

E d u c a t i o n
I n c u l c a t i o n
I n d o c t r i n a t i o n
Through the Spanish Postwar

Research & Innovation in
the Designed Environment

A R C T 4 0 0 2 0

**Architecture and
critique of Architecture**

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1. Introduction

As J. Lacan affirm in his theory about language, this one is present since the moment we born, although the new-born barely understands anything of linguistic world, its'll affect to his whole existence.

Before we were born, we are guided by some pre-established paths that not even the people who take us there have questioned for themselves.

The first thing to highlight about this would be the guide, why this guide is necessary, it could be because the human being is social by nature, and if you want to live in community, certain norms, of behaviour, of language, of culture ... so, if no one "guided", these rules could stagger to the point of breaking them.

But who has invented these rules? People who are interested in maintaining control, control is power, and there will always be people who want to have it, so these rules, which abide, above all, people who do not have the power, are made precisely to that so that the latter cannot get to have it. (You could talk here about class struggle and all the history and social classes that have been created, marginalized and mitigated ...).

This fact gives what to think about education⁽¹⁾, who teaches us? And what do they teach us? While it is true that everything can be learned, special attention should be paid to family education and that of teachers.

It can be taken for granted that education within the family nucleus will rarely be objective, most parents or guardians end up instilling what they consider, whether values, ideology, beliefs... . But in the case of teachers, it tends to be thought that this kind of education is going to be objective, why it would not be, because just as history is written by those who win the wars, our whole system is built on beliefs, tastes, and customs of the ruling class⁽²⁾, because in the end, they are the ones who win these wars.

Talking about them, we will continue to investigate these issues through the Spanish Civil War (1936-1939) and the era that will continue.

1. Wilson, Margaret: *The Socialization of Architectural Preference*.

2. Stevens, Garry: *The favoured Circle*

This war originates after a coup d'état by the right-wing side which will end up defeating the Republican side. The first one, led by General Francisco Franco, which established a dictatorship that would last until his death in late 1975.

Since during the wars, education as we understand what is carried out in schools and training centres, is left aside, we will talk about it in the later era, in the postwar period.

The Spanish postwar period is characterized, like the great majority of postwar, for a few years of crisis, economic, social ...

The working classes, or simply, the non-dominant ones, will be the ones that suffer most from these consequences, creating among them a great discontent, considering that there was little to eat and being aware of these classes, that it would not be easy for them to get some food due precisely to its class.

If we also look outside the Spanish scene, we find a period of purely technological and industrial development, it will seem obvious that, after 3 years of war, little could have been developed and advanced during that time within Spain.

So, in conclusion, we are in a Spain submerged in economic, social, cultural, food and innovation poverty.

This can be considered a critical and sad moment for everyone, but once again it is the lowest social classes that would be most affected by this and in the same way, it will be the most favoured and powerful classes that can take advantage of this type of events.

2. The beginning of the Labour Universities

In the educational landscape, during the period of the regime, the difference between the ruling classes and the working classes must also be highlighted, with 5,000,000 of illiterate people in Spain. (pop. 25,517,000)

Taking this figure into account, it is clear that as education looks higher, fewer people studied and we will assume what could access these types of studies will not be those of lower classes. This will end up generating discontent in the working and most disadvantaged classes after seeing that in addition to being the ones that have suffered the most from the damage caused by the war, they will also be the ones that take the longest to recover or improve their status.

This alert reached the high levels of the regime at that time and it is there that the idea of creating Labor Universities originates, centres created mainly for the children of workers could receive a higher technical training on the trade that they will then perform.

The idea comes from the Belgian Paul Pastur, at the beginning of the 20th century, the curious thing about this would be how a school model created in a social-democratic country will be applied to one that is in a dictatorship and beyond that, how this model could be readjusted from one site to another. Although in its creation the idea was:

“the only possible way to eradicate social brawls and get workers to collaborate in the progress of the country, it was to carry out the culture to the masses in order to assume their prominence.”⁽³⁾

The definition of this type of university in Spain would be, according to the Statutes of 1956:

“Educate, form, train youth working human, professionally and technically; enrich the spirit and social dignity of the worker through his technical and professional improvement, raise the cultural level in specific areas of the Labor University, and, finally, facilitate access to students more easily to other studies, or wherever the corresponding specialized teaching is available.” *translated from the author

Within the geographical framework of Spain, as a comparative model, we find 17 autonomous communities in which 21 labour universities were located.

Below is a map of the Spanish geography of the location of all these universities, as well as the date on which they were built.

* “Educar, formar, adiestrar a la juventud trabajadora humana, profesional y técnicamente; enriquecer el espíritu y dignidad social del trabajador a través de su perfeccionamiento técnico y profesional, elevar el nivel cultural en áreas concretas de la Universidad Laboral, y, finalmente, facilitar el acceso a los alumnos más capaces a otros estudios, o bien a establecimientos donde se disponga de las enseñanzas especializadas correspondientes”.

3. Miguel ángel Robles Cardona, *La arquitectura de las universidades laborales españolas (1946-1978)*, Barcelona, October 2011 - May 2014 p. 30.

“Aunque ya en su creación la idea era que la única vía posible para erradicar las reyertas sociales y conseguir que los trabajadores colaborasen en el progreso del país, era llevar la cultura a las masas a fin de que éstas asumieran su protagonismo.”



ANDALUSIA

4. LABOR UNIVERSITY "ONESIMO ROUND" DE CÓRDOBA (1952-1956). Architects: Francisco Robles Giménez, Daniel Sánchez Puch, Miguel de los Santos Nicolás and Fernando Cavestany and Pardo-Valcárcel.
5. LABOR UNIVERSITY "JOSÉ ANTONIO PRIMO DE RIVERA" DE SEVILLA (1952-1965). Architects: O.T.A.I.S.A. group (Technical Offices of Architecture and Engineering, S. A.), composed of Luis Gómez Estern, Alfonso Toro Buiza and the Rodrigo brothers and Felipe Medina Benjumea.
17. UNIVERSITY CENTER LABORALES "UTRERA MOLINA" DE MÁLAGA (1972-1978). Architect: Fernando Moreno Barberá.
18. UNIVERSITY CENTER LABORALES DE ALMERÍA (1973-1974). Architects: Julio Cano Lasso, Alberto Campo Baeza, Antonio Más-Guindal Lafarga and Miguel Martín Escanciano.

ARAGON:

10. LABOR UNIVERSITY "FIFTH SERTORIO" DE HUESCA (1964-1967). Architects: Luis Laorga Gutiérrez and José López Zanón.
11. LABOR UNIVERSITY "VIRGEN DEL PILAR" DE ZARAGOZA (1964-1970). Architect: Manuel Ambrós Escanellas.

CANARY ISLANDS

14. SOCIAL PROMOTION SCHOOL OF LABOR UNIVERSITIES OF TENERIFE (1969-1977). Architects: Vicente Saavedra Martínez and Javier Díaz-Llanos La Roche
16. CENTER OF UNIVERSITIES LABOR LABORALES "LICINIO DE LA FUENTE" LAS PALMAS DE GRAN CANARIA, GRAN CANARIA (1971-1973). Architect: Fernando Moreno Barberá.

CASTILLA LA MANCHA:

15. CENTER OF UNIVERSITIES LABORALES "BLAS TELLO" OF TOLEDO (1971-1977). Architect: Fernando Moreno Barber
20. UNIVERSITY CENTER LABORALES DE ALBACETE (1974-1975). Architects: Julio Cano Lasso and Ramón Campomanes Grande.

CASTILLA Y LEÓN:

2. LABOR UNIVERSITY "SAN JOSÉ" DE ZAMORA (1947-1957). Architects: Luis Moya Blanco, Pedro Rodríguez and Alonso de the Bridge, Ramiro Moya Blanco and Enrique Huidobro Brown.

CATALONIA:

3. LABOR UNIVERSITY "FRANCISCO FRANCO" DE TARRAGONA (1950-1958). Architects: Antonio de la Vega Martínez, Manuel Sierra Nava and Luis Peral Buesa.

MADRID'S COMMUNITY:

7. LABOR UNIVERSITY OF MADRID (1961). Architects: Luis Laorga Gutiérrez and José López Zanón (project no built).
8. LABOR UNIVERSITY OF ALCALÁ DE HENARES, MADRID (1964-1966). Architect: Martín José Marcide Odriozola.

VALENCIAN COMMUNITY:

12. ORIENTATION CENTER OF LABOR UNIVERSITIES "JESÚS ROMEO" DE CHESTE, VALENCIA (1965-1969). Architect: Fernando Moreno Barberá.

ESTREMADURA:

9. LABOR UNIVERSITY "HISPANOAMERICANA" DE CÁCERES (1964-1967). Architects: Luis Laorga Gutiérrez and José López Zanón.

GALICIA:

6. LABOR UNIVERSITY "CRUCERO DE BALEARES" DE LA CORUÑA (1960-1967). Architects: Luis Laorga Gutiérrez and José López Zanón.
21. CENTER OF UNIVERSITIES LABORALES DE ORENSE (1974-1976). Architects: Julio Cano Lasso, José Manuel Sanz Sanz and Antonio Ortiz Carvajal.
22. UNIVERSITY CENTER LABORALES DE VIGO, PONTEVEDRA (1975-1976). Architect: José Antonio López Candeira

THE RIOJA:

19. UNIVERSITY CENTER LABORALES DE LARDERO, LOGROÑO (1973-1974). Architects: Julio Cano Lasso and Ramón Campomanes Grande.

BASQUE COUNTRY:

13. LABOR TECHNICAL CENTER OF ÉIBAR, GUIPÚZCOA (1966-1973). Architect: Álvaro Libano Pérez-Ulibarri.

PRINCIPALITY OF ASTURIAS:

1. LABOR UNIVERSITY "JOSÉ ANTONIO GIRÓN" DE GIJÓN (1946-1957). Architects: Luis Moya Blanco, Pedro Rodríguez and Alonso de la Puente, Ramiro Moya Blanco and Enrique Huidobro Pardo.

The places where these universities are going to be located will be key to the analysis of the education received, as well as to understand a little more this time.

They were new construction buildings. The first aspect to highlight is where it would be decided to place them, as they will end up being located on the outskirts (3-6 km. away) of small rural cities.

Besides that each university would focus on careers related to raw materials and resources that were carried out in that area, normally agricultural, livestock and mining, (these changes in some cases) would also perform others such as electricity, mechanics, plumbing ... This type of teaching would equip each university to consolidate, within it, in a regime very close to what we could call autarchic. Point to highlight since during the first stage of the Franco dictatorship would be the system that F. Franco would choose as a method to rescue the economic crisis resulting from the war.

In fact, the way in which these Universities were built, as well as the way to manage them, would be the same as Ervin Goffman in his essay on *The situation of the mentally ill*, he would call absorbing or totalizing tendency. Also taking into account the high walls and gates that would be available in many of these centres as a perimeter.

Once you have arranged what concerns the place and its operation, we will talk about the building and its practices in it, starting with the first one, it will be necessary to consider that the years in which all these universities were built are diverse, but going from the eldest to the most current one, which will keep few similar features, we could start with the first, which in general terms are developed in a similar way to a military school, with a central courtyard reminiscent of the parade grounds and that distributes the space.

While the classes will be squared and omitting the platform that raised the teacher, thus trying to give greater closeness between teachers and students. In addition to adapting also the hygienist currents that were beginning to develop at the time which will take into account the natural lighting in the classrooms, trying to avoid glare, as well as cross-ventilation in each class or workshop.

These measures are somewhat surprising when one could consider the country was still far behind with respect to Europe, but while it is true that what the regime intended was to instruct in a new culture.

Secondly, speaking of the subjects and taking into account the aforementioned about training the working class humanely, as well as enriching their spirit, it should be noted that although they were intended to be these technical universities, as shown in the trades being studied, some practices were also instructed with which:

“formative education, solidly Catholic and Spanish, was understood, including the practice of an honest and good life in the Christian community; the culture necessary to integrate emotional and intellectual life and full training to act in public life; and teaching the labour speciality in its different classes and grades”.⁽⁴⁾ translated from the author

Finally, it should also be noted that the Youth Front⁽⁵⁾ would be in charge of the choice of teachers.

Exposed in a generic way the highlights of these places, it would be possible to make an analysis on them. Taking into account the dictatorship under which Spain is located and also the beginning of this writing, which arises from concerns about education and its objectivity.

4. Delgado Granados, Patricia. La Universidad de los pobres. Historia de la Universidad Laboral sevillana y su legado a la ciudad. Sevilla: Unervsity of Sevilla, 2005: p. 27. “la educación formativa, sólidamente católica y española, comprendiendo la práctica de una vida honesta y buena en comunidad cristiana; la cultura necesaria para integrar la vida emocional e intelectual y la plena capacitación para actuar en la vida pública; y la enseñanza de la especialidad laboral en sus diferentes clases y grados”

5. Youth Front was a political-administrative body created in Spain in 1940, as an autonomous youth section of the Falange Española Tradicionalista and Juntas de Ofensiva Nacional Sindicalista (FET and JONS), the only authorized political party for the Dictatorship of General Franco.

It can be said that this point is being studied in one of the most unfavourable moments regarding objectivity, as well as freedom of expression.

In this way, one could talk about the remoteness of these centres to nearby urban centres as a way of isolation, as well as taking into account that they are interned centres, so that the students who stayed there are also suffering from isolation. Not only from the city but from their own families and acquaintances.

Such a measure could be an example of indoctrination of young people of the working class, first considering that isolation from people who may be contrary to the regime, as well as from other types of education, all professors related to it as well as having specific subjects in those that instil the ideas of this.

With this, what Franco ultimately intended to create were workers' youths, who could not create conflict against the regime since, although in the end, they could remain in discontent among their families, have given them this new education and welcome their centres, generate these new university students, the moral debt with Franco and with the regime.

Consequently, we arrive at the crux of the matter, making us think that it will be the ruling class in the end, in this case, the figure of a dictator, who decides what culture and education to give to his people, or the subordinate classes, thus being able to maintain the situation of control and power over the rest without having to resort to physical or apparent violence, being camouflaged under the veil of education and culture, without considering too much whether this is objective or only if it is biased.

After this reflection, something expected, we could continue talking about these universities, taking into account their way of building them throughout the second and third stages, because it will be here when a new change will be seen.

What will happen here is that starting in 1960, modernism principles begin to be recovered, giving the architecture a more liberating current and changing the system in which these buildings are constructed, it can be intuited that something is already changing in Spain when the game of anti-modernism versus modernism begins to fall behind and they are already some of the new architects who have a *"clear and radical innovative intention. Concern for establishing a language outside of ideas-symbols representative of the regime."* (6) *translated from the author.*

So, and as we could talk about the close link that architecture has with politics, it should be noted that a few years after modernism regained strength, it will be in 1970 when, after a change of law, universities cease to depend on the Ministry, being autonomous and being able to choose themselves the program to be taught. Although this autonomy would grant these universities much more freedom when it comes to educating and instilling, it should not have been enough, when in 1976, after Franco's death, practically all these universities were obsolete and even changed their name, a remarkable fact. that in Belgium, this type of school celebrated its 70th anniversary with a fruitful journey.

6. Flores, Carlos, *Arquitectura Española Contemporánea, I 1880-1950*, 2ª ed. Madrid: Aguilar 1988, p.258 "Los nuevos arquitectos tienen una clara y radical intención innovadora. Preocupación por establecer un lenguaje al margen de ideas-símbolos representativos del régimen"

3. Conclusion

Finally and as a closure to all the issues named, two should be highlighted.

With regard to the framework of education/inculcation/indoctrination, it should be noted that even though it is very obvious that in a dictatorial and authoritarian system it may be taken for granted indoctrination in the young people of that time, it should be noted that the principles cited in the Pastur's idea, they end up being, saving the distances, very similar, that is, both will end up using education as a tool of control towards the masses, because as long as it is the dominant class that chooses what the rest learns, it will be the one that continues to maintain the control, and in the end, this will be reflected in any system in which there are different social classes.

On the other hand, emphasizing the Spanish issue and dictatorships, which we still have many countries under their yoke, we could address the issue of how to deal with depending on what cases are trying to ignore this part of the story, we can reflect on what Xavier Monteys says:

"We seem determined to make some buildings disappear because they tell us about a past that bothers us as if, destroying them with new facades, we were going to endow ourselves with a better past. Accepting it and taking care of it is smarter than wanting to forget about it. How to address the restoration and intervention of modern architecture is still a pending issue, both figuratively, collectively, and literally in schools of architecture. What to do with these buildings when their use is transformed or finished is everyone's task, but it must start from new consciousness, and these buildings have been the best of their time." (7) translated from the author.

So, let's not forget that the story is cyclical, what else do we want to forget what has happened, more times it will be repeated and what the only way to avoid making mistakes that have already been made, knowing them and not hiding them (I don't want to say that we have to take pride in times that have been devastating and sad for humanity), so that everyone can learn from it, even though this story will almost always be written by the winners, someday perhaps the information may be within reach of all and not only with one hand that can only give you the one that may interest you.

7. Monteys, Xavier. *La universitat Laboral de Tarragona 1952-1956*, Col·legi d'arquitectes de Catalunya, Tarragona, 2006, p. 149 [" Parecemos empeñados en hacer desaparecer algunos edificios porque nos hablan de un pasado que nos incomoda como si, destruyéndolos con nuevas fachadas, nos fuéramos a dotar de un pasado mejor. Aceptarlo y cuidarlo es más inteligente que querernos olvidar de él. Cómo abordar la restauración y la intervención de la arquitectura moderna es aún una asignatura pendiente, tanto en sentido figurado, colectivamente, como literal en las escuelas de arquitectura. Qué hacer con estos edificios cuando su uso se transforma o acaba es una tarea de todos, pero debe partir de una nueva conciencia, y es que estos edificios han sido lo mejor de su época"]

4. Some reflections.

I would like to make a reflection once this writing is finished, on the topics in which I have been involved during the development of this.

Consider it important to note that given the political-social framework in which we find ourselves, one of the reasons that encouraged me to write about the issue of *Francoism*, was the little that is said about it, whether in schools or on the streets in Spain, this was something that I had always worried about, masking this long stage in Spain and everything that happened.

It was no surprise to me when I found myself reading several authors, interviews and articles in which, even speaking of this era, they did not emphasize that they were under a dictatorial regime and almost as if ignoring what was happening.

That's why I decided that, when I started writing this essay, I would very much like to highlight the idea of dictatorship, regime and that not everything was going well in Spain, but I was surprised when I used the same evasive resources as the authors who I had previously consulted.

This, in the end, could not be disconcerting, after all, I was a victim of what I was explaining in this text, and conclusively, our whole environment educates and instils us in a way and even if we fight against it. At some point, some of this education will always remain within us.

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