

THOUGHT AND SOCIAL-EDUCATIONAL ACTION IN EUROPE AND SPAIN. EVOLUTION OF PEDAGOGY AND SOCIAL EDUCATION¹

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ABSTRACT

This article intends to provide a framework of the historical development in Europe, especially in Germany and Spain, as well as a theoretical space - epistemological and referential under the purview of the contemporary currents in Pedagogy and Social Education.

At the same time, it aims to affect the foundations of pedagogy and social education, entailing the light and shadow, by raising the educational action from the reflection based on the praxis, reflection on the evidence... without losing the educational ideal and the sense of construction as a liberating of mankind aimed at improving / transforming the quality of life.

The historical development makes it visible to us today that the Social Pedagogy is a science in constant construction, open and evolving, adapting to the characteristics and peculiarities of the context, from the people and time, trying to find answers to challenges, at the specific problems or to promote to the “normalized” public, in order to promote change and improve the quality of life.

Keywords: *Journal of Latin American education history, Pedagogy, Social Education, history of education, epistemology, Intervention fields.*

INTRODUCTION

In its origins, Social Pedagogy has been linked to the practice of assistance to populations that are most in need or are more problematic, realized through benevolent or charity institutions, especially the Catholic Church. Though, after the Second World War, it is the Welfare State together with the present educators whom are redefining and assuming these responsibilities as

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part of their obligations, in an effort to guarantee some provisions and basic services to the general population.

Education now seeks new dimensions in the current movements of a postmodern globalizing world that demands substantial changes in curriculum, teaching-learning forms, relationships and intervention styles, content and the interchange of languages. They need clear outlines, liberty and professional availability in order to reorganize the specialized knowledge that permits the students to comprehend the reality that affects all of us. Therefore enabling the protection and the growth of what is fundamental as well as the capacity to make decisions on the themes that have important repercussions in our lives.

Social Pedagogy (SP) and Social Education (SE) are both offered to society as some of the best possible solutions to serve human beings, as from the beginning both were born, by vocation and beyond the currencies of interpretation, as theoretical and practical knowledge. The actual profession of Social Education, whose essential mold is Social Pedagogy, converts itself into an educative hope, a road to achieve a better and more dignified future, not only for those who are excluded or are part of some problematic collective, but for “normalized” people searching for their participation, promotion, development, etc....

1. The History of Social Pedagogy (SP)

When speaking of Social Pedagogy it can be stated that it is a young science whose apparition in the world of educational sciences dates back to little more than 150 years ago; though, its stabilization in the field can be situated in the second half of the century XX.

Social Pedagogy as a theoretical and practical science was born in Central Europe, and more concretely, in Germany. It came in the middle of social changes produced by the advent of industrialization and the revolution of the conception of education that decentralized from traditional values moving towards new values from the proletariat class and the masses.

In evolution, it is obvious that before science exist the facts, that is to say, with anteriority to the theoretic reflection named SP, there were people and institutions of different ideologies and vocations that carried out authentic approaches and social-educational actions in Europe and America. However, explicit references to its meaning, beginnings or importance were not made. For example, the social action of the Catholic Church during many centuries with abandoned minors, prisoners, the elderly, the poor, parochial schools, etc.

Broadly speaking, the social situation in Central Europe, in the middle of the century XIX, puts us in a transitioning society from a life centered in the farming culture (tranquil life, deeply rooted in secular traditions maintained and passed on from parents to children, with great value given to family and order) to a culture of work in the newborn industry (the phenomenon called industrialization). In this culture, among others, a social environment characterized by insecurity and social injustice was produced, where the majority of people (the proletariat) need help and, through social revolts, make demands for a change toward more security. It can be asserted that this society in crisis, gave place to the concept called the phenomenon of the masses.

In this context, there have also been thinkers and educators that began to think of education in another way, not so centered on the individual but on the social aspects. The situation of the proletariat masses contributed a good deal to this new idea of education, a phenomenon that gave place to the appearance of *communism* under the inspiration of Carlos Marx³. In reference to education, from the philosophic point of view, the names Marx, Hegel, Natorp and Kant stand out as the most notable, and from the practical point of view, Pestalozzi in Switzerland.

Tocqueville, Kierkegaard, Burckhardt y Nietzsche, for example, start to describe the social changes from a pessimistic perspective, alluding to the idea that this modern life will destroy ideals and social values. However, Tönnies⁴ y Durkheim⁵, make a more measured approximation. Tönnies, in 1887, published “Community and Association”, in which he analyzes the transformation of the social organization and the effects of these modern societal changes. Durkheim also distinguished between two types of society: pre-modern societies (traditional) and modern societies (lacking mechanical and natural cohesion, individualistic, abnormal conducts –suicide-, sickness –(anomie)–, etc.), in his approach he defended a new moral regulation of society, being at the same time rigorous and secular.

According to Alfonso Moreno⁶ the most important contribution of Tönnies is found in his establishment of a topology of societies (also proposed by Spencer), inserting differential characteristics in each society. Also giving each society a lineal historic-evolutionary perspective, considering that both types of societies are situated on a temporal continuum. Another contribution of Tönnies is the evaluative aspect that he establishes in this process. He expresses his doubts on the “association” or society, represented for him in Capitalism being the best. He is the first critic in respect to the idea of progress.

The most notable contributions of Durkheim on the analysis of social change are⁷: a) the introduction of the moral perspective in his analysis, where the society is the transcendental source of the “a priori” moral action. This society exists and continues before and after any of its citizens. But, because there is no one society but societies, Durkheim

³ Karl Heinrich Marx, also called Carlos Marx (Tréveris, King of Prussia), was an intellectual and German militant communist of Jewish origin. He is considered the Father of Scientific Socialism, Modern Communism and of Marxism. His most known writings are the Manifesto of the Communist Party (with Engels) and the book *The Capital*. After his death, his ideas and Marxist ideologies began to exercise a grand influence on the Socialist movements.

⁴ Ferdinand Tönnies (1855-1936), German Sociologist, studied Philosophy, Philology, Economy and History. In 1910 he founded, in collaboration with Max Weber and George Simmel, the German Association of Sociology, of which he became President. His most known work is “Community and Society” (1887), afterwards he revised the work and today the 1912 version in used more.

⁵ Emile Durkheim (1858-1917), French, Qualified in Philosophy, Professor of Lyceum in the University of Bordeaux and in the Sorbonne (Paris). Created the magazine *L'Année sociologique*, founder of the French School of Sociology, occupying the role of the first Dean of Sociology in the University. Of her work we emphasize, as well as “The Division of Social Work” (1893 –Doctoral Thesis-), “The rules of the Sociological Method” (1895) and “The Suicide” (1897).

⁶ Alfonso Moreno Chávez , *Sociology legal Distance*. (Managua: University of Central América, 2010)

⁷ Moreno , “*Sociology*”, 2010.

considers that there is an appropriated moral for each society and for each stage of its development. He is, then, a relativist, and the society of his time was not considered morally superior to those of the past; b) This “imperative” produced the theory in which the origin of every social process should be founded in the formation of the internal social medium, in the social structure. The social structure is the last analytic reference (not ontological or metaphysical) of every sociological explanation, and therefore the reference to take in order to explain the social facts and their processes, that is to say, the change is explained by and in the social structure. There is no divine or natural determinism, but social determinism.

On the other hand, thinkers such as Gustave Le Bon and Gabriel Tarde also emerge with a look of distrust, negativity and pejoratively the ascent, growth and vindication of the masses, especially after the Dreyfus case -1894 to 1906-. In many cases the apparently irrational nature of the public opinion, among other explanations, generated the theoretic development, as a reaction, of *elitism*, that had its more advanced statements from two Italians, Mosca (1896, book “The driving class”) and Pareto⁸ (1916, book “The Mind and Society”) and the Italianized German Robert Michels (1911, proposed the “The Iron Law of the Oligarchy”).

The elite were made up of those whom stood out in distinct fields of activity. Their conception of history is cyclical and they envision the social and political change as the cyclical replacement of the elites: ascent, decline and replacement. The elite considers that historic development is done by invested active minorities with attributes for dominating the passive masses. In this panorama, the press acquires new dimensions that could conform in large scale and in increasing form the conscience of the masses.

2. Principal milestones in the birth and evolution of Social Pedagogy

The word and emergence of Social Pedagogy

Karl Mager⁹ used the expression “social pedagogy” for the first time in 1844, though Diesterweg¹⁰ (who published “Writings on Social Pedagogy” in 1850) is the first recognized author of the expression. The use of this expression by these two authors was without major scientific or epistemological efforts. Mager referring to a kind of pedagogical bibliography and Diesterweg referring to the usefulness of including contents and areas of social-educative actions without using them as the result of a theoretical-systematic process¹¹. However, in both

⁸ Vilfredo Pareto (1848-1923), in his work “Trattato di Sociologia Generale” (1916) he defines a society as a social system (a concept used later by Parsons), that in its time, crossed over three cycles of equilibrium: destablization, imbalance and, again, equilibrium. His contribution consisted in introducing –under the influence of Gaetano Mosca and his theory of the dominant class (Elementos de Ciencia Política, 1896)-, the concept of elites.

⁹ Karl Mayer, “Social Pedagogy in Germany”, en *New challenges of social Pedagogy: The training of teachers*, Winfried Böhm, (Salamanca: Iberian society of social pedagogy, 2002),15-20.

¹⁰ Adolph Diesterweg (1790-1866) (cited by Arroyo, 1985: 206)

¹¹ Gloria Pérez Serrano, *Social Pedagogy – Social Education. Scientific Construction and Practical Intervention*. (Madrid: Narcea, 2004).

cases the authors were focused on the popular aspect, and in fact social education was put at the same level as “popular education”.

It was Willmann¹², Fischer¹³ and Natorp¹⁴, who propelled this new science. In Germany, circa 1898, the expression “Social Pedagogy”¹⁵ appeared published in the work of Paul Natorp also called “Social Pedagogy” and so they attributed him as the Father of this science.

Natorp was a Neo-Kantian philosopher and in his work he was inspired by the ideas of Plato and Pestalozzi. For him, SP is not a separate part of general education but is the entire education. In other words, there is no sense in talking about individual education, since “*the individual is a pure abstraction*”; *what does exist is the community*”¹⁶.

“Man is only made man through the community”, and consequently, “the education is social by nature”¹⁷ –a position that later will be named “*pedagogical sociologism*”-. Due to this, the origin of this term “SP” doesn’t have a relation to practical interventions for social problems of the populations, as later will occur.

Social Pedagogy acquires a new practical dimension

At the end of the century XX, in Germany, the treatment of science in SP was referred to as Social Work with parts of the population that suffered problems¹⁸. The structural dimension that reached the social problems like unemployment, poverty, marginalization, etc., didn’t permit a subsidiary interpretation of the roles in society and the State, as if the “dysfunctions” of the social system would take care of themselves. Therefore, as an exercise of the obligation of the society and State with their citizens and as a demand for human rights, making normalized and universal care essential for the social pedagogical nature.

The great problems of the industrial revolution will unite, some years later, those by-products of World War I: orphaned and abandoned children, the disabled, lack of schools, etc. Because of this, the “pedagogical-social movement” emerges with the intent to give educational answers to these situations. This movement proposed a new form of relating Pedagogy with the “social” and it gave a practical-educative content in the years of the so called Republic of Weimar

¹² Otto Willmann (1840-1912)

¹³ Kuno Fischer (1824-1903)

¹⁴ Paul Natorp (1854-1924), German philosopher and pedagogue representative of the marburg school, which meant only as social pedagogy, led to treaties systematic pedagogy, influenced unified school work and school, and has been the basis for the subsequent movement of the social pedagogy. He pretended not marxist socialism and flatly rejected everything not be integrated into the community of men. The categorical imperative is to be that you should act so as to use humanity as an end and not a means. Religion relegated to the domain of the subjective and tried to uproot their importance.

¹⁵ Reference work is in the area was translated into Spanish by a Spanish educator Maria Maeztu (1882-1948), and published in 1915.

¹⁶ Blanco, R. *Education Theory* (2 vol.). (Madrid: library and the publisher of Hernando home, 1985).

¹⁷ Paul Natorp (1913).

¹⁸ José M^a Quintana , “Social Pedagogy in Italy”, *Social Pedagogy*, No 4, (1989):7.

in Germany¹⁹. In that moment educators emerged who were seriously preoccupied, especially for the problems of infancy and childhood²⁰. One of the concrete results of this tendency is the National Law of Juvenile Protection that, in 1922's Germany, came to back up the pedagogical-social initiatives from the public and private institutions²¹.

For Professor Arroyo²², the most representative figure of this “movement” in the twenties was Nohl²³. Between 1928 and 1933 Nohl and Pallat directed and published an extensive work called the “*Manual of Pedagogy*”, in which the term Social Pedagogy appears in the last of the five volumes from the hand of Bäumer²⁴. Here, SP takes a new turn, designating social-educational and State tasks to be implement outside of the school. These educative tasks originated to help the people in need with the ultimate objective being to “pursue the good of the individual”.

The characteristic features of the philosophy of Nohl are: to break away from reality in order to create the theory of SP, integrate collective strengths in an educational project and the necessity of modifying the environmental conditions in order to achieve a better efficiency for SP programs.

Nohl, relying on the hermeneutic Pedagogy of Dilthey²⁵ elaborates a concept of SP called “*Theory practice to practice*”. He questioned the Intellectual School and so opened new fields of work to SP, understanding them as an “*education outside of school and family*”, which progresses from the infantile stage, through juvenile formation, until adult education²⁶.

Fundamentally, the practical part of the School of Nohl decidedly propels the growth of SP as well as its theoretical aspects. It was conceived by way of negation, like science that is not realized in the school or in the family. It has a finalist direction, mainly towards youth, focusing it as “*pedagogy of necessity*”. Thus, Germany could solve its own social problems, whose objectives were the prevention and the prophylaxis, as a form of resolving the social problems of the youth.

¹⁹ It is known as the Weimar Republic to the stage of history of Germany from the fall of the Empire in 1918 until Hitler's rise to power in 1933. It is a parliamentary system was built around the constitution approved in the city of Weimar on July 31, 1919.

²⁰ Matías Bedmar and Fanny Añaños (2006)

²¹ Millán Arroyo, “¿What is Social Pedagogy?” *Bordón*, No. 257,37(1985), 208s.

²² Arroyo, “¿What is Social”.

²³ Herman Nohl (1879-1960), is German, a disciple of Dilthey, initiator of Pedagogy as a “Science of the Spirit”, and one of the first representatives of the “movement of the Pedagogical renovation”. His pedagogy departed from the purpose of methodically captivating the educative reality through the historic-hermeneutic method, an issue that was questioned due to his weak empirical base. Together with Gertrud Bäumer he contributed to the birth of the “social pedagogical movement” (around 1920), and especially in the consolidation of the theoretical-practical perspective of SP.

²⁴ Gertrud Bäumer (1873-1954), German, Social Political Advisor of the Republic of Weimar, is a disciple of Nohl, published in volume V of the *Manual of Social Pedagogy*, edited by Nohl and Pallat. She considers that the SP is an educative, social and state task, so that it is implemented outside of the school (Pérez Serrano, 2002).

²⁵ Wilhelm Dilthey (1833-1911), (cited by Radl, 1984:23).

²⁶ Winfried Böhm (2002:16).

However, the person who amply developed this concept was Gertudes Bäumer. She was a disciple of Nohl and the Social Politics Advisor in the Republic of Weimar. For her, SP was not a marginal pedagogy in the sense of a subsidiary of the family and school, if not the third educational pole of the education of individuals, a “new system, with new responsible entities and institutions, to which they assign, in a normal way, certain functions inside the global objective of youth education of which the family, society and State are in charge”²⁷. With this passage, Bäumer conceives *the global concept of extracurricular educational assistance proportioned by the society and the State*. These two being responsible for normalizing and universalizing certain educative actions (services, agencies, institutions, professionals) that, together with the family and school, attend to the pupil’s educational needs.

This is how the consideration of SP as a “*theory and praxis of the collection of educational activities outside of school*”, which already represents an advance with respect to the previous stages. In synthesis, Nohl and Bäumer consolidated SP theoretically and practically and contributed to the birth of the *social pedagogical movement*. The emergence of the Third Reich would bring an end to this advancement, counteracting all initiatives of the social kind. In this quick review of the principal representatives of the origins of Social Pedagogy, in accordance with Bedmar and Añaños²⁸, they have been profiling two currents that initially arose in Germany. Each one of them consists of an analysis of the reality and taking a stance against or in front of it, which is inevitably marked by the representation that its own social reality makes for it. One will be lead by Natorp and the other by Nohl. Nevertheless, it will be considered- like Professor Quintana showed²⁹- that in reality Natorp defines a Sociological Pedagogy, a form of conceiving all Pedagogy and that his use of the term Social Pedagogy provokes a great confusion in the already difficult epistemological panorama that surrounds this discipline.

The return to the thoughts of Herman Nohl

After the Second World War and the fall of the Third Reich, problems and shortage situations increased exponentially. The overthrow of Nazism brought about a look towards the past and the rediscovery of the thoughts and practices of Nohl and Bäumer. SP is converted into the *pedagogy of emergency or urgency* or in the words of Professor Torío in “*Musings*”³⁰ where it will stop anything that exceeds the limits of the school.

So, in the German Federal Republic institutions favoring direction and help for children and youths were created; residences were constructed, infant and youth SOS villages, social legislation was developed and from a theoretical point of view, the Critical Social Pedagogy began to develop through Mollenhauer³¹. Mollenhauer³², basing himself on the

²⁷ Arroyo, “*¿What is Social?*”, 209.

²⁸ Matías Bedmar and Fanny Añaños, *Introduction to Social Pedagogy / Social Education*. Social Education Collection No. 1. (Granada: University Publishing Group, 2006).

²⁹ Quintana, “*Social Pedagogy*”, 1984.

³⁰ Susana Torío. Evolución y desarrollo de la Pedagogía Social en España. Hacia una pedagogía Social en construcción. Recuperado en: http://www.pedagogiasocial.cl7DOCS/COPESSOC/S_Torio.PDF.

³¹ Klaus Mollenhauer (1928-1998).

Critical Theory from the School of Frankfurt, elaborated a Social Critical Pedagogy toward 1960, where he subjected society to questioning and an ample critical revision of the relationship between the problems of the industrial society and the education that it brings with it. Also, he dedicates his attention to the form in which he can help individuals boost their conscience and their own responsibility for resolving their problems.

From the point of view of Social Education, the principal fundamentals of the intervention of social problems were born with these approaches, in which the road to the liberation of the oppressed and the elimination of dependency produced by charity systems was initiated. In Latino America, under these influences, emerged a very important figure, together with others in different countries, Paulo Freire, a Brazilian philosopher and educator.

Halfway through the century XX Mollenhauer, who distanced himself from the sociologicistic approach of Natorp, garners more importance. He displays that “the term Social Pedagogy has been introduced in order to designate a determined field of tasks, pedagogical institutions and the relative theory of the same. SP covers all those educational tasks that arise in conflictive parts of the industrial society that have been useful as a means of private help. In this sense PS only exists since the social successes have been subjected to a pedagogical criticism and made evident that the traditional educative ways prove to be insufficient for assuring the process of personal development”³³.

According to Professor Montoya and others³⁴, Mollenhauer contributed, with his analysis, to clarifying the difference between SP and Social Work, considering that he sponsored the social assistance to adults, without imposing an educational connotation in its action.

The evident needs of the Second World War gave place to certain interventions in the most deprived social sectors. From this praxis came the scientific-theoretic discussions and Professor Arroyo is set apart³⁵ from the following authors: Mollenhauer, Rüniger, Furck, Rössner y Pfaffenberger. The seventies assumed a stage of maturity for German Social Pedagogy, coinciding with the establishment in Europe of the *Welfare State*. The intervention of the social pedagogues was directed towards preventative care, planning, diagnosis, orientation, childhood problems, extracurricular formation, adult education, communitarian problems and of leisure time...

In synthesis, the birth of Social Pedagogy can be defined as the result of external and internal historic contingencies driven by previous ideas, discourses, power relationships... that mark the evolution of two different currents that coexist in their origins as a science of the middle to end of the century XIX in Germany, and that are going to evolve and expand themselves, with diverse turns, until our days³⁶.

³² Klaus Mollenhauer (1959)

³³ Quintana, “*Social Pedagogy*”,23.

³⁴ Josefa M. Montoya, et al., “*Social Pedagogy*”(Madrid: UNED, 2001),30.

³⁵ Millán Arroyo (1985:209s)

³⁶ Violeta Núñez (1990)

The first puts its reference point on a “*Social Education inside, from, and for the community*”, it is perceived to be intimately tied to the daily life of the community, without being able to radically separate itself from the community. The second centers its objective in the “*educative intervention in a determined and differential population*”, where Social Pedagogy throws itself into the causes of social problems as a preventative, minimizing or corrective job, acting directly with the subjects that suffer from said problems.

This last trend was the one that ended up being needed in Germany, and by extension, in all of Europe, which they also called “Pedagogy of individuals in need”³⁷ and associated its emergency to a subsidiary intervention of the State.

Epistemologically, the relationship between theory and the practical is centered on interest. “The objective of the social pedagogical theory is not so much the professional social worker himself, but the discourse and the reflection on that action”. The theory of SP *finds its game point and its objective in the reflexive identification of the social and pedagogical problems* that arose as a consequence of the industrial revolution. Currently, new challenges related to social problems are presenting themselves, but a professional nature of the modern social³⁸ service is insisted upon.

Winfried Böhm³⁹ points out that the century XX is presented as *the century of Social Pedagogy*, in which an enormous peak in the discipline can be seen. Now SP could be studied in numerous superior educational institutions and the field counts on more than a million people dedicated to carry out social works. This growth has converted social work into its *own economic sector, with an enormous professionalism and grand academism*. The discipline has evolved, differentiating from Philosophy, specializing itself in numerous sub-disciplines and imposing on itself this disciplinary identity problem.

The development of SP in Spain

The new dimension and real growth of SP in Spain came in the eighties with the arrival of democracy and the opening of the Welfare State. This permitted social demands to surface and important events to occur in its consolidation, just as we will show in continuation. Some of the milestones in this road are:

- 1981, the realization of the I National Day of SP and Educational Sociology⁴⁰, this event continued being carried out in the following years.
- 1984, Profesor Quintana published her *Manual of Social Pedagogy*, being the first publication that systemizes this science in Spain. From this moment – though really it had started beforehand- textbooks began to appear on Social Pedagogy that carried this

³⁷ José M^a Quintana, *Social Pedagogy classic texts*. (Valencia: Free Nau, 1999).

³⁸ Winfried Böhm, “Social Pedagogy in Germany” in *New Challenges for Social Pedagogy: Teacher Training*, coordiando by Jose Ortega. (Salamanca: Pedagogy Social Iberian Society, 2002), 16ff.

³⁹ Winfried Böhm, Dean of the University of Würzburg, Germany, in his paper “Social Pedagogy in Germany”, *XVII Congress of Social Pedagogy* celebrated in Salamanca in 2002.

⁴⁰ I National Day of Social Pedagogy and Sociology of Education, conducted in Sevilla in 1981, sponsored by the ICE and the University of Sevilla.

exact title. The most important and by order of appearance were: José María Quintana (Ed. Dykinson), Antoni Petrus (Ed. Ariel), Paciano Feroso (Ed. Herder), José Ortega (Ed. Ariel), Gloria Pérez (Ed. Narcea), J. Antonio Caride (Ed. Gedisa), Violeta Núñez (Ed. Santillana), Fanny Añaños (Ed. Gedisa)... in turn, these and others have been producing more publication and scientific activities around SP and SE.

- 1985, PS is recognized in the scientific section of the Spanish Society of Pedagogy⁴¹.
- 1986, the publication of the Interuniversity Magazine of SP begins⁴².
- 1991, the “Diplomatura”⁴³ is approved in Social Educating (RD 1420/1991, 30 of August, BOE 10 October)⁴⁴. Once these studies were inserted, the degree of Social Pedagogy converted into a basic element in the formation of social educators.
- 2000, the creation of the Iberian Society of SP⁴⁵, and since 2003 has included Latin America as well (XVIII Congress SIPS Seville).

Today, the SP and ES continue strengthening themselves and opening roads and new fields that require their intervention/action. The Social Educators have reinforced their organization leading to the creation Professional Colleges in diverse autonomous regions of the State. Social Educators have also been given a Code of Ethics⁴⁶ to guide their professional intervention.

Present Trends

Investigating in the present panorama, we find three principal directions in the European continent that have developed in this discipline. They are⁴⁷:

- 1) *Center European and Germanic*, developed in Germany, with an influence in some Eastern countries, in the Iberian and Italian peninsulas and, more recently Latin America. Its beginnings are idealistic and conceptualistic, with a tie between SP and SE, which is considered its field and object of study. Natorp and Nohl initiate it, with sociopolitical and philosophical purposes. It materializes into “Emergency Pedagogy”, searching for new opportunities for health and the protection of youth in the extracurricular sphere. It demands a dialectic integration of its theory and praxis in the melting pot of Social Work,

⁴¹ The January 18, 1985, officially establishing “*Scientific Section of Social Pedagogy*” This is a new section on the Spanish Society of Pedagogy. which aims to provide coverage to the Ps as a scientific discipline and professional practice derived therefrom.

⁴² Today magazine, in its third season, is called *pedagogy Social. Inter Journal*. It is the ideal reference for communication, confrontation and research exclusivamante dedicated to this field.

⁴³ Diplomatura is the title of superior education that one obtains after realizing a three year course at the university. It is an academic grade where one tends to the specialization of a shorter duration than the licencurature, where generally they give more general courses. Today this type of title si almost extinct, after the strong entrance of the new degree titles, of a 4 year duration, in the reform framework of the European Space of Superior Education and Treaty of Bologna.

⁴⁴ This new title University called Social Education, with a duration of three years, seeks to implement almost all Spanish universities. This process was very uneven because each regional government (Comunidad Autónoma) defined the times and conditions of implementation.

⁴⁵ It New definition of SIPS arises under the *XVIII Inter-University Seminar Social Pedagogy*, born in Seville in 2003.

⁴⁶ Educator Code of Ethics and Social Educator, was approved and adopted by all the associations of Social Education in Spain (ASEDES) in Santiago de Compostela year 2004.

⁴⁷ José Ortega, “Realities and Challenges”. *Journal of Education*, No. 321, (2003): 52S.

diversifying tasks and institutions and betting on a critical-emancipatory vision, of which Mollenhauer was a clear exponent.

- 2) *Anglo-Saxon*, with reflections in the U.S.A. and some European countries. From marked positivists, empirics and scientists. The analysis are done from Educational Sociology and from Social Psychology and the preventative, therapeutic or improvement interventions and are the responsibility of Social Services and of Social Workers with a perspective on welfare and with help from other professionals. Rarely is there talk of Pedagogy and even less of Social Pedagogy, though it is more and more frequent that the educators participate in Social Work.
- 3) *Francophone*, with an influence in various European countries as well. From rationalist tradition, it gave a great importance to the political and sociological analysis of the school system and institutionalized education, with special emphasis in pedagogical activism, the democratization of teaching, civic education, etc., first through the “Popular Education” and then after the “Sociocultural Animation”. It evolved from a charity-service approach towards a focus on a psychoeducational nature and pedagogy, which flow into diverse educational, professional and associative initiatives.

4)

This outline is enlightening in the sense that it presents the differences between the distinct directions, though the analysis of the reality permits us to observe that, on occasion, distinct directions are given at the same time and in one institution or in a socio-educational project. As for expounding examples, we can cite the welfare approaches, of a beneficial or charity nature and of determined institutions that have evolved later towards professionalized interventions integrated in the politics of Social Services. On the other hand, in centers or territories emergency interventions are carried out in order to resolve momentary problems. At the same time they design and execute plans of sociocultural animation and community growth for the present and for the future.

3. A conceptual approximation and projection of SP and SE

Social Pedagogy in Spain became more discernable in the eighties. Professor Quintana (1983) places the discipline in the Educational Sciences, as well as, in the frame of Special Pedagogy and the Current or Praxical Sciences.

The fundamental difference of this science from other pedagogical sciences is that while Pedagogy reflects on the educational event, SP doesn't limit itself to the reflection or theoretical studies. SP studies within the reality and directs itself toward the action to carry out (SE), with the essential element being the compromise toward action in a social reality.

At this point, it is opportune to define what SP and SE are. They are frequently employed indistinctly, but it is important to clarify that SP is a science while SE represents its area of intervention.

SP is a field of pedagogical theoretical knowledge, a scientific-academic discipline, a

methodology... in constant redefinition in function with each different context, moment, need, etc., that has as its main objective an educative practice called Social Education, fundamentally exercised outside of the scholar frame, though in these last years it is recalled and worked in and from school as well.

On the other hand, SP has the commitment of making an impact on social change, for the betterment of the condition of the people and specific groups in situations of difficulty, conflict or risk and/or the general population (“normalized”/“integrated”) in such a complex and changing society. Especially when the traditional educational routes prove to have insufficiencies in the participation, prevention, formation, communication, integration... SP is protected by human rights, spanning over the entire period of human existence, from the perspective of *lifelong education*⁴⁸. In the same way, it is the referential frame that gives sense to the professional dimension of SE.

In exchange, SE is a form of education that, at the same time, is the object and field of SP⁴⁹. The SE is the phenomenon, the reality, the praxis and the action, that is found contextualized, in accordance with the situation in which it is presented⁵⁰ taking part in the political conscience, it represents a factor of social change... Today it is a university degree and professional field practiced by social educators, establishing itself into the option of preference for university access in the educational area and, more and more, is consolidating itself in the job market, where the professional colleges of social educators have a special role.

SP and SE fields

The fields considered to be pillars or traditional bases of SP and SE are, apart from *special education, sociocultural animation, adult education, and ocupational-vocational education*, not unanimous. The fields, domains or areas of PS-ES in which they develop are exceedingly ample and diverse. Different authors and currents make different classifications inside these fields, having the formal institutional spaces or outside of the school as a basis for these classifications. They depend on the intervention topology, the population, equipment, etc.⁵¹.

For example, a regulatory classification is established fields centered titling⁵² as “non-formal education, adult education, social integration of disabled people inadaptadas y also Socio-educational action”. Today this title has given way to the new degrees in Social Education, has duration of 4 years.

They are defined and redefined in agreement with the context, in a process of continuous construction. As an ample bibliographic revision and self-reflection the following

⁴⁸ José Ortega, “la educación a lo largo de la vida: La educación Social, la educación escolar, la educación continua... todas son educaciones formales. *Revista Educación*, No. 338 (2005),167-175.”

⁴⁹ José Ortega, “*Realidades y desafíos*.”

⁵⁰ Luis Pantoja and Fanny Añaños –Bedriñana. “Actions socio s with vulnerable children at risk, associated with drugs. Reflections criticism”. *Social Pedagogy. Inter Journal*, No. 17, (2010) :109-122.

⁵¹ Fanny Añaños (2010)

⁵² Royal Decree 1420/1991 of title University Diploma in Social Education.

table was created:

Table N° I: Fields, domains or spheres of Pedagogy and of Social Education

<i>Generic Fields</i>	<i>Specific Fields</i>
<i>Specialized Education</i>	<i>Marginalization / exclusion, Poverty and social inequality, Failure to adapt, Delinquency, Corruption, Social conflict, Penitentiary field, Homelessness, Prostitution, Violence and Abuse, Disability, Gender discrimination, Ethnic Minorities, Migratory phenomenon, Drug addiction (drug dependencies), Vulnerable minors (at risk, neglected, or in conflict), etc.</i>
<i>Socioeconomic activities</i>	<i>Vocational and occupational training, Social-Job insertion, Cooperation for development, Community development, Social and ecologic, etc.</i>
<i>Sociocultural activities</i>	<i>Education for development, Pedagogy/Education for leisure time, Sports education, Civil education, Social-environmental education, Management and cultural diffusion, etc.</i>
<i>Adult education</i>	<i>Permanent adult education Education for the elderly, Intergenerational education, etc.</i>
<i>Emerging Fields</i>	<i>Health education Intercultural education Multimedia education Education in Emotional Intelligence, Family education: Social and family intervention, Public education, Education in peace Education in equality (gender and other groups), Social school education Education for art Social penitentiary education, etc.</i>

Source: Añaños, F. (2012).

The table not only categorizes the fundamental areas or fields of SP and SE, but also redefines them, according to the new reflections and proposals in the theoretical field as well as from the praxis. However, limitations do exist, due to the complexity of the events, phenomenon, people or groups, many of the areas can overlap, be situated inside or in the

same frame as others or be located in various fields; finding ourselves in front of a thin interrelation of two elements, therefore registering the need for a comprehensive and interdisciplinary understanding.

By way of conclusion

Social Pedagogy (SP), from the beginning, beyond the currents, evolves like a practical and theoretical knowledge; its practice gives place to the profession of Social Education (SE), whose disciplinary base, science and teaching material is SP.

In the processes of educative intervention, of SP and SE, there is a paradigmatic principle that states that before you act, is necessary to know the situation (analysis of reality). Only from this knowledge can we realistically suggest the changes to achieve, the strategies for obtaining them, the duration of the intervention process, the instruments to use, the indicators of evaluation, etc.

However, education and especially SE, in the way it is understood in its practical and theoretical sense, cannot enclose itself in the limits that reality or postmodernism and globalization indicate. It is true that the regulations of SP state that one should diagnose the situation before intervening educationally, but it is not incorrect to say that this first rule tends to enclose education in some imposed limits that are not good in their completeness. In this context we insist that SP should be a species of metatheory, with a sense of overcoming the limits of reality. Especially, when it has to do with educational interventions directed at individuals or groups that live under the brutal and overwhelming effects of the new form of world organization, unstructured environments, poverty or exclusion...

The care that SP provides to individuals in a state of need in this postmodern society is only the beginning of the road to liberation- from its own human dignity-, but never ending or meeting the definitive goal. Now is the time to submit the excessive appraisal of concepts such as adaptation, reinsertion, normalization, and others that are considered objectives *per se* of SE, to a true critical analysis.

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