

National Cultural/Educational Policy Review (Spain/Catalonia)

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About CHIEF

CHIEF (The Cultural Heritage and Identities of Europe's Future) aims to build an effective dialogue between different stakeholders in order to facilitate a future of Europe based on inclusive notions of cultural heritage and identity. The project focuses on the production and transition of cultural knowledge in both formal educational settings initiated from above, and a variety of informal human interactions. CHIEF will contribute to understanding and enhancing cultural literacy for young people, and the project will lead to more effective use of European cultural heritage as a site of production, translation and exchange of heterogeneous cultural knowledge. It will also help to recognise existing innovative practices and develop a new organisational model to enhance the cultural and inter-cultural competence of young Europeans.

CHIEF is funded by the European Commission's Horizon 2020 Programme. It brings together ten partner institutions:

- Aston University, United Kingdom,
- Daugavpils Universitate, Latvia
- Institut Drustvenih Znanosti Ivo Pilar, Croatia
- Caucasus Research Resource Centers, Georgia
- Mimar Sinan Fine Arts University, Turkey
- Universidad Pompeu Fabra, Spain
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- Univerzita Komenskeho V Bratislave, Slovakia
- The Savitribai Phule Pune University, India
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Executive Summary

This report presents the findings of a systematic review of Catalan (Government) and Spanish State-level policy documents covering education, culture and youth policies between 2007 and 2018. The review includes legislative documents (laws and decrees) relating to education and policy programmes and projects (e.g. the promotion of reading, plans and programmes covering culture, socio-cultural integration, and youth) of the different administrations involved.

The concept of cultural literacy is not directly translatable into either Catalan or Spanish, but is instead captured by other terminology such as “cultural education”, “cultural heritage”, “cultural inheritance” or “public culture”.

Cultural participation is understood in a limited way: as a means of accessing cultural consumption, rather than a form for creation or expression of the own youth in culture.

The documents outline several social goods attached to cultural literacy education, including: economic growth; a basis for social and personal wealth; a stronger commitment to democratic values and institutions; enhanced social cohesion and solidarity; greater respect for cultural differences.

The findings highlight the importance attached to promoting “nationalities’” own culture. This is outlined in the Spanish Constitution and reflected in projects promoting Catalan language and culture. At the same time, the need for an “intercultural framework” has been highlighted and many documents advocate the importance of community cohesion among people from diverse backgrounds.

The school curricula is organised along relatively traditional lines. More recently, an emphasis on teaching through competences has emerged as a key theme. Use of new technologies both within and beyond formal education is emerging as a relevant aspect of the government's cultural plans.

Several initiatives seek to combine formal and non-formal approach to cultural literacy education.

This reflects a consistent reference to the role of families and public institutions, such as libraries, museums and galleries, in education. Political memory (in particular, the Civil War and Francoist Dictatorship) has a presence in formal education in Catalonia and is also a key aim of the Democratic Memorial (an institution that works towards the recovery and historical reparation of the victims of the Civil War and Francoism, and promotes knowledge of the political transition in Catalonia). Cultural programmes have been advocated to develop a more comprehensive sense of culture than currently provided in formal education settings. A major programme to promote reading seeks to bring various stakeholders together including schools.

Policy Context

In Spain, the formulation and implementation of public policies in the areas of education, youth and culture are competence of the Autonomous Communities (Regional Governments) defining the State basic regulations. Therefore, Catalonia, as a nationality recognized in the 1978 Spanish Constitution, has a full competence in these areas, including legislation capacity of the Catalan parliament. The central Spanish government develops a “basic legislation” to provide a common framework for the Spanish state as a whole.

During the current period of Spanish democracy, the field of education has been one of the main political disputes between the Conservative right-wing Partido Popular and the moderate-left wing Spanish Socialist Party (PSOE). Consequently, seven organic laws of education have been approved depending on who governed in each period. The last law was the Ley Orgánica para la Mejora de la Calidad Educativa (LOMCE) (the Organic Law for the Improvement of Educational Quality) approved in 2013 during the government of Partido Popular. The LOMCE establishes the common themes and framework of the education policies but in the case of Catalonia, as other Autonomous Communities of Spain, has to develop its own legislation, always in coherence with the State law. In this area, the most recent Catalan law is the Llei d'Educació de Catalunya (LEC) (the Law of Education of Catalonia) approved in 2009. The LEC has the support of the majority of political parties in the Catalan Parliament (CiU, PSC, ERC and ICV-EUiA) with the exception of the Partido Popular. The parties that approved the LEC are representative of a large ideological spectrum in Catalan politics.

Brief Overview of the Education Framework in Spain

Beyond the specific legislation on education, the Spanish Constitution establishes that public education is provided by two types of schools: those schools depending entirely on public funding and with public ownership (most of them depending on the regional governments but some of them municipalities), and those depending on private institutions but receiving public funding (for instance, the government pays teachers' salaries directly).

Many of these schools (called “concerted” schools) are owned by religion Catholic institutions – although an important part of the pupils do not come from practicing Catholic families - but not only.

There also few private schools without any type of public support.¹⁴⁵ According the Department of Education, the distribution of compulsory secondary education schools during the course 2017-18 in Catalonia was: 580 public schools (52,8%), 489 (44,5%) “concerted” schools and 30 (2,7%) privates. This division between public and produces a dual school market situation, with the existence of a larger cultural diversity of the families in public ownership schools, and being the concerted schools a refuge for the middle and upper classes and Spanish/Catalan background. Of course, this effect varies depending on the offer of schools and courses in each location and the degree of demographic and social class diversity at the municipal level.

Despite the efforts of public administration to develop strategies on education integration, the inclusion of concepts such as interculturality in the curriculum or the consideration of diversity as a positive value, there exists an important school segregation by socio-economic level (and origin of the families) in Spain - see Murillo and Martínez-Garrido (2018)¹⁴⁶ for a recent comparative study both at the European level and within the Autonomous Communities of Spain.

Young People, Non-formal Education and Cultural Policies

There is an important production of policies in the areas non-formal and leisure education in Spain and Catalonia but it is not so structured as the formal-educational laws and/or policies. These policies are a crossing combination of cultural, intercultural and youth policies in the case of Catalonia. They usually are developed through plans and programs, mainly at the local or regional levels. The Catalan government provides plans, strategies and recommendations that often can be founded in the websites created to disseminate them.

¹⁴⁵ These schools are completely private without public funding support and they have their own curriculum. Many of them are international schools and, in some cases, schools that focus on the promotion of non-traditional educational methods such as the Waldorf system.

¹⁴⁶ Murillo, J.F., Martínez-Garrido, C. (2018) “Magnitude of school segregation by socioeconomic level in Spain and its Autonomous Communities and comparison with the countries of the European Union”. *Revista de Sociología de la Educación* 11 (1): 37-58.

Method

A systematic search for eligible sources examining cultural literacy education, defined as formal and non-formal education activities related to cultural identity, cultural practices and cultural heritage, was carried out using Google search. The policy and legislative document repositories of both Spanish and Catalan institutions (Governments and Parliaments) were searched using a research strategy developed around three constructs ('youth', 'cultural literacy education', and 'identity') to develop the string. Once we selected the final texts they had been analysed using NVivo coding.

Spanish Policy Documents

The research was made during September 2018. A first legal text that we have included in our analysis is the Spanish Constitution (1978), although it is out of the temporal scope (2007 to present). It establishes the basis of how education, culture and youth are considered in the legal system and in the Spanish democracy. It also mentions which competences are for the State, which for the Autonomous Communities and which are mixed competences between them. Apart of this text, a systematic search for the main legal documents related to each of the issues: youth, education and culture produced by the Spanish State has been done.

In the Spanish State, education and culture are actually part of the Ministerio de Educación, Cultura y Deportes (Ministry of Education, Culture and Sports). In the website of this Ministry there is searching tool that lets you search for 'legislation' related: <https://www.mecd.gob.es/portada-mecd/>. From there we found statutory documents for two areas separately: education and culture. We selected those laws or legal text that mention education, culture, youth, young generations or cultural literacy in a broad sense and that can be related to our CHIEF goals.

The documents obtained are referred to the following laws, plans and programmes:

Education and culture

1. Ley 10/2007, de 22 de junio, de la lectura, del libro y de las bibliotecas (Law 10/2007, of June 22, on reading, books and libraries): <https://www.boe.es/buscar/pdf/2007/BOE-A-2007-12351-consolidado.pdf>
2. Ley Orgánica 8/2013, de 9 de diciembre, para la mejora de la calidad educativa (Organic Law 8/2013, of December 9, for the improvement of educational quality): <https://www.boe.es/buscar/pdf/2013/BOE-A-2013-12886-consolidado.pdf>

3. Plan Cultura 2020 (Culture Plan 2020):
<https://www.mecd.gob.es/dms/mecd/transparencia/sec/plan-cultura-2020.pdf>
4. Plan de Fomento a la lectura 2017-2020 (Plan to encourage reading 2017-2020):

Youth

At the level of Spanish State, the area of youth depends on the Ministry of Health, Consumption and Social Welfare. We did not find any law or plans related to youth. The organism that is in charge of youth at the country-level is the Spanish Youth Institute (INJUVE):
<http://www.injuve.es/>

Catalan Policy Documents

The research was made during July to September of 2018. The starting point for the search string was three constructs central to the CHIEF project: youth, education and cultural literacy. A search was done with Google using the strings next detailed in combination with the words “gencat”, “generalitat” [referred to Catalan government]:

- Youth [youth, young, adolescents, youth & adolescent policies]
- Education [education, teaching, participation, school board]
- Culture [culture, creativity, creation, history, memory, art, cultural heritage]

Most of the documents/links obtained were related to local policies on youth, education and culture, because city councils have competences in those areas. Once we have discarded these documents, we choose a group of websites with resources and policy documents of the national/regional Catalan government. Moreover, we found websites that do not provide properly statutory/legal documents of policies, but a set of repositories of activities, resources and recommendations of cultural practices for young people. We did not considered them as a unit of analysis for this report but it worth to take into consideration this information available in Internet as a part of a broader framework of interpretation of how cultural literacy of young people is implemented in policies. These sources are mentioned in Annex 2.

To help develop our understanding of how these constructs are expressed in Catalan policy documents we examined an initial sample of policy documents created in the period 2007-2018. Afterwards, we identified the documents of interest in the official websites of the Departments of the Catalan Government responsible of policies related to youth, education and culture. As for the case of the Constitution at the State level, we included the Statute of Autonomy of Catalonia, approved in 2006, as a main legal basis and source.

The documents obtained are referred to laws, plans and programmes:

1. Llei 13/2007, del 31 d'octubre, del Memorial Democràtic (Law 13/2007, of October 31, of the Democratic Memorial):
http://portaljuridic.gencat.cat/ca/pjur_ocults/pjur_resultats_fitxa/?documentId=423243&action=fitxa
2. Llei 12/2009, del 10 de juliol, d'educació (Catalan Law of 2009 on Education):
http://ensenyament.gencat.cat/web/.content/home/departament/normativa/normativa-educacio/lec_12_2009.pdf
3. Llei 33/2010, de l'1 d'octubre, de polítiques de joventut (Law 33/2010, of October 1, on youth policies): <http://portaldogc.gencat.cat/utillsEADOP/PDF/5731/1222341.pdf>
4. Llei 10/2015, del 19 de juny, de formació i qualificació professionals (Law 10/2015, of June 19, on professional training and qualification):
http://portaljuridic.gencat.cat/ca/pjur_ocults/pjur_resultats_fitxa/?action=fitxa&mode=single&documentId=696840&language=ca_ES
5. Pla de Lectura 2020 (vol.1) (Reading Plan 2020):
http://cultura.gencat.cat/web/.content/sscc/pla-lectura-2020/documents/A4_PlaLectura-Vol_1.pdf
6. Pla de Museus de Catalunya 2030 (Plan of Museums of Catalonia 2030):
http://cultura.gencat.cat/web/.content/sscc/pla-museus-2030/documents/PMC_web.pdf
7. Pla de ciutadania i de les migracions 2017-2020 (Citizenship and Migration Plan 2017-2020):
http://treballiaferssocials.gencat.cat/web/.content/01departament/08publicacions/ambits_tematics/immigracio/Plans_i_programes/06plainmigracio_ang_2017_2020/Pla_in_migracioue_ENG_OK.pdf

Findings

Introduction

As we have already explained, the distribution of competences among State and regions implies that Spanish laws constitute the general framework in which Catalan laws are developed. Therefore, we start from a hierarchy in the approach of cultural literacy education in this context, which does not necessarily imply that public policies are applied in the same way considering the political diversity among governments. Another aspect to take into consideration concerning the analysis of legal texts is that they respond to a generic discourse and political intention but the implementation of any public policy needs an evaluation process afterwards, which is out of the scope of this report.

From a conceptual point of view, it should be noted that the concept of cultural literacy is not used literally in Catalan or Spanish languages. Strictly speaking, we should translate the concept of "cultural literacy" for others as "cultural education"), "cultural heritage" ("cultural inheritance / cultural heritage") or well "public culture" ("public culture").

Due to the wide meaning of the concept in Catalan/Spanish languages, we had to search for several sources to explore how implicitly public education policies are developed. Therefore, those laws and public policy plans that could include other related thematic areas, such as national identity, diversity, immigration, education, language and culture, cultural heritage, memoir, art and literature plans, youth plans, etc. But the fundamental laws that determine the framework of public policies, such as the Spanish Constitution and the Statute of Autonomy of Catalonia, have also been included.

The search for sources wanted to establish a sufficiently broad analysis framework that would allow us to explore the different meanings of the cultural literacy concept in the sense of inheritance, culture and education. Most policy documents, except for education laws and laws or youth plans, are not specifically targeted at the young population, but contain considerations and measures that do affect them directly.

In this regard, it must be taken into account that there is a field considered "natural" of cultural education that is the school; while the documents on youth policies include just some section devoted to culture, just as cultural plans include a section devoted to youth. What we have done is to determine to what extent there are cultural policies that promote cultural literacy beyond the school, aimed at young people.

The Components of the National / Regional / Community Culture

Spain is a nation that contains nationalities and regions in its own right. The regions with their own language and culture are considered as nationalities. The Spanish Constitution (1978) establishes that the language and culture of the various Autonomous Communities (as in the case of Catalonia) is a wealth and part of the cultural heritage that must be subject to "respect and protection". The public authorities must ensure this conservation and promotion of the historical, cultural and artistic heritage of the towns of Spain. Likewise, it establishes that the Autonomous Communities will have competences in this field, so that they can act in the promotion of the culture, the investigation and the education of the own language.

Therefore, the cultural inheritance is constituted in a heritage that is safeguarded by the different political actors that are part of the structure of the State, distributing the competences between government of the State and autonomous government. In practice, it is often a matter of conflict knowing who is responsible for developing a specific policy and can lead to significant conflicts, for example in relation to the memory and reparation policy of the victims of the Civil War, in which the political criteria – which is also diverse among political parties- and the way to respond to the demands of civil society is different.

Therefore, culture is understood as an element of identity in the Spanish Autonomous Communities, with a relevant role in the language of each community as the basis of this particular culture that must be preserved as a heritage: "The wealth of the different linguistic modalities of Spain is a cultural heritage that will be subject to special respect and protection". This implies, in the case of Catalonia, that the two official languages, Spanish and Catalan, are treated in the same way and conditions. However, this is an issue that has coped with a series of conflicts due to the historical distrust of Spanish nationalism concerning the use of Catalan as an official language. These conflicts have been increased in recent years and have raised numerous litigations to the Constitutional Court.

In fact, references to culture and language are one of the central themes of the text of the Statute of Autonomy of Catalonia. The basic language of culture is the Catalan language, as the language of the administration and the public authorities in Catalonia, also as a language of education. It establishes the right and the duty to know the Catalan language and the Spanish language at the end of compulsory schooling.

The Catalan language immersion model was recommended in a 2008 report by the Council of Europe, as a model to follow in all of the Spanish Autonomous Communities who have their own languages other than Spanish. Very recently, in October 2018, the Catalan government presented a new language model for Catalan schools (with involvement and advice from the Council of Europe). This new model introduces ‘pluri-lingualism’: incorporating the first languages of international migrant and diaspora communities present in the region into education, along with English and other foreign languages. The model aims to treat language teaching comprehensively, and to take advantage of the language repertoires that pupils already have in their family environments in a multilingual society. How this new model will be developed and implemented is unknown, as it is a very recent proposal.

Likewise, the Catalan language is understood as a cultural heritage, like Aranese, which is spoken in a small region of the Pyrenees and the sign language, which are also official in the Catalan territory. The three languages that the Statute of Autonomy promotes are, therefore, Catalan, Aranese, and the language of signs as official languages of the autonomous community. Regarding the Spanish language, which is the official language of the State, its knowledge in the Catalan educational system is guaranteed and it is a language with a strong media and social presence, since it is the first language, as we mentioned before, of 55% of the population.

The Catalan language immersion model was recommended by the Council of Europe in a 2008 report as a model to follow in all the Spanish Autonomous Communities with their own languages other than Spanish. Very recently, in October 2018, the Catalan government presented a new language model for the Catalan school, which was advised by the Council of Europe for two years. This new model introduces ‘plurilingualism’ as the basic axis of learning, incorporating the familiar languages of migrant people in education, along with English and other foreign languages. The model aims to treat language teaching comprehensively and taking advantage of the language repertoires that pupils already have in their family environment in a multilingual society. How this new model will be developed and implemented is still not known, as it is very new policy proposal.

With regard to culture, the official Catalan documents define Catalan culture as a national culture, with its own symbolic references approved by the Parliament of Catalonia (the flag, the hymn and the national holiday), which have legal protection as well as the national symbols of Spain. The cultural inheritance is understood, then, as the one of a national culture, with its language and its own referents. This national cultural framework extends beyond the territory of Catalonia, with Catalans living outside of Catalonia or with the territories with which the language is shared (Valencia, Mallorca and South of France).

At the same time, it recognizes the cultural diversity of Catalan society, which includes Spanish language and culture, preserved by the institutional framework of the State. There is no specific policy for Spanish in Catalonia because it is understood to be developed by the State itself, insofar as it is the official language of Spain and that which all citizens know.

This speech on national culture in the Catalan case is matched by the idea of a nation made up of immigrants. In fact, at present, 35,3% of the Catalan population has born outside (17,1% in other regions of Spain, and 18,2% abroad)¹⁴⁷. Therefore, this is a discourse very related to the recent demographic changes in Catalan society. The Statute of Autonomy (2006) presents Catalonia as a land of welcome, which "has been done over time with the contributions of energy from many generations, from many traditions and cultures". Cultural diversity is considered as a wealth of the country, at the same time that the cultural tradition of Catalonia is claimed at all times.

Community Cohesion

The 2017-2020 Plan for Immigration and Citizenship of Catalonia establishes its commitment to a common public culture. This common culture is understood to be the result of a process of interculturality. On the one hand, it is understood, as in the Law of Education of Catalonia of 2009, that the Catalan language and culture must be the common trunk. On the other hand, the participation of immigrants, refugees and returnees in cultural festivals is fostered, as well as the promotion of the national holidays of immigrant communities in Catalonia and literature from other countries in the languages of origin through of the library network. In recent years, sports that are practiced in other countries (such as the Cricket of the Catalans from Pakistan), music, poetic festivals or other samples of popular culture (such as the New Year's Eve in Barcelona) have also been part of the cultural events of each year.

As Domingo (2014), deputy director of the Centre for Demographic Studies at the Autonomous University of Barcelona, explains, "interculturality has been defined from local management as that conception in which, once the permanence of international immigration has been accepted and recognizing".

¹⁴⁷ *Població. Per lloc de naixement*. Idescat. <https://www.idescat.cat/pub/?id=pmh&n=674>

The differences within the diverse ethnic groups present in the territory, question the constraints that these same communities can exert on the individuals. The adopted perspective assumes 'integration' as "the process of becoming an accepted part of society", and makes the meeting between immigrants and non-immigrants one of the essential points in both conceptualization and management, focusing on the empowering of immigrants to participate in society and, at the same time, promoting pedagogical action aimed at the autochthonous population to break down the possible barriers and prejudices towards newcomers. It is in the context of the educational perspective carried out by the administration that we must understand the emergence of initiatives that are concentrated on the identification and dissemination of 'good practices' by international organizations such as the Council of Europe, Europe or the European Union (specifically with the Intercities program).¹⁴⁸

Thus, we also find in the Law of Youth Policies of 2010 this idea of a national policy that has to take into account the richness and the social, territorial, economic and cultural diversity of Catalonia. However, the national culture on which youth policies are based is the Catalan language and culture, and the Occitan ones in the Aran Valley, which also serve as tools for the integration of newly arrived young people.

One of the concerns that of the growing multicultural Catalan society is the possible radicalization of a part of the population, also young people. This worry has become more visible after the Barcelona terrorist attacks in August 2017. In the Immigration and Citizenship Plan 2017-2020 this concern has been shown for a long time, warning that it is necessary to ensure that the newcomers "are not considered as immigrants but citizens of Catalonia". Social cohesion should serve to manage the processes of radicalization by integrating in the common culture the other cultures in order to threaten social cohesion.

The Catalan government developed from the 2004-2005 academic year a policy of 'reception classrooms', which have served to make this first language learning to thousands of students who have arrived at the school with the course begun, in which it is known as "live license plate". It should be noted that in the course with more immigration, this figure reached 24,500 new students from abroad (2007-2008 academic year) and that the minimum volume has been 10,000 students over the years due to family regrouping.¹⁴⁹ The reception classrooms have become a resource of the first magnitude for the integration of the students. This system has been developed mainly in public schools – with some local exceptions.

¹⁴⁸ Domingo, Andreu (2014), *Catalunya al mirall de la immigració*. Barcelona: L'Avenç.

¹⁴⁹ See: Xarxa telemàtica educativa de Catalunya: Alumnat nouvingut.
<http://xtec.gencat.cat/ca/projectes/alumnat-origen-estranger/alumnatnou/index.html>

Thus, the educational discourse combines the affirmation of national identity with respect for cultural diversity, considering that “Knowledge and awareness of one's own cultural identity are essential keys to opening up to other cultures and recognizing what makes them unique”.

Transmission of Culture through Formal Education

Regarding formal education, the transmitted culture contains a wide variety of fields, of course. The Spanish Education law establishes that, along with the natural sciences, there are social sciences, languages (it must be remembered that there are three: Catalan, Spanish and a foreign language) and literature, mathematics, or performing arts and dance. It includes as part of the cultural background the religion electively. In addition, it is established that the Autonomous Communities can introduce other aspects in the curriculum, such as artistic education, technology, second foreign language, music, entrepreneurship, etc.

The shared culture is not explicitly defined here. The diversity of languages in Spain is recognized, which education is about to convey. The Organic Law for the Improvement of Education Quality, approved in 2013, postulates: “Students must study the matter of Co-official Language and Literature of the block of subjects of free autonomic configuration in those Autonomous Communities that have said co-official language, although they may be exempt from studying or being evaluated of said subject under the conditions established in the corresponding autonomous regulations. The subject Co-official Language and Literature will receive a similar treatment to that of the subject Spanish Language and Literature.”¹⁵⁰

Educational contents are organized around the knowledge about the different areas: social, cultural, artistic, environmental, geographical, financial, historical and linguistic characteristics of the nation, and of other nations and communities. Also, the incorporation of the arts and performances as part of the educational curriculum “regulated music studies and regulated dance studies are also classified in professional studies and higher education studies. Regulated studies for the various tracks in visual arts and design are classified into intermediate studies and advanced studies. Regulated dramatic arts studies, regulated studies in conservation and restoration of cultural heritage and regulated design studies are all offered as higher education studies”. This also includes the inclusion in the arts of the cultural and artistic traditions of Catalonia.

Musical studies and professional arts studies, which have a body of specific teaching staff to develop them.

¹⁵⁰ See: [Ley orgánica para la mejora de la calidad educativa](#), 2013.

These professionalizing art studies include music and dance studies, dramatic arts studies, studies in the visual arts and design, studies in the conservation and restoration of cultural heritage, language studies and sports education. However, in the Professional Qualifications Law, which includes all the vocational education in Catalonia, the cultural aspect of the training is not taken into account, although it is mentioned that training must be used to participate actively in social life and cultural.

Education is not understood solely as a responsibility of teaching teams, but also of families, which must be involved in the education of children, within the framework of the educational community and including both formal education and leisure education: “The public authorities must promote and have to promote the involvement and participation of the family in the education of children and daughters within the framework of the educational community and should facilitate and promote access to the activities of leisure education”.¹⁵¹

In the Law of Education of Catalonia (2009) it is understood that the school is the central institution of education, but this institution must be accompanied by the educational community, which includes families and institutions and local entities. “The school is conceived as an opportunity to provide new generations with a broader cultural base and improved wellbeing, on both an individual and a collective level”.¹⁵²

Cultural Inheritance through the Other Formats

In the period studied, new communication technologies have been incorporated into the cultural background that is likely to be transmitted to school, as part of the training to express themselves. According to the Catalan Law on Education: “Notwithstanding its specific treatment in some of the subjects of the cycle, reading comprehension, oral and written expression, audio visual communication, Information Technology and Communication, entrepreneurship and civic and constitutional education will be worked on in all the matters”.

¹⁵³

In the official Catalan texts, emphasis is placed on education for communication and information technologies, which are considered fundamental for the training of people in today's society and for their job placement. Another aspect that has been incorporated since 2007 into cultural literacy education is the memory of the recent past, "as a collective heritage that demonstrates resistance and the struggle for democratic rights and freedoms."

See: [Organic Act 6/2006 of the 19th July, on the Reform of the Statute of Autonomy of Catalonia.](#)

¹⁵² See: [Law 12/2009, of 10 July, on education of Catalonia.](#)

¹⁵³ See the Organic Law 8, 2013, for the Improvement of Educational Quality.

Through the Law of the Democratic Memorial, of 2007, history and memory become a relevant part of cultural literacy education. The Democratic Memorial is an institution that works for the recovery and historical reparation of the victims of the Civil War and Francoism, and promotes the knowledge of the Political Transition in Catalonia. The tools it uses are exhibitions, research and the creation of a memory bank with audio-visual recordings that are testimony to these periods in the history of Catalonia. The pro-Franco repression, the persecution of the Catalan language and culture and the victims for ideological, conscience, religious or social reasons, exile and deportation are the subjects of study and dissemination.

This task is developed, according to the law, taking into account the plurality of memories within the framework of the struggle for democratic freedoms and respecting the different ideological, conscience, social, cultural, linguistic, national, gender and d sexual orientation, among others. This preservation of memory is considered the foundation of collective freedom and democratic culture. The Democratic Memorial organizes numerous educational activities in collaboration with schools.¹⁵⁴

The cultural plans of the Spanish and Catalan governments allow us to observe to what extent cultural literacy is constituted by aspects that go beyond formal education. Specifically, we can consult this in the laws for the promotion of reading and the intangible cultural heritage of Spain, in the Spanish Culture 2020 Plan, in the Plan for Museums of Catalonia 2030 (from 2017) and in the Plan for the Promotion of reading 2017_2020 of Ministry of Education Culture and Sports and the Reading Plan of the Generalitat de Catalunya 2020 (from 2017).

The Spanish Reading Plan is aimed especially at young people and includes reading promotion activities in digital environments frequented by young people. This plan has as an objective the promotion of the reading and the development of the reading competition between the students.

In the period from 2007 to 2017, we see that reading has been constituted as one of the instruments of cultural socialization of the population, especially in the case of children and young people. Through the Spanish Culture 2020 Plan, the inclusion in the educational context of contemporary visual arts is promoted with the opening of a web space in the Spanish Film Library aimed at young people. Also with the creation of reading clubs in schools as an extracurricular activity and involving young people and the new filmmakers in the cinematographic and audio visual production, and finally incorporating the performing arts into the school context through the participation in European education and cinema projects.

¹⁵⁴ See: <http://memoria.gencat.cat/ca/organismes/memorial-democratic>.

In the Reading Plan of Catalonia, reading is positioned in the context of the expansive waves of European cultural transformations. With reference to the PISA report, students in Catalonia have lost reading comprehension capacity by 2015 compared to 2012, so that a reading plan is justified that helps to increase the reading level among Catalan students.

In the laws and plans of promotion of the reading emphasizes the role of the school, doing it responsible for the attainment of the objectives that imply the promotion of the habits of reading, through its own libraries and curriculum. This is linked to the fact that the Spanish Organic Law of Education provides for the obligation of each educational centre to have a library.

As we said, the use of new technologies is emerging as a relevant aspect of the government's cultural plans. This is the case of the Reading Plan of Catalonia, which raises some online reading initiatives. Likewise, the promotion of reading among young people is channelled through consumer proposals, such as discounts and gifts from magazines and newspapers. The presence of books in the media is also promoted. It is from the few cases where we can say that government plans go beyond formal education.

More specifically, cultural literacy education is implemented in this case through various platforms and channels, such as the Internet, television, libraries, local or school libraries, workshops, meetings with authors, conferences, or the competitions that encourage reading among young people. But, above all, emphasis is placed on reading digital books.

Museums are also one of the instruments for extending culture beyond school, or just accompanying formal education in a complementary way. In the Museums Plan of Catalonia 2030 the aim is to increase cultural consumption regardless the economic possibilities of each person. It also establishes that museums are adapted spaces for all the disabled people. Therefore, the local museum is understood as a resource at the service of a community, through which it can be expressed culturally. Museums, then, are instruments at the service of the local community, of its development and its capacity for creation. Museums must also incorporate new technologies to enrich themselves as a resource and as a cultural experience. Finally, Museums are conceived as active spaces of culture and education, while serving to preserve “the heritage and memory of the country”.¹⁵⁵

¹⁵⁵ See the Plan of Museums of the Catalan Government: [Pla de Museus 2030](#).

Culture as an Ideology

What is the policy proposal concerning cultural literacy transmission? In official documents we can find different arguments describing a form of ideological discourse that connects culture with the economic and social progress of citizens and society in general. Both in the Spanish Constitution and in the Statute of Autonomy of Catalonia, or in the other official documents analysed.

But there are few explicit allusions about young people. On the one hand, the Statute of Autonomy of Catalonia establishes that culture must be a tool for the emancipation of young people, within the framework of equality policies. Culture is also a tool for coexistence in diversity, not only passively but also actively, promoting spaces for relationship and cultural exchange. As a culture to be recognised, Gypsy culture is specifically mentioned: “Public authorities must ensure social, cultural and religious coexistence among all people in Catalonia and respect the diversity of ethical beliefs of the people, and they must promote intercultural relations through the impulse and the creation of areas of mutual knowledge, dialogue and mediation. They must also guarantee the recognition of the culture of the Gypsy people as a safeguard for the historical reality of this people”.¹⁵⁶

On the other hand, in the Statute of Autonomy, the transmission of historical memory is considered as a tool for the tolerance and promotion of democratic values to prevent totalitarianism, and to promote freedom of personal and ideological choices and of conscience. In this sense, culture is linked to an emancipation function, both of people and of groups, strongly influenced by the history of combating cultural assimilation and repression suffered during the Franco dictatorship against freedom, civil rights and culture. It says: “The Catalan government must ensure that the historical memory becomes a permanent symbol of tolerance, the dignity of democratic values, the rejection of totalitarianism and the recognition of all persons who have suffered persecution because of their personal, ideological or ideological choices of conscience”.¹⁵⁷

As far as education laws are concerned, Spanish law states that education must contribute to social mobility and overcome economic barriers, but also to create autonomous and critical people, enhancing the talent of each student. Education must be like a valve of democracy, supported by the cultural development of society.

¹⁵⁶ See Estatut d’Autonomia de Catalunya.

¹⁵⁷ *Ibid.*

Therefore, education must serve to convey values: “personal freedom, responsibility, democracy, solidarity, tolerance, equality, respect and justice”. Education, therefore, must be used for the exercise of citizenship and to participate actively in cultural life, being prevented from discrimination.

In the case of the Catalan education law, education in three ways is considered: a) as a tool for social cohesion, b) as a civic value that must be the base to create a common culture, in which the Catalan language plays a fundamental role of social integration, and c) as a way of creating competent people to ensure the achievement of personal and collective progress. “It is the springboard that allows individuals to overcome personal, social, economic and cultural hurdles from the outset. It is the key to overcoming inequalities, making it possible to discover and benefit from all the skills and talents that society has to offer”.¹⁵⁸

Therefore, cultural literacy education is geared towards providing skills for children and young people. In fact, the education system in Catalonia, from primary to university, is geared towards evaluation by competencies, rather than by content. Therefore, the transmitted culture can be defined as the set of competences that allow people to “be able to develop themselves, including social and emotional skills, expression skills using the new technologies and audio visual media, and a basic understanding of the world in the areas of science, society, culture and art, with artistic sensitivity and creativity”.

Finally, it is considered as a basis for the creation of human capital, which contributes to growth of the country and to create equal opportunities “providing students with the cultural, scientific and technical qualifications necessary to fully integrate socially and at work”.

This is considered a fundamental aspect that brings to the Law of Education to establish that it is necessary to incorporate work culture and enterprise culture at school to guide the pupils to labour market.

It is interesting to observe how culture plans insist on the same line with regard to the social value of reading. The promotion of reading is considered as part of the construction of a democratic society, in which citizens have the capacity to discern in the so-called ‘information society’. Thus, reading is considered a basic piece of education and culture in the information society.

¹⁵⁸ See the Catalan Law on Education, 2009.

Literature is identified as a referent of culture, especially from the technical and competence point of view. Reading is linked to its value as a market (promotion of the book industry) and as part of the information society. It is not considered only linked to a purely cultural or creative activity. This creative activity, in fact, is considered part of the book industry. To the extent that public policies support this industry, they also do it by authors, translators, illustrators and correctors. But the promotion of creativity is not considered as a form of cultural participation as such.

In the Reading Plan of Catalonia, reading becomes an Anglo-American stone of a free and cultured society. The culture is linked to the wealth of the country and to the acquisition of competences on the part of people, without forgetting “reading as a way of pleasure, as an escape or as a form of leisure”.

Finally, the Immigration and Citizenship Plan of Catalonia argues that the value of cultural diversity is the basis for democracy and pluralism. This diversity has to be managed through interculturalism, a formula that approaches multiculturalism, but rejects the idea of building a society with a separate set of cultural communities. Interculturality is considered a *desideratum* of a cohesive society around basic common features (Catalan language, for example) and without barriers caused by the diversity of family languages and cultures and religions.

Participation in Culture

Cultural participation is understood in official texts as a right of access, as an obligation for institutions itself to break barriers. Generically, it is also mentioned the promotion of youth access to culture. Culture is understood, then, as a good or commodity, as a value, which must be able to access. Not as a process in which there is creation or participation for young people by themselves. Young people are included in this cultural framework as consumers or as a social sector that needs ‘guardianship’, that is, the advice from the public authorities to access culture.

In the case of the Statute of Autonomy of Catalonia, there is a step further by establishing that public authorities should promote access to the culture of those who may have it more difficult, by age or gender. In the case of women, it is explicitly stated that public authorities “must promote the recognition of the role of women in the cultural sphere”. It should be remembered that at the time of the drafting of the Statute of Catalonia was done in 2006, there was a progressive majority in the Parliament of Catalonia, which is reflected in the orientation of the articulated towards the recognition and the fight against inequalities.

In this sense, aspects such as the participation promoted by the public authorities in cultural life is one of the novelties of this new Statute, which replaces the one of 1979. This principle of participation in the cultural life can be considered that it has a high component inclusive in the measure that promotes the inclusion of specific sectors of the population that for different reasons (age, gender) have been excluded from access to culture or have not been recognized, as is the case with women. This desire to make culture a tool for social inclusion is also seen in the idea of cultural coexistence and respect for diversity, which must be promoted in intercultural relations.

Therefore, Catalonia makes a commitment not only for respect but for the interaction between people with different cultural backgrounds, which also includes the Gypsy people, as we have seen. In this sense, the Immigration and Citizenship Plan 2017-2020 establishes that immigrants are also culturally active and that they participate in cultural life with their own traditions and cultural heritage.

The participation of young people in culture is also mentioned in the Law of Youth Policies of Catalonia in 2010, which has as one of its objectives to promote the creation and cultural production of young people, both in the languages of Catalonia and through intercultural initiatives, in spaces of artistic creation and facilitating the participation of young people in the decision-making that affects them.

Discussion

The Role of Cultural Literacy in Spain and Catalonia

In the official Spanish and Catalan documents there is no idea of the transmission of cultural literacy to young people as such. In the revision of the contents in the official documents of education, youth, memory and reading, culture is included as one of the aspects that contributes to the training of people free in a democratic society, but also the concern to make culture is a tool for the creation of social capital and competitions of the new generations.

In the laws of education, especially in the content specification of the Catalan law, a vision that has to do with the consensus and conflicts derived from the Transition to democracy in Spain predominates and that is why the reference to the national culture is explained as one of the pillars of education. From Catalonia, national language and culture are considered as a heritage to be protected¹⁵⁹ in the framework of a composite state, while managing diversity in the territory itself. As we have seen, in the Catalan case, the official documents on immigration and citizenship are oriented towards the inclusion of diversity in a common cultural framework.

Beyond the official documents, in practice the government of the State and the Catalan government share the areas of intervention so that the first one promotes a Spanish national culture and the second one a Catalan national culture, expressed in public institutions, the media and cultural market. This means that young Catalans have two *national* linguistic and cultural repertoires that are assigned in various ways and intensities depending on the family language, as well as other variables such as the network of friends, age or the place of residence.

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One of the relevant factors is also the involvement in civil society organizations, which historically has played a very important role in the preservation of Catalan language and culture and linked them to social movements and the basic citizen demands, from the unions, neighbour associations to cultural associations since the times of resistance to the Franco dictatorship.

¹⁵⁹ Belley et Saint-Pierre (dir.) (2017). *L'administration des territoires et les instruments de l'action publique*. Les Presses de l'Université du Québec (PUQ), Col.-1.: «Administration publique et gouvernance».

¹⁶⁰ *Anàlisi de l'enquesta d'usos lingüístics 2013*. Factors clau. Generalitat de Catalunya. Departament de Cultura. Direcció General de Política Lingüística, 2015.

The role of memory as a cultural reference is also a very politicized role in this regard, since in the case of Catalonia it emerged from the request of the repressive and condemned entities for the Franco regime, which demanded the Catalan government to compensate for the lack of a policy of memory and repair in Spain at the beginning of the 90s. An initially recognition policy was developed that resulted, due to the pressure of civil society, in what is today the Democratic Memorial, institution which is dedicated to the dissemination of the memory of the victims of the Franco regime and the civil war. The memory of the Transition to democracy has recently been added. At this point, it can be said that the memory spread from the institutions and civil society in Catalonia is quite different from that transmitted by the Spanish institutions, where there has been no explicit condemnation of the Franco dictatorship, despite the law of historical memory approved in 2007.¹⁶¹

In fact, from international NGOs, such as Amnesty International, but also international institutions such as the United Nations, the Council of Europe and the European Parliament, pressure has been put on the Spanish institutions to develop true memory and reparation policies for the victims of Franco's dictatorship, at the same time that it is necessary to prohibit the exhibition of Francoist symbols.

On the other hand, there is a lack of references to European culture, although in practice we know that linguistic and educational policies in Catalonia always seek the support and guidance of the Council of Europe and the reports made by the European Commission on educational matters and the learning of regional or minority languages. This lack of reference to European culture as a conceptual framework of cultural literacy may be due to the lack of a European directive on the matter. But the fact is that the official documents are often more debtors of past and political contexts than from the present moment. The only exception to this is the teaching of English in a general way throughout the entire Catalan educational system as the first foreign language.

The Importance of Non-formal and Leisure Education

Beyond the formal education area there is a whole non-formal education space, which is paradoxically not very well-known in official documents such as governmental laws and programs, but instead is one of the cornerstones of a more open culture, diverse and participative in the field of youth policies in Catalonia.

¹⁶¹ See: [Ley de la Memoria Histórica](#) (Ley 52/2007 de 26 de Diciembre).

We can review it in the set of websites that we find in the portal of the Government of Catalonia on recommendations in the cultural practices of young people and that are mentioned in the Annex 2. For instance, we find websites about culture for young creators¹⁶², on training of trainers in leisure education and on tools for intercultural practices.¹⁶³

The educational leisure occupies an important part of the activity that, from civil society, takes place in non-formal education and can be achieved in summer in the 7,000 activities organized by young people for children and young people.¹⁶⁴ In addition, the market offers extra-curricular activities (music, dance, sports, etc.) as well. However, in this case we are talking about age groups that correspond to adolescence. In the case of young adults, the Survey 2011 of Participation and Politics of Young People in Catalonia revealed that four types of young people (aged 15 to 29) based on participation: passive 26.5%, multi-activist 10.5%, institutional active 24.3%, and extra-institutional 39%. These data indicate an important involvement of young people in formal and non-formal activities of social and political participation. This is an aspect that we have not seen sufficiently contained in the official documents or in the public policies on cultural literacy aimed at young people.

The counterpoints to the official documents are the local youth plans, of which 88% of the municipalities of Catalonia have one.¹⁶⁵ At the local level, these plans promote the cultural participation of young people in a concrete way and often incorporating all the cultural diversity in the sector of the most diverse society, as we have seen.

At the local level, interculturality plans are also being developed, such as the Barcelona Intercultural Plan, following the recommendations of the 4th Conference of EU Ministers on the integration of immigrants in 2010. At this conference, a commitment was made for the Diversity as a positive resource for cohesion at the level of local policies. At local level, we can find good practices of non-formal and informal cultural literacy for young people.

¹⁶² For instance the website about culture for young creators: <http://jovecat.gencat.cat/ca/temes/cultura>.

¹⁶³ See; Catalan Youth Agency. Tools for intercultural policies: http://jovecat.gencat.cat/ca/temes/conviure-inclusio_social/interculturalitat2/recursos_professionals.

¹⁶⁴ See: [*Informe d'estiu 2018. Notificacions d'activitats d'educació en el lleure*](#). D.G. de Joventut. Govern de Catalunya.

¹⁶⁵ *Enquesta de polítiques de joventut a municipis i comarques 2016*. In process.

Conclusion

The official documents analysed reflect to a certain extent the approach of public policies of cultural literacy, although they are unrelated to good local practices and policies where the greatest of the initiatives of cultural participation of the young people are developed. We must start from this context in order not to confuse desire with reality, that is, the objectives expressed in official documents and public policies implemented in practice.

Having said that, it is interesting to note how the official documents focus on the country's most internal challenges and largely ignore the changes that globalization is taking, in terms of linguistic and cultural diversity, inequalities, new technologies, audio visual arts, etc. This happens especially in formal education. The exception is a document that has just been presented in October 2018 in Catalonia, which implies a change of paradigm with respect to teaching languages at school, towards an interlinguistic paradigm that values the knowledge that the students bring through their family tongues (therefore, not only Spanish or Catalan). The adaptation of the linguistic and cultural contents to the knowledge that the student has already can represent the connection of the school with the culture that goes beyond the classrooms and therefore a change in the ways of conceiving and transmitting the cultural one literacy education.

Meanwhile, national identity is the dominant paradigm. It is true that the need to respect and integrate students from diverse cultural backgrounds is considered, but it is difficult to see how this is operationalized in the classroom, beyond a theoretical discourse of respect for different cultures. With regard the cultural content transmitted by the school, there is also a clear commitment to culture as a field of creation for the young people themselves. The vision of culture is still very unidirectional and is based on very ethereal principles and very general benefits: democracy, freedom, solidarity, respect. You should see how they are specified in the school curriculum.

The school is, still today, the educational framework par excellence. That is why public policy documents focus mainly on this area to guide reading and cultural promotion policies among young people. New technologies represent a new way of leaving the walls of the school, through the online reading plans or the websites developed by the government and municipalities offering resources for the creativity of young people.

The discourse and objectives aimed at cultural participation of young people are scarce in official documents, but it is clear here that the incorporation of the internet and the audio visual world into cultural literacy will change these passive roles for the most active roles of young people.

Annex 1: Summary of the Policy Documents Analysed

Title	Year	Department	Type
Constitución española (Spanish Constitution)	1978	Spanish Parliament	Legislation
Ley 10/2007, de 22 de junio, de la lectura, del libro y de las bibliotecas (Law 10/2007, of June 22, on reading, books and libraries)	2007	Spanish Parliament	Legislation
Ley Orgánica 8/2013, de 9 de diciembre, para la mejora de la calidad educativa (Organic Law 8/2013, of December 9, for the improvement of educational quality)	2013	Spanish Parliament	Legislation
Plan Cultura 2020 (Culture Plan 2020)	2017	Ministry of Education, Culture and Sports, Secretary of State for Culture	Plan
Plan de Fomento a la lectura 2017-2020 (Plan to encourage reading 2017-2020)	2017	Spanish Government, Ministry of Education, Culture and Sports	Plan
Estatut de Catalunya (the Statute of Autonomy of Catalonia)	2006	Catalan Parliament	Legislation
Llei 13/2007, del 31 d'octubre, del Memorial Democràtic (Law 13/2007, of October 31, of the Democratic Memorial)	2007	Generalitat de Catalunya, approved by Catalan Parliament	Legislation
Llei 12/2009, del 10 de juliol, d'educació (Catalan Law of 2009 on Education)	2009	Catalan Parliament	Legislation
Llei 33/2010, de l'1 d'octubre, de polítiques de joventut (Law 33/2010, of October 1, on youth policies)	2010	Generalitat de Catalunya, approved by Catalan Parliament	Legislation
Llei 10/2015, del 19 de juny, de formació i qualificació professionals (Law 10/2015, of June 19, on professional training and qualification)	2015	Generalitat de Catalunya, approved by Catalan Parliament	Legislation

Title	Year	Department	Type
Pla de Lectura 2020 (vol.1) (Reading Plan 2020)	2017	Generalitat de Catalunya	Plan
Pla de Museus de Catalunya 2030 (Plan of Museums of Catalonia 2030)	2017	Generalitat de Catalunya	Plan
Pla de ciutadania i de les migracions 2017-2020 (Citizenship and Migration Plan 2017-2020)	2017	Generalitat de Catalunya	Plan

Annex 2. Websites of the Catalan Government with resources and recommendations on cultural practices for young people

Website about culture for young creators:

<http://jovecat.gencat.cat/ca/temes/cultura>

E-Joventut: Virtual site with tools for the implementation of youth policies:

http://ejoventut.gencat.cat/ca/recursos/tipus_de_rekurs/documentacio/

Cultural audiences. Connecting communities:

<http://publicsculturals.blog.gencat.cat>

CAFELL. Advisory Board for the Formation on Leisure Education:

http://jovecat.gencat.cat/ca/temes/educacio_i_formacio/formacio_educadors_lleure/cafell

Training courses for a leaders of Leisure Education for youth and children:

http://jovecat.gencat.cat/ca/temes/educacio_i_formacio/formacio_educadors_lleure/continguts_cursos

Guides on youth policies:

http://treballiaferssocials.gencat.cat/ca/ambits_tematics/joventut/centre_de_documentacio_juvenil/serveis/dossiers_tematics

Learning service programme:

<http://xtec.gencat.cat/ca/comunitat/serveicomunitari/aprenentatgeservei>

Catalan Youth Agency. Tools for intercultural policies:

http://jovecat.gencat.cat/ca/temes/conviure-inclusio_social/interculturalitat2/recursos_professionals/