

The current framework of Development Education in Spain: achievements and challenges

Sarah CARRICA-OCHOA
scarrica@unav.es
University of Navarra
(Spain)

El marco actual de la educación para el desarrollo en España: logros y desafíos

**Aurora
BERNAL-MARTÍNEZ-DE-SORIA**
abernal@unav.es
University of Navarra
(Spain)

AbstractResumen

- 1. Evolution of Development Education in Spain**
 - 1.1. The First Generation: The Charitable and Assistance-based Approach**
 - 1.2. The Second Generation: The Development Approach and the Emergence of Development Education**
 - 1.3. The Third Generation: A Critical and Solidarity-based Development Education**
 - 1.4. The Fourth Generation: Human and Sustainable Development Education**
 - 1.5. The Fifth Generation: Global Citizenship Education**
 - 1.6. The viewpoints of Development Education in Spain**
- 2. Development Education legislation regarding cooperation and formal education context**
 - 2.1. Spanish cooperation legislation and Development Education**
 - 2.1.1. First legislation on cooperation and Development Education (1988-2009)**
 - 2.1.2. Latest legislation on cooperation and Development Education (2011-2016)**
 - 2.2. Spanish education legislation and Development Education**
 - 2.2.1. Legislation on formal education regarding to DE**
 - 2.2.2. The most recent laws on formal education regarding to DE**
- 3. Conclusion**
- 4. References**

The current framework of Development Education in Spain: achievements and challenges

El marco actual de la educación para el desarrollo en España: logros y desafíos

Sarah CARRICA-OCHOA
scarrica@unav.es
University of Navarra
(Spain)

Aurora
BERNAL-MARTÍNEZ-DE-SORIA
abernal@unav.es
University of Navarra
(Spain)

Citar como/Cite as:

Carrica-Ochoa, S. Bernal-Martínez-de-Soria, A. (2019). The current framework of Development Education in Spain: achievements and challenges. *Iberoamerican Journal of Development Studies*, vol. 8(1):164-185.

DOI: 10.26754/ojs_ried/ijds.311

Abstract

Development Education (DE) has been gaining its own identity in Spain. The practice started in the context of NGOD, a context in which not only is DE still actively present, but also one in which it exerts considerable influence. DE has been reclaiming its own space and rationale and managing to find its way into all the educational contexts. But for this process to continue there should be institutional support translated into legislation which promotes its implementation. In this article we shall first study the principal conceptualization of DE in Spain and give a brief historical overview. In the second part the major milestones of DE will be highlighted in both non-formal and formal contexts. Namely, we shall look in more detail at the legislation which has enabled progress for DE.

Keywords: Development Education, international cooperation, global citizenship, NGOD.

Resumen

La Educación para el Desarrollo (ED) ha ido adquiriendo su propia identidad en España. La práctica comenzó en el contexto de la NGOD, un contexto en el que no solo la ED todavía se halla presente activamente, sino que también ejerce una influencia considerable. La DE ha recuperado su propio espacio y razón de ser y ha logrado encontrar su camino en todos los contextos educativos. Pero, para que dicho proceso continúe, debe existir un apoyo institucional traducido en una legislación que promueva su implementación. En este artículo, primero estudiaremos la conceptualización principal de la DE en España y desarrollaremos una breve reseña histórica. En la segunda parte, los principales hitos de la DE se destacarán en contextos no formales y formales; esto es, veremos con más detalle la legislación que ha permitido el progreso de la DE.

Palabras clave: educación para el desarrollo, cooperación internacional, ciudadanía global, NGOD.

1 Evolution of Development Education in Spain

The trajectory of Development Education (DE from now onwards) in Spain looks like that of other countries but a decade later (Freire 1970, UNESCO 1974, Lissner 1977), although it is concentrated in the time frame from 1986 to the present. The name which has been used in Spain to refer to this concept has always been «Development Education», although its meaning has varied and therefore different types of education or adjectives of education have been associated with DE.

DE's origins are closely to international cooperation, which is understandable given that the debate over development has been one of the central themes of DE in Spain (Celorio & López de Munain 2007). The relationship which is associated with these two agents, education and cooperation, is so close that the Spanish Coordinator of NGOD (Coordinadora de ONGD España, Congde from now onwards) defines them as two complementary terms that are central to the process of changing the present model which characterizes international relations (Congde 2004).

The ED arises with the need to overcome charitable actions of cooperation from the north to the south. It becomes necessary to reflect on our responsibility in the world situation. Then, it is proposed as an education from the North to the North, but with a global mentality, bearing in minds the repercussions, situation and future of the South. And it is precisely this North-South vision which has marked the changes in the understanding of DE. One of the most important DE texts published in Spain is authored by Manuela Mesa (2011). As she points out, initially four generations of DE were put forward, using the proposal made by Korten (1987) of the three generations of NGOD and later drafts (Korten 1990, Ortega 1994, Senillosa 1998). These reflections, which center principally on NGOs and their role in development, provide interesting elements to define a specific model to organize the practice of DE. The classification model was refined, including new elements and the study carried out for the Directorate General for Volunteering in Madrid (Mesa 2000) presented a Fifth Generation Model, which was subsequently used as the benchmark in the Master Plan for Cooperation 2009-2012 and in the Strategy for Development Education for Spain (2009). Given the acceptance and representational value of the studies carried out by Manuela Mesa, Director of the Education and Research Centre for Peace (CEIPAZ in Spanish), in the Spanish official documents, especially with respect to the stages of DE, this article makes use of the same classification.

The five generations which Manuela Mesa (2000) identifies are:

- a) First Generation: The Charitable and Assistance-based Approach.

- b) The Second Generation: The Development Approach and the Emergence of Development Education.
- c) The Third Generation: A Critical and Solidarity-based Development Education.
- d) The Fourth Generation: Human and Sustainable Development Education.
- e) The Fifth Generation: Global Citizenship Education.

By simply taking note of the names of the generations, one can see the huge evolution which the topic has undergone: from a focus on charity, passing through solidarity, to global citizenship. In this evolution, from the 1950s, the different prominent milestones and historical events in the international and European context, of course, have influenced the different changes of focus.

1.1. The First Generation: The Charitable and Assistance-based Approach

Although it is still not possible to speak of DE as such, the precursors of DE started in 1950s and in a confessional context. At the time the concept of development as such was not used, but rather one spoke about economic progress, which was identified with progress in science and technology and was based on the indicator of income per person. Namely, industrialization was the lynchpin of progress in society, and those which did not know about or follow this model were considered backward. Underdevelopment was understood as the result of backwardness, which was associated with famine, disasters, and scarcity of resources (Mesa 2001). The citizenship of the South was considered as object and not subject, a passive agent waiting for a solution which always comes from the North. Awareness was centered on the consequences of poverty, without analyzing the causes (Celorio & López de Munain 2007). Cooperation was therefore understood as assistentialism. And the practices, activities carried out, tended to have a short time-frame, and the main aim of collecting funds to finance emergency assistance—using campaigns with damaging stereotypical images—rather than aiming for a commitment to social justice (Mesa 2001). Therefore, DE embodied at this time, a vision which corresponded with a charity-based, dependency-oriented understanding of development.

1.2. The Second Generation: The Development Approach and the Emergence of Development Education

The Second Generation took place in the 1960s and 1970s, under the focus of structuralism and the creation of the international system of Development Education; the role of the NGOD changes from one of specific actions to the carrying out of projects. Cooperation is now

understood as «an activity through which help is given to those who want to help themselves» (Boni & Pérez-Foguet 2007, p. 86). Namely, the perception of the South is dignified, even though the problem of poverty continues without its causes questioned or analyzed. Therefore, the North does not acknowledge whether it has any role or not in creating or sustaining this poverty. The message continues to be Eurocentric and developmentalist without questioning the dominant model. The actions of cooperation continue to focus on fund-raising for different projects, without considering the overall circumstances which have produced inequality and poverty in the first place. From this, emerges the Official Aid for Development (AOD), which consists of large programs of external help destined for industrial development and economic growth (Congde 2014). This stage is later characterized by the unconditional assumption of development as industrialization (Celorio & López de Munain 2007).

1.3. The Third Generation: A Critical and Solidarity-based Development Education

As from the Third Generation, in the 1970s and 1980s, the notion of development as economic aid is put to one side, and more relevance is given to the educational factor, among others. Furthermore, emerge movements for social justice (Congde 2014). Two messages become intertwined in this generation:

One more closely associated with awareness raising, which ties poverty to the lack of technological and financial resources and, therefore, insists on the collecting of funds as the final objective; and the other, which characterizes DE and its will to explain the causes of inequality, which aims to make the public of the North aware and encourages it to collaborate in actions of complaint or cooperation to break the dependence¹ (Argibay & Celorio 2005, p. 20).

There is a series of events which fostered this Third Generation: the Declaration of the New International Economic Order; the social turnaround of the theories of development; the appearance of the theories of dependence; the introduction of the idea of global reform; the influence of pedagogical renewal movements such as those promoted by Ivan Illich or Paulo Freire; the appearance of new players in the field of development cooperation such as the committees for solidarity, research centers, critical development NGOs and international organizations; and the recommendation made by UNESCO in 1974 which urged member states to promote education on «world issues» (Mesa 2000, Boni & Pérez-Foguet 2007).

In conclusion, the Third Generation creates a vision centered on solidarity and justice, with an understanding which is more critical of the structural causes of poverty (MZC² 2010).

1 Quotation translated by the author.

2 Spanish acronym of Women in Conflict Zones.

1.4. The Fourth Generation: Human and Sustainable Development Education

Mesa places the Fourth Generation between the 1980s and 1990s. It is characterized by a critical-solidarity model which denounces the politics of the North and the commitment with the South. The new situations which arise from political, technological and environmental changes, which shook the decades of the 1980s and 1990s, illustrate a new concept of development with repercussions for the concepts of DE.

In the Fourth Generation the vision of development as human development is assimilated and the need for sustainability is highlighted. There was a greater consideration of the needs of future generations and more debate on inequality, exclusion and human rights (MZC 2010). And so, from this period emerges the focus on Education for Sustainable Development; although this centers on the responsibility to save the environment, sustainability refers to topics related to awareness raising to promote development and social, political and educational conditions for future generations (Huckle 2012). Cultural diversity, gender issues, peace and human rights (a process forged from the 1960s), migration, the environment and conflict are topics which are incorporated into DE and which characterize this fourth focus.

This period and the new DE focus were translated into establishing new challenges, as much conceptual, as organizational and methodological. With respect to the contents of this stage of DE, there are some dimensions of special importance and which incorporate a more global perspective of development: the development crisis, armed conflicts and the affirmation of peace, democracy and human rights (Mesa 2011).

Then DE has learned how to increase its agenda to create a better understanding of global interdependence and the structural nexus between North and South, between daily life and the «macro» questions. Interdependence —which was a central concept of the North-South campaign of the Council of Europe in 1988— and human development and sustainability would be key concerns of this generation. There was already a strong critique of the model of Western development with debates on the limits of growth and environmental cost. Poverty was understood as a global problem amid a new discourse which argued that the North, as much as the South, is responsible for global problems. Globalization which begins to weaken the notion of the state and the emergence of the World Social Forums, such as the United Nations Development Program (UNDP), contribute to development discourse in this period.

All these new challenges require an adaptation by means of a response which is carried out via two routes: on the one hand, DE enters the political field (Sierra 1997) and, on the other hand, it

merges with other educational proposals, gathering and integrating discourses, viewpoints and contents from other experiences.

1.5. The Fifth Generation: Global Citizenship Education

The Fifth Generation aims to highlight education for global citizenship, human rights and the development of skills. The key concept of this generation is that of global citizenship. Namely, not only is it an education which shows that another world is possible and how but also an education which aims to encourage the participation of citizens and individual commitment to human development at a local level but with a global focus (Orduna 2000) seeking coherent local answers to global challenges. From the beginning of the 1990s, changes in international relations have required adjustments to DE. Globalization is presented as unjust in the legal, economic and social context and the perception of the planet changes. Inequalities with respect to economic growth and, unquestionably, social inequalities are on the rise.

Evidence of injustices, clearly seen a result of a global view of the planet, means that in these years DE becomes more critical than ever demanding a deep qualitative change in the actions of development cooperation—that is to say, presenting the need to reorder objectives, contents, methods, resources and results—and a greater presence in society. With this last point in mind, DE emphasizes its priority to engage with citizens and to encourage active and critical citizen participation.

Argibay and Celorio (2005) state that, in response to economic globalization which creates inequality, DE seeks to promote the globalization of solidarity. This perspective allows the development of the concept of a universal citizenship and reaffirms the belonging to a world society in which one can put into practice the freedom of movement and where each person is guaranteed human rights. In 1990, the same year in which globalization was first mentioned (Beck 1999, Robertson 1992), the first report of the Human Development Report was also published, bolstered by the United Nations Development Program (PNUD 1990).

Nonetheless, this fifth stage of DE has as its central axis social justice and aims to raise awareness, giving as its main objective the fight against exclusion and poverty. Development is understood as the interdependence of all the sectors and countries, in such a way that it seeks to connect peoples and nations. To this end, there emerges a series of corresponding social, economic, political and cultural movements; the Millennium Development Goals (2000) act as a guide for these actions.

In this stage there is a more critical understanding of development and globalization and a call to the networks to create new types of global citizenship (MZC 2010). Therefore, DE in the 1990s is

an education for global citizenship (Mesa 2001), an education which promotes a critical conscience of the model of globalization and a relationship between justice, equality and global citizenship. There is a movement towards a discourse of interdependence, seeking forms of action which move from «protest to proposal» (Mesa 2001, p. 39).

In this generation there predominates a viewpoint which accentuates a greater attention to conscience, and action for social change instead of centering on the processes of learning and critical understanding as is highlighted in definitions of other countries such as the United Kingdom (Brown 2013).

To sum up, some of the most important features of DE in the Fifth Generation in Spain are:

1. The person is the center of the educational practice and the protagonist of the teaching-learning processes, for which reason DE maintains as an objective —among others— to support citizens in collective and transformative action.
2. Interculturality is considered as a framework of learning and cultural change.
3. Social justice, cooperation, equality and human rights are values for a new social ethics which need to be taught and learned.
4. Awareness —following Freire— is seen as an educational and emancipation tool, as the process which allows one to understand reality and the individual abilities to act for oneself.
5. A global citizenship is perceived as an educational context because education is only meaningful from a wide and global viewpoint (Martínez 2013).

1.6. The viewpoints of Development Education in Spain

The Fifth Generation Model in the conceptualization of DE shows that there is no single and exclusive definition of DE. The variations depend on the meaning which is attributed to the words *development* and *education*, and to the context and time in which they are framed. The five stages or generations which Mesa describes are defined according to the progress made in different approaches, contents and practices of both concepts. These approaches coexist in time, despite each one arises in a specific time and therefore has its own characteristics. For this reason, it is impossible to pinpoint when exactly each stage finishes as it can even be said today that there are apices of these which continue to coexist in the practical implementation of DE. And so, one can find aspects of awareness raising and fundraising appearing together which are characteristics of the First Generation, which Mesa describes, together with the reflection and awareness raising which are features of the Fifth and

last generation. Rather than ending a stage to begin another, each is maintained and improved upon.

Meanwhile, the definitions themselves have changed with each stage. Today, it is understood that DE is a dynamic process, which generates and requires reflection, analysis and critical thought on the topics of development and North-South relations, and is centered on the pedagogical process, which combines cognitive capacities with the acquisition of values and attitudes, oriented towards the construction of a just world, in which all persons can share access to power and resources (Mesa 2011).

The difference in the conceptualization of DE over the five generations is clear, even though this may be more so from the Third Generation onwards. Having compared what is currently meant by DE with the different concepts seen throughout the generations, we believe that only from the third onwards is there an open and conscious positioning with respect to North-South aid. Previously, this positioning was not presented and, from the Third Generation onwards, some sectors which worked with this type of aid, in not inconsiderable numbers, began to face this discourse —thanks, in great measure, to the movements found in the beneficiary countries— creating a new concept of aid. And so, one can speak of two stages of the implementation of DE: the first stage implies the background of what we understand and implement today as DE; the second encompasses the evolution of DE itself. These stages are in turn nourished by different viewpoints, which have marked the origin and the evolution of DE respectively. The classification would therefore be as follows in Table 1.

First stage: background of DE
a) Charity – Aid Focus
b) Structuralist Focus
Second stage: appearance and development of DE
c) Critical-Solidarity Focus
d) Sustainable Human Development Focus
e) Global Citizenship Focus

Table 1
Origin and evolution of DE
Source: compiled by author.

From the Second Generation onwards (the Third, Fourth and Fifth, which Mesa points out), one can observe that the common element is that the aid arises from a questioning of the political structures as a focus of the problem, generating new practices and techniques. In the case of the developments and new elements in the last three generations, at no time is the critical positioning abandoned, but new issues are added (environmental, migration and armed conflicts) as well as new movements (feminism and

environmentalism). All these mean, therefore, that what is understood by or the contents of DE also changes.

Furthermore, from the Second Generation onwards, much more significance begins to be given to the development within citizenship of certain values and attitudes in the interest of social justice. We have just seen how, within each approach, some attitudes predominate over others, but the common denominator is that in all of them they are present, which is not the case in the First and Second Generation, which Mesa points out. The predominant and distinctive values and attitudes of the concept of DE, which is found in each approach, reflects very well the vision of each period and «explains», reveals, what the practices are like. The predominant values of the second stage discussed here are (Congde 2004):

- *Third Generation*: critical and solidarity DE (solidarity, equality and justice).
- *Fourth Generation*: human development and sustainability focus (respect, tolerance and appreciation of diversity, and respect for the environment).
- *Fifth Generation*: global citizenship (meaning of global citizenship, equal rights and global responsibility).

Today and despite that the practice has still not completely reached the Fifth Generation, which Mesa proposed, there is a theoretical debate in Spain on the need to move towards a Sixth Generation. One of the strongest proponents of this change is the Institute for International Cooperation and Development Studies «Hegoa» and some of the reasons which are put forward to take the next step to another generation are:

- The need to be more conscious and critical of the model of globalization and its link to injustice, inequality and individualism.
- The awareness, that continued development based on neoliberalism is not sustainable whereas a sustainable development is necessary.
- The idea that we should not educate with the purpose of achieve an adaptation to economic or developmental globalization, but rather one should educate to create alternatives to development.
- A change of denomination: one should no longer continue speaking of Development Education, but rather one should adopt the term *Transformative or Emancipatory Education*.

Namely, that an alternative is being proposed, to abandon the idea of a DE situated in the context of cooperation and to propose an education for an Emancipatory Transition in society. Education is understood as a process in which the intervention practices of social transformation agents are intertwined, come together promoting cultural changes and new learning.

Those of us who work for the social sciences also have the responsibility of, based on theory and reflection, proposing to

the citizenry means and strategies of action. Not only it is necessary to continue looking for alternatives but it is also necessary to offer these to the citizenry. From the Hegoa institute is proclaimed this Sixth Generation through one should not look for an alternative *of* development but an alternative *to* development. But, as has been said, these ideas are debated and there are different opinions in this regard. From our point of view, it is more interesting or necessary to try to understand how we can work with DE in schools, rather than the change of the name and generational focus. It is considered more important to achieve in practice what is desired by all and on which there is a reasonable agreement, instead of continuing by the path of making dialectical progress in the theory, or at least, not to separate as much the theorization of educational and social reality. Furthermore, this approach can be excessively critical and negative with respect to the phenomena of development and globalization. However, the positive aspect of this debate is that we are now having a period of evaluation, an attempt to land on reality, considering and noting what has been done and in which direction we should continue to proceed.

2 Development Education legislation regarding cooperation and formal education context

Spanish trajectory of DE has been concentrated in the period ranging from 1986 to the present, what is supposed a bit later than in other parts of Europe (1977 in United Kingdom and Denmark or 1977 in Belgium). Of note are the following regulations classified according to whether they belong to the legal framework of the Cooperation or Formal Education context. We shall start this section with the legal framework from the context of cooperation highlighting the following milestones.

2.1. Spanish cooperation legislation and Development Education

2.1.1. First legislation on cooperation and Development Education (1988-2009)

We shall start this section with the legal framework from the context of cooperation highlighting the following milestones:³

1. Creation of the Spanish Agency for International Development Cooperation (Aecid) in 1988.
2. A report on the objectives and general approach of the Spanish policies of cooperation and development aid (Congress of Deputies 1992).

3 The names of the documents are a translation of the author.

3. A report on the presentation of the study of the Spanish politics of Development Cooperation (Senate of Spain 1994).
4. Spanish Law on Cooperation 23/1998 (LICD) (Government of Spain 1998).
5. I Master Plan for Spanish Cooperation 2001-2004 (Minister for Foreign Affairs and Cooperation 2001).
6. II Master Plan for Spanish Cooperation 2005-2008 (Minister for Foreign Affairs and Cooperation 2005).
7. I Spanish Coordination Strategy for Development Education (Ortega 2007).
8. III Master Plan for Spanish Cooperation 2009-2012 (Minister for Foreign Affairs and Cooperation 2009).
9. Action Plan for Development Education approved in 2011 (Minister of Education 2010).
10. IV Master Plan for Spanish Cooperation 2013-2016 (Minister for Foreign Affairs and Cooperation 2013).

We shall now analyze the concept of DE using these norms —not all shall be included, only the most pertinent— to understand how DE has been understood in Spain.

One of the first references to DE in the system of the Spanish Development Education context is found in the Spanish Law on Cooperation 23/1998 (LICD from now onwards), of July 7, and in the I Master Plan for Spanish Cooperation 2001-2004. The Law of International Development Education of July 7, 1998, in Article 9d), states that DE and social awareness raising are instruments through which the Spanish politics of international cooperation can be put into practice. And in Article 13 both instruments are defined as follows:

the set of actions which the Public Administrations develop, directly or in collaboration with non-governmental organizations for development, to promote activities which favor a better perception of society towards those problems which affect developing countries and which stimulate solidarity and active cooperation with these, by means of outreach campaigns, information services, training programs, support of initiatives in favor of fair trade and responsible consumption with regard to goods from developing countries (Art. 13 LICD).⁴

The practice of the agents of cooperation and the development of the regulation itself have concluded that DE is not only an instrument, given that there are many players which can intervene in the process and which are receptive subjects of this. Another reason for which we are not only before an instrument of Development Education, is that there are various dimensions which comprise the educational process (cognitive, procedural and attitudinal) and different spaces where these can be developed (formal, non-formal and informal). All of these have provided enormous richness to DE, although not without complexity, on the other hand, but which demand their own space and recognition as we have already highlighted in previous pages.

4 Quotation translated by the author.

With respect to the I Master Plan 2001-2004, this publication refers to the fact that DE, increase of awareness and research will have to be financed by means of the Spanish Agency of International Cooperation and decentralized cooperation. Furthermore, it specifies the players entrusted with working with DE, increase of awareness and research, quoting specifically the information media and centers of higher education and research; but no mention is made of NGDOs as the driving force of these processes (although it refers to these as receptors of the co-financing from the Public Administrations), or of the educational centers or other players of the educational system. They are only considered as recipients of the actions.

In the II Master Plan 2005-2008 DE is defined as a process, to which should be ascribed, as to other sectoral areas of Spanish cooperation, a strategic framework of intervention.

DE is an «on-going educational process favouring understanding of the economic, political, social and cultural interrelations between North and South, promoting values and attitudes related with solidarity and social justice, and seeking ways to act to attain human and sustainable development» (Minister for Foreign Affairs and Cooperation 2005, p. 101).

We can see therefore how there begins to be from a normative context a defense of the DE strategic framework of intervention, this being as necessary as in other areas of Spanish cooperation. Later, we can appreciate how DE is valued as something more than an instrument of cooperation, despite that it continues to be considered as to be something which is relevant only to it itself. We shall see how this vision has developed to the point where DE is regarded as a process, which obviously contributes to international cooperation, but which is included in educational management and which even has its own basis and entity.

It is in the II Master Plan 2005-2008 itself where it is possible to see this relationship of DE with the educational context if we note how the previous quote begins with «educational process», moreover, later considered as a «socio-political education, based on social justice, applied in formal and informal educational arenas, a process which has to be implemented medium-long-term, and where the cognitive dimension and that of attitudes and values cannot be separated» (Minister for Foreign Affairs and Cooperation 2005).

Therefore, Spanish Cooperation establishes by means of the II Master Plan 2005-2008 its commitment to DE as one of its criteria of intervention. The response to this commitment is made manifest in the Spanish Coordination Strategy for Development Education, drawn up in 2007. The III Master Plan 2009-2012 puts forward DE as a «strategic context of Spanish cooperation» (p. 78) —there are seven in total— and it commits to promoting this through actions in spaces which are formal, non-formal and informal. So, we find

notable progress with respect to the recognition of DE. In the II Master Plan, DE was found within the section «Main Instruments of Aid»; however, in the following Plan it is found in the section «Strategic Areas of the Politics of Development of Spanish Cooperation»: «DE is a strategic area of cooperation, because with this it contributes to the fact that the citizenry can respond to the challenges which the current process of globalization poses, and respond with coherent responses with the focus based on rights, the promotion of human capacities and inclusive help»⁵ (III Master Plan 2009-2012, p. 78).

In this way, a change in the vision of the role of schools can be seen, from receivers to emitters or promoters of DE. It is supported the incorporation of DE in formal education. For this, the need to promote the participation, coordination and complementarity of different agents of society is highlighted: NGOs, new social movements, companies and business organizations, media, platforms and international networks, networks of local authorities.

2.1.2. Latest legislation on cooperation and Development Education (2011-2016)

The DE Action Plan approved in 2011 by the Cooperation Council explains that at the end of 2010, in the heart of the Cooperation Council, the Working Group for Development Education was set up. The objectives which were set out for this group were the coordination of the players, the drafting of reports or findings, and the guarantee of the coherence of the actions of the host of public administrations.

This group represents an attempt to make progress in the unification of DE practice in Spain. To work for that «coherence of actions» is one of the pillars which will help our country improve DE from the point of view of efficiency. Working for this «coherence in the actions» is one of the pillars that will help Spain to improve the efficacy of DE. Possessing a group that prepares reports, makes contributions and facilitates the priorities on which to work can suppose a saving of time and money to the agents that promote the DE.

Amongst the priorities which the Action Plan (2011) highlights can be found: «consolidation of the Program for Development Education in the formal context, for which an agreement will be signed with the Minister of Education» (p. 42). On the other hand, there are established mechanisms and measures which allow the gradual incorporation to this program in autonomous communities, local entities, universities, businesses and business organizations, contexts where DE is essential.

Finally, in the IV Master Plan for Spanish Cooperation 2013-2016 the DE is defined as a key process for Spanish cooperation, which has as its objective to achieve that the citizenry commits to and participates in efficient and quality development policies through

5 Quotation translated by the author.

the understanding and development of competences, values and attitudes related to solidarity, social justice and human rights (2013).

In this point of DE we can see how it is no longer considered an instrument of cooperation but as a process —educational— which seems to be independent of but which is related to cooperation, being even included as a key element, for this as the objective is «to build a dedicated citizenship that participates in the design and implementation of an effective and quality development policy based on knowledge, capacity-building, values and attitudes related to solidarity, social justice and human rights» (p. 55). It can be appreciated how the importance of DE is highlighted as a process which should precede the action which aspires to cooperation.

So great has been the shift in understanding of ED and of its own space, that the IV Master Plan points out that the promoters of cooperation should work from different approaches to promote and foster DE. The approaches are (IV Master Plan 2013-2016, pp. 32-33):

- To strengthen the DE processes integrating the dimensions of awareness raising, training and research for social development and mobilization.
- To keep and strengthen the joint and coordinated work spaces of the stakeholders of DE.
- To strengthen networking in addition to the coordination and complementarity between the promoters of the Spanish DE cooperation.
- To promote an evaluative culture of DE in the functions of improvement, creation of understanding of the practices and accountability.

From that vision which we have seen in the Law of International Development Education of 1998 when DE is established as an instrument of cooperation, to the present, as seen in this IV Master Plan of Spanish Co-operation 2013-2016, there has been an important evolution translated into positive advances for the «specific consolidation» of DE.

2.2. Spanish education legislation and Development Education

2.2.1. Legislation on formal education regarding to DE

Turning once again to the list mentioned previously which brings together the most important milestones of DE in Spain, we can see that the number of references in the context of Development Education is greater than that which belongs to or comes from the educational context. Those in second place being as follows:⁶

1. First University Institute for Development Education: Institute for International Cooperation and Development Studies «Hegoa» from University of Basque Country, in 1987.

⁶ The names of the documents are a translation of the author.

2. Act on the Regulation of the Educational System «Logse» (Government of Spain 1990).
3. Organic Law 6/2001, December 21, of Universities «LOU» (Government of Spain 2001).
4. Act 27/2005 on the Advancement of Education and Culture of Peace.
5. Organic Law of Education 2/2006 «LOE» (Government of Spain 2006).
6. I Vicente Ferrer Prize for Development Education (Aecid 2009).

The scant list of references demonstrates how DE has been in great part a process belonging to the context of cooperation; it arose from this context and its development has always been parallel to this. However, little by little, DE has been configuring itself as an educational process and has been incorporated into the formal educational system. In such a way that the progress of DE has shown the need for legislative support which promotes, coordinates and manages DE in the formal context of education. The inclusion of DE in formal education is an issue which has been defended in the last few decades and with respect to which has increased the means and initiatives which facilitate and promote it.

However, of note is —within the educational system although not as a law— the creation of the non-profit association, Hegoa, in 1987, in Vitoria. The relevance that this has had on the Spanish panorama is explained because:

- It was created only one year after the date when DE appears as such in Spain.
- It arises as an initiative of a group of university educators of the University of the Basque Country, in such a way that their work is oriented toward the training, research and documentation of DE. Work is totally essential on the subject, both then and now.
- Its link with the University allowed it in 1999 to establish itself as an Institute ascribed to it. And recently, in 2011 it is ascribed as a Mixed Institute, today being a non-profit association and a University Institute.
- It shows with the organization of congresses (the first of DE in Spain, in 1990 and from then three more, the 2nd in 1996, the 3rd in 2006 and the 4th in 2014), courses, masters and doctoral programs, the promotion and consolidation of this educational field.

With regard to the legal framework, the most important milestone for DE in the formal educational context, was the approval of the Organic Law 1/1990, October 3, of the General Organization of the Educational System (Logse). This provision «created an opportunity to tackle the questions of development and North-South relations as a transversal axis of interdisciplinary character in the set of the

curriculum of teachings in Primary and Secondary» (Baselga Ferrero & Boni 2004, p. 31). Although there are deep contradictions between the concepts of transversality, and its relation to the curriculum areas of knowledge (Salinas 2014), NGOs played an important role in the support and counseling of educators through various training programs and the creation of materials and teaching proposals. This new Law created an important means of entry for education in values into the educational system. In its preamble, the central character of «ethical and moral consideration» is highlighted in the educational action whose «primary and fundamental objective» is oriented towards a «rounded education aimed towards the development of the capacity to act critically and in a society, which is axiologically plural, with liberty, tolerance and solidarity». It is recognized, furthermore, that the educational systems really educate in values through practice in a social climate in accordance with those values.

Similarly, in the first article, establishing the «principles and values of the Constitution» as inspiration for the Law, the aims of the educational system are clarified. And here, together with other references to «respect of rights and liberties», «tolerance», «liberty», «democratic principles», «respect for linguistic and cultural plurality», appeared in point *f*) and *g*) aims of education which could well have been definitions of DE in another document: Article 1.*f*), «the preparation to actively participate in social and cultural life» and *g*), «training for peace, co-operation and solidarity with people».

Within the section of educational principles, in Article 2, one can find other references which are equally relevant because of the mentions to the need to educate in values in a transversal way, formulating these criteria as a principle of educational activity: Article 2, 3*a*), «comprehensive education in knowledge, skills and moral values». Clearly, for formal education, not only is it considered to be education in knowledge, but also in skills and values. Other important points which are related to DE are articles 2.3*c*), 2.3*d*), 2.3*e*), and 2.3*k*): *c*) «effective equality between the sexes, and the rejection of all types of discrimination, and the respect towards all other cultures»; 2.3.*d*), «the development of creative skills of critical spirit»; 2.3.*e*), «the development of the habits of democratic behavior», and 2.3.*k*), «education in the respect for and defense of the environment».

With respect to the provisions of the Logse, the Autonomous Communities also passed legislation to include education in values in the different educational cycles of teaching in nursery, primary, secondary and high school. When the Organic Law 10/2002, December 23, of Educational Quality (LOCE) came into effect, and which amended the Logse, the panorama changed with respect to the promotion of DE in formal education. According to the Quality Law, the values which the educational system should most include were those which configure the «culture of effort and personal standards»

(as appears in the Preliminary Title): «The values of effort and personal standards constitute basic conditions for the improvement of the quality of the educational system, values whose profiles have been eroded at the same time as weakening the concepts of obligation, discipline and respect towards the teacher». In contrast to the Logse, there are no explicit references to the cooperation between peoples, but this is included in Article 1, which states:

b) The capacity to transmit values which favor personal liberty, social responsibility, the cohesion and improvement of societies, and the equality of rights between sexes, which help to overcome any type of discrimination, in addition to the practice of solidarity, by means of the encouragement of civic participation by students in volunteering activities (*BOE* 307 2003, p. 45192).⁸

2.2.2. The most recent laws on formal education regarding to DE

The Organic Law 2/2006, May 3, of Education returns to state explicitly on the education of values. These can be considered in two of the principles mentioned. The third principle —an extension of the previous in the LOCE—, «c», asserts: «The transmission and implementation of values which favor personal liberty, responsibility, democratic citizenship, solidarity, tolerance, equality, respect and justice, in addition to help overcome any type of discrimination» (*BOE* 106 2006, p. 17164). Principle «1» on its part mentions: «the development of equality of rights and opportunities and the promotion of effective equality between men and women» (*BOE* 106 2006, p. 17165). With respect to the educational aims which this law states and promotes and which is related to DE are, literally extracted from the Law, the principles «c», «e», «g» and «k» (*BOE* 106 2006, p. 17165):

c) Education in the practice of tolerance and liberty within the democratic principles of coexistence, in addition to the prevention of conflicts and the peaceful resolution of these.

e) Training in peace, respect for human rights, public life, social cohesion, cooperation and solidarity between peoples in addition to the acquisition of values which promote respect towards living beings and the environment, particularly the value of forested spaces and sustainable development.

g) Training in respect and recognition of the cultural and linguistic plurality of Spain and of interculturality as an enriching element of society.

k) Preparation to fulfill the role of citizen and the active participation in cultural, social and economic life, with a critical and constructive attitude and with the ability to adapt to the changing situations in a knowledge society.

Therefore, we can see in the law, explicit themes, objectives and contents which are specific to DE although it is not mentioned as such. DE has adopted as its own education in values or has made its own to educate in certain values, «the typical ones» propounded in democratic societies as manifest in the Logse; and so, it is logical that some of these values appear —which DE claims as its own— in other

7 *BOE* is the Official State Gazette.

8 All quotations of these laws are translated by the author.

areas such as that of citizenship. Perhaps a rapprochement towards DE would be the inclusion of educational material for Citizenship and Human Rights within the curriculum for Primary and Secondary Education programs, in response to the recommendations of the Council of Europe, which recommended that all the member states make education for democratic citizenship a primary objective of their educational policy. In Spain this has been an obligatory assessed subject in basic education and Baccalaureate programs.

The modifications of the LOE with the *Organic Law 8/2013, December 9, for the improvement of the educational quality* (Lomce 2013), which refers to topics which touch on ED are:

1. The modification of principle 1) which is finalized as «the development of the equality of rights and opportunities and the promotion of effective equality between men and women, as well as the prevention of domestic violence».
2. Principles *b)* and *k)* are also modified and become: «*b)* Equality, which guarantees equal opportunities, educational inclusion, non-discrimination and universal access, and acts as a compensatory element of personal, cultural, economic and social inequalities, with special attention to those who stem from disability». «*k)* Education for the prevention of conflicts and for the peaceful resolution of these, in addition to non-violence in all aspects of personal, family and social life, and particularly school bullying».

After much debate on the subject proposed by the LOE, Citizenship and Human Rights, it seems that this disappears completely with the new educational Law Lomce. This latter law indicates—in Article 18, Point 3, in which are listed the specific subjects which the students should study in each different year—the subject which will occupy the place of this topic and which is offered as an option to religion, which is called «Cultural and Social Values» in Primary and «Ethical Values» in Secondary, as stated in Article 23 Point 3 after the reform. In the preamble we also find a series of affirmations which could well be related to DE. Education is defined as a process which has as its objective that of «facilitating personal development and social integration». The application of such an objective implies that the «learning in school should be aimed at forming persons who are autonomous, capable of critical thought and independent thinkers». Given that we live in a «more open, global and participative society which demands new profiles of citizens and workers». And «the success of the social transformation in which we are immersed depends on education. That said, without the implication of civil society, there would be no educational transformation».

In short, no educational law explicitly mentions, as such, DE. But some do point to objectives, principles or subjects which have a place for DE given that they deal with the topic of educate a democratic citizenry, with citizens who are critical thinkers, participatory, and

show solidarity, etc., objectives which are consistent with DE. This allows us to conclude that DE can be an option with which these aims can be achieved. Ultimately, although DE is not explicitly referenced, the need to work on a series of values and contents which justify working with DE in the formal educational system is indeed expressed.

Outside the legislative context, another important consideration in our country for DE are the Vicente Ferrer prizes. With the aim of stimulating the implementation of DE in the educational system, the Minister of Education and the Spanish Agency for International Development Cooperation (Aecid), created in 2009 the Vicente Ferrer Prize for Development Education. With this competition, the aim is to award teaching practices and share experiences related to DE. The prize is awarded annually to 15 educational centers and is a response to the common interest on the part of the education and cooperation administrations to adopt efficient measures to develop DE in formal education.

3 Conclusion

The legislative regulation of Development Education serves as a reference point to understand how the actions of cooperation and DE in countries and in NGOs are, on the one hand, similar and, on the other hand, different. In Spain the process looks like that of other nations although there was a delayed start at the beginning with respect to the political configuration, and logically there then followed progress in parallel with what was happening in Europe. In the latest Master Plan of Spanish Cooperation (2013-2016), DE is defined as an educational process which, although facilitates cooperation of development, it differentiates itself from this. In the current educational legislation, DE does not appear as such, as is the wish of the main players of the Development Education.

And so, the concept of DE is configured at the same time as actions are carried out for Development Education. Therefore, in the field of DE practice, this implies the participation of many players: on the one hand, are all those who intervene from and in the educational field and in research, in both public and private institutions, such as educators, students and parent associations; on the other hand, those who from the field of cooperation wish to promote the proposals of DE, from awareness-raising and training in the areas of global human development in the educational sector.

The analysis of the process followed by development cooperation and the DE shows the need of the participation of civil society, of citizens, for active cooperation in the growth of society, coordinating actions inside and outside the country. The «South» can occur in the countries of the «North». In the countries of the «South» there

may be «North». In the last proposal (Fifth Generation) of DE by the NGDO sector, the concept is replaced by Global Citizenship Education. This change makes it possible for DE to be considered as an important content in Education for Citizenship, and therefore DE can be better integrated into formal education curricula. This would solve the problem that is found in this study: collaboration between education and cooperation sectors.

This two-pronged approach confers on DE a complexity of planning and action which, to avoid overlapping competencies of possible contradictory measures requires the delineation of a common framework and basic coordination in both sectors. Without doubt, this line of cooperation between institutions and the set of promoters is an arduous process of structuring between the two sectors. This process should be planned and agreed on between the parties to overcome problems, be they organizational or sector based on priority setting of agendas and calendars, as much as of the present educational system as that of international cooperation.

A future research direction is the study of DE in Ibero-America. The study of DE concept and its relationship with the practice of education for citizenship —by education and cooperation contexts— is a challenge for research on development in Ibero-America.

4 References

- ARGIBAY M, CELORIO G (2005). La educación para el desarrollo. Servicio Central de Publicaciones del Gobierno Vasco, Vitoria.
- BASELGA P, FERRERO G, BONI A (2004). La Educación para el desarrollo en el ámbito formal. Espacio común de la Cooperación y la Educación. Propuestas para una Estrategia de Acción Integrada. Universidad Politécnica de Valencia, Valencia.
- BECK U (1999). What is Globalization? Blackwell, London.
- BONI A, PÉREZ-FOGUET A (coords.) (2007). Construir la ciudadanía global desde la Universidad. Propuestas Pedagógicas para la introducción de la Educación para el Desarrollo en las enseñanzas científico-técnicas. Fundación Intermón Oxfam, Madrid.
- BROWN EJ (2013). Transformative Learning through Development Education NGOs: A Comparative Study of Britain and Spain. University of Nottingham, Unpublished PhD Thesis.
- CELORIO G, LÓPEZ DE MUNAIN A (coords.) (2007). Diccionario de Educación para el Desarrollo. Hegoa, Bilbao.
- CONGDE (Coordinadora de ONGD España) (2004). Educación para el Desarrollo: estrategia imprescindible para el desarrollo. Propuestas para el Plan Director 2005-2008. Congde, Madrid.
- CONGDE (Coordinadora de ONGD España) (2014). Posicionamiento sobre la importancia de la Educación para el Desarrollo y el rol de las ONGD en la construcción de la Ciudadanía Global. https://coordinadoraongd.org/old/000/001/230/original/EpD_Posicionamiento_Ciudadan%C3%ADa_Global_aprobado_20140207.pdf, acceso 31 de octubre de 2014.
- FREIRE P (1970). Pedagogía del oprimido. Siglo Veintiuno Editores, Buenos Aires.
- HUCKLE I (2012). Sustainable Development. In: Arthur J, Peterson A (eds.). The Routledge Companion to Education. Routledge, New York, pp. 362-371.

- KORTEN DC (1987). Third Generation NGO strategies; a key to people-centered development. *World Development*, 15.
- KORTEN DC (1990). Getting to the 21th century: Voluntary action and the global agenda. Kumarian Press, West Hartford.
- LISSNER J (1977). Politics of Altruism, study of the political behaviour of voluntary development agencies. Lutheran World Federation, Geneva.
- MARTÍNEZ N (2013). ¿Es posible la promoción de una visión crítica y reflexiva del mundo desde la Universidad? La EpD en la Universidad Pública de Navarra. In: Irisarri S. I Jornadas sobre Universidad y Educación para el Desarrollo. Evaluación de programas de movilidad en cooperación universitaria para el desarrollo. Actas Pamplona, del 29 al 31 de octubre de 2012. Universidad Pública de Navarra, Pamplona, pp. 136-145.
- MESA M (2000). Educación para el Desarrollo: Entre la Caridad y la Ciudadanía Global. *Papeles* 70:9-26.
- MESA M (2001). La educación para el desarrollo en la Comunidad de Madrid: tendencias y estrategias para el siglo XXI. Informe a la Dirección General de Cooperación y Voluntariado de la Comunidad de Madrid. Centro de Investigación para la Paz, Madrid.
- MESA M (2011). Evolución y futuros desafíos de la Educación para el Desarrollo. *Educación Global Research* 0:122-140.
- MINISTER FOR FOREIGN AFFAIRS AND COOPERATION (2001). I Master Plan for Spanish Cooperation 2001-2004. Government of Spain, Madrid.
- MINISTER FOR FOREIGN AFFAIRS AND COOPERATION (2005). II Master Plan for Spanish Cooperation 2005-2008. Government of Spain, Madrid.
- MINISTER FOR FOREIGN AFFAIRS AND COOPERATION (2009). III Master Plan for Spanish Cooperation 2009-2012. Government of Spain, Madrid.
- MINISTER FOR FOREIGN AFFAIRS AND COOPERATION (2013). IV Master Plan for Spanish Cooperation 2013-2016. Government of Spain, Madrid.
- MINISTER OF EDUCATION (2010). Action Plan for Development Education approved in 2010-2011. Government of Spain, Madrid.
- MZC (MUJERES EN ZONAS DE CONFLICTO) (2010). Manual de Formación de Agentes: Transversalización del género en los procesos de educación para el desarrollo. Agencia Española de Cooperación Internacional para el Desarrollo, Córdoba.
- ORDUNA ALLEGRINI GM (2000). La educación para el desarrollo local: una estrategia para la participación social. Eunsa, Pamplona.
- ORTEGA ML (1994). Las ONGD y la crisis del desarrollo. Iepala/ETEA, Madrid.
- ORTEGA ML (2007). Estrategia de Educación para el Desarrollo (ED) de la Cooperación Española. Ministerio de Asuntos Exteriores y de Cooperación, Madrid.
- PNUD (1990). Informe sobre Desarrollo Humano: La medición del Desarrollo Humano. Mundi-Prensa Libros, Madrid.
- ROBERTSON R (1992). *Globalization: Social Theory and Global Culture*. Sage, London.
- SALINAS K (2014). Acercando la Educación para el Desarrollo a la escuela. Una mirada internacional, una mirada local. Konsue Salinas Ramos, Pamplona.
- SENILLOSA I (1998). A new age of social movements: a fifth generation of non-governmental development organizations in the making? *Development in Practice* 8(1):40-53.
- SIERRA AM (1997). Quelle éducation pour quel développement? <http://www.globenet.org/archives/web/2006/www.globenet.org/horizon-local/astm/170itec.html>, accessed 1 January 2017.
- UNESCO (1974). Actas de la Conferencia General 18.^a Reunión, 17 de octubre-23 de noviembre. Resoluciones, París, vol. 1.