The New Social Contract Between Generations

Profiguration

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First published 2025

ISBN: 978-1-041-04114-6 (hbk)
ISBN: 978-1-041-04115-3 (pbk)
ISBN: 978-1-003-62688-6 (ebk)

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Educate by example

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DOI: 10.4324/9781003626886-3

The Open Access version of this chapter was funded by AGAUR (2021 SGR 01498) and Universitat de Lleida, Spain.

Routledge
Taylor & Francis Group
LONDON AND NEW YORK

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Educate by example

One of the famous phrases that my father told me and that I remember since I was little was "Actions speak louder than words". It has always given me special satisfaction to repeat it and be able to include it in a dissertation, in a conversation, or in a book like this one. The use of the sentence was diverse and always very correct. Sometimes, literally, after a sermon or homily, depending on what the priest had stated. Or some intervention on the radio, or press headlines, by politicians or even some demand or comment from teachers, although the latter happened very rarely, because what they told us at school "was set in stone". I indeed remember this phrase being repeated quite frequently in my adolescence and youth, and the phrase was directly commented on to me as a warning of coherence in my explanations and "decisions". Perhaps I was beginning to develop facile opinions and vividly defended ideals on my part, and sometimes, the phrase went straight to my brain and heart to see if in "real" or difficult situations, in which I would have to make decisions, I would stand by my assertions.

In any case, hearing this phrase helped me to always think about the possibility of being consistent with my actions and, as an educator (and father) later, educate by example. My father and mother did it with me, certainly.

A Quino strip also comes to mind where a teacher in a black suit and tie is shown who, having all of his students lined up, tells them: "The best way to educate is…". The expectant and frightened pupils, without getting the answer right, wait, staring intently at the teacher's reaction. He slaps one of them and, moved by a special impulse of fear, they exclaim in unison: "...by example, Mr Professor". Those

DOI: 10.4324/9781003626886-3
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were other times, those of "spare the rod and spoil the child"; luckily, the new school, education and socialisation are oriented to the work of "0 violence, from the age of 0". The UN and UNESCO advocate for inclusive education, without violence and with enriching teaching through consistent example. Franklin is credited with the famous advice "Tell me and I forget; teach me and I remember; Involve me and I learn". This "involving" has a lot to do with the example given. You learn throughout your life. Anyone who is alive and feels alive is curious and learns: "Live as if you were going to die tomorrow. Learn as if you were going to live forever" (Gandhi). That is why we talk about education, but also about socialisation, because it is learning, including ourselves as social beings in the group, in the community and in society.

3.1 Educate in and outside of school

Education is usually limited in its conceptualisation to learning institutions; socialisation is understood more broadly as cultural transmission, anthropologically speaking, of values, norms, habits and ways of living. In any case, it seems that there is always some confusion about what it means to educate and train, sometimes attributing to the school a task strictly of training and granting credentials (titles for the professional world and the market). However, the school educates (in addition to teaching), which means, according to UNESCO, promoting responsible and free people; or as Giner dels Ríos pointed out already in the 19th century, directing one's own life. In this sense, from sociology, education is in some way socialisation, since there can be a so-called "formal" education, another "non-formal" and even "informal". Formal education is that which occurs in institutions of the educational system that accredit with titles, for example, the abilities, knowledge, skills and competencies that are acquired. In non-formal education, there is also the intention to educate, but it lacks the systematised apparatus of degrees; it does not occur in the established educational system but can occur in community areas of sociocultural animation, volunteering and leisure education centres. In the framework of informal education, there is no priority desire to educate, but it also ends up having prominent importance in the education processes (socialisation): television, cinema, information and communication technologies (ICT) and social networks, theatre, sports and leisure in general. In any case, sometimes, these same elements and these same

situations, in addition to informal education, can be reconsidered as non-formal education if they have the will to educate.

Education is thus a fundamental agent of socialisation and, as we have discussed in the previous section, of learning and the development of social solidarity. Socialisation processes take place throughout life and mean social integration into a community with a series of values, norms, attitudes, behavioural patterns, knowledge, etc. The traditional model recognises that socialisation is carried out from adults to the youngest. It is the model that Durkheim explained as the definition of education.[1] The modern educational system, as we know it today, was formed and consolidated throughout the Enlightenment, with the Industrial Revolution, in the 19th century. The truth is that little has fundamentally changed with the current educational system, at least in its structure, development and priority objectives. Saint-Simon already established a sociological theory of education based on the fact that the educational system was crucial for the standardisation of the habits of thought and behaviour that will underpin the cohesion of society. The educational system is essential for acquiring habits and maintaining the principles that govern social relations and the control of opinion, although this can also open the possibility of changing mentalities. That is why there is always tension between detractors and defenders of the educational system, in the sense of whether it represents a model of social reproduction or, on the contrary, of social promotion through the education of citizenship, to transform it into a society of citizens, free, autonomous and critical... but also responsible, committed and supportive. The reality of the school, of the educational system, is located between permanence and change. On the one hand, social inequalities continue to be reproduced, but on the other hand, the school's contribution to social promotion cannot be denied, and it can also be a critical, social and cultural reference.

Although it is said that the school is one of the few institutions that has remained the same since the 19th century, we cannot avoid some important changes: on the one hand, the desire for families to actively participate and be co-participants in what is done at school; the initial and ongoing training of teachers, professors and educators, in general; the participation of other professionals, such as social workers, psychologists, educational psychologists, social educators and nurses, for example; the idea (and the desire for reality) that the school is open to society, that there are no walls in any sense, that it is permeable and an engine of transformation and equal opportunities, of

equity. However, we cannot forget that the school, and the educational system, alone cannot break an unequal and unfair system. Artificial Intelligence (AI), ICT, digital platforms and social networks have also entered schools and have modified school dynamics and teaching-learning didactics. The everlasting debate about the benefits or evils of the Internet, mobile phones and ICT in schools is being resolved in favour of the educational opportunities that the digital and online world has.

Another constant reflection, which is always a critical element in the debates on educational reforms, is the ideological debate of the curriculum: what appears and what does not appear in the mandatory curriculum, and what subjects and contents are priorities. Furthermore, the increasingly evident reality is that the school carries out a definitive and defining teaching-learning activity that grants official credentials that serve to prepare and "qualify" future workers. But, in addition to the transmission of knowledge (which can increasingly be obtained outside of school as such, at least in part), the educational work of socialisation is very important. Therefore, not only content and knowledge of subjects are worked on but also values, norms, habits and socio-anthropological culture of social relations and citizen behaviour. Furthermore, even the mere action of teaching-learning as such is developed, reinforced and consolidated in groups, in exchange, in debate and in cooperation between students and teachers.

Along these lines, we can highlight a paradigmatic example as a frame of reference, that of the methodology of the so-called "reverse learning" or the flipped classroom (flipped learning/flipped classroom), turning the conventional class upside down so that the student also prepares the contents in advance, favouring individual and collaborative work, in a context that favours critical vision and creativity. This type of methodology already had a certain prestige for several years and its use has become more widespread, but with the new situation caused by COVID-19 and the idea of promoting "blended presence", it is having a new and even more important boost.

In any case, the critical vision about the task of the school (of the educational system) must always be present, strengthening the positive aspects and identifying those that are less positive or even negative to transform them. The fear that the school will not adapt quickly and efficiently to changes and social demands continues to be its sword of Damocles. But it is also important that it becomes a mere training of workers (and citizens) for a neoliberal market, which

does not distance itself from the bureaucratisation and uniformity of the 19th century, which has always accompanied its structure, organisation and development. This standardisation, together with socio-economic and cultural inequality, causes part of the so-called "school failure", which leaves some students out of the system who will also have difficulties integrating into jobs and the more affluent social classes, surely carrying out a social reproduction. The individualisation of care and programs, in a community framework and working for integrative projects and programs such as Learning Communities or Service-Learning (ApS)-Community Engaged Learning (CEL) proposals, among others, can break these vicious circles of academic failure and social reproduction.

Furthermore, COVID-19 has also highlighted, especially in the fields of education and health, the need for community models.[2] The school must be an open institution with staff that incorporates several professionals in addition to teachers, or at least that is more present than they currently are: psychologists, psycho-pedagogues, social workers or nurses, among others. Forms of the open organisation are proving to be more effective and complete in situations that involve the community.

The SL (service learning), as we will see in the following section, links education inside and outside the classroom, although it is not the only experience or the only educational proposal that exhausts the possibilities of education outside the classroom and the school. When education is indicated outside the classroom, outside the school or outside the educational system, we are thinking about what has been called "non-formal education" and "informal education", as opposed to "formal" education of one of the most structured and systematised socialisation agencies such as the school.

As we have indicated at the beginning of this section, non-formal education occurs outside the regulated educational system. Since there is an intention to educate and there is also planning of the teaching-learning process, it is sometimes understood as a complement to the educational system itself. Courses, workshops, general training, awareness-raising and social integration activities can be developed that involve knowledge work, competencies and skills of various kinds. These activities and the development of non-formal education itself can be carried out by public and/or private institutions, also from the so-called third sector, volunteers and NGOs, in the field of sociocultural animation or social education, generally. AI and ICT

can be placed between formal, non-formal and informal education, depending on how and where they are included. When they are found within the dynamics of the educational system itself, they will be identified as elements of formal education; when they are included in the frameworks of social education, sociocultural animation or education in leisure and free time, they are elements of non-formal education. When they are used as a personal activity, for the private use of each individual as a daily experience, it is informal education.

In the case of Massive Online Open Courses (MOOCs), we also find examples in formal education (in the educational system) and non-formal education, that is, outside the educational system but with a clear educational will, planned and structured as such.

Finally, and as we have also indicated, in informal education, there is no intention to educate (or there is no priority and main purpose), and it corresponds to daily activities, instruments and situations from which each individual extracts educational consequences through their own experiences. Thus, leisure activities or other volunteer activities, conversations or gatherings with friends and family can be examples of this. However, we once again find excellent lines of separation between some types of education and others, since, for example, watching television, going to the movies, museums and libraries, doing physical activity and playing sports can be formal education activities (if they are done with the will within the educational system), non-formal education (if they are done with the will to educate, but outside the educational system, such as leisure education schools, sociocultural animation, etc.), or informal education (if they are carried out with a recreational desire, to have fun, to be entertained).

3.2 Educational and socialising alternatives

Among the various projects and programs that are developed in the different educational centres, we have chosen one to paradigmatically show training and socialising alternatives. There is one project implemented and contrasted in different educational systems internationally that shows what it is, from formal education to socialising inside and outside of school, to educate inside and outside the classroom. There are many interesting proposals and projects, but this one shows, after years of scientific evidence and institutional support, that the educational system is transforming and helping to transform, that

education must be open to society and committed to it. The various agents and agencies of socialisation must contribute to making it a comprehensive process that can continue to pivot on the nerve centre of the school, a new school for new times.

The project is "Service-Learning" (SL) or "Community Engaged Learning" (CEL). SL is a sociological and pedagogical proposal that opens educational centres to the real needs that exist in the community and generates possible transformations in students in the way they access and produce knowledge, relating formative theory and reflective practice. It requires that the educational system be open to life and be sensitive to the problems, difficulties or deficiencies presented by its closest or most distant environment (Puig and Palos, 2006), being a magnificent opportunity to deploy the curriculum and increase participatory dynamics that enrich the educational process in collaboration with the different agents of a community (Martínez-Odría, 2007).

The expression service learning was used for the first time at the National Conference on Service Learning in 1969 in the USA, and since the 1970s, SL spread in the international university environment, reaching all five continents (Francisco and Moliner, 2010). Although 50 years have passed since this first approximation and consolidation of the ApS concept, it is currently conceived as an innovative proposal with elements widely known to everyone, such as service and offering to others and transmitting knowledge and values (Puig and Palos, 2006). According to Chiva, Gil, Corbatón-Martínez and Capella (2016), the features of SL can be aligned based on three dimensions: the role of the agents involved, pedagogical characteristics and the role of society.

To this conceptualisation we would add, as an innovative element of SL, the broad transformational component provided by SL educational practices, within the framework of the formal educational system (including the university) and whose main objectives should be the training of citizens capable of questioning the social context and the academic curricular environment, giving reality to their professionalising itinerary (Miró and Molina, 2016). SL exists as a mutual formula that connects commitment to transformation with social learning, and, at the same time, it is an activity that integrates service to the community with the learning of content, competencies, skills or values, based on practice. SL is a reflective activity reflective allowing progress in one of the great challenges of the

current university and the linking of its three missions: teaching, research and social function of the university to promote citizens capable of interacting with complicity with their environment and getting involved in the change and improvement of its social context (Miró, Molina, Carrera, Coiduras and Morera, 2016).

SL is an experiential methodology that bases its axis of action on the experimentation of learning, among which students exercise a reflective understanding of the reality of real contexts, aspiring to contribute to the social improvement of their environment (Eyler and Giles, 1999; Furco and Billig, 2002; Tapia, 2008; Batlle, 2011). Along these lines, it is worth highlighting the contribution of Rodríguez-Gallego (2013: 96) regarding the practice of SL as a pedagogical strategy in the university: "It is a form of experiential education in which students engage in support activities to the community while facilitating the learning of a subject and the development of professional skills". Research and training must explore and trace paths to contribute to the innovation, the improvement of the quality of life and social transformation to contribute to the formation of a fairer, freer and more sustainable society, and it is in this scenario where the development of the practice of service learning in the university and the entire educational system makes sense, as well as in all the possible social, cultural and economic manifestations that an integral and balanced society requires.

Recently, there has been a focus on a variant of SL that some continue to see as such, and there are those of us who want to emphasise the community, education and socialisation. It is Community Engaged Learning (CEL, for its acronym in English). Ultimately it is still SL, but it is not intended to be assimilated with volunteering, but rather to highlight its educational value. In the name "Service Learning" in Catalan or in Spanish, there would not be much problem in the concept and in highlighting that the first word is precise "Learning" but in English, the first word is "Service". However, the first word in the proposed variant is "Community" (Community Engaged Learning, CEL). In some way, we want to avoid or, at least put in the background, the term "service" since it implies inequality and, on the contrary, we propose to emphasise joint commitment with the community (transformative idea and practice) and develop knowledge and skills for democracy (Jacoby, 2015[3]). In our case, we continue using the nomenclature of service learning (although also introducing Community Committed Learning), because, at an international

level, it has a well-consolidated tradition, it covers experiences from all countries, practically worldwide, and they are interconnected with educational networks known mostly as SL.

In any case, SL projects provide students, teachers and professors with real experiences of social transformation and unique opportunities for the exercise of social justice. Youth empowerment generates positive actions of responsibility and effective commitment. According to Mendía (2008), continued participation in SL projects helps students to:

- Have a deeper knowledge of social challenges and problems, their causes and consequences
- Have a broader vision of the world in which they live
- Get to know associations and people committed to social transformation.
- Develop skills related to carrying out projects: plan, manage, disseminate and evaluate
- Discover individual skills and abilities, and put them at the service of the community
- Develop values that favour personal autonomy: self-esteem, effort, perseverance, self-criticism and tolerance for frustration
- Internalise values and improve personal coherence: solidarity, responsibility, justice and equality
- Improve teamwork skills: dialogue, agree, give in or demand
- Develop prosocial attitudes and coexistence habits: understanding, kindness, patience and generosity.

SL experiences develop, through a sociological and pedagogical framework, descriptive processes and reflection processes, and introspection of real social situations that encourage behaviours and actions among the participants involved in the social context to intervene (see Miró-Miró and Molina-Luque, 2017).

SL must facilitate the students and students of the educational system, and the teachers and professors, in the transfer of the educational experience to social action and vice versa. In the specific case of the university, it, apart from the first two missions, which are teaching and research, can benefit from the inclusion of service learning for its third mission, which is the responsibility and social commitment towards the transformation and improvement of the community, of citizenship... of society.

3.3 Profiguration, curiosity and education: the love for intergenerational wisdom

The title of this last educational subsection can be found in one of the anecdotes from my childhood. Like all children, I was always (and still am, sometimes in an almost childish and innocent way, although no longer naive[4]) very curious. Not an unhealthy curiosity but an expectant and, at the same time, active curiosity, waiting for what surprise the search carried out would offer me. As gifts for the Three Wise Men, I asked for microscopes, telescopes, bicycles... which could never arrive, except for a simple toy microscope, with very little magnification, but with pseudo-liquid solutions, tweezers and slides that allowed me to get an idea when I still didn't know—I was 7 years old—of the possibilities that existed. At that age or a little younger, the Three Wise Men left at home (on the balcony on Sant Antoni Street) a toy taxi from Barcelona... it was, due to its characteristic black and yellow colours and the "B" license plate. I started playing with it, dragging it all over the floor, avoiding furniture legs and parking it at two taxi stops. After a while, driving insistently (and accompanied by onomatopoeic "noises" with their speed change[5]) must have seemed a little tiring to me, so I began to look at how the car worked, which, by the way, also had a motor load on the wheels to move autonomously a few meters after repeated manual pulling of the car on the tiles. All of this stirred my curiosity: what it would be like inside, what it would have, etc. The thing is that I ended up "overloading" it, I broke it… like many other toys. This gave rise to my father repeating to me, almost like a litany: "But, let's see, why have you come to this world… to break toys?" The truth is that he never said it to me too angrily—although it might seem strange—because, deep down, when I "discovered" things or explained why I did it, his eyes would shine. My mother also added, "Well, like all children, what she wants is to play". Therefore, honestly, I never experienced it as a quarrel but quite the opposite, as an encouraging "objection" to continue. Because, in addition, more than one smile escaped them. I learned that it was good to be curious, that it was good to wonder, that it was good to "investigate", that it was good to explain, that it was good to argue and that it was very good, on the whole, to "play". Because by playing you learn, since we are *homo sapiens* and, precisely, *homo ludens*.

On the other hand, my mother—I suppose, like most, if not all, mothers—talked to me a lot and explained everything to me. And not only in the "whys" stage but throughout life. She spoke very well,

argued, repeated and explained to me again what I did not understand. The reality was that her greatest wish—cut short by the damn civil war—would have been to be a teacher. She spoke to me with delight about the teachers she had in the village, about her school... about how she liked to solve math problems, about the letters she read or wrote when she was 12–13 years old, in many houses in the village, to facilitate communication with the children who were in the war. She conveyed her passion: she said that she signed wherever necessary so that her children could become teachers. And what the teachers said: "was set in stone" (pun intended, for her).

This anecdote expanded to a category that represents profigurative socialisation. At the same time, I received teaching inputs and wisdom from adults (and much later, from older adults), and I offered outputs of debate mechanisms and flexibility in a framework of freshness and, why not say it, also from relational challenge. Sometimes, if I reached a turning point, I asked my parents if maybe the toy wouldn't break and I would have time to learn new things less drastically. Their wisdom for me, when I was little, was extraordinary... when I was an adult, their wisdom continued to be extraordinary, but with the shine of their grey hair, it became exceptional: a clairvoyant "saging/ageing" wisdom, peaceful, calm, open and restorative. The result of years of experience, of having gone through, is surely the same thing and other different situations before me.

It is an example of profiguration because it is a mutual and interdependent education between children and adults, between young people and the older people. Teaching-learning moments throughout life, back and forth, virtuous circle.

The fundamental notion is to consider education as socialisation since education is a social process, a phenomenon of society that Durkheim (1989: 53) defined in the following way:

> *Education is the action exercised by adult generations on those who have not yet reached the degree of maturity necessary for social life. Its objective is to arouse and develop in the child a certain number of physical, intellectual and moral states that are required of him by both political society as a whole and the specific environment to which he is specially destined.*
>
> (Durkheim, 1989: 53)

On the other hand, as we have already seen in previous sections, Margaret Mead (1990) would later establish three types of education

(socialisation) according to three types of societies, in a classification of continuity or discontinuity of norms and patterns:

1 Postfigurative culture societies: there is a tendency to reproduce the same culture as always, with continuity and tradition being the most important. They are relatively static societies. Credibility comes from people with life experience, older people.
2 Cofigurative culture societies: there is a more horizontal relationship. Traditional culture does not count as much as applied techniques, experts and people of the same age (contemporaries), mainly.
3 Prefigurative culture societies: not as much is learned from adult or contemporary generations. Those who provide the information are the young people.

It is in this sense that I propose a new notion that helps to understand and investigate education more completely and comprehensively, and that is to understand it as "profigurative" socialisation (Molina-Luque, 2017), to formulate[6] a type of joint, collaborative socialisation, in a dialogic and not necessarily hierarchical way, between the various generations, towards figuration. It is about highlighting intergenerational responsibility: the supportive relationships between generations, between the older people and the young, in a networked, transversal and holistic socialisation. In socialisation, I have called, in this sense, "profigurative". This idea aims to unite and articulate the previous classification that, as we have seen, Margaret Mead established on the identification of three types of society, according to a classification of continuity or discontinuity of norms and patterns. On the other hand, with the idea of "profiguration" (Molina-Luque, 2019), the educational will towards "figuration" is united, together, to teach it to learn collaboratively, in a dialogic way.

In any case, this is framed in the relationships between the individual and society and, therefore, in the processes called socialisation. These are defined by the tension between normative and cultural internalisation and critical distancing (Dubet and Martuccelli, 1996: 511), or in other words, between the influence of social institutions on individuals and the modification of one by the action of others: the analysis of socialisation as a study of the processes through social structures that influence individual behaviours, but also of the transformations of society thanks to the deliberate or unintentional action of

individuals. If we stick to the broad definition of education, Durkheim already pointed out that it perpetuates and reinforces the necessary cultural homogeneity among the members of a given society. In this sense, Simmel defined society as the complex of socialised individuals, socially formed, but also as the sum of the forms of relationship through which it arises; that is, we are products of society, but also members of it (see Molina, 2002: 128–129 and 2017: 154–156). Among these parameters is where educational research is located in a significant and fundamental way, as a great framework for the diverse and complex areas of study around education, from a sociological point of view.[7]

That is why we must also rethink education inside and outside school, within the framework of profiguration, that is, taking advantage of intergenerational relationships. As stated in the White Paper on Active Ageing (Causapié, Balbontín, Porras and Mateo, 2011), in chapter 15, on Intergenerational Relations, it is necessary to promote the development of programs and projects that value the support that young people and people of other ages give to older people and those who give these to others, both in their immediate environment and in broader areas. In this sense, a series of pertinent indications are specified, among others:

1 Go deeper, especially empirically, into the knowledge of intergenerational relationship processes at all levels (inter-individual, group, organisational and macro-social).
2 Raise public opinion about the values of intergenerational solidarity.
3 Support concrete initiatives that promote intergenerationality wherever people live, increasing awareness of belonging to one or more generations and promoting opportunities to establish links between generations.
4 Develop initiatives aimed at promoting a productive and mutual exchange between generations, focusing on older people as a resource of society.

Intergenerational programming refers to activities or programs that increase cooperation, interaction and exchange between people of different generations. Through these programs, people from different generations share their talents and resources and support each other through relationships that benefit both the individual and the community (Sánchez, 2007; Sánchez and Sáez, 2008). This can be evidenced

in the educational system with programs and projects of schools that have become intergenerational centres or in the dynamics that are created, as we have seen, in schools converted into learning communities and in Service-Learning–Centred Learning experiences in the Community (SL-CEL), or the Open Classrooms of university programs that link senior students (with continuing training programs) and young students (with initial training programs for bachelor's or master's degree). There are also non-formal education initiatives in community socio-cultural animation and even in the development of informal education activities (leisure, sports and physical activity in general).

The UN advocates the promotion of intergenerational solidarity through social programs, regardless of the area in which they are developed, since ageing is understood as a process for everyone, which must be improved to the extent possible. If we do not understand and face ageing as a natural (and social) process that concerns us and includes all people, we fall into the danger of discrimination, in this case, due to age: what has come to be called ageism. This term (ageism) was coined by Butler in 1969 to identify prejudice and discrimination towards members of a certain age group (older people).

Butler stated that, unlike other prejudices such as racism or sexism, ageism affects everyone, that is to say, while sexism, racism and other-isms point out particular subgroups, everyone ages; therefore, this negative perception of age and the possibility of suffering from ageism concern us all (Sánchez, 2007). However, we must add that any discrimination against any person and any group, no matter how small or reduced, any -ism concerns us all equally. I think that's how it is.

Hatton-Yeo (2007) highlights a study by the Joseph Rowntree Foundation (Hudson, Phillips, Ray and Barnes) on community cohesion in communities with ethnic diversity, in which it was observed that the negative impact of intergenerational tensions on social cohesion was at least as considerable as that attributed to ethnic and cultural divisions. Some key informants in the study stressed the importance of identifying and allaying intergenerational fears and tensions, cultivating respect between generations, and accepting the need to recognise the multiple identities of individuals in community relationships. Intergenerational programs offer opportunities for older and younger generations to connect. In those societies where direct contact between

young and old is difficult, these programs increase solidarity and social cohesion and facilitate the inclusion of all generations. However, it has been shown that the benefits that intergenerational programs can achieve are not achieved simply by having generations meet but must respond to the real needs of people and communities: they must be well designed, managed and planned.

In this sense, two clearer ways are seen to address these projects: the creation of spaces specifically prepared for intergenerationality (intergenerational centres) and the addressing of all the needs of a community using the intergenerational strategy in multiple ways (which in the United States, for example, is taking shape with the implementation of Communities for All Ages). Likewise, the need for professionalisation in the field of intergenerational intervention (dealing with relationships) is also identified. The need to be with others is intrinsic to human beings, which is why social policies are needed that allow and facilitate intergenerationality experienced through intergenerational programs (Sánchez, 2007).

Finally, if we continue to think about education in terms of socialisation, we agree with Carr (2003) and Sañudo (2006) that current educational research is constituted by an emphatically methodological conception, that is, an applied science that contains a vision of change educational as an end. This, as Carr (2003) indicates, means that education must be seen as a morally desirable activity with purposes that lead to cultural and social transformation; therefore, educational research must ask itself again about the society it wants to constitute (see Sañudo, 2006: 2). Thus, according to Eliozondo (2011: 126) we can identify education or socialisation as the fact of "inscribing each person's project of freedom in a common history of values", coinciding with Zygmunt Bauman, in which education today faces a change that is not

> like the changes of the past; At no other turning point in human history have educators faced a challenge strictly comparable to that presented by the contemporary watershed. We have simply never been in a similar situation before. It is necessary to learn the art of living in a world oversaturated with information. And we must also learn the even more difficult art of preparing the next generations to live in this world.
>
> (Bauman, 2008: 46)

In one way or another, it is about moving from individualism to the construction of a collective (and personal) identity and from knowledge as a commodity to knowledge as a social belonging. In this sense, the 2002 UNESCO document[8] has an evocative title "Education for all, is the world on the right path?" and highlights, precisely, education as an instrument that overcomes the social and economic obstacles existing in society and its importance to achieve human freedoms. And it is education for everyone and among everyone, creating and strengthening intergenerational wisdom.

Notes

1 This traditional model occurs in societies with a postfigurative culture, but we also have the cofigurative model (more horizontal) and the prefigurative model (more preponderance of young people).
2 In health, because the neoliberal focus has adjusted too much to an individual health model the weakness of community work and the need to move the axis to community health has become evident.
3 Romero, D. (2018). Service-Learning: an instrument of civic training, leadership and commitment to the Community. Videoconference (PowerPoint presentation), University of Lleida (February 2018).
4 Perhaps unfortunately (or fortunately) with age we lose naivety, that which we usually visualise when we use the expression "wear one's heart on one's sleeve" (an expression that I learned in its sociological, critical version, from my old professor, Dr Lluís Samper, teacher of sociologists and to whom I owe a lot as a sociologist). Certainly, on many occasions, we cannot be naive, but we can seek innocence. This, unlike naivety, refers us to not having malice, to simplicity, but to being critical (self-criticism too). However, naivety does not pose anything critically. Naivety can be assimilated more in childhood and youth, but not in adults. Love in a profigurative socialisation, with the exchange and enriching interaction between generations, can value innocence over naivety.
5 It must be said that I had no more experience than the taxi stop that was right below our building, on a street that is now pedestrian and that previously had cobblestones and sidewalks. Because we didn't have experience, we didn't even have a car. In fact, my parents never had it and neither did they have a driving license. They never needed it, either. There were always alternatives for the relatively few trips they made.
6 In this sense, we expand and complete this already standard classification of Margaret Mead that we have just recalled.
7 Given ageing in our societies and active ageing as a European proposal (2012, European Year of Active Ageing and Intergenerational Solidarity),

among others, the Sociology of Education must raise fundamental questions in intergenerational relations and, in this sense, in the socialisation processes. For this reason, in particular, we contribute as a small grain of sand to the sociological debate, the rethinking of education, in terms of socialisation, based on the postulates of Durkheim and especially Margaret Mead and Norbert Elias, among others.

8 For a broader explanation and about ethics in educational research, see Molina-Luque (2017:156–159).