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**ADULT EDUCATION PARTICIPATION
IN CATALONIA, GALICIA AND SPAIN
QUALITATIVE / QUANTITATIVE STUDY
(DRAFT)**

CREA

Center of Research on Adult Education.

University of Barcelona.



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- **Governments want to present publically the results.**
- **This is not a report, but a draft in process. It needs to be completed aswell as deepply revised.**

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A. SOCIAL SCIENCES AND RESEARCH ON ADULT EDUCATION PARTICIPATION (RAEP): WHAT DATA TO LOOK FOR AND HOW TO INTERPRETATE THEM?

A.1. WHY SOME ADULTS PARTICIPATE AND SOME DO NOT. PRESENT SOCIETY, CULTURE, EDUCATION AND LEARNING WHERE PARTICIPATION/NON PARTICIPATION ARE HAPPENING.

A.1.1. Information society and explosion of participation.

We are not any more in an industrial society neither in a postindustrial society. We already are in an information society (Castells 1994). The key of industrial societies were material resources like energies (first, coal, then electricity). Now the key is the selection and process of the clue information. So, activities linked to that are quickly emerging.

AE provides possibilities to select and process such information in different areas of social life: labour market, social life, cultural activities. That is the main cause of the present explosion of participation in AE we are discovering in our researches.

A.1.2. Dual society and gap between participants and non participants.

Informationic technologies are provoking the concentration of stable jobs in part of the workers and the exclusion of the majority of humanity outside the borders of information society (Gorz 1983; Offe 1984/1992; Habermas 1983/1988). That process is creating two dangerous effects: a) A gap between powerful and non powerful countries; b) A gap between upper sectors of society and those who are getting excluded. Wars, racism and other threatens to humanity are challenging the living together in society.

AE is a part of the society. On the one hand, it is contributing to such dualization of information society when the explosion of participation is concentrated on those culturally privileged. On the other hand, it is trying to make a contribution to the solution of the social problems created for such dualization. In

each of our practical or theoretical practices we are fostering one or the other process depending of the orientation of our activity.

A.1.3. Close cercle of cultural inequalities and gap between participants/non participants as a key factor of social exclusion.

Adult participation in courses is giving more to those having more and is giving less to those having less. Such close cercle of cultural . inequalities is enlarging the gap between participants and not participants. The new information society gives priority to certain knowledge and cultural practices which are inequally distributed through discriminating criteria like social group, gender, age or ethnicity. Privileged sectors decide what should be considered as valuable culture, in such a way that nonprivileged people lack that culture. There is an intensification of cultural mechanisms of distinction (Bourdieu 1979) for keeping social status. The ethnocentric idea of the existence of different levels of culture (Baudelot 1989) was already overcome in the first times of the United Nations by discourses saying there are not superior and inferior cultures but different ones (Lévi-Strauss 1952/1967), all of them valuable (Scribner 1988).

AE tend to follow this process of distinction. Most provisions are grounded on conceptions of culture of privileged sectors, what leads AE to focuss on those who already participate. That orientation makes an exlussion of large sectors of population provoqing an increasing of cultural inequalities, instead of diminishing them. When AE changes this cultural excludor offer focussed on participants to an offer coming from the cultural diversity of the community, focussed also in non-participants, there is an important overcoming of such exclusion and the participation of greater number of people.

A.1.4. Excluser interpretations: deficit and ethnocentrist assumptions.

Deficit interpretations and theories look at not privileged adult as having deficits: lack of knowledge and competencies, lack of motivation to participate. Such conservative view legitimates present social exclusion and close cercle of cultural inequalities blaming nonparticipants for their lack of motivation.

Those deficit theories are also etnocentrist because international comparisons between countries and cultures (with the standars of dominant ones) conclude superiority of competencies and motivation in "more developed ones".

A.1.5. Transformative interpretations and how to get participation of traditional non participants.

Social Sciences contribute to the research by giving elements for the analysis of what data to look for and how to interpret them: participation/non-participation processes are determinated by social dualization and the close cercle of cultural inequalities. Because of this social processes there must be a change of the AE provision in order to increase social participation.

People is already motivated for participation. When we breake the assumption that non-participants have a lack of motivation to participate, AE gets a much greater number of participants and more variety of them. Starting from the base that they would participate if we communicate with them in order to find the offer that fit their needs, the focuss should not be how to motivate them but how to find the right offer. In general, it is necessary to change AE orientation of provision to be able to join people motivation and increase real participation.

A.2. COMBINATION OF QUANTITATIVE AND QUALITATIVE METHODOLOGIES

A.2.1. Contributions for combination of quantitative surveys with qualitative studies grounded on critical communicative approaches

Critical research in AEP has the intention of being one contribution more to the fight against cultural exclusion. Taking into account objective, subjective and social worlds, we are trying to collaborate with governments, social initiatives, professionals and participants who want to improve the field of AE.

Quantitative research based on theories of deficits have consequences of cultural exclusion. This positivist approach has been overcome by interpretative one, with the introduction of qualitative methodologies. Research on Participation in AE should not be restricted to quantitative surveys about who are participating or not, because our intention is to interpret reality and also to transform it, and for this there is a need for combination of both quantitative and qualitative methodologies.

This combination is the consequence of two considerations: on one hand, the priority given to interpretation and the choice of the best methodology in each case and, on the other hand, the present necessity of having the quantitative data for the characterization of the social importance of cultural participation and nonparticipation.

In order to test the validity of our AEP questionnaire and determinate what kind of information is provided by this instrument, we did an exhaustive analysis of that process: what data we get from the interviewed persons and which are the distortions to communication.

The CONTRAST analysis consisted in the following process:

a) to pass the questionnaire as if it was a real survey situation. There were chosen different typology of persons, specially low

schooled people because this sector is the most important in a study in the AE field;

b) to make afterwards an interview with each person establishing a dialogue with the person;

c) to make a transcription of each interview and analyse the information founded contrasting with the information got through the questionnaire.

There were found many interesting conclusions which corroborate that in the study on AEP we cannot have a quantitative survey as the unic source of data because we loose a rich part of information specially relevant for the subject:

- Our questionnaire and questionnaires in general are made with elaborated linguistic codes and far from the language people use in the daily life. Our questionnaire consist in many items created by researchers (we, researchers, have academical background) so what we get are not the actors' interpretations.

- Persons with a schooling background have advantages when answering the questionnaire because they are more used to be in a test situation.

- This kind of surveys exclude information from functional illiterate persons so it gives a partial description of reality of participation and non participation that excludes those people more suitable to engage AE.

After our analysis we can conclude that quantitative can give us a description of the context and structural conditions and, from a communicative critical approach, qualitative methodology contributes to de study of subjectivities and it gives information about intersubjective relations among individuals, as well as those motivations and deterrents they have.

For instance, when we only have quantitative data in AEP research, if we interpret them from theories of deficits, the conclusion it happens to be: people with low schooling levels are not motivated to participate; then, we should motivate them.

Through qualitative research, those people demonstrate us how our offer exclude them from participation. Then, the conclusion is to make our offer available for them.

In order to have a complete description of reality it is necessary the combination with qualitative methodology based on communicative situations of dialogue and get the interpretations of those commonly cultural excluded.

A.2.2 Critical communicative approach for research of the issue of AEP: gatherings, daily life stories and cases studies.

A new orientation of qualitative research has been created by the join together of four kinds of theoretical work: a) review of the most usual methodologies in qualitative research and the most representative literature in social sciences; b) reflexion on both activities from a study focussed on those sectors of population culturally excluded which consider this people as persons who are not "cultural idiots"; c) discovering that, in the new information society, we should look for the most determinant factors for cultural participation or non participation in the people daily life, from their permanent way of interpretate and build it; d) the permanent corroboration of researchers ontological assumptions are not more complex than those that we impute to actors.

a) We found important differences among the most usual methodologies in qualitative research and the present literature in social sciences. Since Goffman developed the dramaturgic action or Garfinkel the communicative one, there have been contributions like the Theory of Communicative Action of Habermas, the Structuration Theory of Guiddens, the Scribner studies on Practical Intelligence and other that have given a new dimension to social sciences. They are the base of qualitative methodologies. Unfortunately, sometimes instead of taking the orientation towards the incorporation of these improvements there has been a tendence to confusion with other statements like structuralists (or lacanian psycoanalist-structuralists) and poststructuralists ones which, in one hand, are in

contradiccion with the ethnomethodological approach and, in the other hand they are already overcome by social sciences.

b) Social research is in permanent danger of instrumentalization of persons and of not taking into account they are individuals who interpret and build their lifes. This danger increases with persons culturally excluded. Qualitative research has taken important steps in the consideration of these persons as actors who have interpretations of their situation and who are not "cultural idiots". However, in the usual methodological development itself there can be seen a deep presence of deficit theories that lead to say that these persons do not know how to build a debate. This methodological development must be replaced from concepts (like practical conscience and practical intelligence) that will not put deterrents to the consideration of individuals as actors, nor in the data contribution neither in their interpretations.

c) Actors daily life in the present information society is slightly different from the one taken from implicit considerations in the usual qualitative research, specially when it is taken from perspectives, like the psicoanalisis-structuralist ones, based on institutions and social life typical of industrial society. Nowadays, in many settings, concerning to cultural participation or non participation, social relations established in markets, cafes, workplaces or community centers, are more determinant than school or family history. In fact, participation and non participation depend on those interpretations permanently build in daily life and the information about the past changes according to those interpretations.

d) Due to the hierarchic organization of research institutions, where equality is rejected with an aim of fighting towards categories, the permanent corroboration of researchers ontological assumptions are not more complex than those imputed to actors.

A.3. SCIENTIFIC GROUND OF INTERPRETATION OF QUANTITATIVE AND QUALITATIVE DATA ON RESEARCH ON ADULT EDUCATION PARTICIPATION
SCHEME I.- WHY SOME ADULTS PARTICIPATE AND SOME OTHERS DON'T? PRESENT SOCIETY WHERE PARTICIPATION / NON PARTICIPATION ARE HAPPENING (I)

THEORY/AUTHOR/BIBLIOGRAPHY	CONTRIBUTION TO STUDY ON PARTICIPATION	APPLICATION TO OUR STUDY
<p>T: Information Society CASTELLS <i>Nuevas perspectivas críticas en educación.</i></p>	<p>Transformation from industrial to information society is moving the key relevance from material resources towards information processing ones.</p>	<p>Present explosion of AEP we are finding in our research (which many actors have been discovering before) is a result of such new relevance of all activities (like AE) that contribute to the selection and process of information.</p>
<p>T: Social dualization A: GORZ B: <i>Les chemins du paradis</i></p>	<p>New information technologies generate the possibility to get same product with less working hours. Instead of a reduction of the "labour day", dual society is generating the concentration of labour market in less people and the social exclusion of the others. For most countries and people the promise land of the leisure society is becoming an unemployment society.</p>	<p>Because of the relevance of education in information societies, the "other" countries and people are those with lower levels of education.</p> <p>"Participants" are frequently those within the borders of information societies. "Non participants" are frequently those excluded beyond the borders of information society. If AE and RAE (Research in AE) focus on participants, they are contributing to such dualization and its consequences of unemployment, racism and inequalities in general.</p>

<p>T: Crisis of Work Society</p> <p>A: OFFE</p> <p>B: <i>Crisis of Work Society</i></p>	<p>Keynesian model of "full employment", through growth, is not possible anymore, if we understand such full employment as everyone having traditional jobs.</p> <p>The solution is the distribution of the disponible working hours among all workers and, so, the reduction of the labour day.</p>	<p>Current increasing concentration of training on privileged workers, excluding the other people from AE is inconsciously grounded on the wrong idea of the possibility of a illimited growth controlled for a minority of the humanity.</p> <p>Distribution of working hours requires to focus AE among all people, instead of excluding the majority of the population.</p>
<p>T: Generative linguistics</p> <p>A: CHOMSKY</p> <p>B: <i>Language and politics</i></p>	<p>Difference between competence and actuation (instead of between langue and parole). So, there is an agent as intermediate element. Such agent has a creativity governed by rules.</p> <p>Dominant language creates distortions of communication and information in order to reinforce social exclusion. The solution is not the impossible access of social excluded people to dominant language, but the transformation of that dominant language.</p>	<p>Agents have competence to act differently to what they do and to what other people do. Agents have potentiality to create cultural practices that have never exist till now.</p> <p>Social and cultural excluded people, traditional non participants, should not limit their perspectives to the access to the "superior levels" of knowledge, but to create new cultural practices able to overcome their exclusion.</p>

**SCIENTIFIC GROUND OF INTERPRETATION OF QUANTITATIVE AND QUALITATIVE DATA ON RESEARCH ON ADULT EDUCATION PARTICIPATION
SCHEME II: WHY SOME ADULTS PARTICIPATE AND SOME OTHERS DON'T? PRESENT SOCIETY, CULTURE, EDUCATION AND LEARNING
WHERE PARTICIPATION / NON PARTICIPATION ARE HAPPENING (III)**

THEORY/AUTHOR/BIBLIOGRAPHY	CONTRIBUTION TO STUDY ON PARTICIPATION	APPLICATION TO OUR STUDY
<p>T: Communicative Action</p> <p>A: HABERMAS</p> <p>B: <i>Theory of Communicative Action.</i></p>	<p>Instrumental and communicative rationalities. More than to knowledge and its acquisition, rationality refers to the use of knowledge by subjects. In instrumental rationality, subjects do an instrumental use of knowledge in order to propose goals and to realise them in an objective world. In communicative rationality, knowledge is a communicative understanding.</p>	<p>Non participation is a consequence of a concept of knowledge as an instrument to get the goals of society, what in practice are the goals of the dominant sectors. When communities define knowledge as the understanding among their members, they get the cultural participation of traditional non-participants.</p>
<p>T: Structuration Modernity Theory</p> <p>A: GIDDENS</p> <p>B: <i>Modernity and Self-Identity.</i></p>	<p>Structures generate social practices (carried out by human agencies) and these practices at the same time generate structures. Transformative capacity of actors. Politics of life.</p> <p>Discursive/practical conscience: what actors know about the conditions of their own actions and can verbalize or cannot.</p>	<p>Participation and transformation are both sides of the same coin. On one hand, participation of traditional nonparticipants generates transformation of their lives (may be not structural changes but transformation of way of life, of the closer social context). On the other hand, only the transformation of dominant conceptions and structures can get the participation of those people.</p> <p>Only some qualitative methodologies approach practical consciousness. All quantitative and some qualitative methodologies only reach their discursive consciousness, what is only the iceberg of their knowledge.</p>
<p>T: Matthew Effect</p> <p>A: MERTON</p> <p>B: <i>Sociology of science</i></p>	<p>Knowledge recognition gives more to those having more and gives less to those having less.</p> <p>Rewards system determines development of knowledge and its recognition.</p>	<p>Current dominant evaluation of knowledge gives more to those having more and less to those having less; then, it is increasing cultural inequalities. Only the transformation of that current dominant evaluation could promote decreasing of cultural inequalities.</p> <p>Evaluation system is a cultural reward system. If it places people in a scale of hierarchic levels, such classification increases inequalities between those levels.</p>

**SCIENTIFIC GROUND OF INTERPRETATION OF QUANTITATIVE AND QUALITATIVE DATA ON RESEARCH ON ADULT EDUCATION PARTICIPATION
SCHEME III.- WHY SOME ADULTS PARTICIPATE AND SOME OTHERS DON'T? PRESENT SOCIETY, CULTURE, EDUCATION AND LEARNING
WHERE PARTICIPATION / NON PARTICIPATION ARE HAPPENING (III)**

THEORY/AUTHOR/BIBLIOGRAPY	CONTRIBUTION TO STUDY ON PARTICIPATION	APPLICATION TO OUR STUDY
<p>T: Pedagogical discourse</p> <p>A: BERNSTEIN</p> <p>B: <i>Poder, educación y conciencia.</i></p>	<p>Elaborated/restricted linguistic codes are not superior/inferior languages but different ones. Option of educational device for elaborated codes make it dominant and distort communication of the others.</p> <p>Distributive and recontextualization rules of pedagogical discourse places educational participation outside of the contexts where lower classes cannot achieve cultural development.</p>	<p>The predominance of elaborated code in adult education creates exclusion. Adult education through restricted code connects to popular classes and has the same quality in terms of learning process.</p> <p>Participation of traditional nonparticipants cannot come from the access to an alien context, but "recontextualizing" education and learning to their "natural" contexts.</p>
<p>T: Distinction</p> <p>A: BOURDIEU</p> <p>B: <i>Distinction</i></p>	<p>Upper class people define differences and level of culture. Reproduction of their domination is made through culture with definition of differences like distinguished/common culture or superior/inferior level.</p> <p>Patterns of those classifications are grounded on dominant culture.</p>	<p>We should not make one more exclusor classification superior/inferior levels of knowledge, but to approach different cultures.</p> <p>If we make an instrument of measure in a dominant culture of dominant social sectors and countries and we measure all people with that instrument, we know previously what we will obtain: superior levels of knowledge and participation in "superior" sectors and countries and the need of "inferiors" to follow the path of the superior ones.</p>
<p>T: Pedagogy of limits</p> <p>A: GIROUX</p> <p>B: <i>Border Crossings</i></p>	<p>People have limits created by the own culture and identity. Educators and researchers are also those people. We use to put the others outside our borders by looking at them through the narrow perspective of our own culture.</p>	<p>If we create a pattern grounded on our culture to measure the cultural level of the others we are putting them outside from our narrow conception of culture.</p>

SCIENTIFIC GROUND OF INTERPRETATION OF QUANTITATIVE AND QUALITATIVE DATA ON RESEARCH ON ADULT EDUCATION PARTICIPATION SCHEME IV.: WHY SOME ADULTS PARTICIPATE AND SOME OTHERS DON'T PRESENT SOCIETY, CULTURE, EDUCATION AND LEARNING WHERE PARTICIPATION / NON PARTICIPATION ARE HAPPENING (IV)

THEORY/AUTHOR/BIBLIOGRAPHY	CONTRIBUTION TO STUDY ON PARTICIPATION	APPLICATION TO OUR STUDY
<p>T: Cultural extension or communication</p> <p>A: FREIRE</p> <p>B: <i>Pedagogy of the Oppressed</i> <i>Pedagogy of the City</i></p>	<p>Extension of dominant culture, education and research is a kind of exclusion of popular culture. Communication means not to extent our own knowledge and patterns to the others, but to dialogue with other perspectives and cultures in order to enrich other without losing our respective identities or arranging them hierarchically as superior or inferior.</p> <p>There is not neutral education, educator or researcher. We are always taking sides for some social sectors, even (principally) if we think we are neutrals. If we try to colonize other countries and cultures, our superior power will get the support of some of their members and will provoke the division of their people and the destruction of their identities.</p> <p>We should not contemplate situations as actors being objects and researchers being the subjects of knowledge. Both are subjects and knowledge comes from dialogue among all persons involved in the situation.</p>	<p>Lower classes need a participation grounded on cultural communication and not on cultural extension. AE oriented as cultural extension qualifies them as inferior on culture, motivation, literacy and provokes their resistance and even their rejection.</p> <p>If we take sides for nonprivileged people, countries and cultures, we cannot place them on the bottom of a classification of levels of literacy or participation. They have already enough classifications (like their educational level) to project negative expectatives to them.</p> <p>We should not make the same as the despotist enlightenment: "all for people without people". The study on participation, in order to promote it, should have a participatory dimension. Participants and not participants have a lot to say. We cannot make conclusions without listening to them.</p>
<p>T: Informal learning.</p> <p>A: SCRIBNER (Vigotsky/Luria)</p> <p>B: <i>Head and Hand: An Action Approach to Thinking.</i></p>	<p>Informal learning provides the same capacities as formal learning. Those capacities take form of different dexterities in different contexts. In some circumstances, the operations of the hand and of the head are functionally equivalent.</p> <p>We cannot measure capacities of people outside the "natural" contexts of their activities.</p>	<p>Traditional nonparticipants have the same capacities and motivation than regular participants. Instead of trying to bring them to our dexterities and motivations or blaming them for lacking, we should learn the capacities and motivations they have and ground on them cultural projects.</p> <p>If we remove people from their contexts, we cannot grasp their capacities and motivations. The flaw is larger when people have lower educational levels, because those people have contexts and culture more different (not more inferior) to ours. In order to get that, we should share talks and activities with those people.</p>

**SCIENTIFICAL GROUND OF INTERPRETATION OF QUANTITATIVE AND QUALITATIVE DATA ON RESEARCH ON ADULT EDUCATION PARTICIPATION
SCHEME V.- METHODOLOGY OF RESEARCH ON ADULT EDUCATION PARTICIPATION II)**

THEORY/AUTHOR/BIBLIOGRAPHY	CONTRIBUTION TO STUDY ON PARTICIPATION	APPLICATION TO OUR STUDY
<p>T: Fenomenological sociology</p> <p>A: SCHUTZ</p> <p>B: <i>Structures of life world</i></p>	<p>If you see a person opening a door and you interpret he is entering home, may be you are wrong because he is the locksmith. It is better to ask.</p> <p>Ideal types of researchers should be connected to tipifications of daily life of the actor's common sense.</p> <p>Subjective sense depends on the life experience and conscience. Participants give meaning to their own actions. We only can interprets reality asking participants their own interpretations.</p> <p>Persons are not cultural dopes. Actors interpret their own daily experiences.</p> <p>Research about the practical actions based on the categories from the common sense (tipifications) because social context is build by actors (as well as their actions depend on the context).</p> <p>Analysis of conversation to find: hided expectatives, implicit knowledge, established rules from the common sense.</p> <p>Traditional quantitative research methods do not provide social actors interpretations. Need of qualitative ones.</p> <p>New research designs to overcome the bias of the objectivism of surveys and social topography.</p>	<p>People have typifications concerning to those social contexts that are possible spaces for cultural participation.</p> <p>Cultural typifications taken from the common sense contribute to the image of culture people have. We need to know about these interpretations of culture because they are the conditions for action (participation).</p> <p>If we create an image of culture that excludes sectors of people, those persons will have the image that is not for them and we can wrongly interpret that they are not motivated.</p> <p>People interpret their own daily experiences through the common sense and act consequently: "Actors are not cultural idiots". Actors know which are the reasons that make them participate or not.</p> <p>Researchers interpretations are not superior to actors' (participants/non participants) ones.</p> <p>Researchers should talk and interact with participants. Participants should analyze their own answers.</p>
<p>B: <i>Studies in Ethnomethodology</i></p> <p>T: Qualitative methods in sociology</p> <p>A: CICCOURIEL</p> <p>B: <i>The social organization of Juvenile Justice</i></p>	<p>We need to use qualitative methodologies, but not exactly the ones Ciccouriel and other authors (Becker) have developed. Or one hand, we have now new developments of social sciences in relation to the grounds of methodologies developed by Ciccouriel and others. On the other hand, AEP is a concrete field of studies and context of research.</p>	<p>We need to use qualitative methodologies, but not exactly the ones Ciccouriel and other authors (Becker) have developed. Or one hand, we have now new developments of social sciences in relation to the grounds of methodologies developed by Ciccouriel and others. On the other hand, AEP is a concrete field of studies and context of research.</p>

**SCIENTIFIC GROUND OF INTERPRETATION OF QUANTITATIVE AND QUALITATIVE DATA ON RESEARCH ON ADULT EDUCATION PARTICIPATION
SCHEME VI.- METHODOLOGY OF RESEARCH ON ADULT EDUCATION PARTICIPATION (III)**

THEORY/AUTHOR/BIBLIOGRAPHY	CONTRIBUTION TO STUDY ON PARTICIPATION	APPLICATION TO OUR STUDY
<p>T: Symbolic Interactionism</p> <p>A: MEAD</p> <p>B: <i>Mind, Self and Society</i></p>	<p>Humans produce their own meanings and definitions of situations from the interaction with others. In our opinion there are three phases in interaction: gestures, signals and language. Mead developed differences between animals based on gestures and human interaction based on signals (symbolic interactionism) and language.</p> <p>Self is composed by I (my reaction to others) and me (others' behaviour that self assume).</p>	<p>Participation and non participation depends mainly on the interaction with others. The <i>me</i> and <i>self</i> are build by this interaction. So, present social context is what influences personal interpretations.</p> <p>The image of culture depends on the "cultural me". The cultural attitudes of the others towards traditional nonparticipants exclude them from participation, for instance, when researchers or professionals have the bias that they have lack (deficit) of motivation.</p>
<p>T: Dramaturgic action</p> <p>A: GOFFMAN</p> <p>B: <i>Asylum</i></p>	<p>Actor plays to the public, according to institution rules, but this performance is a protection from the institution, not the reflect of actor's subjectivity. Persons answering interviews are actors to the public (interviewer).</p> <p>People need cultures in order to develop their roles as actors in different areas of their daily life.</p>	<p>Persons answering interviews are actors to the public (interviewer).</p> <p>People need culture to develop their roles as actors in different areas of their daily life.</p>
<p>T: Student's resistance.</p> <p>A: WILLIS</p> <p>B: <i>Learning to Work Common Culture</i></p>	<p>Learning to Work: how specific social groups have resistences to anything related to the academical culture.</p> <p>Such rejection is not because lower class groups are not motivated for culture, but because the focus of those educational institutions are the cultures that discriminate them.</p>	<p>There are resistences to participate in AE due to previous assumptions of what a school is or implies (negative typifications about schoolish culture).</p> <p>There are also barriers because most cultural institutions and projects are not grounded on popular culture, but on academic one.</p>

**SCIENTIFIC GROUND OF INTERPRETATION OF QUANTITATIVE AND QUALITATIVE DATA ON RESEARCH ON ADULT EDUCATION PARTICIPATION
SCHEME VII.- METHODOLOGY OF RESEARCH ON ADULT EDUCATION PARTICIPATION (III)**

THEORY/AUTHOR/BIBLIOGRAPHY	CONTRIBUTION TO STUDY ON PARTICIPATION	APPLICATION TO OUR STUDY
<p>T: Communicative Action</p> <p>A: HABERMAS</p> <p>B: <i>Theory of Communicative Action.</i></p>	<p>Type of actions:</p> <ul style="list-style-type: none"> Teleological action (strategical, orientated to goals) Normative action (through common values and rules) Dramaturgic action (selfperformance to the public) Communicative action (intersubjective relations for the understanding and the consensus) <p>In teleological, normative and dramaturgic actions, there is an objective judgement statement. In communicative action, judgements depend on intersubjectivity. There is not unlevel qualitatively relevant between actors and researchers. Concepts of social scientists / pretheoric concepts of members of social world.</p>	<p>Research methodologies based on strategic actions provoke distortions of communication.</p> <p>Qualitative methodologies based on communicative action imply an intersubjective dialogue among equals.</p> <p>Communication between researchers and participants allows connection between theoretical and pretheoretical concepts.</p>
<p>T: Speech Acts</p> <p>A: AUSTIN, SEARLE</p> <p>B: <i>How to do things with words</i> <i>Speech acts</i></p>	<p>Speech acts are the first step to formal pragmatism:</p> <ul style="list-style-type: none"> - From Wittgenstein to Searle, through Austin, formal semantics goes from the analysis of sentences to the analysis of linguistic actions. - Theory of meaning as use allows a conceptual analysis of the pragmatic elements of linguistic expressions. <p>Illocutionary/perlocutionary effects.</p>	<p>The analysis of speech (within daily life stories, gatherings) should not be distorted into a structuralist examination of sentences, but developed as a formal pragmatics. That means to analyse languages in relation to subjects using them.</p> <p>Perlocutionary effects distort communication and so, the reflexivity of subjects.</p>
<p>T: Social construction of reality</p> <p>A: BERGER</p> <p>B: <i>The social construction of reality</i></p>	<p>Creation of knowledge depend on the interpretation act. We should develop propositions as hypothesis and to corroborate them with empirical data. Both, quantitative and qualitative data are useful when they can clarify the existing meanings in the studied situation.</p> <p>Common sense of daily life is a relevant knowledge we should use in our interpretations. Ideal types of researchers should be connected to typifications of participants.</p>	<p>We should not make a fundamentalist option for qualitative or quantitative methodologies. First, we should make interpretations, to formulate propositions as hypothesis and, then, look for the right empirical data to corroborate them. Those data could be quantitative, qualitative or both.</p> <p>We should use common knowledge of actors in the contextes of their daily lifes in which they participate or do not participate.</p>

B. QUALITATIVE STUDY

B.1.- GATHERINGS

B.1.1.- Foundation.

Looking at regular literature on qualitative methodology, we found that group discussions are not defined on communicative action basis but on the application of teleological and strategical actions that distort the communication as a consequence.

From a critical perspective the dialogue in the group should be orientated to cooperative interpretative processes with validity pretensions (Habermas 1987). Gatherings possibilitate a real intersubjective communication among equals.

B.2.2.- Communicative design.

Gatherings have to take into account the following assumptions:

- the basic objective is studying the daily life world from the reflexion
- actors orientate their actions depending on their own interpretations, and this interpretations come from the interaction with other (Mead 1934).
- actors are permanently interpreting and defining their lifes through their present situation in relation with the others and their context.

The gathering consists in a natural group of people in one of the communicative situations they usually have. There cannot be perlocutionary effects but illocutionary ones because in a communicative situation there are no hided strategies (Habermas 1987). The researcher is one more participant in the whole gathering group and interpretations will come from them all. Researchers interpretations are not superior to actors' ones (Garfinkel 1967).

For the research on AEP it is important to have information from participants, non-participants and ex-participants.

We made gathering groups of these three characteristics in their real life situations:

- participant: group of adults who attend a workshop on literature in a school for adult education;
- ex-participants: group of women from a cooperative for welfare work;
- non-participats: group of workers from a post-office.

In these gatherings it has been important that the context is familiar to them because dependence from the context is necessary for a regular use of our language (Garfinkel 1967) so there are no distortions of communication.

B.1.3. Findings.

The image of culture that people have depend on the cultural attitude of others. Dominant culture blame low schooled people interpreting that they have a deficit. This creates negative typifications, for instance about age, that exclude traditional nonparticipants from participation in adult education.

Nonparticipants have a lack of information about AE provision. Information sources are more orientated towards those who have already participate, at least once.

The main source of information for nonparticipants is from their reference groups, what they call "boca a boca" (going the rounds). This takes place in their regular contexts of social interaction: market, cafes, neighbours, community associations, etc. So, when the AE offer is involved into the social life of the community people get information about it, independently of their cultural level, and it increases participation.

The main reasons for non participation are lack of information, lack of time because of work or family care, too expensive and the fear of failure or getting ridiculized by others.

B.2. DAILY LIFE STORIES

B.2.1. Foundations

We concentrate part of our research on the construction of the individuals daily life on the basis that social world is relevant to humans that live, think and act in it (Shutz 1967).

Daily life stories help to reach the different constructions of daily life which are mental objects created by actors that determinate their aims, actions and behaviour.

People interpret their own daily experience of life from the common sense and give meaning to their actions. If we do not ask people for their own interpretations we will have a partial knowledge of reality or provably we will be wrong.

In the AEP research it is more important to look at daily life instead of studying personal biographies as many qualitative researches have done. Social relations are more determinant for cultural participation than school or family history.

Actors are permanently interpreting and defining their lives through their present situation in relation with the others and their context and the information about the past is reconstructed through their interpretations from daily life.

B.2.2. Communicative design

Daily life story is the result of the interaction between the researcher and another person (participant/nonparticipant) who, during the dialogue, progressively is going forward into the reflexion and interpret his/her daily life.

Interlocutors have their own assumptions and they have to reach the understanding (Habermas). Through the story we can detect exclusor assumptions (sexism, racism, elitism...) and transformative interpretations.

We are specially interested to know those cultural typifications that contribute to the creation of a determinate image of culture, because they are conditions for the participation.

Daily life stories have to take into account the objective, subjective and social life (Habermas), so the following aspects:

- laboral life: occupation, qualification, experience in vocational training, job relations, job interests and expectatives;
- personal and family life: relations at home, key events in life;
- social life: friends, relations within the community, spaces for communication, participation in cultural/social activities.

Daily life stories have to be developed in the natural context, to avoid distortions of communication.

In our AEP research we did the following daily life stories:

- participant: a retired woman
- ex-participant: a worker from store commercial distribution
- non-participant: a porter

B.2.3. Findings

There are exclusor typifications about education and culture among nonparticipants concerning to their capacity for taking any training or education. They have the image of having deficits from a culture which is not for them. When we give value to the culture and competences people have, they do not feel blamed and the image they get is that they is a place for them to participate.

Due to the communicative dialogue created in daily life stories actors feel they contribute to the research with their interpretations so they are not excluded from the research.

Nonparticipants decision to participate come mainly from two ways:

- key events very nearly related to the personal life
- relations within the social network of their context. This relations are established with friends, neighbours, in the market, cafe, popular organizations, etc. The image that people get from the others about those spaces for participation, determinate

their actions and, when there is a greater link with the immediate social life they get more positive images.

Participants increase their participation when they get more involved in the decision taking about which offer fits their motivation, and at the same time encourage non participants to get involved like they are. Active involving participation, different from just attendance to courses, have consequences of social, laboral and family life transformation, principally on those traditional cultural excluded sectors of population.

Ex-participants from this sectors gave up when AE did not answer to their interests or took distance from them by breaking the link with their immediate social life and the relations with their community social network.

Society blame AE, specially by the identification with literacy, and this provokes on those traditional nonparticipants (those who have more need of AE) resistences to participation and fear of being ridiculized by others considered "culturally superior". Exclusion to participation is created by the agencies which foster this "superior culture".

B.3. CASE STUDIES

B.3.1. Foundations.

Ethnographic study of cases is necessary for analysing what kind of participation is developed in different contexts.

Participation and non participation depends mainly on the interaction with others, so the relations stablished in the social contexts. The rationalities created in those spaces for participation refers to the use of knowledge by subjects (Habermas 1987). When communities define knowledge as the understanding among their members, they get the cultural participation of traditional nonparticipants.

B.3.2. Communicative design.

Our qualitative study focusses on those interpretations participants themselves do (Garfinkel 1967) because they know better which are the channels or deterrents to participation within in the case they are involved.

For this reason participants become the researchers and contribute to the design of the case study.

In our AEP research we studied the participation in the case of a community center placed in La Verneda-St.Martí, a neighbourhood in Barcelona.

Any case can generate new methodologies for the study depending on the activities and social relations existing in it. The case we have studied was developed as follows:

- "working process story": interviewing community workers in the center
- gatherings with participants
- documentation:
 - memory of activities in the center
 - associations and other social groups from the community vinculated to the center. The school for adults as one of the main focus of the community project.

In the whole process of analysis was stressed the comparison of which is the offer and which the demand coming from the people in the community, as well as which initiatives come from the dialogue in communicative contexts.

B.3.3. Findings.

There are cases which there is a high level of participation of those sectors of population that are traditionally excluded from participation. In fact they tend to be nonparticipants because in the main part of cases the cultural offer is not adequated to them.

Recently there has been an increasing of the cultural offer in all Barcelona districts. This has not repercutated into a general increase of participation but an increase in those upper class

sectors and those with middle/high level of schooling (survey on participation and cultural consume in Barcelona, elaborated by Barcelona local government, 1995). Spite of this fact, the community center from La Verneda-St Martí (working class neighbourhood) every year is increasing its participation.

In this case, the high level of participation is not related with the level of schooling. On the contrary, those people who are socially blamed for being low or non schooled in this case demonstrate us that they are very motivated for participating when we offer them activities which are not based on the elit culture, as usual.

Iniciatives from social movements, coming from the base, possibilitate transformation. Democratization in the organization of cultural activies and decission taking guarantee that the offer fits with the demand and consequently it increases participation from those social groups which usually are traditionally excluded from participation.

B.4. FINDINGS (in process)

- B.4.1. Excluser espontaneous interpretations**
- B.4.2. Transformative spontaneous interpretations**
- B.4.3. Excluser reflexive interpretations**
- B.4.4. Transformative reflexive interpretations**
- B.4.5. Excluser interactions**
- B.4.6. Transformative interactions**
- B.4.7. Excluser theories**
- B.4.8. Transformative theories**

C. QUANTITATIVE SURVEYS: CATALONIA, GALICIA, SPAIN

C.1. CORE QUESTIONARY: CATALONIA, GALICIA, SPAIN.

C.1.1. (F1). During the past two months, since June 1994, did you receive any training or education including courses, private lessons, correspondence, courses, workshops, on the job training, apprenticeship training, art crafts, recreation courses or any other?

Participation / Nonparticipation: total and by gender, age, habitat, levels of schooling (participants) and levels of schooling (mother and father).

C.1.1.1. Participation / nonparticipation.

There are 14% (Galicia and Spain) and 17% (Catalonia) of participants, but there are still more nonparticipants (86% and 83%). So, we should focus on how to get participation of nonparticipants.

From an ethnocentrist point of view, we will say that in Catalonia there is more participation because is a more developed country, with higher levels of education and motivation. Nevertheless, Catalonia has higher standars of life than the average of Spain and Galicia and has also more educational and cultural provisions. On the other hand, dominant provisions of AE link more to characteristics of Catalonia than Galicia (for instance, Catalonia is more urban and Galicia more rural).

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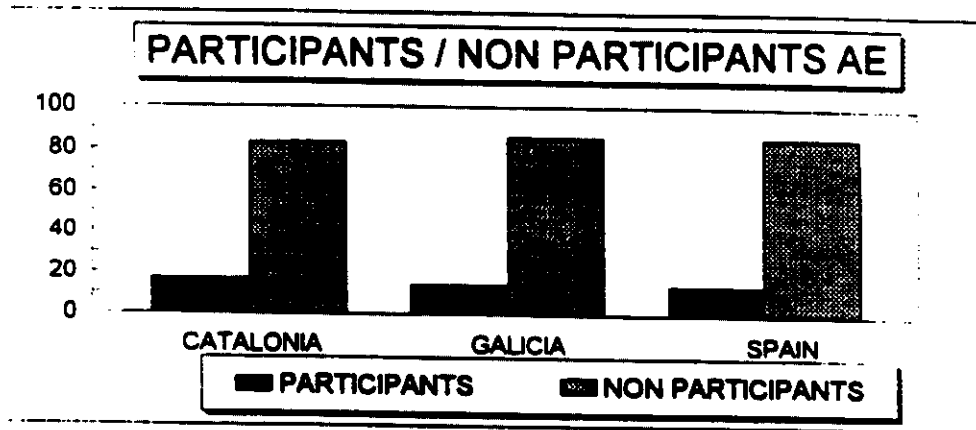
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	CATALONIA	GALICIA	SPAIN
PARTICIPANTS	17	14	14
NON PARTICIPANTS	83	86	86

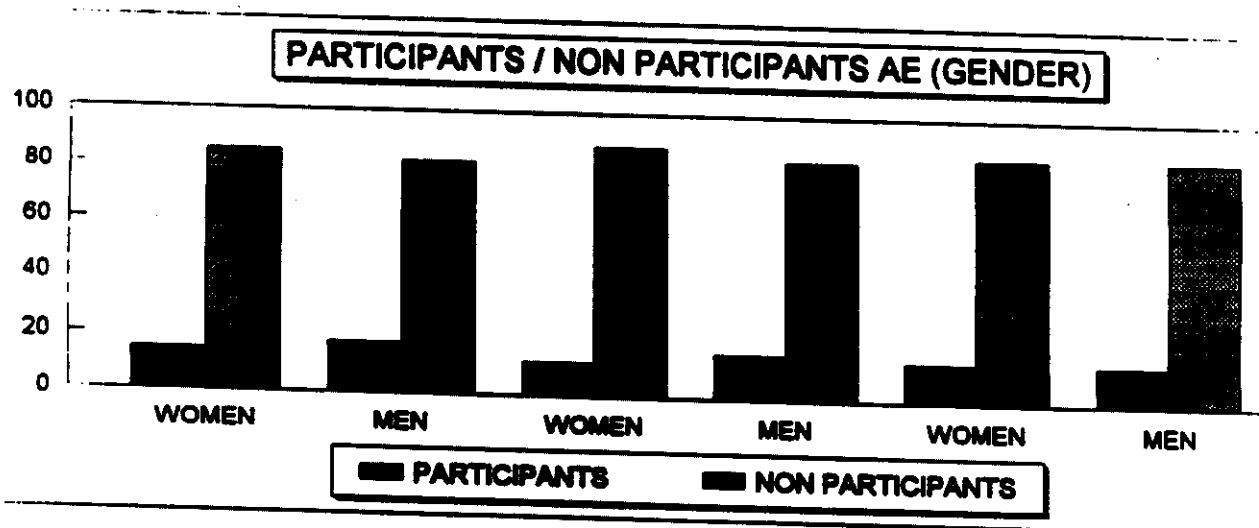


C.1.1.2. Sexism

There is a difference between women and men in Catalonia and Galicia. Men participate more in vocational training and women on cultural action and basic education. Such element could explain part of the difference between equilibrium in Spain and imbalance in Catalonia, but it could be also for other factors like politics of women education in Spain. We need a deeply analysis on that issue.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

	CATALONIA		GALICIA		SPAIN	
	WOMEN	MEN	WOMEN	MEN	WOMEN	MEN
PARTICIPANTS	15	18	12	16	14	14
NON PARTICIPANTS	85	82	88	84	86	86



C.1.1.3. Ageism

The common assumption of explosion of participation of the elder people is not true in our cases. Once more, presumptions of age are the opposite of reality. Elder people participate, but in activities, not in courses. In question C.3.12 (), we can see that people older than 64 years participate in lectures or debates (23%), popular parties (33%), dancing and singing (17%) and even sports (15%).

In the qualitative study, those nonparticipants provides with reflections and explanations of such situation. They have and internalized ageism when they say they cannot and they do not need to learn more through courses, they need just occasional activities.

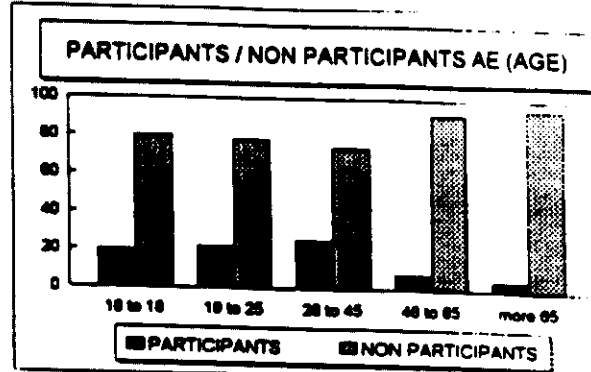
Those ages with more participation are those with more will to access to dominant positions, like regular jobs (19 to 45 years). So, also AE in the case of age, AE is concentrated in dominant sectors.

In Catalonia, there is more equilibrium between ages. Besides having more urban and material resources, in Catalonia there has been a stronger fight against ageism, defending that any age is adequate for any activity, in general and in the cultural activities.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

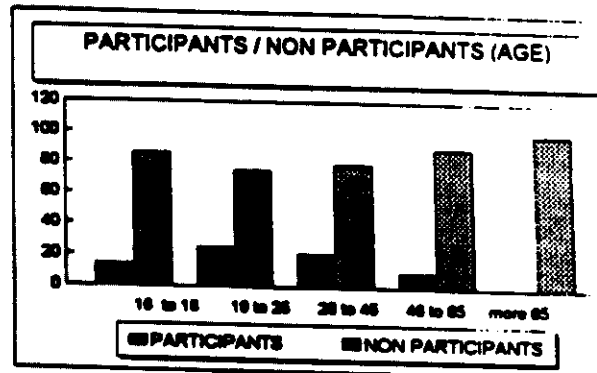
CATALONIA

	16 to 18	19 to 25	26 to 45	46 to 65	more 65
PARTICIPANTS	20	22	26	8	5
NON PARTICIPANTS	80	78	74	92	95



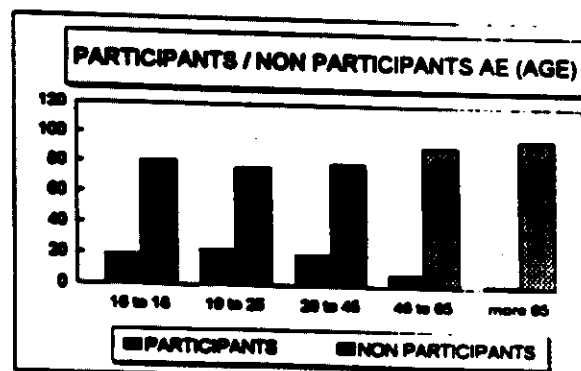
GALICIA

	16 to 18	19 to 25	26 to 45	46 to 65	more 65
PARTICIPANTS	14	25	21	10	0
NON PARTICIPANTS	86	75	79	90	100



SPAIN

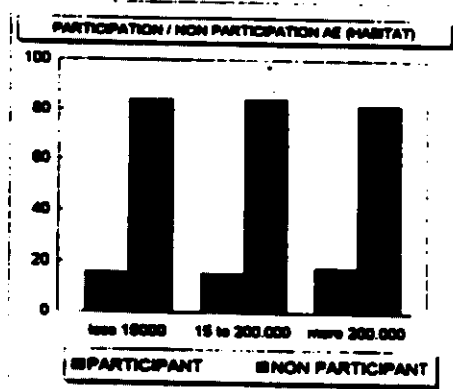
	16 to 18	19 to 25	26 to 45	46 to 65	more 65
PARTICIPANTS	19	23	20	8	2
NON PARTICIPANTS	81	77	80	92	98



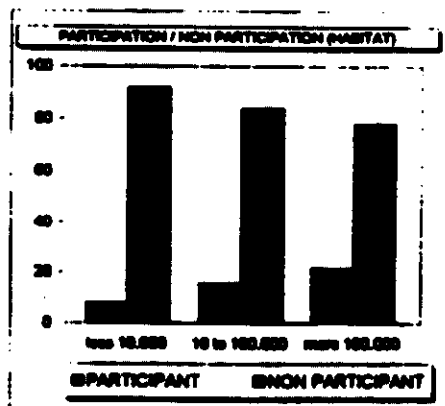
C.1.1.4. Habitat

There is a dominance of urban upon rural sites. There is more participation in larger towns than in small villages. Again, there is more balance in Catalonia because is a much more urban society. Even small villages are more urban than small villages in other parts in Spain.

CATALONIA			
	less 15000	15 to 200.000	more 200.000
PARTICIPANT	16	16	18
NON PARTICIPANT	84	84	82

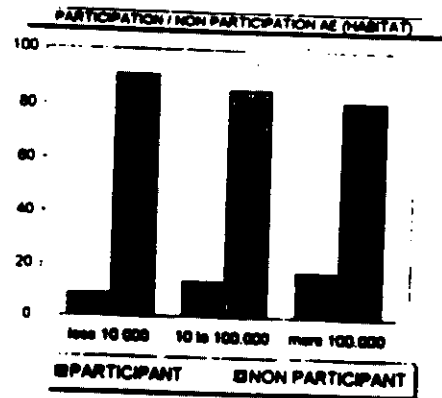


GALICIA			
	less 10.000	10 to 100.000	more 100.000
PARTICIPANT	8	16	22
NON PARTICIPANT	92	84	78



SPAIN

	less 10 000	10 to 100 000	more 100 000
PARTICIPANT	9	14	18
NON PARTICIPANT	91	86	82

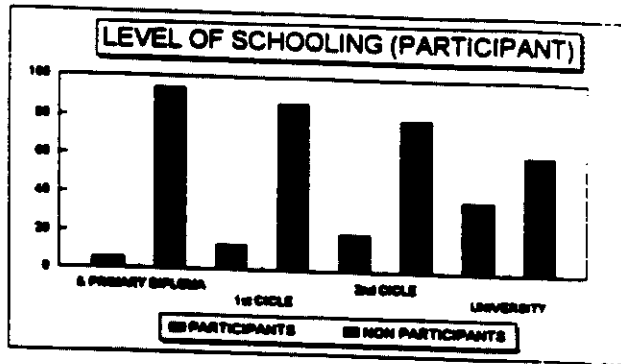


C.1.1.5. Levels of schooling

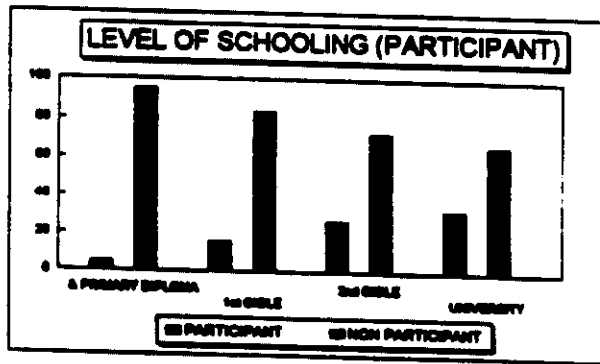
As social theory say (information and dual society, close circle of cultural inequalities), levels of schooling is a key factor for AE participation / nonparticipation. In our opinion this is the main problem of AE in present society and will be largely taking into account in this study.

Information society is increasing relevance of competencies for selection and process of information. Dual society is giving more relevance to those sectors having higher levels of schooling and excluding those with lower levels. Close circle of cultural inequalities clarify how AE provisions is giving more to those having more and less to those having less. Theories about exclusor and transformative effects clarify why such inequalitarian process is happening and how van be overcome.

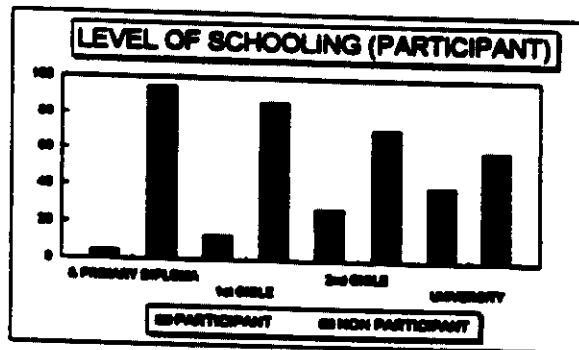
	CATALONIA			
	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
PARTICIPANTS	6	13	20	38
NON PARTICIPANTS	84	87	80	62



	GALICIA			
	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
PARTICIPANTS	5	16	27	33
NON PARTICIPANTS	95	84	73	67



	SPAN			
	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
PARTICIPANTS	5	13	28	40
NON PARTICIPANTS	95	87	72	60



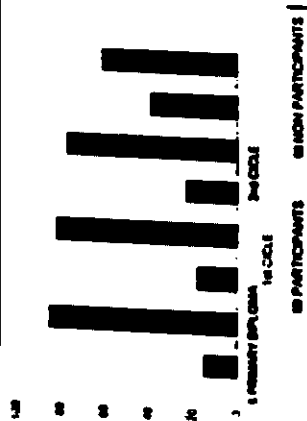
C.1.1.6. Levels of schooling (Mother and Father)

We see a similar relation, but we need a deep study on that in order to relate it to level of schooling of participants. In a first approach, it seems like the close circle of cultural inequalities is generationally reproduced. It seems also a recognition of the statements of social theory saying that, in information society, cultural participation increasingly depends on cultural participation of parents, even more than on their material resources. But all that need deeply reflection of that draft.

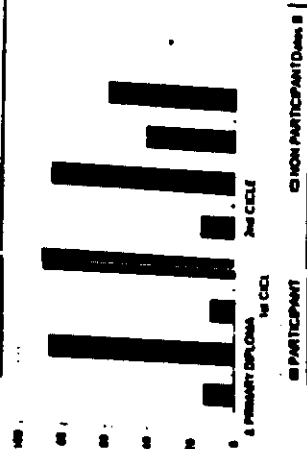
LEVEL OF EDUCATION OF MOTHERS BY REGION AND PARTICIPATION

	CATALUNYA			GALICIA			SPAIN					
	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
PARTICIPANTS	12	18	23	35	14	11	15	41	13	26	35	29
NON PARTICIPANTS	85	82	77	51	86	89	85	55	87	74	65	71

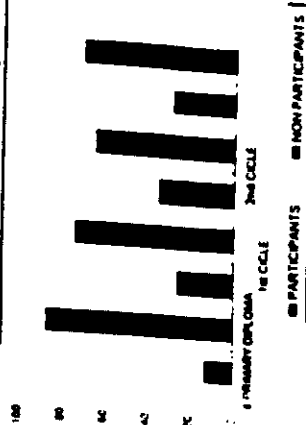
LEVEL OF SCHOOLING (MOTHER)



LEVEL OF SCHOOLING (MOTHER)

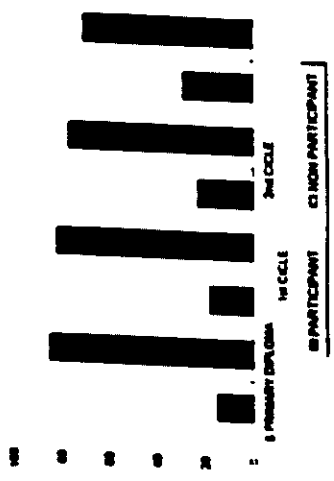


LEVEL OF SCHOOLING (MOTHER)

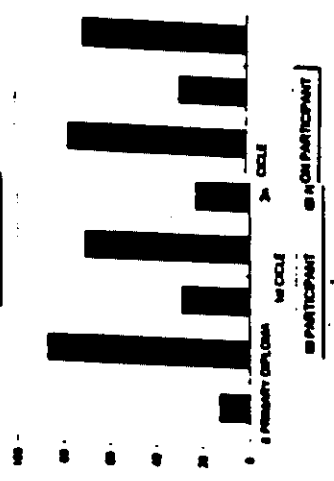


UNITS	ALL IN		TOTAL		TOTAL	
	INCUMPLETIED PRIMARY & PRIMARY DIPLOMA	SECONDARY	INCUMPLETIED PRIMARY & PRIMARY DIPLOMA	SECONDARY	INCUMPLETIED PRIMARY & PRIMARY DIPLOMA	SECONDARY
PARTICIPANTS	15	79	79	23	12	35
NON PARTICIPANTS	85	71	81	77	88	65

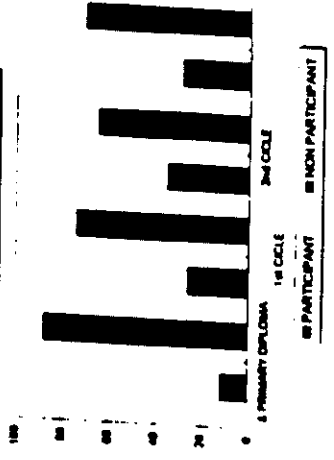
LEVEL OF SCHOOLING (FATHERS)



LEVEL OF SCHOOLING (MOTHERS)



LEVEL OF SCHOOLING (FATHERS)



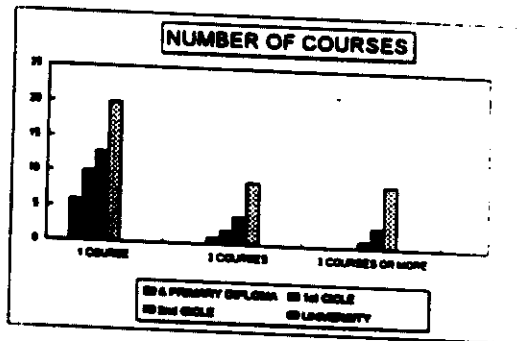
C.1.2. (F2) In total, how many courses did you take in the past year?

Most participants follow a course in one year.

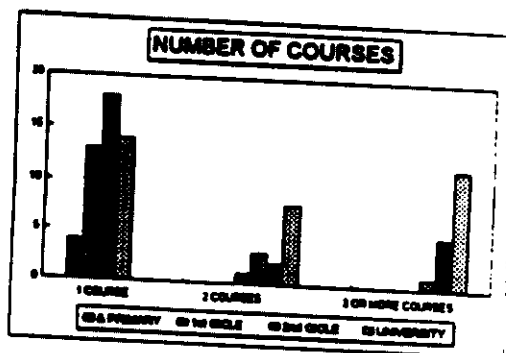
For the same reasons given in C.1.1.6., people with higher levels of schooling not only have a greater proportion of participation, but also a greater recurrence of several courses in the same year.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

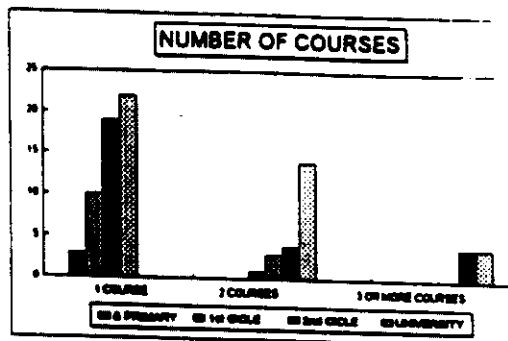
	TOTAL	CATALONIA			
		INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
1 COURSE	10	6	10	13	20
2 COURSES	4	1	2	4	9
3 COURSES OR MORE	3	0	1	3	9



	TOTAL	GALICIA			
		INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
1 COURSE	10	4	13	10	14
2 COURSES	2	1	3	2	0
3 COURSES OR MORE	2	0	1	8	12



	TOTAL	SPAIN			
		INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
1 COURSE	10				
2 COURSES	3	3	10	19	22
3 COURSES OR MORE	1	1	3	4	14
		0	0	4	4



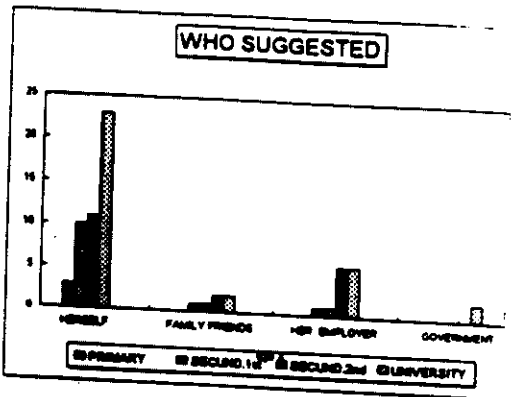
C.1.3. (F13) *Who suggested you take this training or education?*

Participants present own suggestion as the key one to decide participation in Catalan, Galician and Spanish surveys. Nevertheless, in Catalonia we can see a higher percentage of people who take courses because the suggestion of laboral organization. In catalonia, managers have had a little more implication in worker training than the average of Spain. It is related with the question about gender, there is more education for work, where there is more participation of men.

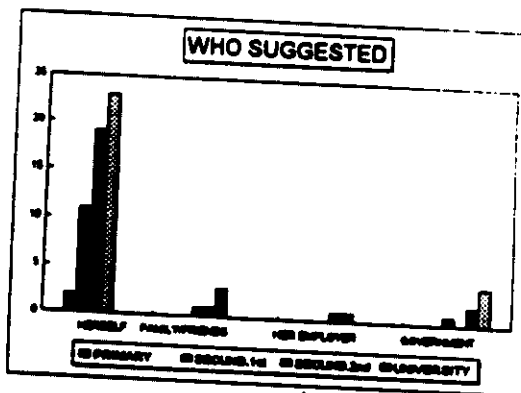
According to Goffman, actors play roles. We cannot be sure if some answers try to hide other suggestion which many people consider more badlooking than own suggestion.

It seems like the relevance of own suggestion increase with the level of schooling. Suggestions of people with lower levels depend more on contextual interactions.

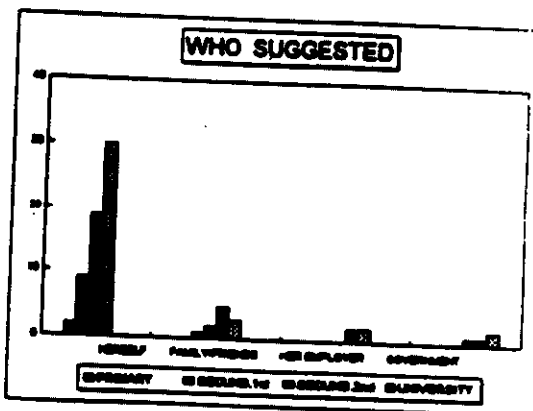
		CATALONIA			
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
HERSELF	10	3	10	11	23
FAMILY FRIENDS	1	1	1	2	2
HER EMPLOYER	3	1	1	6	6
GOVERNMENT	1	0	0	0	2
OTHER	2	1	2	2	5



		GALICIA			
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
HERSELF	9	2	11	19	23
FAMILY FRIENDS	2	1	1	3	0
HER EMPLOYER	1	0	1	1	0
GOVERNMENT	1	1	0	2	4
OTHER	2	0	3	1	3



		SPAN			
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
HERSELF	9	2	9	19	30
FAMILY FRIENDS	2	1	2	5	3
HER EMPLOYER	1	0	0	2	2
GOVERNMENT	1	0	1	1	2
OTHER	2	1	1	4	3



C.1.4. (F11) What was the main reason you took the training or education? What is for...

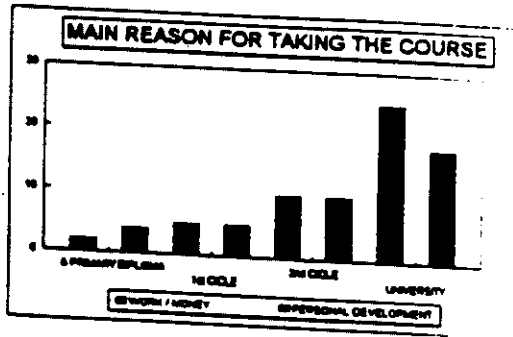
In Galicia and Spain, personal development is presented as more relevant than work / money reasons. On the contrary, in Catalonia work reasons are more influential than personal development, probably because of the more provision of vocational training in companies.

Taking into consideration Goffman, we can have a doubt about the representational function of the answer: to do it by personal development is frequently more goodlooking than just money or work.

In Catalonia, there is an important difference in respect to Galicia and Spain about the option for work in the highest level of schooling, what can be related with the boom of masters and graduate courses.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

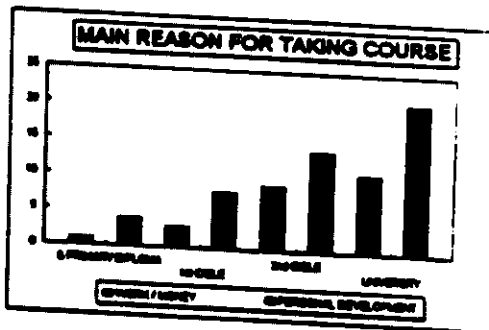
	TOTAL	CATALONIA			
		INCOMPLETE PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
WORK / MONEY	8	2	5	10	25
PERSONAL DEVELOPMENT	8	4	5	10	18
OTHERS	2	0	5	3	4



	TOTAL	GALICIA			
		INCOMPLETE PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
WORK / MONEY	4	1	6	7	8
PERSONAL DEVELOPMENT	8	2	10	17	28
OTHERS	1	1	0	1	0



	TOTAL	SPAIN			
		INCOMPLETE PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
WORK / MONEY	4	1	3	8	11
PERSONAL DEVELOPMENT	8	4	8	14	21
OTHERS	2	1	2	4	8



C.1.5. (F4) Was this training financially supported by...

Most courses are selffinanced. Enterprise invest a little on education. In relation to previous answers, in Catalonia there are much more involvement of the companies, but still under the free courses or selfsupported.

People with highest levels have a greater disposition to pay by themselves some courses. We cannot deduce more motivation, because they expect better jobs and more money from those courses.

	TOTAL	CATALONIA			
		INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
MYSELF / FAMILY	8	3	8	9	19
ENTERPRISE	3	1	2	6	9
FREE	4	2	2	3	11
OTHERS	2	1	2	2	5

	TOTAL	GALICIA			
		INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
MYSELF / FAMILY	6	1	5	13	20
ENTERPRISE	1	0	1	4	5
FREE	5	2	6	6	14
OTHERS	2	0	3	2	5

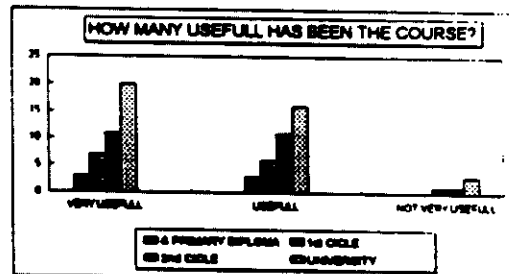
	TOTAL	SPAN			
		INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
MYSELF / FAMILY	8	2	8	15	25
ENTERPRISE	1	0	1	3	4
FREE	3	2	2	4	8
OTHERS	2	0	2	4	6

C.1.6. (F12 modified) To what extent have been useful the knowledge acquired?

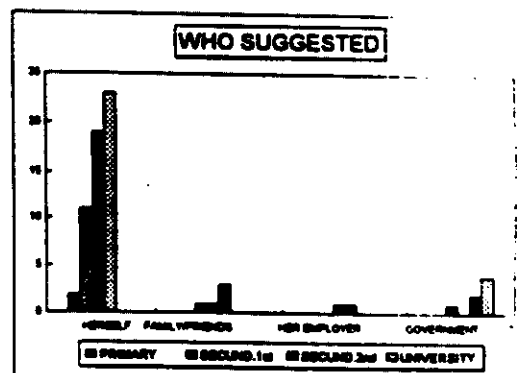
Remark: In Canadian survey, this question is only about usefulness at work. We want to know usefulness in all areas of social life of participants. Then, in question C.2. we ask about usefulness at work.

Participants tend to consider courses as very useful or useful. There are important differences by levels of schooling. Probably there are by other factors, but we have not had yet time to explore them.

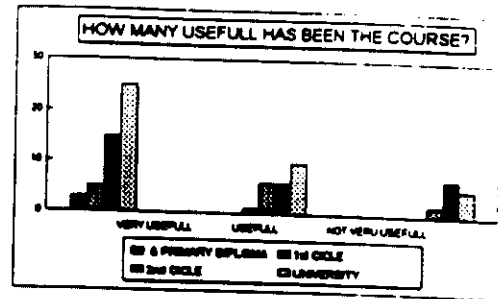
CATALONIA					
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
VERY USEFULL	8	3	7	11	20
USEFULL	7	3	6	11	16
NOT VERY USEFULL	1	0	1	1	3



GALICIA					
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
VERY USEFULL	9	2	11	19	23
USEFULL	2	1	1	3	0
NOT VERY USEFULL	1	0	1	1	0
	1	1	0	2	4
	2	0	3	1	3



	SPAIN				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1 st CYCLE	SECONDARY 2 nd CYCLE	UNIVERSITY
VERY USEFULL	8	3	5	15	25
USEFULL	4	1	6	6	10
NOT VERY USEFULL	2	0	2	7	5



C.1.7. (F15 modified) *During last year, there has been any course you wanted to take but did not?*

Remark: In Canadian survey, this question is only about career or job. We want to know any course.

More than half of the answers wanted to take a course they did not. So, people have motivation for courses they do not get conditions to attend. People with lower levels of schooling answer yes in a smaller proportion, probably because they do not hear about courses of their interest.

Many people wanted to take courses of vocational training. But still more people wanted to take other courses not related to work.

EDUCATION PARTICIPATION CATALUNYA GALICIA & SPAIN

	CATALUNYA				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	8	2	7	5	14
NO	9	4	5	11	17
IT WAS RELATED WITH					
VOCATIONAL TRAINING	5	1	4	5	13
LANGUAGES	1	0	1	1	2
BASIC EDUCATION	0	0	0	0	0
PERSONAL DEVELOPMENT	1	0	1	1	1
OTHERS	2	1	3	3	4

	GALICIA				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	4	3	16	22	27
NO	10	16	13	11	11
IT WAS RELATED WITH					
VOCATIONAL TRAINING	11	7	10	18	23
LANGUAGES	2	1	2	3	3
BASIC EDUCATION	1	2	1	2	0
PERSONAL DEVELOPMENT	9	5	15	9	12
OTHERS	8	5	7	13	8

	SPAIN				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	4	3	6	6	7
NO	10	12	9	8	8
IT WAS RELATED WITH					
VOCATIONAL TRAINING	8	4	7	11	31
LANGUAGES	3	1	5	7	4
BASIC EDUCATION	2	1	2	3	1
PERSONAL DEVELOPMENT	8	5	10	13	8
OTHERS	9	7	14	8	6

C.2. ENLARGED QUESTIONARY: CATALONIA, GALICIA, SPAIN.

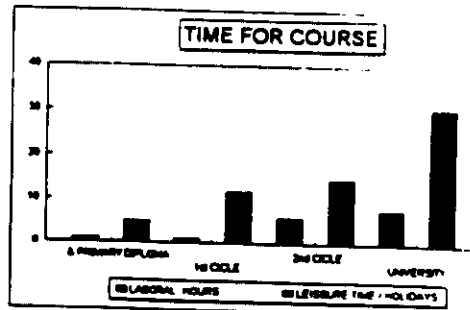
C.2.1. (After C.1.5) *Timing of the course of education or training was...?*

Proportion of working hours is very low. Companies resist the idea of having education or training during working hours. Following the same path as previous questions, there is higher the proportion of Catalonia.

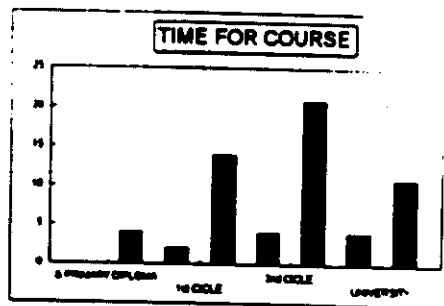
Although there are not important differences there is a little higher dedication of leisure time by people with lower levels of schooling. That element challenge the assumption about more motivation of people with higher levels.

In the three inquires the principal way for realizing the course was assist to the classes. Because in the class, the participants can connect with other people. They can exchange opinions. The percentage of leaving the courses in this case is the minimum. Exist other methods, like computers or lectures, but the percentages are not very significative.

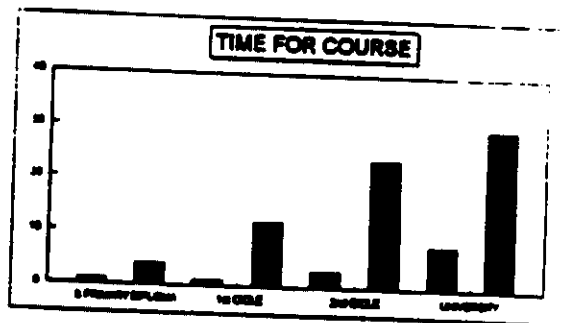
	CATALONIA				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
LABORAL HOURS	3	1	1	5	4
LEISURE TIME / HOLIDAYS	13	5	12	15	31
OTHERS	1	1	2	1	2



	GALICIA				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
LABORAL HOURS	2	0	2	4	4
LEISURE TIME / HOLIDAYS	12	4	14	21	21
OTHERS	0	0	0	2	2



	SPAN				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
LABORAL HOURS	2	1	1	3	4
LEISURE TIME / HOLIDAYS	12	4	12	24	30
OTHERS	0	0	0	0	2



C.2.2. Did you finish the course...?

There is an important rate of drop out in Spain and also quite important in Galicia. In Catalonia is not so high probably for the tipology of the courses. There are not important differences by levels of schooling.

ADULT EDUCATION PARTICIPATION CATALONIA GALICIA & SPAIN

	CATALONIA				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	13	5	9	16	26
NON	1	0	1	0	1
IM STILL DOING	4	1	4	4	5

	GALICIA				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	9	3	13	19	29
NON	3	1	3	8	0
IM STILL DOING	2	1	2	6	0

	SPAIN				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	6	2	8	17	30
NON	4	2	7	11	16
IM STILL DOING	4	2	5	8	8

C.2.3. *Where did you find information about the course?*

There is a diversity of sources of information, but newspaper and publicity is not the key one. On the contrary, close relatives, friends, companions play an important role.

Such role of close people is more important in cases of people with lower levels of schooling.

	CATALONIA				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
ENTERPRISE	4	1	2	6	9
ADMINISTRATION	2	1	2	2	3
FAMILY / FRIENDS	3	2	4	4	5
EW PAPERS / TV...	4	1	3	5	8
OTHER	5	2	5	5	15

	GALICIA				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
ENTERPRISE	4	1	5	6	9
ADMINISTRATION	1	1	1	2	0
FAMILY / FRIENDS	3	1	4	6	1
EW PAPERS / TV...	1	0	2	1	1
OTHER	5	1	4	11	7

	SPAIN				
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
ENTERPRISE	2	1	1	5	9
ADMINISTRATION	1	0	1	4	4
FAMILY / FRIENDS	4	1	5	6	7
EW PAPERS / TV...	1	0	2	2	5
OTHER	5	2	5	8	16

C.3. EXTENDED QUESTIONARY: CATALONIA.

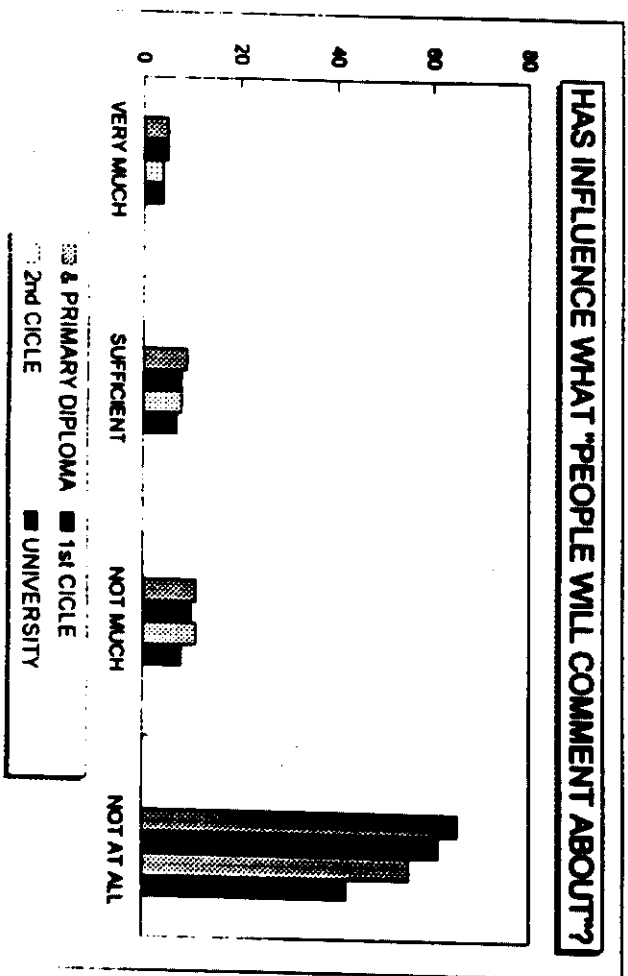
C.3.1. To what extent what "people will comment about" has influence on participation?

People do not recognize in the survey the stigma of what people comment about. In that situation of the survey we play roles (as Goffman says). 67% say not much or not at all; only 12% recognize and influence. On the contrary, in qualitative methodology, that stigma appears as one important deterrent to participation of people with low levels of schooling.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
VERY MUCH	4	5	5	4	4
SUFFICIENT	8	9	8	8	7
NOT MUCH	10	11	10	11	8
NOT AT ALL	57	65	61	55	42



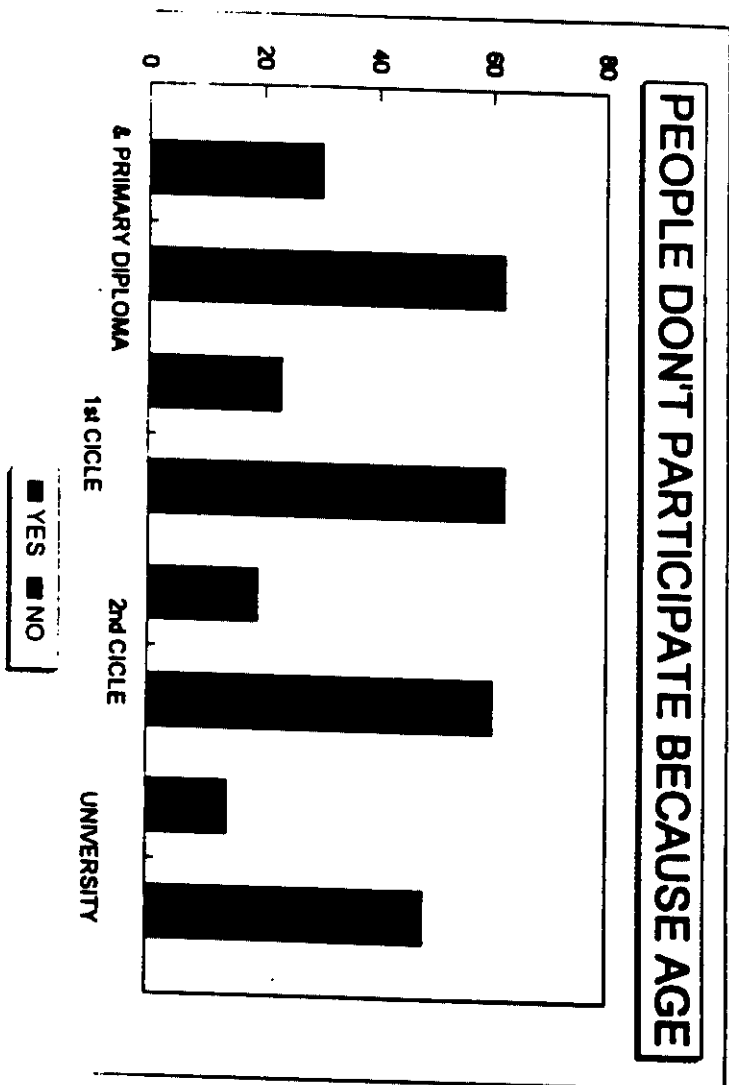
C.3.2. Do you think adults do not participate because have pass the age?.

There is an internalized ageism about education, but a lot of people do not sustain age as a problem to participate (59%). Nevertheless, it is significative that ageism increase with the lower levels of schooling. A few people think it is too late to study a master. But more people think it is too late for basic education.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	24	30	23	19	14
NO	59	62	62	60	48



C.3.3. When do you think people can learn more?

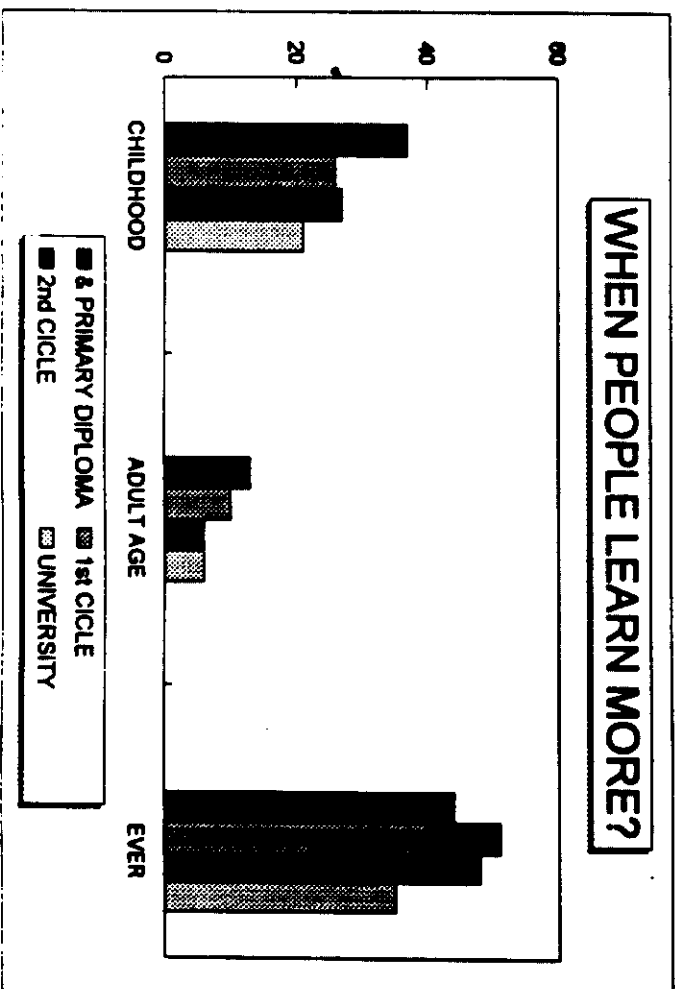
Half have the concept of lifelong learning. Among the other half, ageism is more against older people (30%) than childhood (9%).

Nevertheless, the most significant data is how trust in learning capacities of adulthood decrease when level of schooling increase: from 13% of primary schooling to 6% in university people.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
CHILDHOOD	30	37	26	27	21
ADULT AGE	9	13	10	6	6
EVER	44	44	51	48	35



C.3.4. Have you got information about any courses?
Information from?

As the level of schooling increases the idea of not having received information about formation courses decreases progressively. Therefore, even though people who have a high level of schooling don't express with a very high percentage (41%, 52% and 46% from higher to lower respectively) to have received information about any course directly, these are the ones that have a best access to this information, if it is compared to the people who haven't finished the basic studies or only have a level of Certificate of Primary Studies that only a 31% express that they have received information.

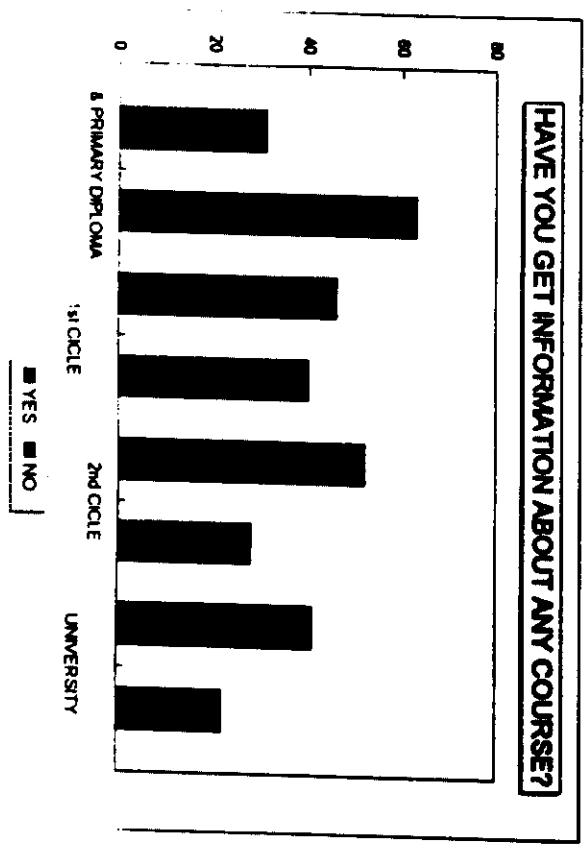
All in all, it is confirmed that people with higher levels of schooling have a best access to the information about formation courses than people with lower levels of schooling.

At the same time, we must take into consideration that people who doesn't take part answer that they receive the information from the radio, television or the press. We must take into consideration that people who doesn't participate are the ones who express that they have received the information in a 38%.

		CATALONIA			
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	41	31	46	52	41
NO	42	63	40	28	22

INFORMATION FROM

ENTERPRISE	1	1	1	1	1
ADMINISTRATION	1	1	1	1	1
FRIENDS / FAMILY	1	0	1	0	1
CULTURAL CENTERS	1	0	1	1	1
RADIO / TV / NEW PAPERS	38	30	43	49	37



C.3.5. If it was necessary, would you know how to get information about the courses that take place?

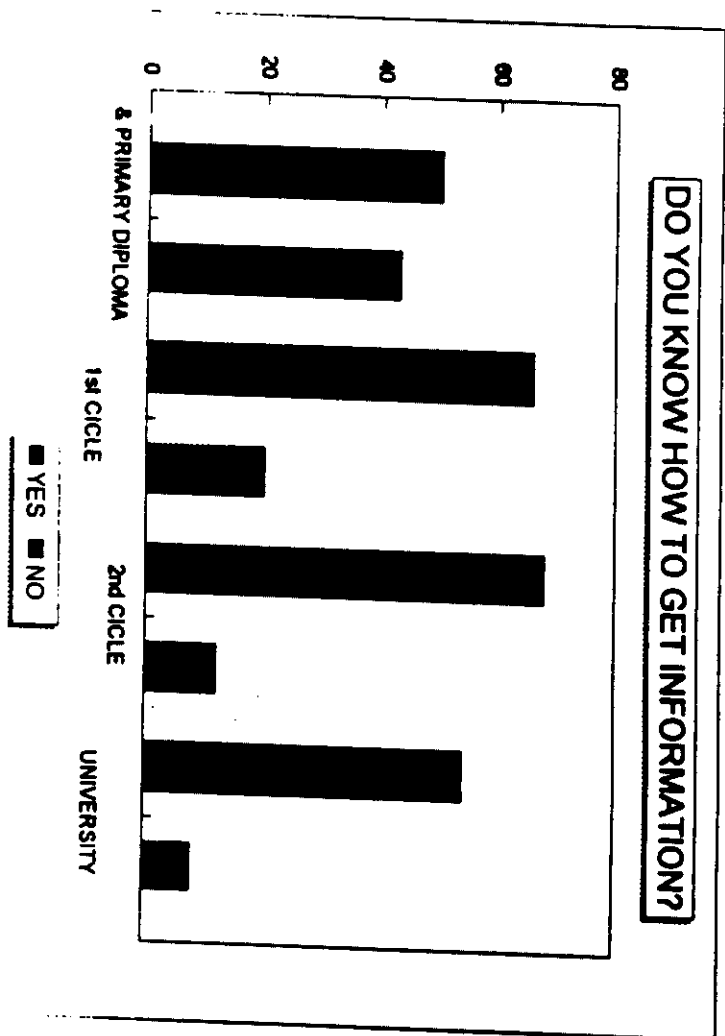
There is a 25% without knowing how to get information. Of course they are mainly those with lower levels of schooling (from 43% to 8%). Information of courses goes by ways familiar to those with higher levels of schooling and those who have already participated. In qualitative research, actors complain because information is going to previous participants.

This difficulty on getting information makes people with a lower level of schooling participate less. Therefore, it is not that people are not interested in participating in formation, it is that sometimes they don't receive the information or they don't know how to get it.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	58	50	66	68	54
NO	25	43	20	12	8



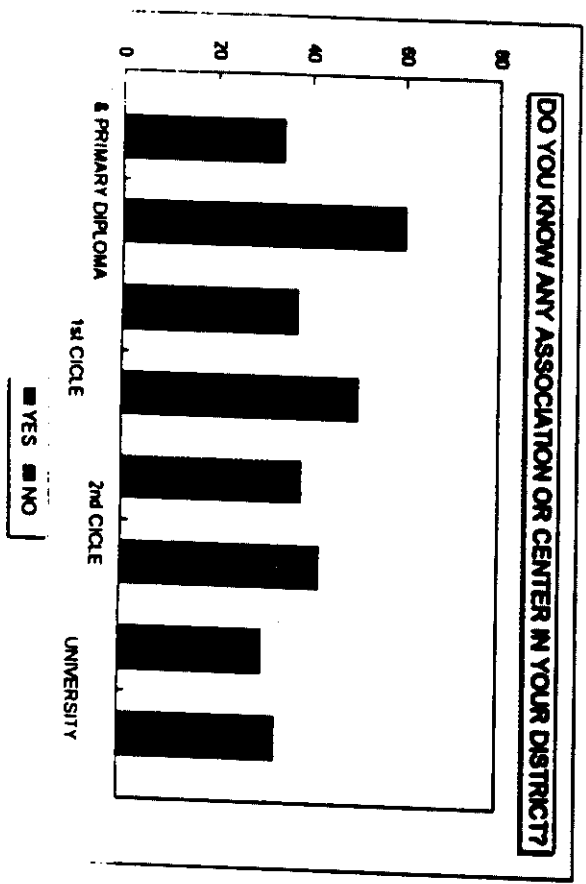
C.3.6. Do you know any association, cultural center or institution that organizes courses in your quarter or municipality? which?

There are more people ignoring those agencies than knowing them. Again, level of schooling discriminates. 60% of the first level have not that information and 33% of the upper level.

		CATALONIA				
		TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	35	34	37	38	30	
NO	48	60	50	42	33	

WHICH ONES?

GOVERNMENT	10	9	12	15	8
PRIVATE CENTERS	5	2	5	7	7
CULTURAL CENTERS	12	15	10	13	9
OTHERS	8	7	8	11	8



C.3.7. After finishing school or your studies, did you participated in any course?

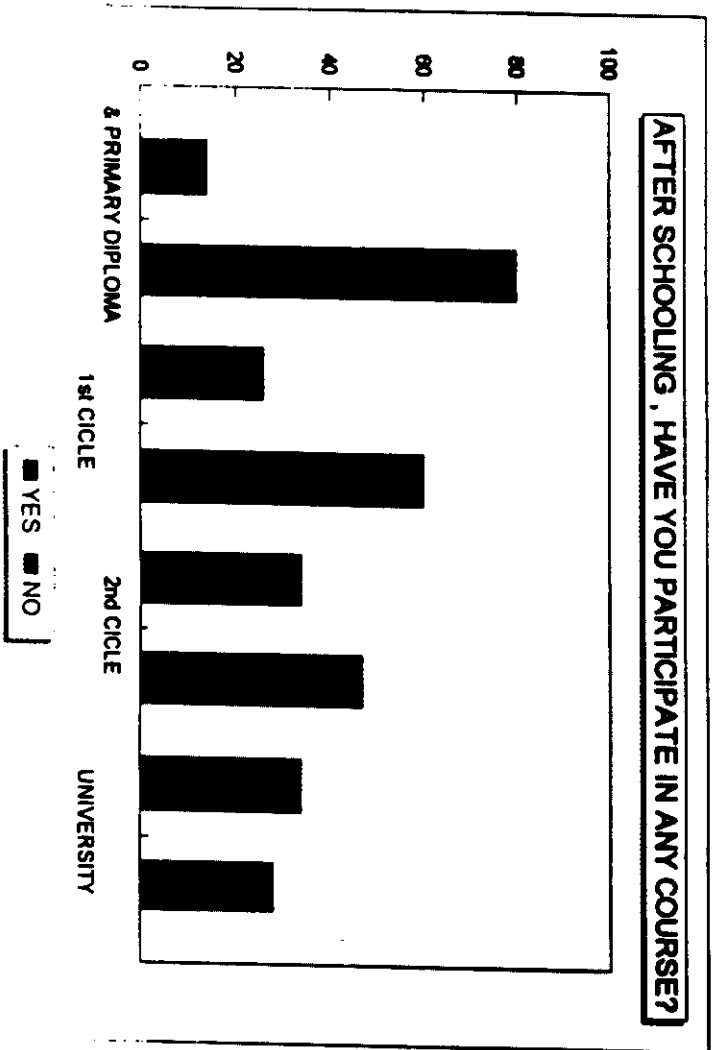
Only 25% did. The participation is higher in the participants with secondary and university studies (34% in both).

The people with lower cultural levels don't take part because they have found more difficulties to continue their studies. The participation in courses of people who hasn't been to school or hasn't finished their primary studies is lower (14%). It is usual because the offer of courses adapts to people who has managed to finish their studies, in damage of the ones who haven't finished.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	25	14	26	34	34
NO	58	80	60	47	28



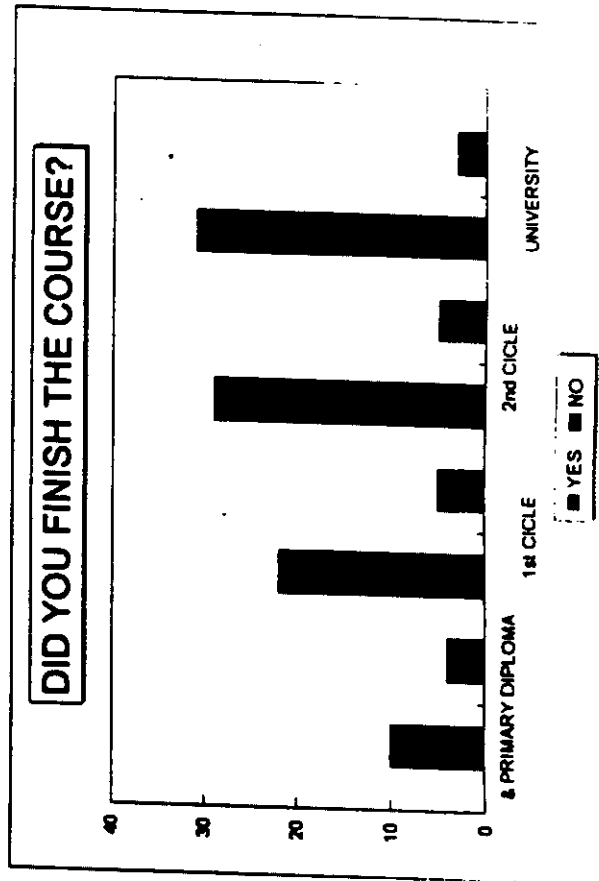
C.3.8. Did you finish the course? Why didn't you finish it?
21% by 25% finished the course. Again those with lower
levels of schooling have also more dropout.

ADULT EDUCATION PARTICIPATION CATALONIA, GALICIA & SPAIN

		CATALONIA			
TOTAL		INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	21	10	22	29	31
NO	4	4	5	5	3

WHY NOT?

LACK OF TIME	3	3	3	3	1
NOT INTERESTING	1	1	1	0	1
OTHERS	1	1	0	1	1



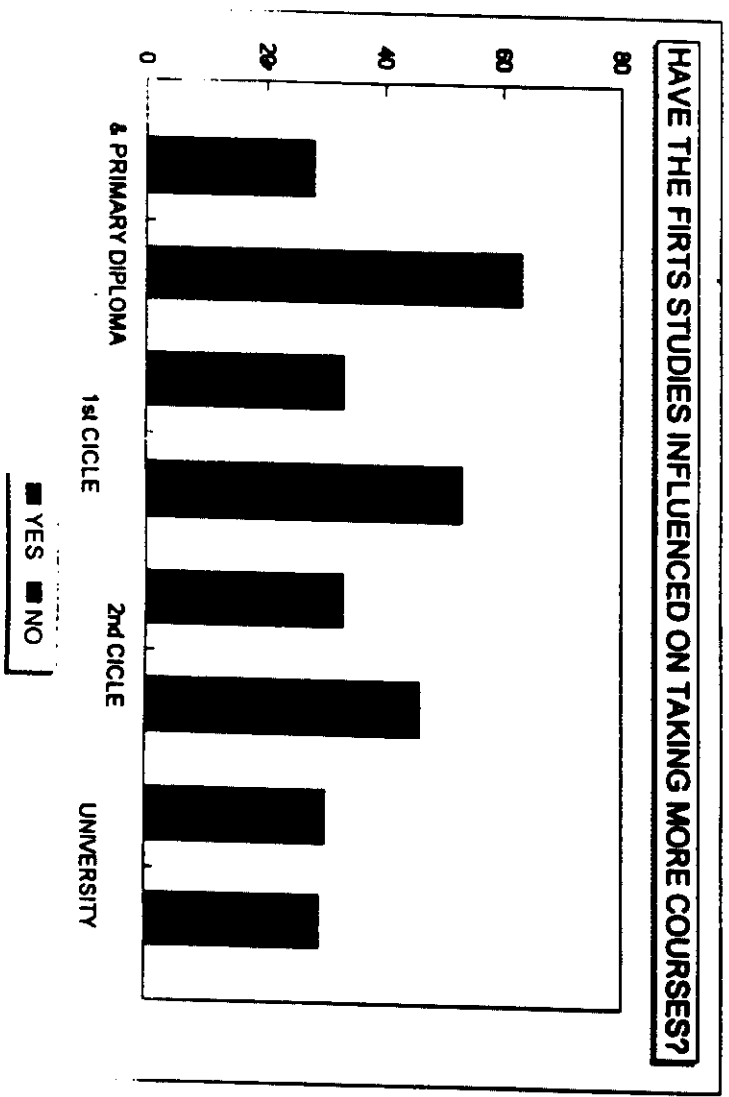
C.3.9. Do you think that your first experience of education determined your decision of participating or not in later courses?

In general the most common answer is negative, with a 52% in front of a 31% positive. Among people thinking the first studies influenced them, there are more with a secondary and university level, with a 33% and a 30% respectively.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	31	28	33	33	30
NO	52	63	53	46	29



C.3.10. Was there any course you wanted to take and you didn't?

The most common answer to this question is of a negative 52% and of a positive 31%. The people that have wanted more to take a course and haven't done it are the ones with more cultural level. The 36% of the people with secondary studies of second degree are the ones who contend that they would have liked to do it and the 68% of the people with a low cultural level are the ones that contend that they wouldn't have liked to do it.

A lot of people with a low cultural level hasn't been interested in any course because it didn't adapt to their expectancies. In many cases the information is not as fluid as it should and people with uncompleted primary studies don't notice a lot of the courses that are done. Is not a problem of lack of interest but of information.

C.3.11. What was this course related to?

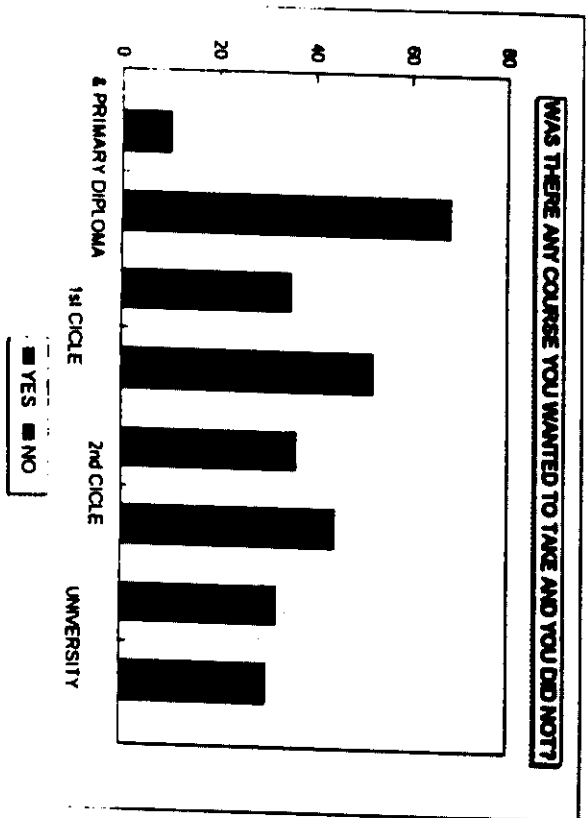
The majority of the courses which interested and weren't done were related to work, with a 12% over the total. The courses related to hobbies are situated after that, with a 9%. The most outstanding percentage, the 18%, refers to courses related to work, developed by the people with more level of schooling. Courses related to basic education only concerns to people with low level of schooling. The ones of universitary level don't take part in this kind of courses (0%).

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
YES	31	10	35	36	32
NO	52	68	52	44	30

IT WAS RELATED WITH...

JOB	12	8	15	15	18
LANGUAGES	6	5	7	8	8
BASIC EDUCATION	2	3	2	0	0
PERSONAL DEVELOPMENT	4	4	5	3	3
HOBBY	9	7	9	12	8

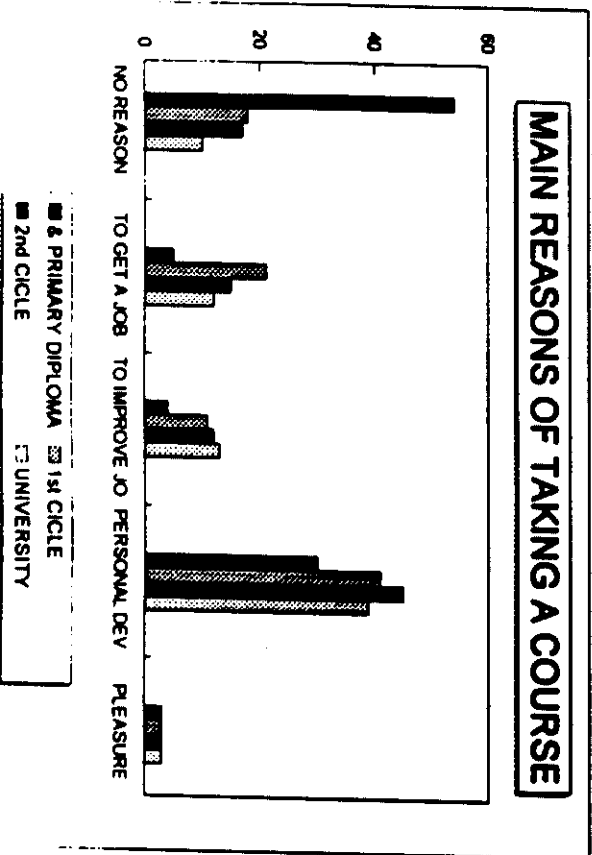


C.3.12. What reasons would lead you to do a course?

There is an important gap by levels of schooling on people saying they find no reason to participate: 54% of the lower level people and 18%, 17% and 10% in the following levels. In what refers to reasons of obtaining or improving their work, in general there isn't much interest from people with a lower level and a substantial increase of the percentages in other levels. Could we say they are not interested in having a job or improving it?. Or maybe they do not feel society provides them with opportunities of jobs and adequate training to get it?

CATALONIA

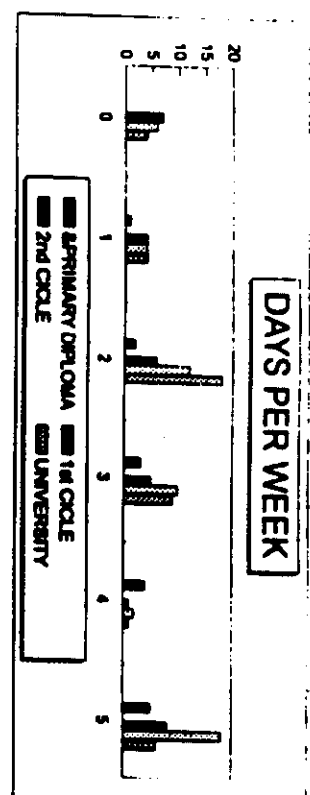
	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
NO REASON	30	54	18	17	10
TO GET A JOB	12	5	21	15	12
TO IMPROVE JOB	9	4	11	12	13
PERSONAL DEVELOPMENT	37	30	41	45	39
PLEASURE	3	3	3	3	3
OTHERS	3	5	9	6	4



C.3.13. How many days a week could you spend on it? How many hours a day? How many months a year?
2 days weekly, 2 hours daily and several months a year seems to be a quite common disponibility. There is a general tendency, except for small fluctuations, to be disposed to spend more time for those who have a higher level of studies.

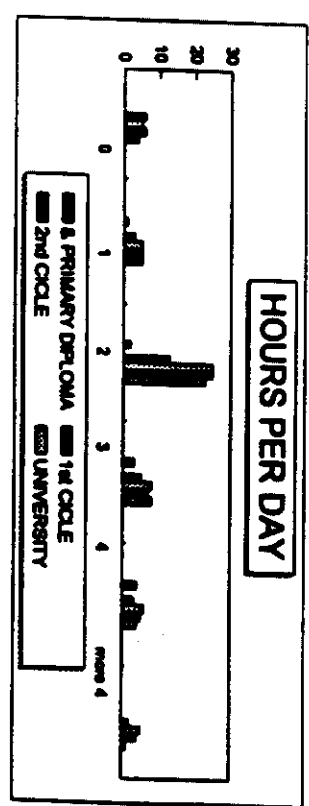
CATALUNYA

DAYS PER WEEK	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
0	7	6	6	4
1	4	4	5	4
2	6	12	15	18
3	5	10	12	9
4	1	2	2	1
5	8	18	11	6



HOURS PER DAY

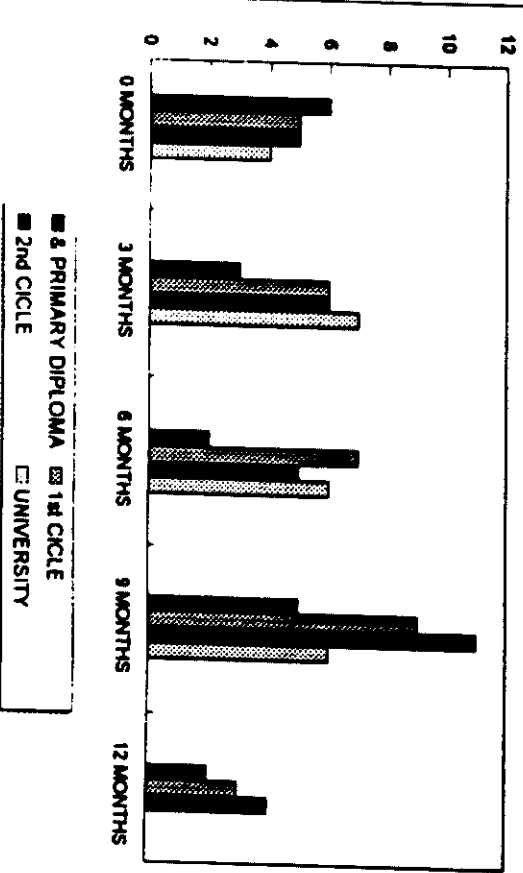
HOURS PER DAY	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
0	6	5	6	4
1	3	5	5	5
2	13	25	25	23
3	5	8	7	8
4	3	6	5	4
more 4	2	5	4	1



CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
0 MONTHS	5	6	5	5	4
3 MONTHS	4	3	6	6	7
6 MONTHS	5	2	7	5	6
9 MONTHS	8	5	9	11	6
12 MONTHS	2	2	3	4	0
REST	7	5	10	10	8

HOW MANY MONTHS COULD YOU DEVOTE?

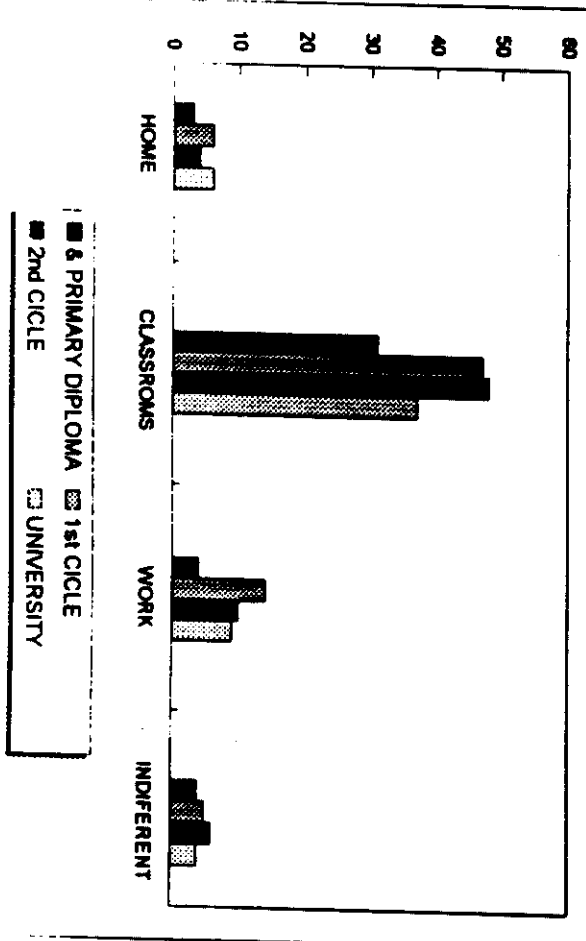


C.3.14. How would you like the course to be like?
39% would like classes, but there is also a 5% willing
distance education and a 8% opting for education at
workplace. A big majority arguments to assist to classes,
with the 39%. Preferences are distributed between all
levels of schooling.

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
HOME	5	3	6	4	6
CLASSROOMS	39	31	47	48	37
WORK	8	4	14	10	9
INDIFFERENT	4	4	5	6	4

WHERE WOULD YOU LIKE TO TAKE THE COURSE?



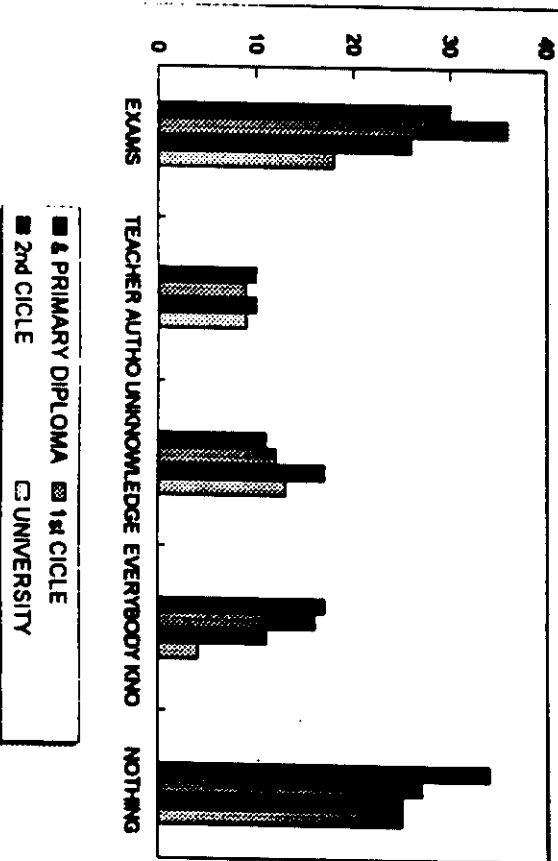
C.3.15. What do you think that causes more insecurity for taking a course?

The more remarkable reason is exams with a 28%. It is followed by the fear that everybody knows more (13%) and by the unknowledge of the center (13%). Of course, first and second reasons are weaker going up in the levels of schooling. Nevertheless, all adults have fear to exams.

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CICLE	SECONDARY 2nd CICLE	UNIVERSITY
EXAMS	28	30	36	28	18
TEACHER AUTHORITY	9	10	9	10	9
UNKNOWNLEDGE OF THE CENTER	13	11	12	17	13
EVERYBODY KNOW MORE	13	17	16	11	4
NOTHING	28	34	27	25	25

WHAT CAUSES YOU MORE INSECURETY FOR TAKING A COURSE?



C.3.16. Have you participated in any of these cultural activities?

The most representative activity is "popular parties", with a 49%. After that, the cinema (47%). And then visit to museums (40%). The people participate, in popular parties without taking into consideration the levels of schooling. The quarter is the context where the people develop themselves better. In this kind of parties typifications and cultural exclusions play not the same role.

ADULT EDUCATION PARTICIPATION CATALONIA GALICIA & SPAIN

CATALONIA

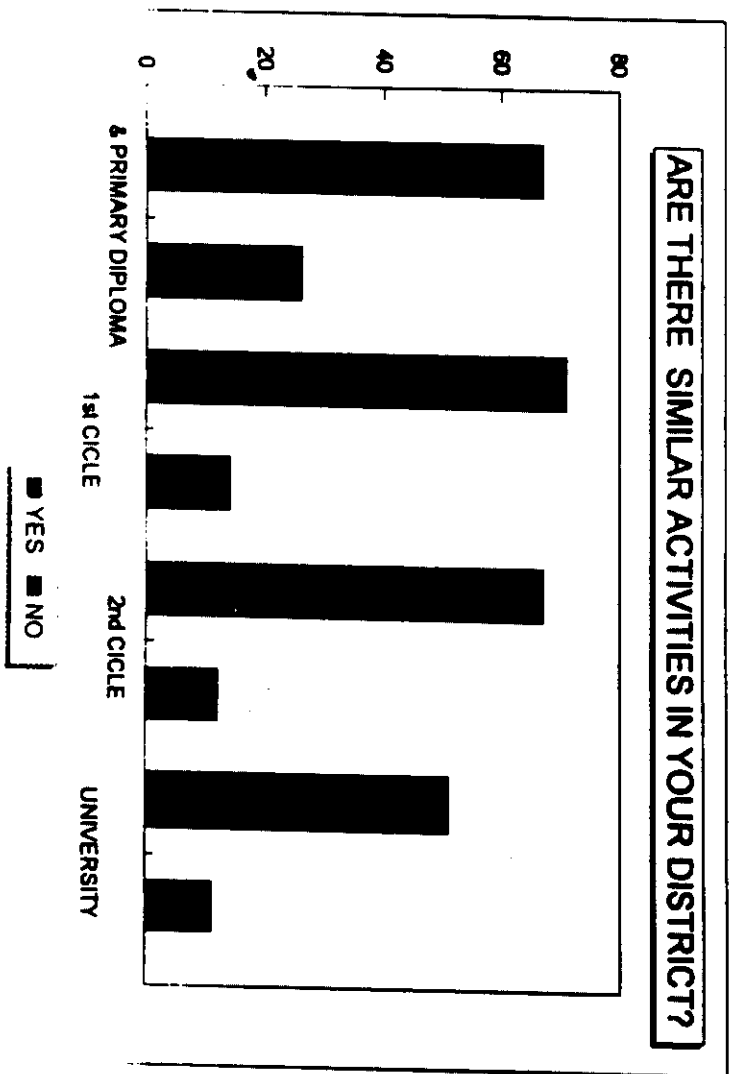
		TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
MUSEUM	YES	40	33	35	52	43
	NO	43	61	51	28	19
THEATER	YES	27	22	22	37	30
	NO	56	72	65	44	32
CINEMA	YES	47	29	59	63	48
	NO	36	64	28	18	14
EXCURSION	YES	28	36	24	27	16
	NO	55	58	63	54	46
DEBATE / CONFERENCE	YES	24	20	21	30	27
	NO	59	73	65	51	35
POPULAR CELEBRATION	YES	49	47	59	56	35
	NO	34	47	28	24	27
CHOIR & DANCE	YES	17	18	17	20	13
	NO	66	75	70	60	49
SPORT	YES	35	24	41	48	35
	NO	48	70	45	33	27

C.3.17. Do you have those kind of activities in your area? People answered affirmatively in a 65% over the total of 83%. Therefore, the realization of these kind of activities in the own quarter is recognized by everybody. The universitaries are, with the 51%, the ones that recognize less these type of activities. It can be seen they haven't interest and implication in the quarter.

ADULT EDUCATION PARTICIPATION: CATALONIA, GALICIA & SPAIN

CATALONIA

	TOTAL	INCOMPLETED PRIMARY & PRIMARY DIPLOMA	SECONDARY 1st CYCLE	SECONDARY 2nd CYCLE	UNIVERSITY
YES	65	67	71	67	51
NO	18	26	14	12	11



D. CONCLUSIONS

We are finding the following main conclusions (in process):

FIRST. Participation in AE is closely related to occupation of dominant social positions. Nonparticipation in AE is closely related to social exclusion:

- In cultural relationships: Privileged sectors impose a determinate culture depending on their cultural practices. AE provision give priority to this culture and for this reason there is a sector of population which rest excluded from participation.

- In gender relationships: There are similar proportions of male/female participation but men participate more in those areas of AE more closely related to higher social positions. Those typifications related to gender tend to become deterrents to women participation in some aspects of social life.

- In age relationships: The provision is orientated to young population because it exists a social conception that there is a right time for learning and consequently AE is blamed.

- In occupational sites: The new information society requires high qualified workers and give priority to the training of this sector excluding those non qualified workers and unemployed. People with higher level of schooling are the ones who work full time, with 48%. Labour market requirements are more related with cultural level than competences for the specific tasks.

SECOND. There are exclusor interpretations, interactions and theories around AE: they make deterrents to participation of those people who are not in dominant positions of society. Some examples:

- Leveling, the process of classification in different level of culture as superior and inferior (dominant and excluded), make deterrents to participation of those labeled as inferior. Due to

being socially labeled those people get a negative self image of their abilities for participation in courses.

- The assumption that those "inferior levels" participate less because they have less motivation to participate focus governmental and nongovernmental agencies in other sectors. Agencies provide a greater offer towards those privileged sectors, contributing to close the circle of cultural inequality.

- Such assumption focus the information about the courses of those agencies on those people who have previously participated or in others of the same "level". Those people with university studies participate mainly in other university education.

- Such assumption ground AE provision on cultures considered as superior, excluding offert of courses grounded on cultures labeled as inferior.

- Blaming nonparticipants because their lack of motivation inhibits them from participation and from recognizing their need to participate. Such blaming legitimates the focus on participants and social exclusion of traditional nonparticipants.

- The idea that low or non schooled people have no enough skills legitimate a provision orientation to high level of schooling.

- When offer is organized top-down does not help participation of low social levels because it does not come from their needs and interests.

THIRD. There are transformative interpretations, interactions and theories around AE: they promote participation of traditional nonparticipants. Some examples:

- Social excluded people (the majority of humanity) have as much will to participate on AE as those people ocuping dominant social positions, if they can define what kind of AE they want that fits their needs and interests.

- Many traditional nonparticipants have resistances and rejections to dominant provisions of AE. The participation cannot come from the extension of present offer to them, but to developing new offers grounded on their culture, competences, needs and motivation of those people.

- AE based on competences instead of deficits is more motivating for those people who are traditionally socially excluded. Tolerant and democratic AE contexts break cultural authority models.

- There are not superior and inferior levels of culture but different ones. AE provision does not have to be orientated towards the assimilation of hegemonic culture but to the culture of different social groups.

- Information channels are more effective through social networks. When provision is integrated into a global project of community development information about AE reaches easily those traditional excluded sectors.

- When there is provision organized by social and cultural movements from the community itself there is a high level of participation, as well as strong implication of these participants in the social action for the community development project.

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