



Research Article

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Social Education as a Mechanism of Social Consolidation in the Spanish Pedagogical Discourse of the Late 19th and the First Third of the 20th Century

Nataliia Zaichenko

*Doctor of Pedagogical Sciences,
Professor at Department of General and Applied Psychology,
Institute for Ecology Economy and Law, Kyiv, Ukraine*

Nataliia Kozhemiako

*Candidate of Pedagogical Sciences,
Teacher of Foreign Language,
Irpın State College of Economics and Law,
Irpın, Ukraine*

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Abstract

The subject of this study is the understanding and interpretation of the concept of “social education” in the Spanish pedagogical discourse of the late 19th and the first third of the 20th century. Based on the study of scientific and pedagogical works, texts of public speeches and speeches of prominent Spanish teachers, educators found out how they defined the concept of “social education”. In the process of studying a kind of historical and pedagogical source – the Spanish pedagogical discourse of the late 19th and the first third of the 20th century the specific scientific methods were used. Among them: pedagogical-retrospective, method of pedagogical reconstruction, method of hermeneutics. It is established that at the end of the 19th century in the Spanish pedagogical discourse there is a departure from the simple opposition of individual and social education and the filling of the concept of “social education” with a completely new meaning. It is proved that as a result of a certain socio-pedagogical turn of the research search in Spanish pedagogy at the turn of the 19th and 20th centuries. The concept of “social education” has acquired new values, in particular, it became understood as a democratic education, solidarity education, one that contributes to the consolidation of society. The provisions of the Spanish pedagogical discourse of the end of the 19th and the first third of the 20th century, in which social education was considered in correlation with the phenomenon of social consolidation, are characterized. Subjective positions of Spanish educators (H. Ortega y Gasset, M. de Unamuno, R. Ruiz Amado, L. Parral Cristobal, A. Posada, L. Palacios Morini, A. Servera Royo, E. Luis Andre, R. Blanco Sanchez, etc.) are presented and explained on the interpretation of the concept of social education in its connection with the phenomenon of social consolidation.

Keywords: concept of “social education”, the Spanish pedagogical discourse, Spanish educators, social consolidation, democratic education, solidarity education, values

1. Introduction

The concept of “social education” has obtained in-depth understanding in the Spanish pedagogical discourse of the late 19th and the first third of the 20th century. In addition to the tendency to oppose individual and social education, it was clearly manifested in the Spanish pedagogical discourse from the turn of the 19th and 20th centuries. Another tendency is to interpret social education not as “secular” or “aristocratic” education, but as “democratic”, “education for all”. The understanding of the goals and values of social education also changed. If earlier social education presupposed the acquisition by a young person of knowledge and skills of leading an aristocratic way of life, studying the rules and manners of behavior in a secular society, then from the beginning of the 1890’s social education fixed the goals of educating citizens to seek rights and responsibilities in society and promoting community solidarity and consolidation. Large scale intellectual search for elements that consolidate and strengthen society, contributed to the orientation of Spanish pedagogical thought in the late 19th and the first third of the 20th century for the in-depth analysis of social and educational values of collectivity, humanity, solidarity, nationality, social unity. Social education was assigned a peculiar function of the “public paste”, which resulted in the resolution of significantly more complex issues before pedagogical science.

A study of the content of the concept of “social education” in the Spanish pedagogical discourse of the late 19th and the first third of the 20th century carried out in the context of studying trends in world social pedagogy (G. Kornetov, A. Dzhurinsky, M. Firsov, etc.), the scientific definition of the basic categories of social pedagogy (L. Mardakhaev, A. Mudryk, T. Romm, I. Lipsky, M. Galaguzova, N. Basov, V. Bocharova and others). Theoretical and methodological problems of social pedagogy are covered in the scientific works of such well-known modern Spanish researchers as J. Quintana Cabanas, V. Nunez-Perez, G. Perez Serrano, P. Feroso Estebanez, J. Carride Gomez, J. Saes Carreras, J. Ortega Estaban, A. Colom Canelas et al. The issues of goals, content and values of social education in the Spanish pedagogy of the Restoration of the Bourbon Monarchy (1874-1931) are still little studied.

The purpose of this article is a comprehensive study of the content of the Spanish pedagogical discourse of the late 19th and the first third of the 20th century and finding out how Spanish educators defined the concept of “social education”.

The main tasks were as follows: to analyze what exactly fit into the meaning of the concept of “social education” by Spanish educators in the late 19th and in the first third of the 20th century based on the study of their scientific and pedagogical works, texts of public speeches and speeches; to characterize those provisions of the Spanish pedagogical discourse of the end of the 19th and the first third of the 20th century, in which social education was considered in correlation with the phenomenon of social consolidation; to explain the subjective positions of Spanish teachers regarding the interpretation of the concept of social education in its connection with the phenomenon of social consolidation.

2. Methods

To achieve the goal of the study, a theoretical analysis of the Spanish pedagogical discourse (the late 19th – the first third of the 20th century), including reports by Spanish educators H. Ortega y Gasset, M. de Unamuno, R. Ruiz Amado, L. Parral Cristobal, A. Posada, L. Palacios Morini, A. Servera Royo, E. Luis Andre, R. Blanco Sanchez and others at meetings of scientific societies, conferences, lectures, their publications on socio-pedagogical issues in the press, as well as fundamental scientific and pedagogical work. Consideration of the Spanish pedagogical discourse of the late 19th and the first third of the 20th century as a kind of historical and pedagogical source was based on the postmodernist understanding of “discourse” as a “text”, any statement, public speech, monographic study, when, according to M. Foucault, “the statements themselves try to identify the intentions of the subject-speaker, his conscious activity, what he wanted to say or without a conscious process, which is manifested against his will in what he said or in an almost imperceptible fracture of the words he uttered” (Foucault, 2004:74).

In the course of studying the reflection of the problem of social education in the Spanish pedagogical discourse of the end of the 19th and the first third of the 20th century both general scientific methodological approaches were used – systemic, structural-functional, problem, and specific-scientific, for example, paradigmatic-pedagogical, problem-historical and hermeneutic approaches. The most important research methods were such as pedagogical-retrospective method, which revealed the meaning of the concept of “social education” used in the Spanish pedagogical discourse of the late 19th and the first third of the 20th century to determine the goals, values and significance of social education according to their interpretation by Spanish educators; method of pedagogical reconstruction, which contributed to the reproduction of concrete-temporal pedagogical reality in Spain in the late 19th and the first third of the 20th century; method of hermeneutics, which allowed the interpretation, interpretation and commentary of historical sources, based on the subjective features of the authors and objective historical conditions.

3. Results and Discussion

Socio-historical conditions for the renewal, progress and prosperity of native Spain were directly linked by Spanish educators, publicists, thinkers in the late 19th and the first third of the 20th century with enlightening ideas, with sincere aspirations of unity, togetherness, brotherhood. Reflections on the problem of social education in society inevitably led Spanish educators to conclude that the general goal of social education should be to achieve social solidarity. In some cases, for example, in the training course “Solidarity Education” (Madrid, 1904)

L. Palacios Morini (Leopoldo Palacios Morini) there was an identification of the concepts of “social education” and “solidarity education”. The content of the curriculum shows that the goals of social education were “education of solidarity” and the achievement of social consolidation. Of scientific interest is the wide content of public life involved in the field of “solidarity education”, including social activities of the school, and social hygiene, and social assistance to the needy and social protection at work.

In the article “Teacher's Social Mission” (1907) L. Palacios Morini asserted the idea that now acquires the meaning of “pedagogy of civilization, able to direct the public soul to the progress of the group” (Palacios, 1907: 4-5). The school essentially performs a function of solidarity, connecting generations of people when “previous generations open the way of light to the future”; the school carries out education in solidarity with the people, and “the people's spirit is the basis of language, art, religion, education, law”. Spain today needs a “new science – social pedagogy” with its ideas relevant in different countries (in the Scandinavian countries, Belgium, France, Germany, Great Britain, USA) (Palacios, 1907: 5).

In another publication, “Vocational Training and Social Education” (1908), L. Palacios Morini noted that the understanding of the phenomenon of education and its functions has now expanded considerably. It is not limited exclusively to the activities of educational institutions – schools, universities. Education is recognized as a broad social function, which is to promote the integration of society. Education itself should direct a person to solidarity with individuals and social groups, to solidarity with the people. “Social education methods must be just as social”, says Rissmann. This means that not enough teaching and even school, all the symphonic environment is needed, the influence of the workshop, home, village, the whole society”, – emphasized the Spanish educator (Palacios, 1908:15).

The idea of solidarity in society can serve as “the foundation of all national life or the entire policy of the people”, said another prominent Spanish educator, sociologist A. Posada (Adolfo Posada), speaking at an international congress in 1909. It undoubtedly “expresses the need to recognize and affirm the essential closeness of the individual and social the individual and society are not two mutually exclusive realities, on the contrary, they complement each other and never exist in isolation in the process of human existence” (Posada, 1909:424).

The idea of solidarity implies that “we make our own efforts, abilities or give our benefits to serve

the interests of the group to serve the common interest, which creates or causes the creation of a new essence – the collective essence”, – the well-known teacher emphasized public attention (Posada, 1909:425).

The powerful modern movement towards social solidarity is conditioned, on the one hand, by awareness and understanding, and, on the other hand, by the desire to discover the social nature of man. Human individuality is formed due to society, and society itself, in turn, appears as a result of the existence of the individual, as a “real effect of individual relations”. The highest degree that a person reaches in the course of history (and in the process of upbringing) is when he realizes himself as a person, when his fundamental identity, mental, with the society in which he was born and in which he lives, is revealed, he reasoned (Posada, 1909:426).

In order to achieve social renewal, it is necessary for a person to be spiritually renewed. That is why the “social issue” of the modern era is a pedagogical issue, and its solution requires the unification of all forces of society, the intervention of the state, church, various corporations, civic participation (Posada, 1892:329).

Public education should be understood as “educational work for the common interest”, because it is able to orient the people's spirit, based on traditions and prevailing ideals in society, and it allows competition of all people based on their abilities – said the Spanish teacher (Posada, 1898:2).

In the article “Reform of Primary Education” (1899), a Spanish educator, a teacher at the Higher School of Teacher Education in Alicante A. Servera Royo (Antonio Cervera y Royo) spoke about the comprehensive importance of public education, in particular, noted: “In order to grow and to strengthen the people's soul, it is necessary that all the forces that make it up be bound together by the solidarity of feelings, interests and aspirations, and this is impossible without proper education; however, the current upbringing in Spain does not allow to achieve such a state of unity in the collective spirit” (Cervera y Royo, 1899:145).

Education and upbringing play a crucial role in the progress of the people. The upbringing of each and every individual forms a social organism. If everyone learns to control themselves and behave properly, then, on the one hand, individual abilities will be realized in society, and on the other hand, no one will violate public order by invading someone else's law, and then the people will prosper. “The main reason, or rather, the only reason for our modern decline, is that in Spain there is no collective spirit, customs of citizenship, and precisely because there is no real system of national education”, – said A. Servera Royo (Cervera y Royo, 1899:154).

In the fundamental scientific and pedagogical work “Social Education: Analytical Research” (Valladolid, 1899), the eminent Spanish linguist, educator L. Parral Cristobal (Luis Parral Cristobal) emphasized the need for education at all levels and in all walks of life, which was based on education, not on teaching, because education can achieve two goals – general social development by cultivating individual human abilities and improving the living conditions of each individual, which will contribute to the harmonious progress of society (Parral Cristobal, 1899:16–17).

The main idea of the outstanding Spanish teacher was that “in order to improve society, it is necessary to educate all its individuals, educated, they will be respected and worthy. The whole secret is in the spread of education” (Parral Cristobal, 1899:7–8).

Distinguishing from other areas of social education, L. Parral Cristobal argued that social education is characterized by “integral” quality, “it allows a person to achieve the highest degree of perfection in all respects, improve their abilities and capabilities, act with the highest skill, merit of God and human respect, as well as receiving pleasure and peace of one's own soul” (Parral Cristobal, 1899:114).

The meaning of social education is that a person consciously respects the rights – civil, political, moral, as well as perform their duties in society, including in the family, in relation to loved ones (Parral Cristobal, 1899:78).

In “The Theory of Education” (Valladolid, 1900), L. Parral Cristobal noted that social education is an integral part of social relations; it is important for the formation of a family, for earning a living and entering into property relations, and for achieving civil liberties. It is necessary to cultivate in young

people a sense of personal value, “it is necessary to teach a person to think and reflect, be active, want to earn a living every day, be honest, correct in everything, be prudent and practical, work in a workshop”, he wrote concerning the education (Parral Cristobal, 1900:144).

According to the Spanish educator, “a well-mannered person is ashamed of ignorance, entertainment, vice, bad deeds and seeks to work, makes considerable efforts to acquire knowledge, do something useful and important, behave with dignity and adhere to all virtues. Education is not only useful, but also necessary for our body and our soul” (Parral Cristobal, 1900:11). Each individual is a part of society, performs a certain function, such as professional. If the education and upbringing of everyone is not provided in society, then society will become unstable, social inequality will affect everyone (Parral Cristobal, 1900:18).

L. Parral Cristobal insisted that social education could not be reduced to teaching secular manners, the upper classes must take on great responsibility, “become a good example”, because otherwise “society will be threatened by social cataclysms”. It is due to the mistakes of education that the representatives of the ruling classes provoke popular anger with their “bad habits”, push the lower classes to “terrible crimes” (Parral Cristobal, 1899:177).

At a conference in Malaga (August 21–23, 1906), the famous Spanish philosopher and educator M. de Unamuno (Miguel de Unamuno Jugo) made the following speech: “Our country has suffered the most severe of spiritual diseases – the lack of unity in life. It is rare, very rare to meet here a person who lives by the principle of unity, who has a common concept to which others would be subject. And this lack of unity in ourselves, because of which our spirit is scattered, launched into the last wind, it is unknown where it will come from, is the main reason for the violation of solidarity, the disastrous social consequences of which we already see. A person who does not set a goal in life will never be able to be free, and because he cannot be like that, he will never be able to be in solidarity with others” (Unamuno, 1906:6).

The famous Spanish educator M. de Maeztu (Maria de Maeztu) in her article “On Poor Children” (1911) argued that social education as opposed to individual education, which “helps to distance people from each other, generates the division of society into castes and struggle classes”, should solve a radically different task. Based on the “principle of human brotherhood, able to unite all people with a strange thread of universal love”, social education must begin in the first years of life; then it will bring people closer to each other and their understanding. It is “in a single public school, state and mandatory for all, without distinction of classes and categories” should be carried out social education of childhood (Maeztu, 1911:5).

Prominent Spanish philosopher, psychologist, educator E. Luis y Andre (Eloy Anselmo Luis y Andre) believed that the main purpose of social education should be the desire to form a collective spirit, because “education of the collective spirit – a fundamental problem of any democracy, aristocracy, mesocracy education of the collective spirit is the laying of the constituent elements of the people” (Luis Andre, 1914:94).

In the opinion of E. Luis Andre, education serves the formation of the individual, and the collective spirit, and political community, which is why it is necessary to study on a scientific basis the pedagogy of peoples, political pedagogy. “What we are moving towards in political pedagogy, or civic education, is nothing more than solving the problem of social pedagogy, because its scope begins in the family hearth, where the primary socio-political education – the preparation of social reality and national at the same time”, – the Spanish teacher emphasized (Luis Andre, 1914:94–95).

In his work “Individual and Social Ethics” (Madrid, 1920) E. Luis Andre defined solidarity as “a mental and spiritual union of free beings (in mind and will) by mutual connections of ideas, feelings and actions, the unity of goals, means and directions in their achievement” (Luis Andre, 1920:58).

Comparing the concepts of individual and collective consciousness, the teacher came to the conclusion that the nature of social consciousness is represented by “common tendencies, cooperation or synergy of individuals, in short, collective work” (Luis Andre, 1920:172). Collective organization and social consciousness are characterized by two main processes – solidarity and autonomy (Luis Andre, 1920:174).

Social groups can be in different relationships with each other – a relationship of harmony or opposition, solidarity or subordination, cooperation or struggle. One or another social group in this relationship may remain independent (tribe), become dependent (slaves to seniors in the ancient or feudal state), be in a relationship of interdependence (nation state and international society). “Society will not be perfect, it will be dominated by resistance and aggression until perfect harmony, close solidarity and complete freedom of each individual is established in its structure, organization and functioning. The organization of labor, collective affairs, creativity of artists, forms of struggle for existence through social order - is a fundamental condition for the interaction of individuals in any society”, – said the Spanish teacher (Luis Andre, 1920: 196–197).

According to the ethical concept of E. Luis Andre, society has a meaning (social institutions) and form (state). In the process of its development, society goes through three stages: the stage of dependence (subordination), independence (freedom) and interdependence (solidarity). Social development goes through the opposition of “ego” and “alter” (individual and other), through integration into “soils” (solidarity) (Luis Andre, 1920:193).

All collective charities come from two main ones – justice and mercy, which, in turn, are rooted in the solidarity of people in society. Collective charities are laid in the family as the first school of civic spirit, and over time develop in the social environment – the city in which a person lives; the school class in which she studies; in the various corporations to which it belongs; that is, collective charities are formed in relation to the people, country, homeland, humanity (Luis Andre, 1920:219–220).

The world-famous Spanish philosopher, intellectual and educator H. Ortega y Gasset (Jose Ortega y Gasset) in his speech entitled “Social pedagogy as a political program” at the meeting of the Society “El Sitio” in Bilbao on March 12, 1910 said: “An isolated individual cannot become a human being; the human individual, separated from society, – as Natorp said, – does not exist, it is an abstraction” (Ortega y Gasset, 1916:263). Just as natural reality consists of atoms, a community consists of “socialized individuals”, that is, “a separate, solitary, completely solitary individual is a social atom. In reality, there is only a community, a set of individuals who mutually influence each other” (Ortega y Gasset, 1916:263).

In the educational process, when building educational relationships with students, the teacher deals with “social matter, not the individual”. The child is a part of the family, in its little heart – the essence of domestic traditions; her memory, though not rich, is a thin fabric woven with threads of family impressions; its spiritual integrity is formed by a set of ideas, aspirations and feelings that prevail in the parental hearth. Since the family, in turn, lives in a certain quarter, the city, – “with the street air appears the city soul”, because each family is a part of a great civic soul. And then – the city obeys the laws of the state, the laws of equilibrium of the national economy, and the human soul becomes part of the people's soul with its ideas, passions, joys and sorrows. But this is not the end of the weaving of the fabric of human souls, because “our current people are only a historical moment of our people”. Thus, in relation to the individual to the family, the family to the people, the people to all mankind is solidarity (Ortega y Gasset, 1916:263).

Socio-pedagogical intentions of H. Ortega y Gasset's reflections are revealed in his interpretation of the nature of the social. “Social is a combination of individual efforts to carry out a common cause. Society is not initially a community of feelings, preferences, affections”, – stated the speaker (Ortega y Gasset, 1916:264).

Society appears in the process of human cooperation. Culture is created by human labor; there can be no unemployed in society. “To socialize a person means to make him a worker in the great human cause, in a culture where culture covers everything from cultivating the land to composing poems”, – said the famous Spanish educator (Ortega y Gasset, 1916:265).

The task of human socialization is the task of social pedagogy, its value and is to form a person as a creator of culture through his work of cultural consciousness. “Society is the only educator, so there is a single social purpose of education, so it is repeated in specific legal requirements for the fundamental idea of social pedagogy: the relationship between the individual and society”, – said H. Ortega y Gasset (Ortega y Gasset, 1916:267).

The current system of education enshrines the existence of two types of schools – for the rich and for the poor, and this is a “crime against humanity” because the poor are doomed to spiritual poverty. “Social pedagogy, which requires education for the community through the community, also requires the socialization of education”, its spread to all segments of the population, and the decisive role in this should play a single, secular, public school – passionately proclaimed the Spanish thinker (Ortega y Gasset, 1916:266).

In the conclusions of his speech, H. Ortega y Gasset noted that the future Spain must be a community, a consolidated unity, otherwise it will not emerge, will not develop. “People are the communion of all moments in work, in culture; the people are a team of workers and business. The people are a strong organism endowed with a single soul – democracy. The people is the school of humanity”, – said the philosopher, emphasizing the listeners' attention to the firm beliefs in the significant historical mission of national unity and national spirit in the progress of the native country (Ortega y Gasset, 1916:267).

Spanish educator L. Huerta (Luis Huerta) saw the leading goal of social education “cultivation of solidarity in its various manifestations by solidarity we mean the common interests, feelings, aspirations. Solidarity is a high feeling in which the collective spirit is embodied” (Huerta, 1919:208–209).

The educator sincerely believed that society could achieve such a state when the “world brotherhood” would prevail and the world itself would become peaceful and just. In this way, the most important is the overcoming of each individual's own selfishness and opposition to altruistic intentions, which will be carried out under the condition of merging and cultivating a sense of social solidarity (Huerta, 1919:210).

Prominent Spanish educator-theologian R. Blanco y Sanchez (Rufino Blanco y Sanchez) wrote that “education can change the world. Education is the most significant work of social revival. In education lies the great secret of the improvement of human nature. Education is a true transformation” (Blanco y Sanchez, 1901:22).

Comparing collective education with individual education, R. Blanco Sanchez stated that collective education does not take into account the individual needs of students, but has its advantages. Carried out in a wider social environment than the family, collective education contributes to the child's involvement in society, the formation of customs of social life. Among the forms of social (collective) education, the Spanish teacher singled out external, semi-boarding and boarding, and the subjects of social education defined the state, society and private initiative. All subjects should take part in public education, because “the experience of cultural peoples has shown that it is easier and less harmful public education is carried out on private initiative than with state intervention” (Blanco y Sanchez, 1901:168–169).

According to R. Blanco Sanchez, despite the diversity of educational ideals in different nations, “none of the educational systems is inferior to Christian education, which seeks to develop all human abilities in accordance with its relative importance, helps to help nature, forms people believers and good citizens for the homeland” (Blanco y Sanchez, 1901:171).

The famous Spanish educator-theologian R. Ruiz Amado (Ramon Ruiz Amado, real name – Ramon Ruiz de Contreras) in substantiating the concept of social education proceeded from the position that man comes into the world as an earthly social being. Human sociality is not a quality acquired in the process of development, but given from birth. In the work “Social Education” (Barcelona, 1920), the teacher wrote: “Man is a social being; it is born in society and is intended to be a part of it, according to its nature” (Ruiz Amado, 1929:10).

Political society (homeland, state), according to R. Ruiz Amado, is natural for man and necessary to him. A child is born into a family without choosing it; the family is part of the family, the people. In childhood, a person receives support from his family, masters the language, customs, cultural heritage of his people, his homeland. Thus, coming into the social world, a person is already a part of the community, community, society, he is doomed to social existence, and due to the fact that society fuels, educates him, man is forced to serve the community, socially obliged to work for the common good

(Ruiz Amado, 1929:11).

According to the concept of R. Ruiz Amado, communities are divided according to the principle of voluntary human intervention, so they are either formed by human will (free communities, such as professional associations, industrial, scientific, artistic societies), or established without his will (necessary societies, that is, family, homeland, nation). No one chooses parents and homeland, but further from the sources of upbringing, upbringing, traditions arise the social responsibilities of people, and no one can get rid of these obligations, claiming that they did not ask for his consent to fulfill them in the world. "A person is born, awakens to reason, having a heavy duty – to respect his parents, who gave him a natural and moral existence (at least if they raised him); to respect the homeland that gave it its cultural heritage – a treasury of ideas, customs, monuments that connect it with the historical past; to respect humanity that left for it a cultivated is the source of social ties that no one can openly deny; they impose a long sequence of obligations, for which a person must be provided with all the opportunities for social education", – said the teacher (Ruiz Amado, 1929:24–25).

In the process of social education, a person learns to behave in society, is included in the structure of social relations. According to R. Ruiz Amado, a person's entry into society is due to his attachment to cultural values and historical memory of the community, its knowledge of customs, traditions of the native people, as well as by forming it as a Christian person under the auspices of the church (Ruiz Amado, 1929:25).

From these considerations of the teacher-theologian it follows that the culture, faith, tradition, worldview of the native people – these are the integral elements of social experience that allow the integration of the individual into the world of social relations.

R. Ruiz Amado, as a teacher-theologian, was firmly convinced that social education should be carried out on the basis of Christianity, because according to Christian teaching, all people have equal value. Therefore, taking care of the improvement of society, social education will be addressed to the widest possible community. Two significant ideas of social education must be comprehended by the human mind, namely, the idea of mutual assistance and mutual sharing of public goods and the idea of public duty. "The embodiment of the first of these ideas will give birth to public love, and the realization of the second idea will result in the fulfillment of our moral essence, when we renounce and sacrifice for the benefit of society – family, homeland, people, state... This is the right path, not modernist altruism. We need a society because our dignified human life is possible in it", R. Ruiz Amado emphasized (Ruiz Amado, 1929:22).

The main purpose of social education is to serve the person in the performance of duties in society. Man, being by nature a social being, is only able to achieve his own highest goals in society, and they do not consist solely in individual improvement, but should be aimed at improving society as a whole. There are two ways to improve society: first, by improving each individual as a member of society, and second, by establishing a better political system. An integral feature of social education, in the words of R. Ruiz Amado, is that it "is democratic in nature, which is why it is more characteristic of democratic societies; it is aimed at social improvement through the development of each and every individual" (Ruiz Amado, 1929: 3).

In the early 1930s, Spanish educators, philosophers, and publicists again questioned whether social unity of people was really possible and how it manifested itself. The Spanish educator H. Montseny Carret (Juan Montseny Carret) in various publications published under the pseudonym Federico Urales, covered the value aspects of social education. Thus, in the article "Unity, Unification, Individuality" (1930), he focused on the fact that in the postwar period there was a rethinking of social values, "since 1914, life and ideals have depreciated". However, the Spanish people have a will, a will that can withstand the fatality of being. In order to achieve freedom, he must show a collective will (Urales, 1930:149–150).

The Spanish educator P. Carrasco (Pedro Carrasco) in his article "Social Pedagogy" (1931) justified the importance of public education as a "panacea for all kinds of social ills". Only enlightenment is able to lead the people on the path of civilization, "change the course of all mankind, and for this it is enough to educate two or four human generations" (Carrasco, 1931:242).

Mr. Carrasco called for treating children like flowers in the garden, preserving their beauty, caring for and appreciating them, because “life is diversity, and human happiness is harmony”. Since man is a social being, the struggle for existence is carried out together with other members of society through cooperation, and man must be prepared in the process of education to perform their share of work in the overall effort (Carrasco, 1931:257).

4. Summary

Allocation of social pedagogy into an independent branch of scientific knowledge in the late nineteenth century led to the emergence of new issues regarding the understanding of the phenomenon of social education and its values in the development of society. Two tendencies were most clearly manifested in the Spanish pedagogical discourse: one was a continuation of the pedagogical tradition of the 19th individual (home) upbringing and social (public) upbringing and to reduce the interpretation of the latter to teaching secular manners, etiquette, rules of culture of behavior; another trend was associated with a certain socio-pedagogical turn of scientific pedagogy, as a result of which social education began to fit into the sociological context, understood not as a social influence on the education of the individual, but as education of groups, masses, society, people, as education with property “public paste”.

The focus of Spanish educators on the intellectual search for elements that unite and strengthen for the introduction into scientific circulation of new socio-pedagogical concepts and categories, such as “social solidarity” and “solidarity education”. Of course, in its new “sociological” meaning, the concept of “social education” was interpreted differently by Spanish teachers, with an emphasis on the subjective positions of the authors. The main thing is that the leading goal of social education in the Spanish pedagogical discourse of the late 19th and the first third of the 20th century recognized the achievement of social solidarity, the consolidation of society. This was the starting point of social pedagogy as a new scientific theory.

The postulation of social pedagogy as a “science of community education for community” (R. Blanco Sanchez) required deep reflection, but what is community? how is it achieved? what are the means of social education? Aimed at changing society, social education must gain a pronounced centripetal acceleration. Under the influence of this tendency, society will consolidate according to the internal needs and spiritual aspirations of citizens to live, work and create in solidarity with others. Public solidarity will serve the historical progress of Spain, contribute to the renewal and rise of the country – this is the leitmotif of the entire Spanish pedagogical discourse of the late 19th and the first third of the 20th century, regardless of the political preferences and pedagogical beliefs of its ingenious authors.

5. Conclusions

In the Spanish pedagogical discourse of the 19th and the first third of the 20th century the widely used concept of “social education” was filled with new meaning and new values. The factual identification of Spanish social education with solidarity education and democratic education in discursive practice shows how deep the concept of “social education” has gained. A new scientific field – social pedagogy – gradually expanded its conceptual and conceptual field. The category of “social education” as one of the main categories in social pedagogy, which has been gaining intellectual power since the end of the 19th century, has been specified and clarified. Social pedagogy in Spain from the end of the 19th century posed much more complex questions compared to the earlier period of 1860–1880s, in particular, not only and not so much clarified the forms of social education, as its nature, its social significance. Social education came to be understood as a mechanism of social consolidation. Outside of social education, such a promising development of the human community was not possible, in which it would turn into a harmonious society based on the values of democracy, solidarity, national unity, and mutual assistance. This interpretation of the concept of “social education” opened to social pedagogy not only

a new “sociological” meaning, but also a new “historical” – the need for each member of society to create social unity, to create a “global brotherhood”, which is possible only through social education of man with it focus on connection, rapprochement, co-existence.

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