fully transcribed into *Pages*, the text processor for *Mac*. Then, the open and the axial coding (Strauss & Corbin, 2008), and the analysing process was carried out using the *TAMS Analyzer program*, which is a qualitative analysis program for *Mac*.

Interview guideline and Open Coding

An in-depth interview guideline regarding seven items have been designed (see Table 3). The Open Coding was made according to the Grounded Theory codification process (Glaser, 1978), that is, rather than beginning with a hypothesis, the first step was data collection, through in-depth interviews. From the data collected, the key points were marked with a

¹ Original audios of the in-depth interviews are available on: <https://www.dropbox.com/sh/j78wu40nk9bwyi0/phQwlpH08Y>

series of codes, which are extracted from the text. The codes are grouped into similar concepts in order to make them more workable. It has been used the *In vivo* and the *Sociological constructs* coding system (Glaser, 1998).

According to the analysed data, some general descriptions could be made. The findings indicate that the main characteristics of this group of people are: 1) they have never received any formal or non-formal education on issues of *Active Citizenship*, 2) they have a strong sense of Catalan identity, and 3) they have difficulties to recognise where and how they obtained the willingness of meeting up people from different cultural background.

Table 3: Open Coding

Guideline number	In-depth interviews guidelines	Open Coding
1	<p>Why do you engage in a volunteering programme to practice Catalan language?</p> <p>Are you participating in any other volunteering programme?</p>	<p>It has been used the <i>In vivo</i> (in italics) / <i>sociological constructs</i> (in bold) coding system.</p> <p>Adaptation</p> <p><i>Collaboration</i></p> <p>Controlled life</p> <p>Defense and share of the Catalan culture</p> <p>Defense of the Catalan language</p> <p>Donation</p> <p>Economic convenience</p> <p><i>Illusion</i></p> <p>Integration wish</p> <p><i>It feels good</i></p> <p><i>It's typical</i></p> <p><i>It's easy</i></p> <p><i>It's funny</i></p> <p><i>Its my language</i></p> <p>Language is identity</p> <p>Learning ways of life</p> <p><i>Meet people and cultures</i></p> <p>No to help, but to meet</p> <p><i>Olympic volunteer</i></p> <p>People as a mirror</p> <p><i>Reaction (to the prohibition to speak Catalan in the dictatorship period)</i></p>

Table 3: Open Coding

Guideline number	In-depth interviews guidelines	Open Coding
2	Do you identify any relationship between your willingness to participate in the practice of Catalan language with foreign people and your family values?	It has been used the <i>In vivo</i> (in italics) / <i>sociological constructs</i> (in bold) coding system.
	Do you identify any relationship between your willingness to participate in the practice of Catalan language with foreign people and your formal education or your non-formal education?	<p>No formal civic education</p> <p>No formal education influence</p> <p>No Republican education</p> <p>Non-formal education influence</p>
	Do you identify any relationship between your willingness to participate in the practice of Catalan language with foreign people and your friends influences?	<p>Not taught</p> <p>Religious condescension</p> <p>Religious education, but non-believer</p> <p>Unconscious learning</p> <p>Classism (no)</p> <p>Family values influence</p> <p>One member of the family influences</p> <p>Selfish youth</p> <p>Struggling youth</p> <p>Travel experience</p> <p>Virtual travel experience</p> <p>Youthful antagonism</p> <p>Xenophobe immigrants</p> <p>Family integration</p> <p>Similarity (values, emotions, feelings)</p>

Table 3: Open Coding

Guideline number	In-depth interviews guidelines	Open Coding
3	Have you ever had any racist or xenophobe feeling? If so, how do you overcome this feeling?	It has been used the <i>In vivo</i> (in italics) / <i>sociological constructs</i> (in bold) coding system. Discomfort I don't see the differences <i>Natural</i> Otherness is – Otherness is + Prejudices Irrational response, control and dialogue
4	Are you getting any unsuspected knowledge in the volunteering programme to practice Catalan language?	Rewarding <i>Gratefulness</i> <i>Happiness, to some extent, is to share</i>
5	What is your identity (Catalan, Spaniard or European)? Is it necessary to be Catalan in order to perform a volunteering programme to practice Catalan language? What is it to be a Catalan person?	<i>Non-Spaniard</i> <i>Not anti-Spaniard</i> <i>Anti-Spaniard</i>
6	Do you do the volunteering programme to practice Catalan language as a political activity?	<i>Proselytism of Catalan culture</i>
7	Is there anything beyond identity that makes humankind equal?	<i>Emotions</i> <i>Feelings</i>

- ▶ Volunteers for the practice of Catalan language in the *Voluntariat per la llengua* programme accept that they are willing to do things to collaborate in the persons' well-being of different identity, but at the same time, some of them admitted that at some time they have had racist and xenophobic feelings towards some cultural groups, that can be overcome with rational and complex thought.
- ▶ Volunteers perceive the voluntary work for the practice of the Catalan language as an exchange of intercultural experiences, more than an attempt to help immigrant people, and it also has, to some extent, a selfish aim because it satisfies their feeling of being useful, loved, and it also strengthens their Catalan identity.
- ▶ Volunteers describe themselves as active people looking for easy, fun and convenient, non-charitable volunteering programmes.
- ▶ Volunteers usually find that once they meet and become friends with people from a different cultural background, many common things appear, regardless of the national or cultural identity, for instance, emotions and feelings.
- ▶ Volunteers find a weak relationship between their family values and their willingness to participate in the practice of Catalan language in the *Voluntariat per la llengua* programme; most of them find it difficult to identify the influence of a friend in developing this volunteer collaboration. They say that there is not a direct relationship between the formal or non-formal education that they have received, and their disposition to coexist with different identities, and they also declared that this disposition is something "natural", that cannot be taught, but can be learned. Enric, a 45-year-old working man, also a volunteer, said:

Interviewer: Do you think that volunteering for the practice of the Catalan can be considered an opportunity to build *active citizenship*?

Interviewee: I don't know... but very soon you realize that sharing your ideas and thoughts... and listening to some one else's ideas and thoughts is very pleasant. Actually, you get more than you give... diversity is enriching...

Interviewer: Where did you learn to think this way, and have the willingness to meet and share, especially with people from different background? At school?

Interviewee: Not at school... I received a very strict education and we never had any class on that... Besides, school is an authority, and you can't really do any volunteering because of authority. You learn this by practising... I guess I learnt it from my family, who knows... One thing is for sure: I do it because I really want to. It's something natural...

► Volunteers say that their voluntary participation in the practice of the Catalan language is not a political action, even though when they know that this issue is a very important politically. According to them, the political dimension of the Catalan language never comes up in the practice of Catalan sessions. Their participation in the volunteer programme is due to a strong sense of identity, and due to the feeling that Catalan language and Catalan culture are under threat. They feel Catalan, but they find it difficult to feel Spanish; however, they can also easily feel European. Anna, a 28-year-old woman, also a teacher and a volunteer, said:

Interviewer: Do you feel you are Spanish?

Interviewee: I think Spain is fictional. Spain is a set of different regions... we do have some similarities, but above all, we're different. One day Spain was invented as one "big and free" territory, but I just don't feel it that way. I can travel to northern Spain or to southern Spain, or even to Madrid, and I really like it, but it is different: the food is different, the life style is different, the traditions are different... I'm not there, as simple as that....

Interviewer: Do you feel European?

Interviewee: Ja, ja, ja... I see... Now I see the question... Well, yes! Ja, ja, ja...

Interviewer: What does it mean for you to be an European?

Interviewee: The point is that I don't want to be a Spaniard by obligation. I do not want to be a Spaniard because someone has imposed that identity. I could choose to be European, even when Europe is also fictional. Nevertheless, for me, Europe gathers many different cultures, doesn't? Then, you can be European, and that means that you can be different. However, the idea of Spain is that there is only one way to be a Spaniard. I guess I feel comfortable thinking of as Europe as an open minded place.

► They understand (and the new speakers confirmed this idea) that foreign learners of Catalan have a practical interest in this language: to have more possibilities to get a job, to understand their children's homework, for instance. This very pragmatic interest in the Catalan language by new speakers does not seem to be uncomfortable to Catalan people. On the contrary, they declared that this fact could be a good starting point in order to make the Catalan language necessary in the labor market and in the world of educational in the future.

Taking in consideration the former description, it can be say that the supposed conflict between immigrants and autochthonous people, and the formal and non-formal education as the only way to get the values and competencies for the *Active Citizenship* might be reviewed. This led us to the second stage of coding.

Axial Coding

After having showed briefly the main descriptive categories, the inductive process lead to sort all categories around one axial concept. By doing so, it will be possible to build a graphic representation in order to identify the core conceptual category: the *Responsible trust* (see Figure 3).

► Some **causes** of the Responsible trust:

Living in an inclusive family during childhood.

Observing a good moral behaviour in a member of the family.

Thinking that the indigenous population has been gentle throughout the history with newcomers.

A strong sense of self-identity.

► Some **conditions** that help the *Responsible trust* to appear:

Getting information during childhood about different cultures.

Traveling or consuming travel related products, such as TV programmes or journals.

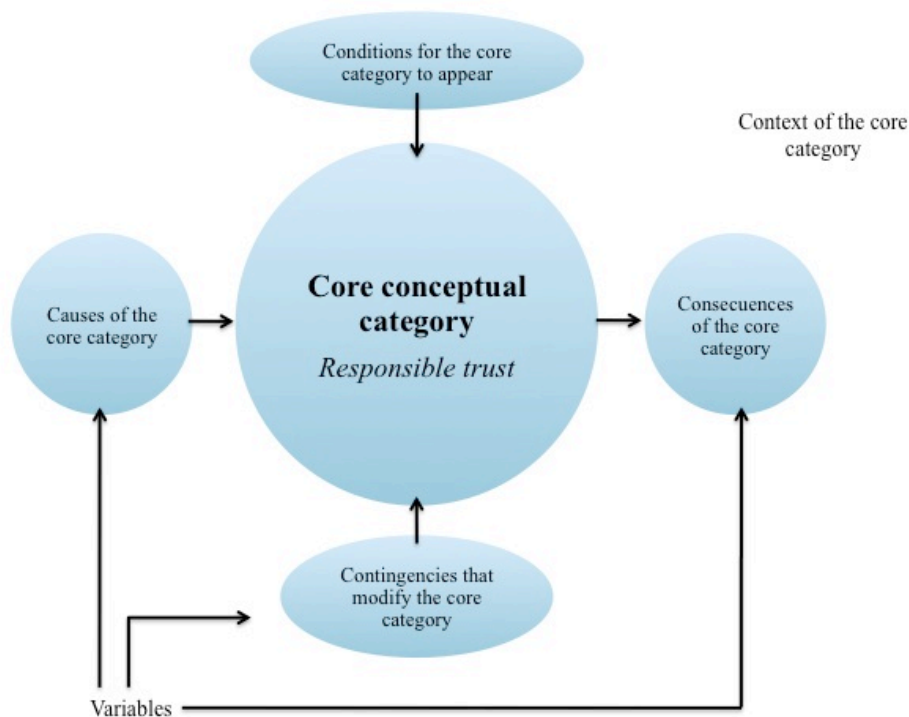
Coexisting within multicultural informal environments.

Having parents or family from different cultural backgrounds.

Having a sentimental relationship with somebody from a different cultural background.

Existence of easy, funny and convenient intercultural volunteering programmes in the society.

Figure 3: Core conceptual category: *Responsible trust*



► Some **contingencies** that hamper the appearance of *Responsible trust*:

Not having multicultural environments during childhood.

Not having a strong sense of self-identity.

Not having time to collaborate in an intercultural volunteer programme.

Not having skills for doing a specific task related to regional identity, such as practising a local language.

Not feeling free and spontaneous within the intercultural volunteer programme.

► Some **variables** of *Responsible trust*:

Folklorisation of cultures: remarking the difference in the cultural background.

Assimilation of cultures: obligating the immigrants to incorporate the values of the host nation.

► Some **context** items that could shape the *Responsible trust*:

Political context: feeling that the national identity threatens the regional one.

Sociological context: a strong regional identity sense.

Institutional context: a strong public policy on regional identity and local language.

Historic context: a narrative on rejection and contempt towards the regional identity.

Symbolic context: a collective wish to achieve autonomy and freedom.

► Some **desired outcomes** of *Responsible trust*:

Opportunities to meet up with people from different cultural background.

Sharing ideas and finding out about different lifestyles.

Finding the same emotions and feelings among people, regardless of the cultural background.

Finding that people have similar concerns, regardless the cultural background they come from.

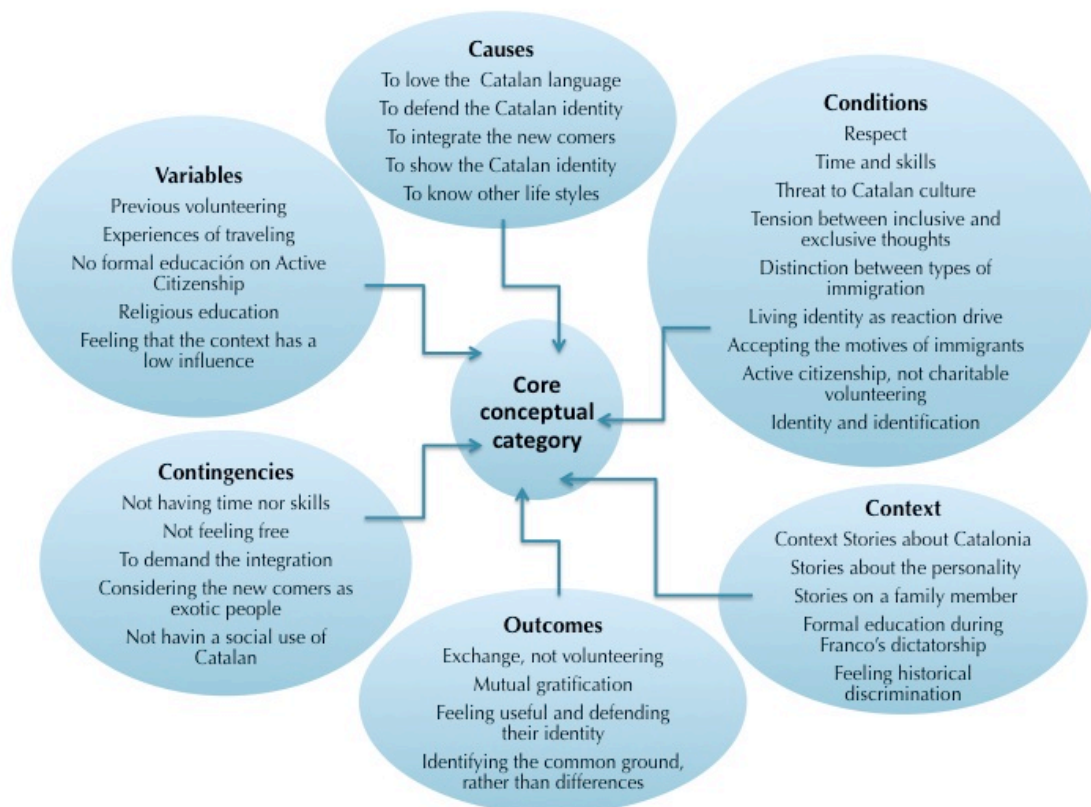
Getting and giving emotional rewards and gratitude.

Conceptualisation

Responsible trust is the core conceptual category that has been built in order to explain the motivations and outcomes of a group of people that voluntarily engage in a number of face-to-face meetings to practise the Catalan language with people from a different cultural background (see Figure 4: Categories for the conceptualisation) according to the analysed data. It worth to underline that the aims of this research were to identify the motivations that lead the volunteers for the practice of Catalan language to meet people from different cultural identities, to explain the opportunities and drawbacks to strengthen the processes of

Active Citizenship of the "face to face" meetings in the volunteering programme for the practice of Catalan language, and to analyze the relationship among formal, non-formal and informal education processes to strengthening *Active Citizenship* in a volunteering programme.

Figure 4: Categories for the conceptualisation



From a conceptual point of view, four properties of the *Responsible trust* could be named: *Inception*, *Insight*, *Learning process*, and *Performance*. Each one of these properties stress the *Active Citizenship* of the volunteers for the practice of Catalan language, and not so much the outcome they reach out in the new speakers of the language.

Each propriety is constituted by several dimensions (see Figure 5).

These kinds of voluntary civic activities, based on a *Responsible trust*, could be relevant to democratic institutions dedicated to promoting social cohesion because they show that, in addition to compulsory education and the non-formal education programmes, there could be another way to build and strengthen *Active Citizenship*.

As shown in the *Inception* property, one way to strengthen *Active Citizenship* among the adult population, that is, not at compulsory school age, could be to strengthen regional

identity. That is, strengthen the local language and the narratives on regional autonomy and freedom.

Regional identity could be a driving force to encourage people from different cultural backgrounds to meet. Although these face-to-face meetings have practical purposes (proselytising identity, for the volunteers of the language; learning a language, for new speakers), unexpectedly important things happen: people can recognise that emotions, feelings and human concerns are very similar, regardless of cultural background.

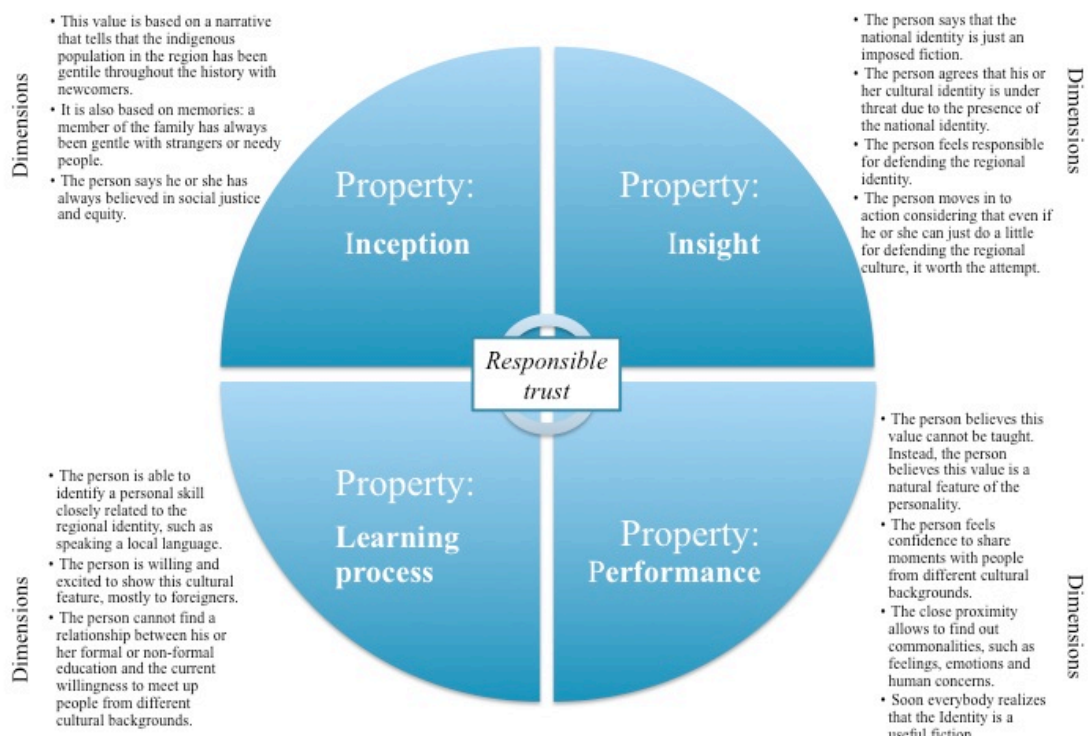
The property *Insight* demonstrates that having a strong sense of local identity is not enough to make someone willing to meet people from different cultural background. A sense of threat to local identity is also necessary. This condition (the threat) leads indigenous people to share regional cultural features gently, and to search for symbolic alliances with the foreign population. Indigenous people feel responsible for defending their regional identity, and because of this are willing to meet up and share ideas with people from different cultural backgrounds. Thus, the possibility to meet and trust a perfect stranger appears. Eventually, friendship occurs.

The *Learning process* property reveals the fact that the volunteers for the practice of the Catalan language (and also the volunteers from the comparison groups, that is, volunteers on other volunteer programmes that do not involve the practice of the Catalan language) hardly remember where and how they obtained the willingness to meet people from different cultural background suggests that the influence of formal education and the non-formal education in this matter is quite weak. It is interesting that most of these people stated that meeting strangers, helping unknown people, and feeling some kind of responsibility for the well-being of others, have always been a “natural” and fundamental part of his or her character or, at least, a tradition within the family. In short: *Responsible trust* could not be taught, but it could be learned through a informal learning processes. This is particularly important because it seems that the *Responsible trust* is a value that cannot be developed in deeply planned educational environments. Actually, it is based on sharing unexpected topics and moments, and enjoying them together, without any order from any authority.

The *Performance* property shows that once the volunteers and the new speakers decide to meet and share differences, a curious phenomenon happens. Paradoxically, the more differences they look for, the more common ground they find. Then, it is crystal clear: identity should not be a morally relevant issue to coexist peacefully. On the contrary: it should be an opportunity to feel *Responsible trust*.

The evidence found in this research demonstrates that building flexible, hybrid or multiple identities is not the only way to promote contact between people from different cultural backgrounds, as is commonly said in the European social discourse. It is also possible to promote contact between people of different identities if the local identity is reinforced. This form of social cohesion has not been sufficiently studied in multicultural societies, but could offer creative solutions and new values to strengthen *Active Citizenship*.

Figure 5: Properties and dimensions of *Responsible trust*



In this research data were obtained through an inductive process from various sources of information. There were constructed descriptive and conceptual categories and a middle range theory was constituted. There were also perceived good intentions, real hopes and serious commitments to achieve intercultural effectively. However, volunteering to practice language is not sufficient to make the required changes in a society that is committed to the promotion of social cohesion. A volunteering programme for the practice of language do not structurally change people's lives.

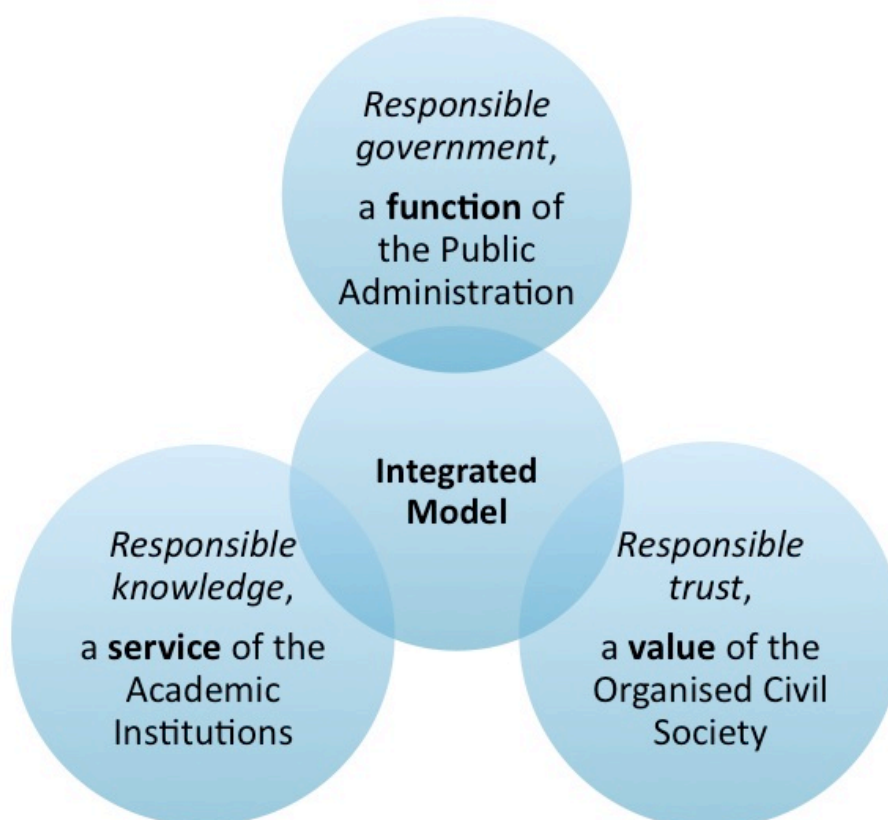
No matter how optimistic the volunteers are, the institutional changes on *Active Citizenship* remains as a prerogative of public policy makers. The training for *Active Citizenship* will have

real results as long as we could influence public policies to strengthen social cohesion (Westheimer & Kahne, 2004).

However, the conceptual category *Responsible trust* helped to think differently how to strengthen *Active Citizenship* from the field of education. First, *Responsible trust* raised some questions: Who is responsible for designing public policies in Catalonia? Who is responsible for generating knowledge about *Active Citizenship*?

The answer to these questions helped to envision that what organized civil society could be called *Responsible trust*, in the public administration could be called *Responsible government*, and in the academia could be called *Responsible knowledge*. The articulation of these three words that share a value: responsibility, represent the foundation of the Integrated Model for Strengthening *Active Citizenship* (see figure 6: Articulation of the three entities for strengthening *Active Citizenship*).

Figure 6: Articulation of the three entities for strengthening *Active Citizenship*



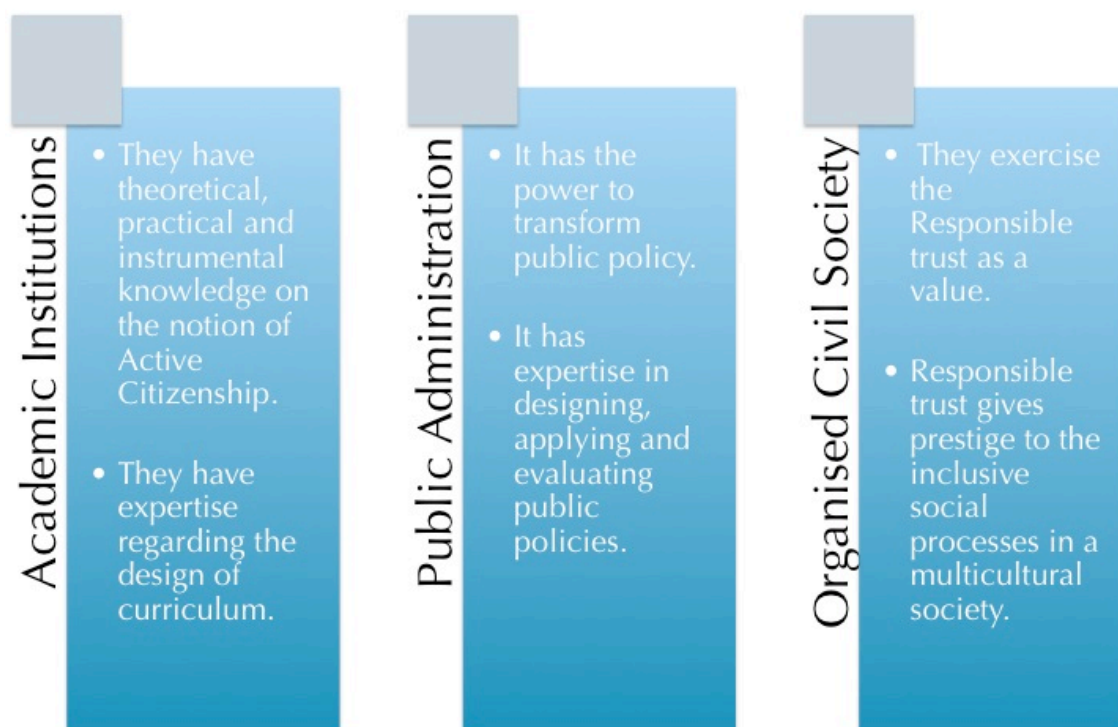
This leads us to define why it is essential to involve these entities and what are their respective contributions in an Integrated Model for Strengthening the *Active Citizenship* (see Figure 7: Contribution of the entities in the Integrated Model for Strengthening *Active Citizenship*). To sum up:

A) Organised Civil Societies exercise the *Responsible trust* as a value, and in doing so, they give prestige to the inclusive social processes in a multicultural society.

B) The Public Administration has the expertise in the design of public policies, the power to institutionalize democratic changes, and the ability to provide data to generate a Composite Index of *Active Citizenship* in Catalonia.

C) Finally, the Academic Institutions have an expertise in designing curricula to meet specific learning needs. They also have the skills to impart theoretical, practical and instrumental knowledge on *Active Citizenship*, and the responsibility to design a Composite Index of *Active Citizenship* in Catalonia.

Figure 7: Contribution of the entities in the Integrated Model for Strengthening Active Citizenship



Proposal: An Integrated Model for Strengthening Active Citizenship

The aim is to teach to the staff of the Public Administration of Catalonia the knowledge, skills and attitudes to incorporate the notion of *Active Citizenship* in the process of designing, applying and evaluating public policies.

In order to do that, the next methodology must be taken into account. First, it must be defined the working field. The structure of the Catalan Public Administration:

- ▶ Els departaments.
 - ▶ La Secretaria del Govern.
 - ▶ Les secretaries generals.
 - ▶ Les secretaries sectorials.
 - ▶ Les direccions generals.
 - ▶ Les direccions de serveis.
 - ▶ Els comissionats.
- ▶ Els òrgans territorials.
- ▶ Les entitats i organismes del sector públic.
 - ▶ Els organismes autònoms administratius.
 - ▶ Els organismes autònoms de caràcter comercial, industrial o financer.
 - ▶ Les entitats de dret públic sotmeses al dret privat.
 - ▶ Altres ens públics.
 - ▶ Els consorcis.
 - ▶ Les societats mercantils.
 - ▶ Les fundacions.
- ▶ Els organismes independents i/o estatutaris.

Then it must be located the organizational structure of the public institutions and the designing process of the public policies. The institutions responsables to design public policies are:

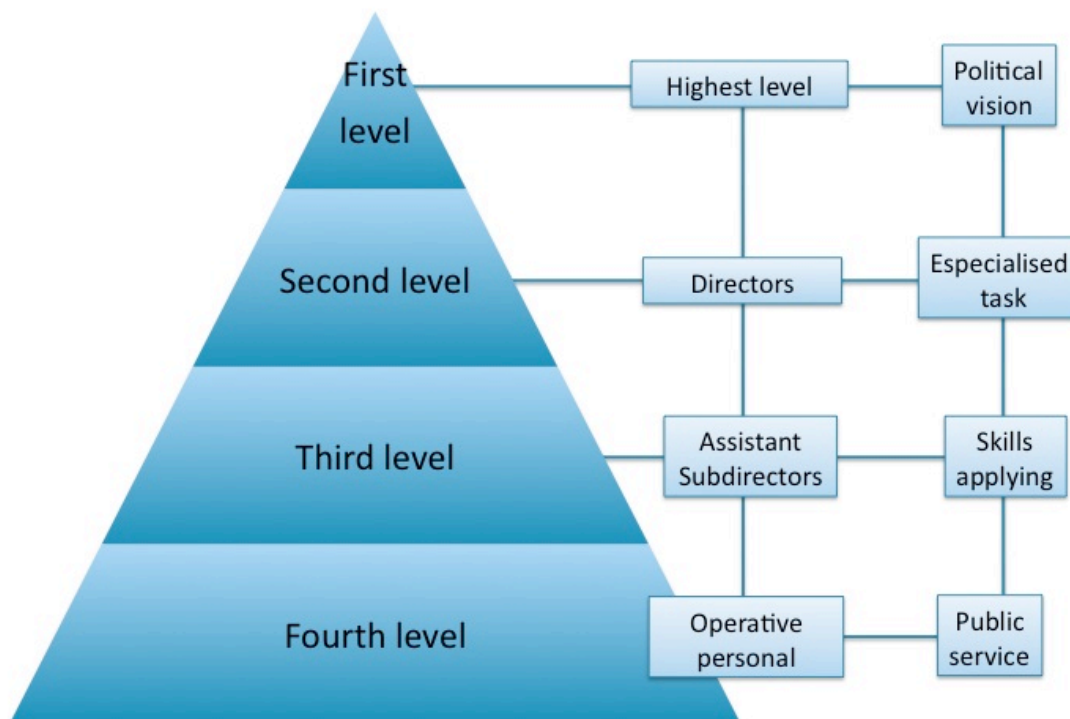
- ▶ Departament de la Presidència.
- ▶ Departament de Governació i Relacions Institucionals.
- ▶ Departament d'Economia i Coneixement.
- ▶ Departament d'Ensenyament.

- ▶ Departament de Salut.
- ▶ Departament d'Interior.
- ▶ Departament de Territori i Sostenibilitat.
- ▶ Departament de Cultura.
- ▶ Departament d'Agricultura, Ramaderia, Pesca, Alimentació i Medi Natural.
- ▶ Departament de Benestar Social i Família.
- ▶ Departament d'Empresa i Ocupació.
- ▶ Departament de Justícia.

The organizational structure of each department has specific characteristics depending on its scope, but invariably, they are all based on a hierarchical structure. From this feature it can be concluded that there are different levels of responsibility for the design of public policies. The upper level influences the lower level when making decisions in the formulation of new policies.

Having located the hierarchical structure of the catalan Public Administration, it is logic to consider that in each level there are people with different interests and skills in regard to the design of public policies (see Figure 8: Hierarchical structure of the catalan Public Administration).

Figure 8: Hierarchical structure of the catalan Public Administration



The Integrated Model for Strengthening *Active Citizenship* is an educational strategy that articulates the fundamental strengths of three entities in promoting *Active Citizenship*. One of its most important features is that it takes into account to the learning needs of every level of public administration. To accomplish this, it must have previously designed a curriculum suitable for pyramidal organizations in which change processes are vertical.

Then, it has been formulated the educational needs each level has, and the best educational programme that fits each level. This was made considering the profesional profile in each level, the available time to attend a formal educational programme and the public administration timing (see Figure 9: Educational programmes of the Integrated Model for Strengthening *Active Citizenship*).

The Table 4. Articulated educational programmes shows the five factors that must be taken in consideration in order to design the Integrated Model for Strengthening *Active Citizenship*, that is: level in the public administration, extent of responsibility regarding the design of public policies, education needs on the field of *Active Citizenship*, appropriated educational programme, and the educational aims.

TABLE 4: ARTICULATED EDUCATIONAL PROGRAMMES

LEVEL IN THE PUBLIC ADMINISTRATION	EXTENT OF RESPONSIBILITY REGARDING THE DESIGN OF PUBLIC POLICIES	EDUCATIONAL NEEDS ON THE FIELD OF ACTIVE CITIZENSHIP	APPROPRIATED EDUCATIONAL PROGRAMME	EDUCATIONAL AIMS
First level - directors	To motivate and lead the design of public policies according to political criteria	Evaluate the political advantages of incorporating the notion of <i>active citizenship</i> in designing public policies	International simposium	To command the design of public policies incorporating the notion of <i>Active Citizenship</i>
Second level - public policy designers	To design public policies in order to fulfill a government decision on a particular matter	Identify theoretical and methodological procedures to incorporate the notion of <i>active citizenship</i> in public polices	Specialized training course for experts on public policies	To design innovative public policies incorporating the notion of <i>Active Citizenship</i>
Third level - operative personal	To implement the public policies as governmental programs and to evaluate their effectiveness	Implement new governmental programmes through new procedures and new indicators of effectiveness	Short educational courses and workshops	To adjust the implementation procedures and the evaluation criteria of the new public policies with the notion of <i>Active Citizenship</i>

TABLE 4: ARTICULATED EDUCATIONAL PROGRAMMES

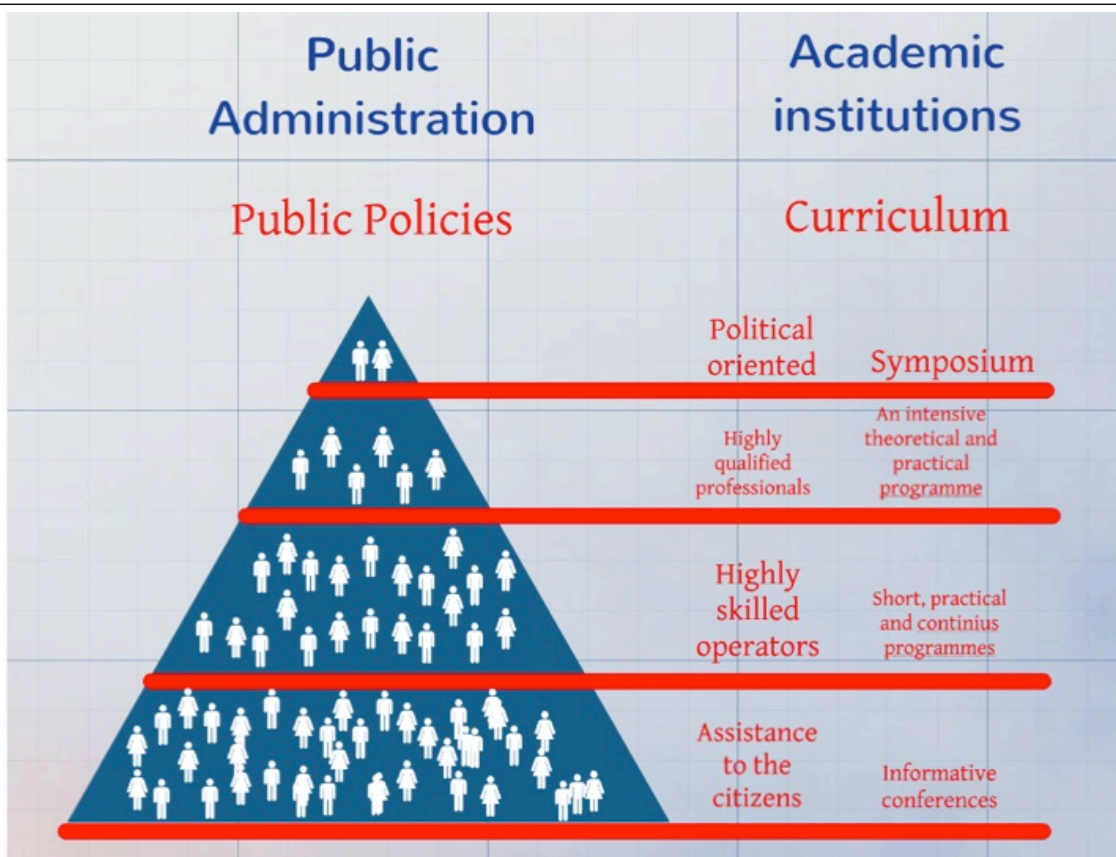
LEVEL IN THE PUBLIC ADMINISTRATION	EXTENT OF RESPONSIBILITY REGARDING THE DESIGN OF PUBLIC POLICIES	EDUCATIONAL NEEDS ON THE FIELD OF ACTIVE CITIZENSHIP	APPROPRIATED EDUCATIONAL PROGRAMME	EDUCATIONAL AIMS
Forth level - support staff	To support in the public service to citizens	Know the institutional procedural changes due to the incorporation of the concept of <i>Active Citizenship</i>	Informational conferences	To serve the citizens considering the notion of <i>Active Citizenship</i> and the new institutional procedures

As been said before, the articulation of the responsible knowledge of the academic institutions and the responsible government of the Public Administration could lead to the design of new public policies that incorporate the notion of *Active Citizenship* in the fields of compulsory education, promotion of the health, implementation of justice, immigration policies, etc.

The participation of the Public Administration in the Model for Strengthening *Active Citizenship* could also be evaluated. Thus, a certification of participation could be granted in two strands: First, to the individuals who have finished the educational programme and have demonstrated that in its working level, have made structural transformations. And second, the certification model also certifies, with a Seal of responsibility, to those institutions which have allowed all their employees getting the corresponding educational programme.

This way, the Model for Strengthening *Active Citizenship* is also a mainstreaming strategy to incorporate the notion of *Active Citizenship* through a horizontal process (in all institutions of the government), and through a vertical process (at all levels of the government). In this regard, the first stage of the *Active Citizenship* mainstream could be the implementation of the Model for Strengthening *Active Citizenship* through the design of public policies. Afterwards, the future is open for each city, to each citizenship.

Figure 9: Educational programmes of the Integrated Model for Strengthening *Active Citizenship*



Conclusion

Immigration is a growing social phenomenon that generates several challenges for coexistence in host societies. One of those challenges is to achieve peaceful and democratic coexistence between the autochthonous population and newcomers. Several democratic institutions committed with the promotion of the values to strengthen social cohesion between people from different cultural backgrounds in multicultural societies have reacted to this challenge.

Within this framework, the European supranational institutions have accepted the term *Active Citizenship* as one desirable reference to take account because it promotes mutual respect, non-violence, human rights guarantees and strengthens democratic values. However there is a lack of educational programmes to foster *Active Citizenship* among the out-of-school adult population.

According to the experiences of the volunteers for the practice of Catalan language, the informal learning might generate significant competencies on *Active Citizenship* as well. Apparently these competencies went unnoticed for a long time for both, institutions and

people. When the volunteers were forced by the in-depth interviews to identify the places, and the moments where they learnt a specific knowledge, a particular skill, or a value on the interculturality, a relevant value emerged: the *Responsible trust*.

The concept *Responsible trust*, built through the Grounded Theory methodology, helped to explain the reasons, the variables and the consequences of the *Active Citizenship* of a group of volunteers for the practice of Catalan language, which had never had any formal education about it. In this regard, a solid sense of identity is useful to cheer several face-to-face meetings between catalans and the foreign people. However, this praiseworthy task this people do in favor of the integration of immigrants, it is not enough to make structural changes in society. It requires the participation of several entities to embed the values of *Active Citizenship* within the institutions, the social structures, and the society.

This conceptual notion, *Responsible trust*, also helped to identify that there are different institutions and different levels of responsibility in strengthening *Active Citizenship* in the democratic institutions of a multicultural society. At least, three institutions might be committed with the incorporation of *Active Citizenship* in the Public Administration in order to formulate public policies to strengthen social cohesion: the Academic Institutions, the Public Administration and the Organised Civil Society.

What was called *Responsible trust*, as a value, in the Organised Civil Society, might be named *Responsible knowledge* in the Academic institutions, and must be assumed as *Responsible government* in the Public Administration. These are the three terms that underlie of the theoretical argument about an Integrated Model for Strengthen the *Active Citizenship*: while the Public Administration possess the expertise to formulate public policies and the power to make structural changes in the society, the Academic Institutions have the expertise to design curricula and the knowledge about theoretical notions on *Active Citizenship*. The presence of the Organised Civil Society along the education process confers prestige to both, the Academic Institutions and the Public Administration.

The Integrated Model for Strengthening *Active Citizenship* is a political and educational strategy to mainstream the notion of *Active Citizenship* along all public institutions. It make it through a horizontal process (in all the public institutions) and across a vertical process (in all levels).

Finally, the validation of this research could be made taking into account four considerations:

Responsible trust is a theoretical term that *fits* with the incidents it is representing: a moral value that is learnt, so far, out of the formal education and that is lead by a solid sense of regional identity.

Responsible trust is a theoretical term that *works* when it tries to build a theoretical justification of an Integrated Model because it helps to explain how to foster the *Active Citizenship* through the articulation of three main institutions in the democratic societies: the academic institutions, the public administration and the Non-governmental organizations.

The three theoretical terms (*Responsible trust*, *Responsible knowledge* and *Responsible government*) are *relevant* with the real concern of participants: to defend their catalan identity; but are also relevant to the academic interest of strengthen *Active Citizenship* among both, the local population and the new citizens of Catalonia.

Finally, the Integrated Model for Strengthening *Active Citizenship* is flexible and it has modifiability because can be modified depending on each structure of the public administration, on each level of expertise of the academic institutions and on each situation of regional identity.