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Preface

Education in Spain is experiencing a profound transformation. There are many changes taking place within the Information Society that have moved adult education and lifelong learning towards the center of the whole education political agenda. While during the nineties a key issue for adult education was how to increase access to educational resources and guarantee basic education for all, the new challenge we must face in the 21st century is how to democratize adult education in order to promote an Information Society for all the population. In fact this is the new challenge for adult education in Europe.

The Center for Social and Educational Research (CREA) at the University of Barcelona is analyzing these changes and developing social and educational critical theories and practices aimed to overcome social and cultural exclusion and foster an Information Society for all. CREA also wants to contribute to the unity of Europe and its plurality of voices by promoting relations, educational experiences and research based on egalitarian dialogue. This plurality is illustrated by some of the groups and organizations that are associated and part of this research center, such as the Arabic Studies Group and the Center for Gypsy Studies of the University of Barcelona. Moreover, since its foundation in 1991, CREA has been working in the field of adult education in collaboration with social movements and NGOs, such as the Confederation of Adult Education Participant's Associations (CONFAPEA) that coordinates adult learners associations at the national level, the Network for Democratic Adult Education (REDA).

In order to promote the field of adult education, in CREA we work from an interdisciplinary perspective, researchers and practitioners from the fields of education, sociology, psychology, anthropology, political sciences and others, and with very different professional profiles. We have also opened debates with critical authors that are marking the social debates in the international arena. In this way we collaborate with Ulrich Beck, Paulo Freire, Alain Touraine, Henry Giroux, Jürgen Habermas and Jon Elster, among others. Similarly, we also take part in different international scientific networks. We must highlight our work within ERDI in the field of adult education, for

the fruitful experiences and exchange work that stems from a long-time solid collaboration at the European level in the field of adult education.

This report provides a portrait of past, present and future tendencies of adult education in Spain. Hopefully it will prove to be interesting and useful to all readers. Moreover, this overview suggests a great opportunity to continue the debate about the important role of the adult education in our society.

1. Introduction

The field of Adult Education have witnessed important advances as well as new challenges during the last decades, resulting from political and social changes and the international debates and actions. The transition from an industrial society to an information society has entailed a new approach to adult education, currently understood as lifelong learning. Adult learners do not only want to be qualified to enter the labor market, but they also want to actively participate in society. The declaration that emerged from the 5th International UNESCO Conference on Adult Education, pointed out this new perspective:

Only human-centered development and a participatory society based on the full respect of human rights will lead to sustainable and equitable development. The informed and effective participation of men and women in every sphere of life is needed if humanity is to survive and to meet the challenges of the future. Adult education thus becomes more than a right; it is a key to the twenty-first century. It is both a consequence of active citizenship and a condition for full participation in society (CONFINTEA, UNESCO 1997).

Adult education is progressively gaining the importance it deserves, both at a national and international level and within the scientific community. In Spain the scientific community has seen the need of give to adult education research an interdisciplinary view as well as to closely collaborate with social movements in adult education. Obviously, there are still challenges that have to be faced but the current work and cooperation between the scientific community and social movements ensure Spanish adult education future.

To highlight their current compromise in fostering a democratic adult education that strengthens all members' voices the key issue is an active participants involvement in designing adult education and organizing the center. Furthermore the final goal is to participate on equal basis in their community. A wider implementation of the adult education social model, one based on competencies rather than deficiencies and

learners' participation, will contribute not only to participants' personal development but to the social transformation towards a more democratic and egalitarian society.

In 1978, after more than thirty years of dictatorship, the Spanish state adopted a democratic Constitution, which established a parliamentary monarchy as the form of government. There exists a political and administrative decentralization within several Autonomous Communities (currently there are 17 Autonomous Communities, each of them with its own government and parliament).



Map of Spain and its Autonomous Communities

The administration of education was progressively decentralized as a result of the Constitution. The competencies are currently distributed among the State, the Autonomous Communities and the city councils, according to the Constitution and the statutes of most Autonomous Communities. Adult education is regulated on the one hand, by the LOGSE Act (the educational Reform of 1990), which has a Title dedicated to adult education, although some Autonomous Communities have approved their own Adult Education Acts.

Throughout the last decades, Spain has experienced many economic and political changes that have marked the history of adult education movements. Today, the challenges of Europeization and globalization are also affecting current educational trends. The increase of multiculturalism is a new characteristic of our societies. A debate about how to answer multiculturalism has been opened. Adult education is directly affected by the new immigration waves, and they are a new increasing public.

Adult education social model face this challenge from the dialogic principle of equality of differences among all participants.

In this volume, and according to the social, political and economical transformations we will take a more detailed look at Spanish adult education historical development, its legal basis, structure, the evolution within the Spanish scientific community, and the new debates and challenges that are currently taking place within this field.

2. A Brief History of Adult Education in Spain

Adult education emerged in Spain at the end of 18th century, when the ideas of the Enlightenment came over from France. The Enlightenment perceived education as an important tool that would facilitate the development of nations and social progress: in Spain, both popular movements and institutions demanded education for the people. The first documented accounts of popular education are the Economic Societies of the Nation's Friends (*Sociedades Económicas de Amigos del País*), a cultural society that started to provide education for the poor and the working class. Popular education and adult literacy became a very important issue in the Spanish state during 18th and 19th centuries, given the high illiteracy rate at the time: in 1860, according to the data collected by Luzuriaga, 75,52% of the population did not know how to read or write (Flecha, López & Saco, 1988: 22). The illiteracy rate was an even dimmer reality for the female population, with rates that reached up to 85,9%.

The 19th century in Spain was a difficult period, impacted by the constant political changes: the government of the country went from one run by authoritarian monarchs that eliminated any type of vestige of popular education to liberal governments that initiated great efforts to assure that education reached the greatest number of people possible. This recognition of a need for adult education is reflected in the educational legislation. For instance, in the *Cadiz Constitution* of 1812, the words "adult education" were cited for the first time in a legal text, establishing the creation of universities and centers of education for the teaching of sciences, literature and fine arts. A year later, in 1813, the *Quintana Report* was published. This report marked a major turning point in the history of education in Spain, because it ratified the universal character of education and included the education of women: "(Education) must be universal, this means that it must be made available to all citizens . . . It must encompass the entire system of human knowledge, and assure that people of all ages can conserve and acquire new knowledge and skills." (Quintana Report, as quoted in Flecha, López & Saco 1988: 26). Later, the *Moyano Act*, enacted in 1857, constitutes the first important educational reform. This Act promoted the implementation of evening classes as an instrument to facilitate the access to education to adults who did not have an adequate education or

wanted to complete their training.

The proclamation of the 1st Spanish Republic in 1873 meant a political change and a new push for popular education, which was perceived by the republicans as an instrument for social emancipation. It proclaimed basic, mandatory free education for all children and adults. During this period, the working class started to feel the need to distance themselves from the liberals, and as a result, they created their own cultural athenaeums, like the Worker's School (*Escuela del Trabajador*) in Madrid and the Catalan Athenaeum for the Working Class (*Ateneu Català de la Classe Obrera*) in Barcelona. These proletarian athenaeums soon became centers of great intellectual and cultural debate.

Following the First Republic came the Restoration, a period marked by a constant clashing between conservative and liberal perspectives. There were several reactionary efforts to control education and the work of the teachers' body. As a result of this situation, in 1876 several professors founded the Free Institution of Education (*Institución Libre de Enseñanza, ILE*), an organization committed to critical popular education in Spain. The ILE was the reference point of culture and teaching at the end of 19th century and the beginning of 20th century. Many Spanish relevant intellectuals, such as Federico Garcia Lorca or Salvador Dalí attended this classes. ILE tried to promote the extension of university culture to popular classes, for example, creating the Popular Universities that still exist today (see 6.1.1). The beginning of the 20th century witnessed other progressive educational projects such as the Pedagogical Missions, La Barraca Theater, the New School, and the Modern School.

This political crisis at the beginning of the 20th century become even worse when the king supported a dictatorship by the General Primo de Rivera, which did not solve the social problems of Spain at the time. For this reason, and pushed by the overwhelming victory of the republican (left wing) parties in the municipal elections of 1931, there was a change of government, the king abdicated, and the Second Republic was proclaimed. Under the Second Republic, educational alternative projects such as the ones mentioned above were promoted and expanded. Those years were politically very intense, filled with unsolved antagonisms between progressist and conservatives; but

what stopped the alternative project of the Republic was the fascist insurrection that led to the Spanish Civil War in 1936. During the war years, those who defended the Republic used culture as a weapon against fascist oppression. In the spirit of peace, liberty and social justice, they created the Militias of Culture addressed the people who were at the front, with the goal of fighting both illiteracy and fascist ideas. Other examples of these cultural initiatives are the foundation of the Federation of Libertarian Athenaeums in Madrid, the creation of the Worker's Polytechnic, and a flexible High School diploma program.

In 1939, Spain entered a period of dictatorship under General Franco that will last close to 40 years and banish all the former progressive educational ideas. Adult education does not enter again in the picture until the 1950s, when Franco's dictatorial regime needed to open its doors to the world. Then, a national literacy campaign was launched as an attempt to improve Spain's international image. The results of the campaign were not very fruitful, probably because illiteracy was seen as an illness that needed remedy and adult literacy was detached from any sort of social project. Nevertheless, the Spanish field of education managed to conduct some critical pedagogical initiatives such as the popular schools, the rural schools and Radio ECCA which, at the late sixties, came to light in major cities like Barcelona, Bilbao or Madrid.

The death of Franco in 1975 marks the beginning of a transition towards democracy that lasted until 1982. In December of 1978 the Constitution was approved and the first democratic elections were held. The advent of democracy marked the beginning of a new period for the field of education in general and adult education in particular, which gave way to a strong movement of pedagogical renovation and to numerous educational initiatives from the social movements that targeted adults.

The Catalan Association of Adult Permanent Education (AEPA) was created at the beginning of the 1980s, with the objective of promoting a democratic model of adult education. Since then, the Spanish adult education landscape has experienced many relevant changes towards this goal of democratization that have posed important challenges to overcome the former compensatory model. These debates and challenges have set the foundation of the present and future trends of adult education in Spain.

Currently, the Democratic Adult Education movement (EDA) has been consolidated into a movement that includes participants (i.e. adult learners). This is a result of the growth of adult education participants' associations and the increasing relevance of active citizenship and social participation in civil society. A clear example of this shift is the recent creation of the Confederation of Adult Education Participant's Associations (CONFAPEA) at the national level. The EDA movement was officially consolidated in the year 2000, in a joint conference in which adult educators, researchers and scholars, and participants decided to work together for a common goal in the promotion of an inclusive adult education. This movement is setting forward the agenda of the Spanish adult education for the 21st century.

3. Some Relevant Experiences

We would like to focus on three experiences that are relevant in the Spanish adult education landscape: the Popular Universities, Radio ECCA, and La Verneda-Sant Martí School for Adults. They are examples of good practices and provide some insight of the adult education tradition in Spain, one that promotes access to education, cultural creation, and citizen participation in our society.

A) Popular Universities

Popular universities⁵ are cultural development projects that operate at the local level. Their main objective is to promote social participation, education, training, and culture in order to improve a persons' quality of life and to promote community development. Popular universities operate in different regions of Spain and they all share an orientation towards local action and global cooperation.

The first Popular University was created by the University of Oviedo in 1901, through the services of university extension. It ran until 1939, when the experience was suspended by Franco's dictatorship regime, like any other activity or organization qualified as "popular". In 1981, during the democratic transition, the Spanish Federation of Popular Universities (FEUP) was constituted and it became probably the most important organized network of cultural and community development centers in Spain. The FEUP represents a body of Popular Universities at the national and international level, and ensures there is a common project for all these universities. Currently there are 207 universities that are members of the FEUP, with the representation of 250 municipalities and 11 autonomous communities (out of 17).

At the administrative level, Popular Universities depend directly of city council and non-profit organizations or associations. They define themselves as mediators between citizenry and the local administration. The criteria that define a popular university are the following:

- They work in assemblies at the normative and program level. They develop an educational or cultural project based on the local territory or municipality, addressed

⁵ For more information about Popular Universities: <http://aupex.org> and personal5.iddeo.es/feup

to all the population but giving priority to the most excluded sectors.

- They institutionalize the participation of both the ordinary people and the technical and administrative personnel in the committee, reinforcing their coordination.
- They equip themselves with resources that guarantee the continuity of the project. They facilitate the training of those who make up the technical team of the university.

The type of educational programs offered by popular universities are:

- *Formal education*: Literacy, new-readers, preparation for GES, cultural extension activities, preparation for the High School diploma equivalent test, and preparation for the university access exam.
- *Specific education*: A wide range of programs that offer classes such as computers, communication technologies, accounting, languages, musical education, humanity seminars, literary clubs, etc.
- *Continuing training*: workplace education in which the contents and concentrations of the different courses are based on diverse themes, such as labor information and consulting, vocational training as a function of market analysis, the development of basic competencies, and complementary training such as job search techniques.
- *Cultural activities*: leisure workshops, creative activities, cultural and other exhibitions, and sports.

Popular universities develop and plan all their courses, workshops, and activities by taking in account curricular-wide issues related to both the development of basic personal capacities (i.e. self-esteem, autonomy, comprehension, etc.) and social topics (i.e. education for peace and development, environmental education, health education, etc.). Popular Universities have been gaining cultural autonomy, a fact that has transformed them into one of the richest experiences of the new education for adults.

B) Radio ECCA, a cultural radio from the Canary Islands

Radio ECCA⁶ is a cultural broadcasting station that was born in 1965 with the aim of answering to the educational needs of adults in the Canary Islands. Therefore, in its first

⁶ For more information about Radio ECCA: <http://www.radioecca.org/>

stage, it focused on providing adult basic literacy. Soon, they started expanding their distance education activities to the seven islands, as well as to other areas in Spain and different Latin American countries, thus widening and diversifying their educational programs.

ECCA's educational programs are open to all people 18 and older. Traditionally, there has been a high number of women participants, but currently the number of male students is increasing and also the number of persons under the age of 35. Nevertheless, their success is proved with numbers: in 1965-66 there were 279 students enrolled, while in 1996-97, there were close to 8500 (among them, 6000 where from the Canary Islands).

Currently the different programs offered are:

- Basic education: from literacy classes to Secondary School equivalent (GES)
- High School
- Vocational training: vocational courses, free and are recognized by the Canary Institute of Education and Employment (ICFEM).
- Open classroom: different courses that do not lead to an official degree or certification but that are recognized by different institutions. Three areas: education for personal development, education for citizen participation and education for social conscience and responsibility, aimed at civil labor recycling.
- Teachers' training: preparation of the teacher's body, recognized by the Ministry of Education of the Government of the Canary Islands.

C) La Verneda-Sant Martí School for adults

La Verneda-Sant Martí School for adults¹ is located in a working-class neighborhood of Barcelona and is an example of a learning community. It was founded in 1978, during a time of political change towards democracy, when a group of neighbors took over a building that had previously housed several of Franco's institutions and that had recently become vacant. They wanted to use the building for different social services for their community, such as a child care center, a library, a health plan center, and

¹For more information: Sanchez, M. (1999). La Verneda Sant Martí: A School Where People Dare to

especially a School for adults. Currently, there are more than 1700 adult learners enrolled (who called themselves *participants*) and about 100 teachers and voluntary collaborators. Participants' needs and interests constitute the School priority, beyond any personal or corporate interests of the teachers. For instance, classes are scheduled throughout the day and increased in the evening, thus widening the possibilities to attend any activity or course. Among the School activities, there are: basic literacy, secondary School equivalent (GES), access to university preparation, English language, Catalan and Spanish as a second language, computers, literary circles, different arts and crafts workshops etc.

In La Verneda-Sant Martí School, the key to success is the level of involvement of all the educational community. The organization and management of the School, as well as the teaching-learning process, are based on egalitarian dialogue and democratic participation of all the stake holders: adult learners, professors, volunteers and community members. All these groups have the same opportunity to participate in the decision-making, which take place in assemblies, School councils, and working teams that are open to dialogue in egalitarian conditions. The democratic way of managing the School allows participants to take an active role in all aspects of their own education: from the design of the schedule, to the pedagogy and educational methodology, to assessment, and to the way the School is organized.

Adult learners' active participation in La Verneda does not only allow for a high quality education but it promotes social transformation. La Verneda-Sant Martí School for adults has become an important tool for the community development. Many participants join other community organizations in active participation, thus opening ways to strengthen their voices in the decision-making processes of their neighborhood.

4. Legal Bases

The history of Spanish education has witnessed three “organic” acts or reforms of the general educational system. Each of them have included adult education to a certain extent and in a different manner. The first one was the *Public Education Act* of 1857, known as the *Moyano Act*, stated the need for the government to promote “the establishment of evening and Sunday classes for the adults whose education has been neglected or who want to improve their knowledge” (Art. 106). In this way, adult education was conceived as an appendix to the formal educational system. Thus the objective of adult education was to compensate those people who did not attend grade School or did not successfully completed it for the lack of knowledge and educational resources.

The second one, the *General Education Act* of 1970, was in fact an extension of the former legislation and maintained the same compensatory view of adult education. The *General Education Act* includes three articles (Art. 43-45) that mention adult education and three basic objectives: basic, professional and permanent education. However, adult education was limited to literacy and initial academic training programs as subsection of the general educational system. Adult education was under a compensatory or schooling model, based on the characteristics of basic child education, rather than taking into account adults’ specific features and learning experiences. The academic contents, methodologies, and evaluation systems of evaluation did not respond to the needs and interests of adult learners. The compensatory view of adult education, which was the prevailing one at the time, became then legitimated by the law.

The Spanish Constitution of 1978 established a new plural democratic framework, setting forth a new model of state organization into 17 autonomous communities. This change implied a decentralization of the educational policy and administration, thus since 1978, several autonomous communities have acquired competencies in educational matters and taken control of the educational system at the regional level. These educational competencies include: ascription of adult education centers located in their territory, administration of personnel, educational planning, management of distance education, creation and authorization of centers, etc. Besides, the Constitution

states that a main goal for education is the whole development of human personality with respect to the democratic principles of coexistence and basic rights and freedom (Art. 27). This statement sets forth a new democratic ground that opens the road for the participation of the educational community in the management of public centers.

The third organic act is the *General Ordination of the Educational System Act (LOGSE)*, enacted in 1990. This Act includes for the first time a whole Title dedicated to adult education. Prior to this legislation, the elaboration of the *White Book on Adult Education* (1986) set the guidelines and orientations for the field. The White Book assumed an effort of conceptual clarification that reflected the international debates about a new model and updated proposals for adult education. Among the proposals, some highlight: a) the integral character of adult education, which includes basic education, vocational training, and social and cultural education, b) the territorial project oriented to community development as a basis for adult education, and c) the need to renew the curriculum taking into account the specificity of the field of adult education.

LOGSE's Title III (Act of 1990) provides a new concept of adult education. During the nineties, the fast social and economic transformations induced by the new information and communication technologies put education at the core of our society and a key factor for social inclusion. People needed to be able to select and process new information, therefore to have the ability to continuously engage into learning processes. Therefore, adult education, different from the former view of a basic remedial process, came to be central in current information society. In fact, LOGSE states that "permanent education" is the basic principle of the educational system, thus transcending its former limitations. The concept of permanent education (or lifelong learning) contributes, on the one hand, to overcoming the schooling philosophy, and on the other hand, to promoting a model of adult education for all, not just for those who did not complete their initial schooling. Today however many centers for adult education are still closely related to the educational system.

According to Title III, the main objectives of adult education are: a) to acquire and update basic education and to facilitate access to different levels of the educational

system b) to improve professional qualification or acquire vocational training for a new profession and c) to develop the capacity of participation in social, cultural, political and economic life. It is worth highlighting that the Act explicitly states that public power must give priority to those people or social sectors with higher needs of basic education or with most difficulties of insertion in the labor market. Moreover, this legislation focuses on the need to adopt a specific methodology and organization model grounded in the experiences, needs and interests of adults, thus overcoming the schooling conception of adult education.

Difference between LOGSE and the General Education Act of 1970³

NEW SYSTEM LOGSE (1990)	AGE	FORMER SYSTEM Act of 1970	AGE
Primary Education 1 st to 6 th grade	6 - 12	General Basic Education 1 st - 8 th grade	6 - 14
Secondary Education 1 st - 4 th grade	13 - 16	_____	_____
High School 1 st - 2 nd	17 - 18	High School 1 st - 4 th grade	15 - 18

Besides these three general education acts, there are diverse specific acts that define and regulate adult education. These acts, however, have been elaborated and approved at the autonomic level, due to the decentralization of educational competencies into the 17 Autonomous Communities of the Spanish state. This is the case of Andalusia (BOJA, 6-VIII-1991), País Valencià (DOGV, 31-I-1995), Catalonia (DOGC, 27-III-1992), Galicia (DOG, 6-VIII-1992) and the Canary Islands (BOC, 15-VII-1994). They all share common characteristics such as the overcoming of compensatory or schooling approaches, the interrelation between the different areas within adult education (basic education, vocational training and cultural participation) and the specific character of the education of adults.

The Adult Education Act of Andalusia puts special emphasis on the community and the

³ Source: Ministry of Education, Culture and Sports: <http://www.mec.es/educacion/corresponde.html>

territory. All activities are aimed at the needs and cultural interests of the people of the territory, giving priority to programs and activities that help eliminate social inequalities. The focus of this Act is coordination. On the one hand, it provides a Commission for Adult Education with the objective of achieving common guidelines among the different regional governmental and non-governmental bodies, as well as other sectors associated with education and social and cultural participation of adults. On the other hand, it creates Provincial Commissions that promote educational actions in the different provinces according to the legislation.

The Catalonia Act of Adult Education was the second one to be approved. This act stresses the role of the social movements, and therefore, within the frame of the legislation, the Catalan administration will favor the development of a social model of adult education focused on people's integral education on the basis of their needs and the characteristics of their environment. The organizational structure defined in the Catalan Act is supported by a joint coordination between the Department of Government and the Advisory Council-- integrated by different departments in the administration such as education, welfare and labor, and non-governmental organizations such as trade unions and social movements associated with adult education. In Catalonia, unlike the rest of autonomic communities, adult education depends on the Department of Social Welfare rather than Education, a fact that allows for this coordination with social movements and organizations. Furthermore, they are committed to the creation of an Inter-departmental Institute of Adult Education.

The Galician Act is characterized by the flexibility between formal and non-formal education, the modular structure of the curriculum and by a methodology of socio-cultural activity adapted to each specific context. In order to organize the coordination and monitoring of the different educational and cultural programs, this legislation defines the creation of the Galician Council of Adult Education, a council that allows for the participation of different educational institutions.

The Adult Education Act of the Canary Islands focuses on the specific character of adult education and the need to answer to adult learners' needs and possibilities. It also contemplates both present and distance education, stressing in both cases basic

education, vocational training, and languages.

In the Community of Valencia, the elaboration of the Act was different from the former ones, marked by the intense involvement of participants throughout the process. The Valencian Federation of Participants' Associations (FEVAEPA) was highly involved in the discussion and definition of the Act. In this way, the Adult Education Act approved by the Parliament of Valencia in 1995 provided a legislative framework that allow for the participation of social movements in the definition of adult education and it promotes a global and social perspective.

5. The Structure of Adult Education in Spain

Adult education in Spain integrates different activities that can be classified both as **formal** and **non-formal** education (see Table B). The main difference between them is that formal education provides adults with legal degrees and certificates, once having successfully completed the educational programs. This does not occur in non-formal educational programs. The formal training includes *basic education (initial and secondary)*, *vocational training* and *technical professional education*. The non-formal includes *social guarantee programs*, *vocational and continuing training* and *socio-cultural activities*.

Recently, the scenario of adult education in Spain has leaned towards a greater dispersion, given the emergence of new demands (i.e. job training, languages, computer skills classes, new professional qualifications, etc.) and a new and growing audience (i.e. immigrants, women who want to improve skills and training, young people who did not complete their schooling, etc.); (see Table B).

Concerning the modalities, there are three types of adult education in Spain: presential, partially present and distance education. For instance, basic education level 1 requires presential learning, which can be made available by increasing evening classes. The classes are held in different places: centers for adult education (state or private), other educational institutions such as high schools, secondary schools, etc., community centers, cultural and educational associations and workplace settings.

Distance education has recently increased in importance. In Spain, it received an important boost in adult education since the creation of the Center for Innovation and Development of Distance Education (CIDEAD) in 1992. This organization is in charge of the coordination and agreement about open and distance education, as well as design and production of didactic resources. In addition, the Autonomous Communities have recently regulated distance learning in their territories.

A) Formal education

- *Adult basic education:*

Adult basic education has as the main objective to provide adults with the possibility to develop all their capacities and actively participate in society. In Spain, adult basic education is regulated by the LOGSE, as explained in the previous chapter, nevertheless, some Autonomous Communities have regulated and determined guidelines for adult basic education.

The initial levels of adult education go from functional literacy to the “certificate” level. The curriculum includes basic notions of natural and social sciences, mathematics and languages (Spanish plus the official Autonomic language: either Catalan, Basque, or Galician) and English as a second language. A curriculum for secondary education recently been included as part of the basic education, due to the constant increase of the educational level required in current society. It is based on an independent, flexible and coordinated modular system. The curriculum areas vary across the different Autonomous Communities. However, most of them share a basic common structure that includes the subjects mentioned above to a deeper level. In order to gain entrance to secondary education it is necessary to meet the age requirement (minimum age of 18). Those who successfully complete this program are awarded the secondary education diploma (GES).

- *Professional education:*

Professional education is made up of two levels: Intermediate and High. In order to be eligible for Intermediate Professional Education (IPE) students must be over 16 and to have the GES diploma. The IPE has a flexible curriculum and the contents must be determined by the particular profile of the profession each student try to enter. This program includes theoretical and practical contents developed in training centers and workplace settings (i.e. through internships that result of School partnerships with companies). IPE leads to the degree of “Technician” and qualifies students for a particular professional profile that requires the use of specialized tools and techniques. Adults who do not possess the GES and want to gain access to the IPE need to be over 17, certify at least 3 months of labor experience, and pass an entrance exam (based on the official secondary School curriculum).

Finishing the IPE and obtaining the Technician degree does not allow access to the High Professional Education (HPE) level. Students who want to study in the HPE need to be in possession of a high School diploma. Adults without a high School diploma who want to access HPE need to be over 20, certify at least 6 months of labor experience and to pass an entrance exam. The exam is made up of two sections: a general one, a subject specific one, and a work specific one that is not mandatory if the individual has at least one year work experience in the desired field of study.

The HPE is structured in modules, which are organized in close collaboration with the professional world and require mandatory internship in real companies. It supplies students with the required qualifications for a specific profession, as well as be able to manage, coordinate, and program tasks in that particular professional activity. The HPE lead to the degree of “Higher Technician”, and entitles students to enter courses oriented to university-level qualification.

- *Adults’ access to University*

The current legislation that regulates Spanish universities is the *University Reform Act (LRU)* of 1983. This act is currently under discussion and there have been several proposals of change regarding to widening access to university for non-traditional adult students. Adult education movements are playing a key role in the formulation of these alternative proposals, thus opening the university doors to all people.

Nowadays there are three ways of entering university. One is being in possession of the high School diploma. The second one is after completing the HPE, as it gives direct access to specific university courses. The third way is for those adults over 25 who do not possess either the high School diploma or the High Technician degree. They need to pass an entrance exam. However, in Spain, adults’ access to university is limited, especially for those considered as non-traditional students. The entrance exam consists of two parts: a common test on general culture and a specific test regarding the career they want to enter. In order to pass the exam, both parts must pass. Every university has the right to set their own rules for their own entrance examination. Since the entrance test was set up, the number of applicants have increased, however the percentage of

people who pass the examination is very low. The difficulties faced by adult learners who are not used to academic training and examinations are not taken into account. And moreover, the knowledge and experiences they have gained throughout their lives is neither considered nor accredited.

Furthermore, in 1999, a new decree was approved regarding to the number of slots reserved to adult students over 25 who take this exam. The decree establishes that each School must reserve a minimum of 1% and maximum of 3% of the total students enrolled for adults who passed the exam. In this way, now, to pass the entrance exam is not guarantee of accessing university. Rather than improving university access this new decree has raised a new barrier to non-traditional adult students.

B) Non-formal education

- *Vocational training*

In Spain, the concept of vocational training includes *Vocational training*, *Continuing education* and the *Social guarantee programs* (SGP). The SGP have been designed for young adults who did not meet the requirements of the mandatory secondary education. Within the SGP, professional start units, including general and specific vocational training, have been offered covering different sectors and areas, together with specific workshops in which apprenticeships for particular jobs prevail. SGP do not give access to further professional training and do not provide young adults with a formal certificate.

Both vocational training and continuing education are coordinated jointly from the National Institute of Employment (INEM), the Autonomous Communities, enterprises and unions. Vocational training is regulated through the FIP Plan (National Plan for Training and Professional Insertion), adapted to the LOGSE educational reform. The vocational training programs are designed to training and retraining adults and to provide professional orientation to both workers and the unemployed. During the last years, the European Commission has recommended that the employment programs (designed to fight and prevent unemployment) must be linked to the economic actions of the territory (municipality and county councils) as well as to the creation of new jobs for the young people.

Continuing education addresses specific training for professional development of workers and staff in companies and collaborating centers. It is managed by the Foundation for Continuing Education (FORCEM)⁴. This foundation was born in 1993 and is made up of organizations that signed the National Agreement on Continuing Education: CEOE, CEPYME, CC.OO, UGT, CIG (trade unions and enterprise and manager organizations). The main objective of FORCEM is to promote continuing education between companies and workers, as well as to distribute all the grants for continuing education nationally. The new Professional Education Plan has created the National Institute for Qualifications (NIQ). The NIQ's first objective is to create a national qualifications system that establishes bridges between vocational training, continuing education and intermediate professional education (IPE) that would permit a system of professional accreditation.

- *Socio-cultural activities*

This activities are oriented to the development of culture and social participation. Socio-cultural training is much more diversified than educational provisions, and is specifically regulated by each Autonomous Community. These activities take place in community centers, School for adults and cultural and educational associations. They are often organized as workshops and take different formative profiles (i.e. technical, artistic, health, dance, literature, current social debates, etc.), which promote training processes for citizen participation and community development.

⁴ For more information about FORCEM: <http://www.forcem.es>

6. School Model versus Social Model in Adult Education

In Spain, adult education can be classified into two models (Medina, 1997): the School model and the social model. The first one is the one that was the most common in past decades in Spain and is still present in most schools for adults. Nevertheless, a more progressive and alternative model has emerged which implies important changes in the traditional conception of adult education. These changes are in both the understanding of the adult learning process and the organization of adult education centers (or the role of the professor and student body in the centers). In this section we will describe both models, their similitudes and differences, and finally we will explore one case of the adult education social model of adult education, exemplified in the adult education center La Verneda-Sant Martí.

The School model of conceives adult education as an educational process that must provide the equivalent education to the mandatory education for children that is developed in School settings. This model was born during a time when schooling gained importance and momentum (XIX century) and gradually began to merge to the heart of the emphasis in the need to generalize education. Adult education was considered as a second chance for those adults who did not have the opportunity to study when they were younger. Childhood and youth are considered the best moments for the learning process. This implies a compensatory understanding of learning that is based on the theory of deficits (that is to say based on adults' lack of educational), one that is neither emancipating nor reflexive training. Therefore, this adult educational model considers nor adults' competence gain throughout their lives neither their specific needs and interests.

The social model brings a new understanding of adult education and training in which we could include all the range of educational formats (continuing education, training for the insertion in job market, retraining, active citizenship education, open distance education, administrative and bureaucratic flexibility, closeness to the community, critical orientation of the process of learning, etc.); what changes is the way of approaching, and managing any of these educational and lifelong learning programs, organizations and institutions. The social model departs from high expectations with

respect to the learning capacities of adults and tries to bridge formal education with non-formal, presential modality with distance education. This new model of adult education tries to answer the new emerging challenges in the context of information and knowledge society; challenges that today the School model can not meet. The social model has three objectives that are of vital importance: to educate for change, to focus education beyond the former “instructional path” and to promote local community development.

SCHOOL ADULT EDUCATION MODEL	SOCIAL ADULT EDUCATION MODEL
<ul style="list-style-type: none"> - Model based on instruction - Exclusionary model: skills and competencies outside of the traditional learning path are not recognized. - The professors role is limited to applying and administrating education. Learning is identified with the teaching of the faculty. The function of the social educator is not recognized . - Bureaucratic organization model that is rigid and standardized in which it is impossible to conceive of action in any other way. 	<ul style="list-style-type: none"> - A more open learning, based on experience and/or developed in non-academic environments. - New educational goals: educate for change and for personal and social development. - People who participate in processes of adult education possess valid experience and culture, skills and abilities - Adult education is defined as an autonomous system, every time more separate from the formal education. - Educators take distance from the School model as a result of different teaching and learning processes and their relation with the community.

SOURCE: Flecha, R, Medina, A. 1999.

La Verneda-Sant Martí: An example of the social model

Although contemporary social and educational theory and research defend the social model (CREA, 1999; Freire, 1997; Touraine, 1997) the School model is still the most present in adult education centers. The social model needs a stronger push to be expanded to the daily practice of many schools, a fact that depends to a great extent to the position and involvement that adult educators decide to take in their centers. There exist however relevant experiences in Spain that have been considered a model of good

practice and a main reference in the field of adult education. La Verneda-Sant Martí is one of these experiences.

The social model excel in the School model breaking down the corporate interest of teachers and staff and making a quality adult education available to all people. It is focused on participants' interests, needs and competencies. Social model does not only increase adults' active participation in the School and the whole community but to overcome social exclusion and inequalities as well.

La Verneda- Sant Martí School for adults is organized according to the social model. Participants, professors, volunteers and community members work together in the improvement education, the School organization and the community development. Both the way the center is organized and the process of learning are based on egalitarian dialogue and democratic participation of all members.

Egalitarian dialogue is used throughout the learning process. We refer to this type of learning as dialogic learning, one that emerges as a result of the communicative skills inherent in all people and the interaction among equals (Fisas, Formariz, García Suarez and Lleras, 2000). In the La Verneda-Sant Martí School, educators are not “experts” who transmit knowledge and the participants are not “passive subjects” that merely absorb information; instead, people learn from each other, whether they are students or professors. All the ideas, opinions, contributions, both within the process of learning or when discussing the school's management or guidelines, are taken into consideration. The ideas and opinions are evaluated according to the arguments expressed and never in relation to positions of authority.

Egalitarian dialogue is present as well in the decision-making bodies. Consensus is achieved among all the learning community in diverse spaces that are opened to dialogue. There are several decision-making bodies: the *Assembly*, *School Council*, *Monthly Coordination Meeting*, and *Weekly Coordination Meeting*. The Assembly is composed of all the participants, professors, volunteer collaborators, and members of the community, and it meets once a year (as well as at any time an emergency assembly is called). The School Council meets every six weeks, and it is a forum in which

school's guidelines, activities and management is decided by representatives of every class in the School and representatives from the faculty (therefore, participants outnumber faculty in the council). The Monthly Coordination Meeting provides a platform where participants and educators coordinate the School activities, share information related to the School or the community and engage in different collective reflections about different issues that concern the daily practice (for example, deciding ways of improving assessment and evaluation, or deciding what action to be taken if a racist statement is made in a class). The monthly meeting is held at night, to adjust to everybody's schedules. It must be attended by all the professors and volunteer collaborators and is open to all the learners and members of the participants' association that wish to attend. The Weekly Coordination Meetings deal with more specific practical issues of management and daily organization matters, and are attended by the participants and the full time staff members. The participants' involvement in the School is so important and active that there exist two participants' associations: *Àgora* and *Heura*. *Àgora* represents all participants in the decision-making processes and *Heura* represents the women participants in School activities.

La Verneda-Sant Martí School constitutes a social and democratic model of education and management that has resulted in both personal and social changes for the school's participants and the whole community. Professors, volunteers, participants, and community members, they all work together to create new opportunities to learn and participate and help improve the community. Carmen, a pioneer participant who has been in La Verneda-Sant Martí for over 20 years, defines the spirit of this adult education center as follows:

"What is still the same (...) is the way in which everybody gets involved and participates (...) What we achieved is an extensive cultural project for the community. This center is the heart of the community's cultural life."

7. Participation in Adult Education

The diversity and dispersion of adult education programs has made it difficult to offer reliable quantitative data on the participation in adult education activities in Spain. Nevertheless, it is important to remark the observable increase in participation in adult education. In current information society new demands and new public of adult education are emerging.

For this reason in this chapter we focus on the barriers that hamper participation in order to break them down. To this objective we have based on an research project carried out by CREA about *Participation and non participation in the adult education in Spain 1994-1996*)⁷. Although it was conducted in Catalonia, the data and analysis are relevant to both the local and national understanding of adult education participation. The results of the research demonstrated that in 1995 there was a great increase in the participation in activities related to adult education: between July 1994 and June 1995, one out of every six persons attending an adult education School were attending a course or activity related to adult education. However, this increase in participation is not evenly distributed across the population.

We found no significant differences in the participation of men and women. However, there was a significant difference in terms of the type of training they attend: men tended to participate in training activities associated with higher social positions. Furthermore, we found significant differences with regards to level of schooling. People with higher degrees participate more in adult education and lifelong learning that those with basic education. The research concluded that most educational programs target current and former participants in education, favoring people with higher levels of schooling. People who do not participate in adult education is not because of their lack of motivation but because there is no appropriate offer addressed to their needs and interests and that departs from their competencies. When educators and institutions suggest lack of motivation they put the problem on the shoulders of potential adult learners and they do not try to improve and change the current provision. This has a

⁷ *Participation and non participation in adult education in Spain* (CREA, 1994-1996) was part of the international study *Adult Education Provision and Participation* coordinated by the Unesco Institute of

negative effect on their participation.

This is why it is important to create new educational programs based on the culture and interests of traditional non-participants in education. The study also demonstrated that those programs that designed adult education from the standpoint of cultural communication among different social groups make a deep impact in their participation. Non-traditional participants' life experiences and competencies have barely been considered in adult education. Instead, the predominant model was one based on adults learners' deficiencies, which put barriers to their participation in educational processes. As pointed in chapter 5, the social model of education breaks free from barriers to participation, opening the School possibilities to the whole community. It implies organizing adult education centers in a democratic way that strengthens active citizen's involvement in a wide range of spheres in our society. Dissemination of programs is also key in promoting participation. Interactions among participants and non-participants, that is dissemination by word of mouth in the community, appears to be have a greater impact to increase participation in all sectors of society.

The key conclusions drawn from this research are still relevant today. We can conclude that in order to promote the participation of the most excluded social sectors, it is necessary to promote a bottom-up management of the center, organization or educational provision. Moreover, educators must avoid exclusionary interpretations such as associating non participation with lack of motivation to participate in education. We need to substitute these negative interpretations and interactions for ones that are transformative, such as the need to answer their needs and interests in order to reach out to traditional non-participant population. Finally, adult education can contribute to overcome social inequalities by extending education to all social groups, collecting their diversity, interests, and specific needs.

8. Faculty and Staff

The professional profile of those people who work in adult education is quite diversified. On the one hand, there is a great variety of adult education provision (i.e. basic education, vocational training, professional education, training for personal and cultural development, etc.) and on the other hand, these programs are carried out in different types of organizations and locations.

In this sense, the professional situation of each adult educator varies from one center to another. It depends on a series of factors: whether the School or organization is public or private, the levels of education he or she teaches (i.e. basic, secondary or high School levels), and his or her worked hours. Adult basic education teachers who work in state schools must have an undergraduate degree in primary School teaching (they are specialized in children education because there is no specific teacher's training on adult education). In order to teach and to be able to award a secondary School diploma, adult educators must have a bachelor degree in the subject they teach (for instance, biology, Spanish languages, mathematics, etc.) as well as having passed a course of pedagogical capability. Furthermore, professionals of vocational training and continuing education courses, have very different situations, depending on the specific programs and contracting entity.

Besides contractual situations, there is another profile of educators that are of vital importance within the framework of the social model of adult education. They are the volunteers (see section 5), people who collaborate and work at the School for no remuneration. When schools are opened to the community, volunteers provide the possibilities to achieve high quality education for the whole community⁸.

⁸ The social model of adult education has been taken as a main reference in the design of the Learning Communities project in primary and secondary education. The transformation of a school in a learning community implies a complete change of the educational centre (in terms of organisation, school project, pedagogy, the role of the teachers and the community as educational agents, highlighting the role of volunteers within the school). The goal of the project is to have a school that is open to the community, working together for the success of the all. This social model had already demonstrated successful results in adult education centers such as La Verneda-Sant Martí.

The challenge now is how to meet the current needs of the field of adult education, considering the dialogic turn of information society and the demands of participants in the field. The success of the social model and the need to overcome the School model requires of a specific training for future adult educators.

Degree in Adult Education: A Social Need

In Spain, there does not exist a bachelor program or concentration in adult education. Nevertheless, in the last years, and in accordance to changes occurred in this field (i.e. new educational needs, lifelong learning social requirements, increasing education for active citizenship, etc.) important steps are taken to achieve this objective.

In 2000 different universities and adult educators' associations across Spain opened a debate for the creation of an Adult Education Undergraduate Program. This work started with the design of a global quality adult education program for adult educators, and it was followed by a second national symposium that was held in Madrid in 2001. The conference highlighted the importance that adult education has acquired in the knowledge society. It also stressed that only through a quality adult education for all is possible to guarantee that no one is excluded and marginalized, neither from education nor from the possibility to participate as a critical citizen in shaping the society in which they live. Adult education should promote democratic processes. The increasing *dialogicity* of society also affects prospective adult educators who must be prepared to meet these challenges.

9. Spanish Scientific Community in Adult Education

The Spanish scientific community is currently characterized by its inter-institutional and inter-disciplinary work (there is a convergence between disciplines like economy, sociology, psychology, anthropology and pedagogy). The Spanish scientific community has opted for a social research model. This social research model is at the service of citizenry and defends a democratic and participatory adult education model, together with the other adult education stake holders. In this way, the *Grupo 90*, which is the group of university scholars and researchers in the field of adult education work jointly with CONFAPEA (Confederation of Participants' Associations in Adult Education) and REDA (Democratic Adult Education Network). The scientific community is consequently becoming itself a social subsystem closely connected to the will of everyone in our society (Habermas, 1998).

However, the Spanish scientific community has not always worked from such an open and inter-disciplinary character. The change occurred in the decade of the 1990s. Before then, research in the field of Adult Education was trying to justify and consolidate a new discipline of adult education under the name of *andragogy*. Andragogy defended the separation of adult education from other disciplines and from other scientific communities. As a result, there was no interaction between the field of adult education and the general field of education or sociology. The research in adult education did not have any influence beyond our field and many findings and advances achieved rested unknown. On the other hand, the field of adult education applied theories and contributions from other fields without taking into account the specific characteristics of adult population.

In 1990, a group of adult educators from different Spanish universities created the *Grupo 90*, with the objective of promoting Spanish participation in the international adult education scientific community. The Grupo 90 has an inter-disciplinary character and it aims to serve citizenry in favor of democracy and equality. This group is made up of scholars and researchers from the universities or the Basque Country, Barcelona, Cordoba, Madrid, Navarra, Oviedo, Salamanca, Seville, València, and Valladolid among

others. One of the first things *Grupo 90* did, was to work on a report about the state of the art of research in adult education between 1982 to 1992. This first report revealed an increasing research activity in the field. Today, research has been multiplied and diversified, increasing the amount of RTD research grants awarded.

Besides, in Spain, adult educators and researchers started to collaborate with the most relevant authors from the social sciences, to present papers in the main conferences of educational research, sociology or anthropology, thus contributing, from adult education, to a greater debates. For example, CREA started to collaborate with authors such as Freire, Beck, Giroux, Habermas or Touraine (a dialogue that is still existent). Inter-disciplinary and inter-institutional work had become key in a quality scientific research.

Thus, the adult education scientific community has been the first in introducing a communicative orientation within the social sciences in Spain. This communicative orientation overcomes both the traditional subject-object division of modernity and the postmodernist dissolution of the subject. It is based on the inter-subjective communication among all who are involved in the education process (Flecha, 1995:194). Nowadays, adult education in Spain is considered a main area within the broader field of education, with a solid and rigorous theoretical framework. Its reputation is well-known by the scientific community both at the national and the international level. In this way we can contribute to the development of critical social theory. For example, some of the theoretical concepts developed by CREA are: dialogic learning, communicative skills, cultural intelligence, and equality of differences². Ultimately, to impact the scientific community implies the transformation and achievement of a more democratic and egalitarian society.

² See a development of these concepts in : Flecha, R. (2000). *Sharing Words. Theory and practice of dialogic learning*. Lanham, MD: Rowman & Littlefield.

10. International Contacts

The education of adults in Spain is projected at an international level through the participation of different social and educational agents associated with lifelong learning in networks and European projects. This projection is conducted in the following fields:

- In the academic world, the Spanish universities are increasingly coordinating themselves and working within networks and transnational European projects, adhering to priorities of action defined by the European Union Framework Programs and other international organizations orient the educational policies in the field. The number of projects funded by the Socrates program and concretely by the GRUNDTVIG action provide a clear evidence of this trend. Spanish institutes and organizations are participating both as coordinators of projects (26) and as partners (150).
- The social movements, cultural organizations, adult learning centers, popular associations, etc., are establishing contacts as well at the international level with other entities and universities that work for the extension of education throughout life and the dissemination of initiatives of e-learning. The social movements related to adult education are developing several actions aimed at the international extension of democratic education, through the inclusion of participants in the management and development of European projects, and through their implication in European networks. This activity of international projection and participation in the configuration of Adult Education models valid at the European level includes talking about the presence of Spain in a series of international organizations:
- Spain has a permanent collaboration with UNESCO, participating in the international debate that is generated around this organization through the National Spanish Commission and the UNESCO Center of Catalonia, which promotes actions rather than dialogue between cultures and the education for peace. It is worth highlighting events such as the 5th International Conference on Adult Education (CONFINTEA), held in Hamburg in 1997, in which the presence of

Spanish organizations was relevant both during the conference and in the prior organization of the conference and the pre-conference debates.

- There are further international collaborations with other international institutions: At the European level, we must highlight ERDI (Consortium of European Research and Development Institutes for Adult Education) and ESREA (European Society for Research in Education of Adults). Collaboration with Latin America must be also highlighted: OEI (Iberian-American Organization for Education, Science and Culture) is an intergovernmental organization for the cooperation in the fields of global development, democracy and regional integration. CREDI, OEI's documentation and information service specializes among others in education, including Adult Education in Latin American countries.

11. Tendencies and prospects for the future: Democratic Adult education

Our societies are becoming more dialogic. Several social movements and associations are emerging and organizing themselves in order to promote social dialogue as the key to solving both the old and new problems and challenges that our societies are faced with. Different current sociological theories echo this dialogic tendency in our societies. The field of adult education has also been affected by this broad dialogic tendency, thus generating one of the most important debates of recent years: the need of promoting democratic participatory adult education.

This need has been recognized and emphasized by different organizations and documents, such as the “Hamburg Declaration. Agenda for the Future”, approved during the 5th Unesco International Conference on Adult Education. One of the main themes of the Declaration was *Adult learning and democracy, the challenges of the 21st century*: “(...) to reinforce democracy, it is essential to strengthen learning environments, to reinforce the participation of citizens, and to create contexts where the productivity of people will be enhanced and where a culture of equity and peace can take root”. Within the Declaration another important theme was *Adult learning for all: the rights and aspirations of different groups*: “(...) All members of the community should be invited and, where necessary, assisted in participating in adult learning. This implies meeting a diversity of learning needs”.

According to these debates, and the need of reinforcing participants presence in the definition of the current field of adult education, in June 2000 the 1st Tri-Conference for the Democratic Adult Education (EDA) was held in Barcelona. For the first time, adult education scholars and researchers, educators and practitioners, and participants met together in a joint conference to discuss the future of the EDA. This conference marked the start of the EDA movement in Spain, after several years of participants' work, during which they have organized themselves at both the local and national level. The Tri-Conference was organized by CONFAPEA (which coordinates the participants' movement at the national level), with the support of the REDA educators' network and

the Grupo 90 Spanish university network. This conference will take place every three years and is aimed at promoting the movement of Democratic Adult Education.

CONFAPEA's main objective is to extend participants' rights to quality democratic education. Associations or collectives that want to become members of that Confederation, must be autonomous, and assume both the *Ethical Code for Democratic Adult Education* and the *Participants' Bill of Rights* (see Appendix). The Ethical Code, which was approved by consensus during the 1st Tri-Conference, includes the main goal of CONFAPEA: "the main goal of adult education is the creation of educational and research possibilities for all adults and, especially, for those more disadvantaged sectors. Any other goal emerging from this field (staff's labor interests, researchers' academic curricula, and personal interests of representatives) must always be secondary to this main goal". The approval of the EDA's ethical code open new challenges, especially for educators and researchers, given that they are asked to put the educational interests of the participants ahead of their own personal ones, so as to guarantee and foster a quality participatory democratic education. As stated during the Tri-conference debates:

"The responsibility of educators is to make sure that the participation channels are effective and well utilized by the participants. These channels must defend adults right to education and not the personal or professional interests of educators." (Educator from Zaragoza, member of REDA)

The EDA movement promotes a participatory, democratic and transformative model of adult education; that is, a social model of education (Ayuste, 1999) where participants' needs, interests and abilities are taken into account. Through associations and federations, participants organize themselves to defend their right to quality democratic education and it also enables them to participate in society. As a participant stated:

"Adult education movements should be there.....to tell the government that people want to continue learning because they want to participate in the development of the country, and moreover, they want to enrich themselves and improve their lives. The movement must not only fight for and defend education and training issues, but must also fight for and defend human rights issues." (Member of CONFAPEA)

In order to promote this social model of education, CONFAPEA organizes two annual conferences: the Literacy Learners' Conference and the Dialogic Literary Circles Conference. Both of these conferences are aimed at furthering the democratization of adult education. In the Literacy Learners Conference of 2000, participants defined two main priorities for the 21st century:

- to guarantee that adult education projects and associations are defined by the participants themselves
- to guarantee that participants' associations are spaces that generate hope and excitement, thus increasing involvement and promoting participation

In April 2000 CONFAPEA organized the First Dialogic Literary Circles Conference aimed at disseminating the experience of the literary circle as a way of democratizing access to classic literature and culture to all adults. This Conference got the support and recognition of different intellectuals and writers, such as the Literature Nobel Prize recipient José Saramago. The dialogic literary circles have been recognized internationally.

The Participants' Bill of Rights is one of main foundations of the Spanish participants' movement, and that of the EDA movement. In 1997, representatives from FACEPA (the Catalan Federation of Participants) presented the Bill of Rights in Hamburg, during the UNESCO International Conference on Adult Education. One year later, FACEPA was awarded an European grant in order to discuss this declaration with participants' representatives from other European countries. The Participants' Bill of Rights was given a Distinction Award by the Socrates Commission of the European Union as "the Best Dissemination project between 1995 and 1999".

The Participants' Bill of Rights preamble, in coherence with the EDA's ethical code, poses that: "Education, an inalienable right of adults, has to serve as an instrument for emancipation, which makes the overcoming of social inequalities and power relations possible. Education depends on the recognition and the dialogue between different cultures and lifestyles that coexist in a given community. The Participants' Bill of Rights proposes that all those adults taking a training course be considered as

participants”. Moreover, article 8 of the Bill adds that: “All the participants have the right to be part of the internal management bodies of the centers, projects, and educational experiences. This means that the management has to be open and democratic and that the participants must be present in the management.”

The Spanish EDA movement reflects the existing tendency in society towards dialogism. This tendency also promotes the need to extending this dialogue. The Democratic Adult Education represents the interests of those people who due to their lack of academic studies have been excluded from society, and who have been previously misrepresented in the field of adult education. The future of adult education is one in which participants’ voices are not supplanted by that of professionals and administrations, as the field of adult education loses meaning without them.

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Glossary

Adult Basic Education

Also referred as non-traditional education. Is that addressed to people who had been excluded from the regular and childhood-youth educational path and did not completed or failed in compulsory education. It includes primary and secondary education levels.

Adult Democratic Education

Is the adult education that develops its activities and pursues its goals from egalitarian relationships among adult educators and participants. Is that one that has a social will of transformation through solidarity and towards equality, as stated in the Participants' Bill of Rights.

Adult Education Association (AEPA)

Catalan Association of Teachers and Professionals in Adult Education. Is a member of FACEPA and is involved with the ADE, having as a priority the participants education and social inclusion.

Communicative skills

They are cooperative competencies developed through dialogue among people, when they have the objective of achieving a common understanding in solving a problematic situation. All people have communicative skills, and therefore, we can all understand and learn from each other in a dialogic process thanks to validity claims. The communicative skills include academic and practical skills.

Community Development

Is a collective work with a bottom up orientation in order build a project to improve the community. Community based development is also called grassroots development. Is that way of social transformation that takes as the action framework the community itself. In this attitude the necessities, wills and decision-making process starts and develops from the community. The community may be a neighbourhood, a compact county or small city or even a village.

Compensatory View

Is an educational conception according to which people have a lack of competencies because they did not complete or failed compulsory education. Therefore, under this view, education needs to compensate for the lack of knowledge and skills of adults, rather than depart from their competencies.

CONFINTEA

5th UNESCO International Conference of Adult Education, held in Hamburg (Germany) in 1997. Its title and leitmotiv was *The Adult Learning: A key for the XXIst century* with some goals such to become aware of the critical importance of the learning process for adult population. Promote international cooperation and to reinforce policy and a future agenda.

Cultural intelligence/ practice intelligence/ academic intelligence

People show their intelligence in different contexts, but we all have the same capacities.

For instance, a person can know how to calculate because she/he has always taken care of the house bills, and when she/he goes to School learns how to do so on paper. The *cultural intelligence* is the combination of the practical skills of a *practical intelligence* (to know how to calculate to do the house bill) and the academic skills of an *academic intelligence* (to know how to solve an operation such as “ $2x-5=1$ ”).

Dialogic learning

This concept goes further of a merely instrumental learning. In this kind of learning in which the dialogue becomes a central key, built on the basis of each participant. An egalitarian dialogue between educator and learner is then fostered (see beyond the concepts of *cultural intelligence*, *equality of differences* and *communicative skills*).

Distance Education

The Distance Education is the non-presential learning. It has a key role in adult education since the need to combine the work sphere with the learning sphere straightens to an intense use of distance methods and ways of learning. Since we are entering into the Informational Society with the New Technologies of the Information the Distance Education is in a continuing and revolutionary transformation.

FACEPA

Is the Catalan Federation of Participants' Associations in EDA. It played a key-role in the creation of the Spanish Confederation (CONFAPEA).

Grupo 90

An Spanish EDA's research group which main goal is to contribute to the international social scientific community with an international, interdisciplinary, interinstitutional and interuniversitarian point of view focusing to the broader society achievement of equality. Grupo 90 uses the EDA as its basic tool.

Learning Communities

Is when a community transforms itself into an entirely compact education community. This happens when people act as an educational agent becoming involved in the neighborhood School, and transforming it. The learning community approach its methods to meet their kids' needs, by opening doors to families and neighbors. It is a community based learning.

Lifelong learning

Is the conception of education as a process all along life, breaking down with the idea of education as assimilation of contents in the schooling ages.

LOGSE

Organic law of the General Education System. Passed in Spain in 1990. It strengthens diversity instead of equality. This lack of egalitarian perspective leads to a confusion between diversity and inequality. The concept and tools of diversity end up to justify and perpetuate inequality.

Multiculturalism/ interculturalism/ pluriculturalism

Multiculturalism refers to a reality where different cultures live together, with no implications in the relationship among them. Interculturalism implies a closer and egalitarian relationships among cultures. Pluriculturalism means the respect to the

cultural differences, but not from an isolated and relativistic approach which accuses all intercultural contact of being a colonizing intervention.

CONFAPEA

Is the Spanish Confederation of Participants Associations in Democratic Adult Education. Participants associations and federations across the country organized themselves into a confederation that was born in 2000. CONFAPEA is developing a key role in assenting the Participants' Bill of Rights throughout all participants' associations.

Participant

Is an adult learner who do not have any college or university background. Participants have been highly active in the EDA movement in order to make their voices count in the field of adult education.

Popular Universities

They are a network of non-official universities with some official support. Created at the beginning of the last century they reached quite a success during the 2nd Republic. Although they were banished during the fascist regime, they raised popularity again during the 60's and 70's. They are today thanks to its territorial extended spread out, specially in some areas of Spain, such as Extremadura or Andalusia.

School model of adult education

This is a model based on the instruction rather than on the learning. The competencies developed out of the classroom are not considered as important. The teacher plays the main role in the education process meanwhile the learner plays a dependent role. The educator's social function is not considered. It is a rigid and standard model, where is not possible to act in a different way of the established.

Social model of adult education

In this model what really matters is learning. The learning acquired through experience and other non formal contexts is valued, breaking down the traditional conception space-time of the educational process. There is a new educational objective: education for change. Participants in adult education are considered as people who have a rich experience and culture, with skills and competencies developed in the daily life. According to this model adult education needs to become an autonomous system, separate from the formal educational system.

Theory of Deficits

Pedagogical theories that put emphasis in a compensatory education as answer to people's supposed lack of training instead of fostering people's capacities.

Appendix

- Declaration of Rights of Adults in Education
- Ethical Code
- Important Addresses
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DECLARATION OF RIGHTS OF ADULTS IN EDUCATION

PREAMBLE

Education is an inalienable right of all adults, serving as an instrument of emancipation, which makes the overcoming of social inequalities and power relations possible.

Education depends on the recognition and the dialogue between different cultures and lifestyles that coexist in a given community.

We consider participants as all those adults taking training and educational classes. The following is the Participant's Bill of Rights.

Article one

It is the right of participants that the different governments officially recognize and support all the education imparted by public adult education centers and non-profit, non governmental organizations. We demand that the different levels of governments give greater consideration to these entities and allocate more funding to education.

Article two

Collectives that are at a higher risk of social exclusion must be made the priority in all acts of training and social participation. Adult education must answer the needs of the community and those people who have difficulties entering the job market

Article three

Everyone has the lifelong right to participate, have access and be present in free training processes and programs. The goal of which is to achieve all the main qualifications of the educational systems existing in the respective country. In order to achieve this goal, the various public administrations should contribute to the human, material and economic resources needed for the success of the institutions, communities, and participants.

Article four

It is the participants right to participate in educational policies, conferences, assemblies, and forums that are related to adult education and cultural and social participation.

Article five

The participants have the right to intervene in all local development projects by collaborating with the institutions, associations, and community collectives on improving the quality of life in society.

Article six

Adult education has to be designed to meet the interests, motivations, and needs of the participants. The programs, methodologies, timetables, human resources, and materials must be specifically designed for adult education

Article seven

Through an egalitarian dialogue between all the participants, the definition of the training offer, the design of the educational programs and their evaluation should be developed and worked on. The information about the training should be diffused

through various channels of communication so as to reach and be accessible to the greatest number of people possible.

Article eight

All the participants have the right to be part of internal management of the centers, projects, and educational experiences. The management has to be open and democratic and represented by participants.

Article nine

It is the participants' right to receive an integral and permanent education, which will allow them to cope with the constant changes in society, such as transformations in the working world, the access to the new technologies, and creative occupation of the spare time.

Article ten

In the development of a critical spirit, the education of adults must serve to reinforce self-esteem, tolerance, respect to diversity, and changes in society.

Article eleven

All cultures have to receive the same egalitarian treatment. Adult education has to collect the history and experiences of all the cultures in the community, so as to create an intercultural dialogue.

Article twelve

The participants have the right to the recognition of their capacities, Knowledge, and abilities, which have been acquired from lived and other non-academic experiences. The public administrations must work jointly with participants to find a formula/system that recognizes and credits their aptitudes.

Article thirteen

All adults must receive information about their rights to an education.

ETHICAL CODE FOR A DEMOCRATIC ADULT EDUCATION

General principles of Adult Education movements

- 1) The main goal of adult education is the creation of educational and research possibilities for all adults and, especially, for those more disadvantaged groups of society. Any other goals (staff's labor interests, researchers' academic curricula, and personal interests of representatives) must always be secondary to this main goal.
- 2) Adult education movements are in favor of all people and groups who fight for equality and the overcoming of any kind of racist, sexist, ageist, or classist discrimination. These adult education movements are against any power or group that promote and are responsible for these inequalities and who attack the egalitarian fight and the participating people.
- 3) Positions of responsibility in adult education movements must be chaired by participants, who have traditionally been excluded from these top positions and responsibilities in the "literate society" and even social movements. This exclusion being based on the lack of university studies.
- 4) Participants in adult education projects must always take into account that non-participant people are even more excluded than they are. In this way, Adult Education movements must fight for a transformation that enables the inclusion of these people in Adult Education, avoiding current dynamics that put obstacles to the participation of the more disadvantaged.
- 5) Persons in positions of responsibility must always put aside their personal goals and/or desire of being the group protagonist in order to develop a dynamic that includes participants of different ethnicity, age, and social sector. Avoiding the inclusion of people or groups whose dynamics might prevent and impede the growth of participation.
- 6) All the participants in the adult education social movement will always subordinate their personal or desire of being the group protagonist to the dynamics that favor the greatest and most diverse participation possible. They will avoid individualistic dynamics that damage the collective and the participating people.
- 7) All people in positions of responsibility, will act in accordance to the will and best interest of the collective that will democratically control their actions.. The people in responsibility positions will voluntarily step down or be petitioned out by the assembly if their presence/actions debilitates the organization. The persons in positions of responsibility will avoid to offer resistance and create conflictive situations.
- 8) All the participating persons will stand united in supporting the leading role of the participants and will reject those projects and persons that are against the leading role of participants. We will avoid indirect criticism (talking behind peoples back) and jealousy that debilitate popular movements and make us lose faith in the dream of a better world.

Principles centered on educators (that include the previous 8 principles)

- 9) We will commit to collaborate for the overcoming of a dynamic that has traditionally seen university graduates representing participants of adult education. (working to reverse this trend and see greater participant representation)
- 10) We will develop quality theories and practices, based on the best international dialogic theories and practices, like the characteristics of the context in which we act in. Looking for ways and means that lead to the validation of participants past non-academic training.
- 11) We will use our position of adult educators to further improve and benefit adult education and its participants. Keeping in mind that the advantages and position that we hold are not only a product of individual efforts, but are also the result of the advantages/opportunities we have had as result of capitalist society. However, this same capitalist society has impeded others the same opportunity because they are part of a or several socially excluded groups (class, ethnicity, gender, education level, etc.).

Principles centered on university faculty and researchers (includes the previous 11)

- 12) The teaching and research experience that we have gained and added to our curriculum vitas is the product of many participating persons. We will use the opportunities that our work in adult education has provided us with to create new possibilities for the participants. We will not use the participants as instruments to further our careers and pad our curriculum vitas.
- 13) It is fundamental that we ensure the democratization of the research process and findings: participants must participate in the research and be recognize for their work and authorship.

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