

Chapter 6

**SOCIAL WORK EDUCATION IN
ANDALUSIA (SOUTHERN SPAIN):
GRANADA AS A CASE STUDY**

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ABSTRACT

This chapter documents and gives value to the history of social work in Andalusia through its academic and professional development. Since 1932 when the first School of Social Workers was opened, several factors have conditioned these studies: First of all, social work constitutes a feminized activity of low professional prestige; secondly, prior to becoming part of the university, social work schools were associated with those who promoted it, such as the Catholic Church, and the organization *Female Section of Spanish Falange* (women's wing of the Party); last but not least, lacking historical research on these issues hides relevant contributions of social work not only to Spanish Democracy (1978

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onwards) but also to the welfare state system. In fact, social assistance has allowed women to get out of the “domestic realm” to reach public spaces, thus accumulating knowledge and experiences that further contributed to personal female empowerment, and to the advancement of certain disadvantaged groups. *The School of Social Studies for Women*, founded in Barcelona in 1932, trained a small number of bourgeois female students for the so-called Social Assistance. Students of the Andalusian Schools of Málaga (1959), Sevilla (1960), Huelva (1966), and Granada (1962) usually came from the middle and working classes.

We shall introduce Social Service in Spain to “make known this profession of social worker, both in terms of principles, and methods, that constitute its contents, and applicability to work carried out in various fields of action” (Vázquez 1971, 56). The expansion of Social Assistance Schools gained pace by the Francoist *Economic and Social Development Plan* (1964-1967), which hinted “the urgency of training four thousand social workers for development purposes.”³ Since 1981, already as part of the college curricula, social workers have challenged its identity as a feminine and feminized professional activity, and contributed to the Public Social Welfare System, since an important number of professionals were employed there. The discipline of social work was established then, and have since been transformed into a profession committed to principles of equality, dignity, and freedom.

Keywords: schools, social work, gender, history, Spain

*Thus, for women, State has been both oppressive
(in its macho ideology) and liberating (in offering opportunities
to mitigate individual control by men over women).*

Mary Evans⁴

INTRODUCTION

This chapter is aimed at showing the depth and historical continuity of aid practices as they account for the production of female knowledge, and its associated characteristics, all which constitute the basis of a particular way of conceptualizing, implementing, and evaluating forms of social care;

³ Presidency of the Government, Commissioner of Development Plan of July 1963, 63.

⁴ From Evans 1998, 46. Translated by authors.

from an image of “angel of the home” (*ángeles del hogar*, in Spanish) to that of “social angel” (*ángel social*), as women were by then so characterized. For Perrot, women dedicated to these tasks soon became “ministers of the poor [...], mediators of those who, in their own image, had no voice, nor could vote” (2001, 491). Along the way, their ideas of the world, and even of themselves, experienced quite a change.

Social Work: A Feminized Profession, and for Women

Women of course knew how to seize spaces that were left and/or entrusted to them, thus extending their influence right up to the very doors of power. They soon were acquainted with a specific culture, crucial for developing a “gender consciousness.” Women also tried to “leave” restricted spaces and to “finally” have a “place everywhere.” To get out physically [...], and out of typically assigned roles, to be able to forge an opinion, and to move from submission to autonomy, all of that could be done both in public, and privately (Perrot 2001, 485).

Most works addressing the development of social work identify the following four precedents of social aid systems: Charity, philanthropy, welfare, and social action. Through charity, women got in touch with society, even though that contact was partial, cautious, often (if not always) mediated, and guarded by men. The “unnatural” occupation of public space by women entailed a rigorous process of male “control and subjection” over women. Research conducted for this chapter has revealed an excessive male leadership that underestimates, and most certainly, hides women’s contributions to social issues, and to social work itself; just the opposite of what, in fact, historical accounts reveal. Applying a gender perspective does not imply to put into question, those who were part of social work, but to review (and complete) official accounts in order to enlighten the past, while finding clues that help us understand the present, and also to plan and enrich the future. Given the persistent feminization of social work, it remains crucial to “highlight and claim women’s place in

social life, building upon female models and values, also potentially relevant to reach other women” (Casagrande 2001, 106).

Great male philanthropists, laden with honors, decorated, and immortalized in statues, are always remembered, but we have forgotten a majority of women who organized assemblies and wrote reports, at least during first third of the twentieth century (Perrot 2001, 486).

Feminization of the social work profession for today’s social worker, both male and female, is closely related to the alleged “natural” women’s capacity for caring, helping, and servicing others. When ladies “crossed” the domestic threshold, they did so as an extension of those tasks; a formula for acquiring status and social recognition as well. The latter was not reached without resistance and obstacles, since women had to struggle to maintain control over *ways of knowing* and *doing* in relation to aid while keeping female identity, and authority too, over servicing actions to others. All of those social roles have provided women a form of subsistence and also certain social status. Social institutions have and continue to constitute an especially attractive area for women who wanted (as they still want) to play an active role in the public sphere of their communities.

Through charity, women seem to finally contact the world beyond houses and monasteries; a world populated by the marginalized, poor and sick people, crippled persons, vagabonds, and beggars; always a world that, even for a short time, pulls them out of domestic silence while imposing on them social contacts, alien to the family [...]; charity itself is subjected to control as a series of rules and precautions, presiding over charitable actions [...]; with charity, a woman undoubtedly has a contact with society, but it is a partial, cautious contact, often mediated, and always guarded (Casagrande 2001, 139).

First Spanish Schools of Social Work

In Spain, the professionalization of social work began three decades later than in Europe. It was linked to the Catholic Church since the state did not provide a system of social welfare until the period of democracy

(1978). However, social workers did not come out of nowhere. They had to travel a difficult path to identify and systematize a theory, to regulate a professional practice that exceeded charity (or charitable-aid-practices), and distinguished social workers from other figures such as those of social visitors, and volunteers.

The need to coordinate institutions and social forces responsible for ensuring common good, social peace, and promoting poor classes led a group of women linked to social Catholicism to create specialized centers, where they could learn to intervene socially, in a specific manner. Indeed, social and economic challenges due to weak industrialization processes in Spain ended up overflowing the carrying capacity of the Spanish liberal system at the time.

“The emergence of social work in an organized manner must be placed at the crossroads of religious rules, cravings for social reform, philanthropic wills, times of economic changes, and the need for fairer political legislations along the way” (Estruch and Güell 1976, 42).

DISCUSSION

Role of the Church, and Female Section of Spanish Falange, in Creating Schools of Social Workers (1932-1964)

Social work schools in Spain developed slowly and quite late, between 1932 and 1953; thus, only two schools offered social assistance studies (Barcelona and Madrid) for twenty-one years. These schools tried to overcome a deficient preparation of staff who already collaborated with social institutions, in order to avoid slowing down the assistance of individuals or groups residing in those first industrial enclaves. It was precisely those collaborators who were not only expected to attend, but also to become indoctrinated along the way. The school curriculum offered “a general feminine culture oriented towards moral civic duties, and complementary instruction in economics and social issues to make them

understand, and allow them to occupy their rightful place in the family and society level.”⁵

The great expansion took place from 1958 to 1963 in the heat of Francoism, increasing the number of schools to forty two, the greatest number historically. According to Vázquez, it is difficult to say whether “this rapid growth [...] has started from previous planning or simply arose through social mimicry or, perhaps, came from the hasty optimism to give out professional vacancies at the regional level, short-term” (Vázquez 1970, 62). The expansion brought along the need to count on a structure to coordinate schools, and thus the Spanish Federation of Schools of the Church of Social Service (hereinafter, FEEISS) was born.⁶ Nevertheless, the Female Section of Falange⁷ did not belong to the federation.

There was no official nor unified social work curriculum until April 1964 when the Ministry of Education approved the Degree; after much discussion, it was agreed to name it Social Assistance, instead of Social Work, as in the rest of Europe.

The Female Section of Falange and Social Work

Since the early sixties of past century, the Female Section of Falange became interested in social assistance studies, and agreed to “assign a Social Assistant to each Provincial Disclosure Registry (*Regiduría Provincial de Divulgación*).”⁸ The interest for these studies was reinforced after the attendance of some female national heads of Female Section of

⁵ Study Program. School of Social Training for Women. Barcelona, 1933.

⁶ At a professional level, the Spanish Federation of Associations of Social Workers (*Federación Española de Asociaciones de Asistentes Sociales*; Spanish acronym: FEDAAS) was created in 1962 to organize professional meetings, and to defend and promote professional interests.

⁷ Full name of the Party was *Falange Española* (FE), in English Spanish Phalanx. It was a fascist political party, founded in 1934, that merged with the Council of the National Syndicalist Offensive (*Juntas de Ofensiva Nacional Sindicalista*, JONS), thus being named FE de las JONS. In 1937, during the civil war, became *Falange Española Tradicionalista y de las Juntas de Ofensiva Nacional Sindicalista* (*FET y de las JONS*), in English: Traditionalist Spanish Phalanx and of the Councils of the National Syndicalist Offensive. In Francoist Spain was the only legal party until 1977. Sección Femenina (in English, Female Section of Falange) was the Women’s Wing of Spanish Phalanx.

⁸ Source: Spanish Royal Academy of History (*Real Academia de la Historia*; Spanish acronym: RAH), archives of the New Walking Association (*Asociación Nueva Andadura*; Spanish acronym: ANA), Red Folder, Document “Circular No. 356”.

Falange to the *IX Congress of the International Catholic Union of the Social Service* (Brussels, 1958); they also attended the *International Conference of the Social Service*, sponsored by UNESCO in 1962. Having in mind that six countries had university linkages, and some degree of recognition or state regulation for social work, the Spanish delay in these matters was quite considerable.

The Female Section of Falange was used to exert control over all activities, services, centers; for that same reason, they created their own centers, thus ensuring their academic and ideological control. In fact, “they were primary sources of affiliates, gave prestige to the Female Section, and were very profitable for both the Disclosure Registry and the Chairs.”⁹ Thus, social assistants with greater connection to the Falange Women’s Wing were hired to work in their own educational centers or on their network of social centers (such as Walking Chairs, Service of Divulcation, Social Centers, and Settlement Villages). In addition, governmental services: National Institute of Forecasting, Service of Protection to the Woman, Protection of Minors, and so on, contracted social assistants that graduated from these schools. From there on, the Female Section of Falange was able to ensure reproduction of the ideal “woman” that the Francoist regime actually wanted.

Social work then became a profession especially suited for women, as it still is today.

*The multiplicity of functions that a social worker must perform, as responsibilities attached to them, make necessary an intense preparation that, in addition to endowing her with precise knowledge to better fulfill her mission, provides a solid human, social, and religious formation, indispensable for this goal.*¹⁰

⁹ Source: Spanish Royal Academy of History (*Real Academia de la Historia*, RAH; Spanish acronym), archives of the New Walking Association (*Asociación Nueva Andadura*, Spanish acronym: ANA), Red Series, “Report of the Social Work Days of Barcelona” (1963). The Conference was organized by the *Santa Teresa* School of Social Assistants.

¹⁰ Source: Spanish Royal Academy of History (*Real Academia de la Historia*, RAH, Spanish acronym), archives of the New Walking Association (*Asociación Nueva Andadura*, Spanish acronym: ANA), Red Series, Folder 1100, *Females Professions. Technicians of Social Assistance*. Female Section of the Falange Movement (not-dated), 4.

The Female Section of Falange put an emphasis on pressuring the government to give professional and legal credentials, to grant official degrees, and to get paid.

The evolution and progress of Social Sciences have made us see the need to give professional training to these people who are engaged in Social Work, and that is the reason why the School of Social Assistance Technicians was created (Suárez 1993, 428).

Members of the Female Section of Falange soon recognized employment opportunities through social work, and its wide potential in the long run. In fact, within the *First Plan of Economic and Social Development* (1964-1967), social assistants were depicted as “indispensable personnel to address issues of childhood and youth, lazy people and crooks, to provide social assistance to women, deaf and mute persons, absolutely challenged people, the elderly, and to deal with community development [...]. Among personnel to be hired by social establishments and institutions, social workers stand out for their special function, [...] therefore having available assistants’ impacts on the efficiency of resources, making them indispensable to have available for hire, the 500 graduates of this class [...]; at any rate, a minimum of 100 social workers is required not only to found but also to make operational social centers, particularly in their first stages of existence.” (*First Plan of Economic and Social Development* 1964-1967, 27-38)

From Official Recognition of Curriculum to University Integration (1964-1981)

In the seventies, and prior to the incorporation of Schools of Social Assistants to the University (1981), the work carried out by these schools, professional associations, and students –not always coordinated nor synchronized – took place in a context of significant political and social turmoil in Spain. It was a dynamic, fruitful, and interesting period since both the object of social work, and the consistence of its teachings to

achieving that goal, were under discussion. At the time, teachers, students, and professionals were strongly influenced by Latin American movements such as that of the *Reconceptualization of Social Work*. Three events become particularly relevant at this point: First, studies on social assistance were recognized by the Spanish Ministry of National Education; secondly, the Official School of Social Work was founded (1967), and finally, the first National Congress of the discipline took place in Barcelona (1968).

In the pre-university stage, that is, prior to 1964¹¹, syllabi and curricula were distinctive, depending on who promoted them. Schools integrated in the Federation of Spanish Schools of the Church of Social Service (or *Federación de Escuelas Españolas de la Iglesia de Servicio Social*; its Spanish acronym: FEEISS)¹² shared a relatively homogenous curriculum since 1958. In fact, the proposal approved by the Spanish Ministry of Education was based on the FEEISS program.

The first *curriculum* (Ministry Order of July 31, 1964) “was quite consistent with a clear profile of the social worker that they wanted to train, and studies show specific objectives and purpose” (Molina 1994, 153). It described theoretical and practical teachings, in addition to subjects typically taught by members of the Female Section of Falange, such as political education, organization of the female section, home teaching, and physical education. Thanks to their influence, strategically placed at the heart of the Francoist State, the Women’s Wing of Falange were able to introduce those subjects at all levels of the educational system: primary school, secondary school, and college; of course, not without controversy or resistance by religious schools. Catholic personnel were in charge of teaching these two compulsory courses: Social Doctrine of the Church and Professional Moral.

Schools led by the Female Section of Falange sought a “comprehensive theoretical training [...], training to perform professional

¹¹ Decree 1403 of April 30, 1964 by which the studies are recognized, and Minister Order of October 26, 1966 of Recognition of New Curriculum. Spanish Official Bulletin (*Boletín Oficial del Estado*; Spanish Acronym: BOE), 1 December 1966.

¹² The Federation integrated Schools of Social Assistants promoted by Cáritas National, the Congregation of the Daughters of Charity (both of the branch of San Vicente de Paúl, and of Santa Luisa de Marillac) and of the so-called Diocesan Schools. All work by these organizations was carried out until 1981.

functions in all public and private social welfare organizations”; they “prepare personnel potentially capable of eventually taking on management tasks in social fields” (Molina 1994, 184). This goal brought them closer to philosophy, and approaches of the only Male School of Social Assistants (Barcelona),¹³ quite different from other schools in the country, more focused on meeting the needs of the individual, group, and community. This fact seems quite remarkable since although in practice there were no differences in training profiles between schools run by the Female Section of Falange and others, the former showed a degree of professional competence still demanded by professionals today and acquired through theoretical and practical training.¹⁴ To that effect, rather than a simple supervision of students, a “super vigilance” was exercised.

As social work studies were offered in a variety of religious and private centers, it became necessary to count on official status, to validate degrees obtained through revalidation tests, and to become licensed for professional practice. Thus, 2,118 graduates in social assistance validated their degrees in 1965. According to Vázquez “this recognition arrived late for these pioneers of the social service; many in fact had already withdrawn professionally for a number of reasons. Others placed themselves in activities alien to social service; quite a few even ended up deceased” (Vázquez 1971, 35). The 1964 curriculum was in force for nine years until the passing of the university curricula (1983).

To overcome differences between distinctive training programs, the International Associations of Social Work made periodical attempts at organizing and coordinating among themselves. All professionals, whatever activities or tasks at hand, evidently needed to deepen their knowledge on human kind and society, to further explore methods and techniques, and to get to know better institutions and social services.

¹³ The Male School of Social Assistance (*Escuela Masculina de Asistencia Social*) in Barcelona had as goal the training of men to lead and chair ecclesiastical social institutions.

¹⁴ According to Molina (1994, 188), the Federation of Spanish Schools of the Church of Social Service (or *Federación de Escuelas Españolas de la Iglesia de Servicio Social*; its Spanish acronym: FEEISS) curricula contained 850 theoretical hours and 1,200 practical hours while in those of the Female Section of Falange counted on 920 theoretical hours, and 1,098 practical hours. The 80 theoretical difference was due to the teaching of specific subjects such as those of “Organization of the Female Section” and “Home Teaching”.

Acquiring skills to be applied professionally, of course also became imperative. Last but not least, social workers had to take on a certain degree of social responsibility, based on their respect for human beings and their dignity.¹⁵

Schools of social work in the period of Spanish democratic transition had to manage to resist at a time of major political and economic challenges. Great social and educational changes put them at serious risk of disappearing. Those critical events demanded implementation of all kinds of bargaining strategies, negotiations, and even resistance by teaching bodies and professional collectives. That was the case until reaching university integration (1981).

During this same period, important research and training work was carried out by social workers. For instance, investigations by Estruch and Güell (1976) documented how the institutional framework of the Church and the Women's Wing of Falange was crucial to the crisis that social work was experiencing at the time. Thus, social workers' attempt at disassociating themselves from religious and/or Francoist origins; was most likely due to an erroneous (and even naïve) belief that social work could in fact reach new goals, and adopt new signs of identity.

During those years, many schools found it quite difficult to continue because of the lack of female students. Of 1,518 officially registered students in 1970,¹⁶ 76% chose to enroll in one of the twenty-nine schools run by the Church, and 24% in other schools (Vázquez 1971, 63-68). Schools and professional associations strengthened ties, and worked together to defend social work interests as a discipline and profession before the state administration; also "to collectively address current problems posed by professionals, and other agents involved".¹⁷

¹⁵ Words pronounced by the Secretary General of the IASSW at the International Congress of Schools of 1978 held in Jerusalem.

¹⁶ For more information on schools of this period see Vázquez (1971, 63-68).

¹⁷ Source: Spanish Royal Academy of History (*Real Academia de la Historia*; Spanish acronym: RAH), archives of the New Walking Association (*Asociación Nueva Andadura*, ANA; Spanish acronym), Red Series, Folder 1100, "History and situation of the profession of Social Assistant in Spain, current problematic of the society and necessity of this profession" February of 1971.

The most interesting and rich aspects of this period were, on the one hand, a generation that had wide and critical discussions regarding professionalism, training, teaching, and responsibilities on professional and teaching updates. Students related it all to the fact of social work “being a private teaching [that] carries a strong ideological burden, whether coming from the Church or the Female Section of Falange, since these institutions have great control over most schools”.¹⁸ On the other hand, creating professional associations of social assistants and a special force of social assistants within the state administration was key. Although social workers were already hired by “public institutions such as those of Social Security, Health, Protection of Minors, Provincial and Town Councils [...]; the General Direction of Social Assistants was pioneer at developing a special body of social workers in the state administration.”¹⁹ In 1977 there were one hundred job vacancies aimed at replacing “the previous Force of Inspectors, Instructors, and Visitors of Public Assistance of 1934.”²⁰

Restricted connections of Spain with other European countries –an isolation imposed by the Franco regime at all levels– clearly affected the discipline of social work. Thus, the turn to the Latin American context by Spanish social workers, particularly the influential *Reconceptualization* Movement, initiated in countries such as Brazil, Uruguay and Argentina during the sixties and so on;²¹ created quite a vivacious generation of Spanish teachers, and professionals, having been inspired by such a movement, even nowadays.

From a current perspective that represented “a very rich stage in experiences that culminated in the resurgence of social work, more rooted in the real issues of Spain” (Colomer 1990, 6). Social work’s destiny ran parallel to political changes, but also with great contradictions, needless to

¹⁸ MARÍN, Karmentxu “Social Assistants: A profession to take seriously” *El País Newspaper* (20 may 1978).

¹⁹ Ibid..

²⁰ Source: Provincial Historical Archive of Granada (Andalusia, Spain; in Spanish: *Archivo Histórico Provincial de Granada*, and Spanish acronym: AHPG), Box No. 4, Relation No. 1, “Interview with Gregorio Rubio Nombrela, Deputy General Director of Assistance Actions” (1977).

²¹ More data on “Document Araxá”. *Revista de Trabajo Social (Journal of Social Work)*, January-March 1990.

say, a pressing urge to reach recognition, and legitimacy at all costs. For Estruch and Güell (1976), the crisis lay on a perception that social work had “come of age” professionally (already enjoying a degree of official recognition). “[T]here resides the core of the current crisis of social work in Spain: A framework judged inadequate has been abandoned, although with strong bases; thus, great efforts to find consistency within the occupational field itself emerged”.

[Social Work] began to postulate its independence from the religious and political institutions that had initially welcomed social work [...], to start a process of self-empowerment and detrimental to the ideological frameworks that had given its existence and which up to this point had lent it support [...], to find definitions of its own in order to challenge an identity that has been provided only from the outside. This all began with the desire to professionalize, to transform occupation into profession [...]. Fortunately, or unfortunately, easy and happy paths that supposedly lead to autonomy sometimes have truly a tragic destiny, such as falling into ideological frameworks perhaps narrower and even more coercive than those from which the profession was trying to free itself. (Estruch and Güell 1976, 49)

The status of social work schools in other areas of Spain was uneven, each university with its own specific circumstances. A myriad of situations emerged depending on whether or not support was provided to host the degree, and to incorporate the curriculum and teachers. As personnel of diverse schools began to raise their voices in demand for a dignified presence within the university structure, both students and teachers started looking for solutions to keep centers status quo. After all, they had been trained there. The same goes for professionals working for the public system of Social Services.

It was precisely those professionals trained as social workers in that context who were the ones who reinforced a certain public image, and extended institutional influence in the process of developing the Public Social Services System in Spain.

Part of the University at Last

Royal Decree 1850/1981, of August 20, “about incorporation into the University of Social Work Curricula as College Schools of Social Work” (BOE, No. 29; August 28, 1981; Spanish acronym: BOE, *Boletín Oficial del Estado*) granted university rank to social work.

Teachings of social assistance have acquired a degree of importance and maturity that made it advisable to incorporate these curricula into college studies as university schools of social work. Adapting to organizational structures provided for in the Spanish General Education Law, and adopting the usual name in the international framework resulted in Art. 4º: The students [...] will obtain the Degree: Diploma in Social Work (Royal Decree 1850/1981, of August 20, Official State Bulletin No. 29; August 28, 1981).

The thirty-six university centers that currently offer a Degree in Social Work come from schools of social workers who, to achieve this goal, had to work simultaneously on many fronts: negotiations, infrastructures, and venues; services personnel, teachers, students; licensure and professionalization; officers and job vacancies; academic training extension to teachers etc. Along the way, roles played by some female and male chairs, professional groups, and students were decisive. Their links, personal relations, and networks with Spanish Democratic Parties allowed social work to finally become a part of the college curriculum. Thus, their proposal went through Parliamentary procedures and was finally approved. Among favorable arguments provided at the time, echoed by the Spanish national press²², they alleged the following:

In Spain, social policies currently being carried out do not yet conform to the constitutional framework born in 1978, since Public Administrations, Social Security, and other various entities collaborating with the former keep acting paternalistically, and base their actions on pre-constitutional laws that, while still effective, to a good extent contribute to maintaining welfare institutional practices [...]; thus developing alternative constitutional precepts related to social rights [...] goes imperatively

²² “Socialist proposal to transform schools of social workers” *El País* Newspaper (October 20, 1979), p. 78.

through planning and organization of Social Services [...]; in fact, effectiveness of actions and initiatives by the public sector in matters of Social Services depended upon the existence of well-trained personnel, such as social assistants already assigned to those same services.²³

Along with negotiations to achieve university recognition, members of professional associations, coordinated by the Spanish Federation of Associations of Social Workers (*Federación Española de Asociaciones de Asistentes Sociales*, acronym: FEDAAS), demanded of parliamentary groups, a law to create Official Schools of Social Workers, and thus the congress passed it in November of 1979, in order to consider them “Corporations of Public Law, by legal persons with full capacity for fulfillment of their purposes, and subject to the law.”²⁴ Soon after, such an Official School was founded.

CASE STUDY

Social Work in Southern Spain: Granada

The history of social work in Spain constitutes a growing field of research for teachers and professionals alike. Investigations, PhD dissertations, and publications in scientific journals and/or books by social work faculty –and sometimes by professionals who enrolled in graduate studies, and have obtained PhD Degrees– are clearly contributing to strengthen social work, further disseminating the most innovative aspects of the discipline (Molina 1994; Oslé 2000; Barbero 2002; Báñez 2003; Miranda 2003; Cordero 2009; Morales 2010), to mention just a few.

²³ “Proposition, no of Law, for transformation and classification of Social Work as undergraduate University studies, and creation of the degree of Diploma in Social Work; also changes of the Schools of Social Assistants”.

²⁴ Source: Archive of the University School of Social Work in Granada (in Spanish *Archivo de la Escuela Universitaria de Trabajo Social de Granada*, acronym: AEUTS), Archive of the School of Social Workers Santa Teresa (Granada, Andalusia, Spain), in Spanish, *Archivo de la Escuela de Asistentes Sociales Santa Teresa* (Spanish acronym: AEASST), Folder No. 3, Document entitled “Proposed law of creation of the Official Associations of Social Workers”, by Congress Socialist Parliamentary Group (October 31, 1979).

The School of Social Work at University of Granada (today College of Social Work, *Facultad de Trabajo Social*), to which the authors belong, has been a relevant and interesting example of resistance, perseverance, and agency. The connection of the school with the Francoist Female Section implied certain advantages, although great difficulties as well; its Falangist connection soon became a problem in Spanish democratic times (1978 onwards). The college integration process required putting into practice all kinds of strategies to survive in a particularly complex decade, where enormous (political, social, cultural, economic, and so on) challenges and transformations took place at the national level; all with clearly positive implications assigned to the arrival of democracy. This scenario offered quite a few possibilities that, well managed, as was the case, allowed for the survival of social work, despite the odds, in a very convulsed period from 1977 to 1985.

However, the price to pay was high. At key moments along the way it meant the denial of social work origin and history. Very relevant negotiations and political pacts were made by women to gain the support later received by Andalusian universities as well. By June 1984 the school's management team contacted the vice-rector of College Schools at University of Granada in order to defend the important continuance of teaching social work, and thus training professionals to get jobs in state social services. In barely four months, the School of Social Work had to merge with the university, under penalty of disappearing. At the time, efforts by management team members were extraordinary. First steps were given, but adscription to the university became urgent during the academic year 1985-1986. Besides, the curriculum of 1964 was soon to be extinct due to curriculum put into place from 1983 onward.²⁵

Foundations provided to reach the university were both academic, staff-related, and useful for the Andalusian community, Granada in particular, as a whole. In fact, it was the only School of Social Work at university level that offered such a curriculum, not only for the city of Granada, but also for bordering provinces. The School of Social Work was

²⁵ Ministerial Order of April 12, 1983 on guidelines of the Plan of Studies of the Diploma in Social Work. Official State Bulletin of April 19, 1983.

effectively, and finally, incorporated into the University of Granada in the academic year of 1985-1986. Nationally, it was the second one to do so, since the University of Madrid took that step earlier.

Curricula

Analysis of the curricula has been complex due to the lack of related documents in the archives; lack of available syllabi on courses given. Other teaching materials of this first period also became problematic while conducting research. In the Archive of the University School of Social Work of Granada (in Spanish *Archivo de la Escuela Universitaria de Trabajo Social de Granada*; acronym: AEUTS), a majority of documents have disappeared or have been destroyed²⁶ in successive transfers of headquarters, thus showing the limited value given to these sources by people at the time.

Syllabi for the Degree of Social Assistance Technician (1964) indicated that students had to “prove good moral and political background through diplomas issued by a competent authority.” In addition, there was a test on “personality vocational aptitude, intelligence, and vocation,” and a qualifying exam to enter the school as well²⁷.

That is, profiles of female candidates to study social work were carefully screened and selected. Religious background and physical education became especially relevant, as we have pointed out earlier. The exclusive competence of the Women’s Wing Section of Spanish Falange at all levels of female education were always present in the curricula, namely “Religion” (second year) and “Physical Education” (third year) as shown in Figure 1 below.

²⁶ Those same interviewees told us that with each transfer they would select and “threw” many documents.

²⁷ Source: Spanish Royal Academy of History (*Real Academia de la Historia*; Spanish acronym: RAH), archives of the New Walking Association (*Asociación Nueva Andadura*; Spanish acronym: ANA), Red Series, Folder 1070, “Ministerial Order by which regulates the norms of the title of technician of Social Assistance”

Course 1966-1967	Course 1967-1968	Course 1968-1969
First Year: -History of Social Assistance -Social Assistance Technique -Sociology -Psychology -Civil Law -Administrative Law -Statistics -Demography -Religion -Child Care -Physical Education (Sports) -Politics -Practical Work (450 horas)	Second Year: -Social Case Service -Social Group Service -Sociology -Social Psychology -Religion -Labor Law -Social Security -Formation Policy -Economics -Physical Education -Psychopathology -Practical Work (475 hours)	Third Year: -Moral Issues -Social Community Service -Psychology -Medicine -Social Research Techniques -Physical Education -Practical Work (540 hours)

Source: Data collected by authors, Archive of University School of Social Work, Granada.

Figure 1. Curricula of “School of Social Assistants of Granada”.

University curricula incorporated new training goals that enable students to look at and “to interpret situations of micro social scale with a macro social and globalizing eye; to perform tasks of organization, mobilization, and social promotion [...]; to be able to scientifically connect practice and theory [...]; to participate in the transformation process of society along with other professionals, associations, and popular groups...”²⁸ Evolving from an individual to a collective view was essential to widen students’ perspectives.

Full integration in the University of Granada put an end to the perception of the School of Social Work as a training institution, isolated from college dynamics as a whole, and acquiring a better training, thus being exposed to college professors rather than only to technical teaching staff as before. Once affiliation to University of Granada was achieved, one of most pressing problems to solve was adapting curricula, and the degree itself, so that teaching staff of social work university schools

²⁸ Source: Archives of the School of Social Workers Santa Teresa (Granada, Andalusia, Spain), in Spanish, *Archivo de la Escuela de Asistentes Sociales Santa Teresa (AEASST)*, Folder No. 2, Document No, 15, entitled “Report on the adscription of the Technical School of Social Workers to the University of Granada” (July 1983),

complied with Ministerial Order of April 12, 1983 (State Official Bulletin of April 4, 1983; Spanish acronym: BOE, *Boletín Oficial del Estado*).

At the time, female teachers who had only been qualified as social workers by existing schools, prior to university merging, were placed in an inferior position. Thus, only people holding a bachelor's degree were considered for management position offices. This apparently unimportant circumstance allowed to have, for the first time, a man as Chair of the School of Social Work. In fact, a Professor of Constitutional Law was appointed as Dean of the School of Social Work by the Rector of University of Granada, despite not belonging to the discipline or having enough knowledge for that matter. Needless to say, after twenty-three years of history, female leading roles vanished at a stroke, just like that; as if they have never existed.

In August 1990, the creation of a specific "area of knowledge" (*área de conocimiento* in Spanish) named "Social Work and Social Services" was a vital event for consolidating undergraduate studies of social work at the university level, finally counting on a teaching and research space of its own. Nowadays, eight Andalusian Universities offer this training, those of Granada, Huelva, and Jaén being the only ones with independent colleges or School of Social Work (in Spanish, *Facultad de Trabajo Social*), integrated within the university structure. The rest (Universities of Almería, Cádiz, Málaga, and Sevilla), are part of a College of Social Sciences. At the department level, only that of the University of Granada has an entity of its own, while other teachers of Social Work in Andalusian Universities share a department with Psychology, Sociology, Law, Anthropology or Health. The University of Granada offers a Bachelor's Degree in Social Work, and its faculty also teach in several masters and doctoral programs. Students at University of Granada access different graduate programs to expand their training further and do research. In fact, a growing number become doctors after defending their dissertation.

Faculty and Management Teams

In the first stage, the School of Social Work counted on male teachers and faculty of recognized prestige for subjects such as Medicine, Law,

Sociology, and Statistics. At the time, teachers made their teaching and/or professional activity in other institutions compatible, with teachings at the school. The integration in the University of Granada forced them to decide whether to keep working at one or the other institution. “Subjects related to social work, both theoretical and practical, are taught by social assistants. Other theoretical subjects are taught by more qualified teachers.”²⁹ This became highly controversial for years to come (as it is still today), when a broad discussion arose regarding the several options to teach subjects related to social work by teachers who actually, were not really qualified to do so.

Throughout its history, management teams at Granada School were formed exclusively by women, an accurate reflection of the feminized image of social assistance. Demands of adaptation to college context limited leadership options for women or *féminas* at schools. This fact remains especially significant when considering that, throughout the country, members ascribed to the area of knowledge (so-called “Social Work and Social Services”) were mainly women.

The situation changed with the integration in the University of Granada, since it was demanded that the director be “a teacher of Social Work of the School in possession of any degree that enables him or her to exercise.”³⁰ Unfortunately, as we already mentioned, not being able to find a suitable female candidate to fill such a position, a law professor was appointed to lead the School.

Social work teachers were well aware that having only minimal qualifications left them in very precarious position as compared to that of

²⁹ Source: Archive of the University School of Social Work in Granada (in Spanish *Archivo de la Escuela Universitaria de Trabajo Social de Granada*, acronym: AEUTS), Archives of the School of Social Workers Santa Teresa (Granada, Andalusia, Spain), in Spanish, *Archivo de la Escuela de Asistentes Sociales Santa Teresa* (AEASST), Folder No. 1, Document No. 3, entitled “Current situation of the Santa Teresa School of Social Workers” (September 12, 1983), p. 2.

³⁰ Source: Archive of the University School of Social Work in Granada (in Spanish *Archivo de la Escuela Universitaria de Trabajo Social de Granada*, acronym: AEUTS), Archives of the School of Social Workers Santa Teresa (Granada, Andalusia, Spain), in Spanish, *Archivo de la Escuela de Asistentes Sociales Santa Teresa* (AEASST), Folder No. 1, Document No. 2, Annexed entitled “Academic agreement for collaboration with the University of Granada” (1983), p. 6.

other teachers. Therefore, they claimed that their academic trajectory be recognized and positions of chair and head of studies be filled by “teachers of the School of Social Work.”³¹ This period began a stage of institutional guardianship, not only of teachers, but also of social work, social services and social policy subjects that were forcibly linked to Departments of either Political Science or Work Law. Teaching staff were of course welcomed but not integrated in equal terms as the rest of the faculty. In return, the school continued to enjoy certain autonomy as far as management of the center, public competitions based on merit to cover job vacancies, promotion of institutional agreements for student practical training, and so on.

In August 1990, as already mentioned, the Council of Universities approved “Social Work and Social Services” as an area of knowledge, a decision justified by homogeneity as an object of research, a shared historical tradition, and the existence of relevant research and academic communities at the national and international level. As this area of knowledge became crucial for the university establishment, subjects on Social Work, Social Services, and Social Policy, before being dispersed into different departments, were now key.

As has been the case (and it is still) with students, majority of whom are women, the social work faculty is mostly female. At present, twenty-five women and four men comprise the Department of Social Work at University of Granada. This feminization shows social work origins and trajectory, but also points to important implications as far as studies, scientific production, and status at university level. No doubt, “gender is a key factor to understand academic careers at the university, particularly in the social sciences” (García de León and García de Cortázar 2001, 9), and data discussed here clearly put gender perspective and analysis into value.

³¹ Source: Archive of the University School of Social Work in Granada (in Spanish *Archivo de la Escuela Universitaria de Trabajo Social de Granada*, acronym: AEUTS), Archives of the School of Social Workers Santa Teresa (Granada, Andalusia, Spain), in Spanish, *Archivo de la Escuela de Asistentes Sociales Santa Teresa (AEASST)*, Folder No. 1, Document No. 2, Annexed entitled: “Academic agreement for collaboration with the University of Granada”, (1983), p. 6.

Who were They? Students Profiles

Students of all social work schools in the country were only female until 1964, the year in which the Santa Teresa School in Barcelona authorized male enrollment. Men have represented, and still do, hardly 4 percent of students. The first teaching curriculum (Barcelona, 1933) was aimed at preparing women with “vocation for the social, mature, and emotional balance; spirit of service and sacrifice; joy and responsibility; solid moral formation, sympathy, decision, understanding, enormous patience, and respect towards every human being. Being prudent and keeping professional secrecy was also part of it all.”³² Social work studies interested women from a wide social and economic background. Nevertheless, first years there were;

Some willful and open-minded young ladies, belonging to a class that does not allow them to join Catholic labor movements, but at the same time full of “social unrest” and, otherwise, free from any commitment. They go to the training schools of social workers to study something that “is more than a profession” (Estruch and Güell 1976, 51)

However, not all women responded to the profile of “social angel” but showed a desire to be trained in a new field that offered certain possibilities for professional placement and social recognition. Later on, they opened up, as the following news clipping indicates: “A profession that interests both men and women,” “many possibilities and fields to work,” “a profession of great future,” “Ladies, gentleman: You must become social workers. It is a good profession and with an extraordinary future.”³³

Men entered the classrooms of Schools of Social Workers and began to obtain their degrees from 1964 on, precisely in a school (Barcelona, Santa

³² Source: Provincial Historical Archive of Granada (Andalusia, Spain); in Spanish: *Archivo Histórico Provincial de Granada*, and acronym: AHPG, Box No. 4, Envelop No. 5 “Do you want to become a Social Worker?”, p. 4.

³³ Source: Provincial Historical Archive of Granada (Andalusia, Spain); in Spanish: *Archivo Histórico Provincial de Granada*, and acronym: AHPG, Box No. 4, Voice of Granada (in Spanish, *La Voz de Granada*), radio show, “Slogan proposal for the School of Social Workers Santa Teresa de Granada”. The budget for the broadcast for 15 days, logging twelve daily texts, amounted to 8,644 *pesetas* [former Spanish currency, before Euros] (September, 1973).

Teresa School) chaired by members of Women's Wing of Spanish Falange. Thirty years had to pass for a man to become interested in becoming a social worker. Since 1960, when the discipline was finally considered professional, it was studied by some men, although many of them were actually Catholic priests.

Male students were then a minority, as they are nowadays. In the forty-two existing Schools of Social Work in Spain, according to Vázquez's report (1971), only sixty-two students were male (4.1 percent) of a total of 1,456. No male students were enrolled in the other twenty-four existing schools at the time. Only when social assistance became relevant, visible, and prestigious did men enter these schools. Perhaps they did in fact enter as these new professional fields opened up, and gained higher professional and academic status. By 1969, 1,618 (36.4 percent) were employed of the total 4,445 registered social workers (Vázquez 1971, 63-68).

A new national context derived from Spanish democratic transition, a Special Force of Social Workers was created in June of 1977, and a national call of one hundred and thirteen job vacancies for social workers (August 1977), placed by the General Directorate of Social Assistance (in Spanish, *Dirección General de Asistencia Social*), clearly seemed to reactivate interest in social work, resulting in new student profiles and the opening of new professional opportunities.

Regarding curricula, students were always conflicted with the training they have received; professional practices, in particular, since there was little presence of social assistants in social institutions at the time, and professional supervision was also questionable. Those deficits were compensated by teachers turning into supervisors. Since centers where social workers did practical training and those to conduct compulsory Women's Social Service (*Servicio Social de la Mujer*) were often the same, a controversy developed in Schools of Female Section of Spanish Falange.³⁴ This fact alone has led to much confusion, greatly amplified by the terminological similarity of "Social Services", "Social Assistance", and

³⁴ The Women's Social Service was a compulsory social benefit that all the young female of the country had to carry out in order to work, to study, and to have a passport or to have a driver's license issued. It lasted from 1937 to 1977.

“Women’s Social Service.” Schools managed by the Church showed less conflict, because there was a network of social infrastructures, ad hoc residences, nurseries, schools, and parishes.

Students of the Granada school were very dynamic, and thus they were part of the Provincial Labor Commission for the *First World Conference on Women of the United Nations*. In that context, these students conducted, for instance, a situational analysis on *Women and Work* and were active contributors to other sociological studies, research projects, and reports. “Many of these activities were carried out in cooperation with school teachers or as part of professional practices [...], being those services provided to families not only as welfare but as promotion and development.”³⁵ That institutional ideology had to change.

Beyond those activities, we want to highlight the active role of students, quite involved in activism at times when social work studies seemed to be endangered. Their accurate observations and criticisms were directed to “the purpose of creating a permanent dialogue between members of different school districts, leading to updating and improving the school.”³⁶ That is to say, it was always about having women involved in important issues, and that “no organism, institution or person could, arbitrarily make decisions that affect all agents involved, without their consultation and approval, as a democratic guarantee.” The ability for students to belong to different commissions and collegiate bodies of schools, and “a methodological and ideological update to the socio-political context”³⁷ were some of their relevant demands.

The Constitution of 1978 was under discussion at the time. Social workers began to mobilize themselves as members of the “Andalusian Coordinating Board,” and demanded “a new professional organization to

³⁵ Source: Archive of the University School of Social Work in Granada (in Spanish *Archivo de la Escuela Universitaria de Trabajo Social de Granada*, acronym: AEUTS), Archive of the School of Social Workers Santa Teresa (Granada, Andalusia, Spain), in Spanish, *Archivo de la Escuela de Asistentes Sociales Santa Teresa* (acronym, AEASST), Folder No. 1, Document No. 1, entitled “Report on the Santa Teresa School of Social Workers” (not dated, 1981-82?), p. 1.

³⁶ Source: Provincial Historical Archive of Granada (Andalusia, Spain; in Spanish: *Archivo Histórico Provincial de Granada*, and acronym: AHPG), Box No. 4, Envelop No. 6, “Statement written by students and addressed to Chairs” (January 1, 1975).

³⁷ *Ibid.*

promote authentic social work, beyond charity work”. Contributions by the board added a great value not only for their critical approach to teaching, but also for the creative proposals being made at the time.³⁸ “Social workers find extremely pertinent professional social actions in the promotion of cooperative work, association, [for the creation of] centers of sociocultural animation, and for professional and vocational orientation [...]; only through union and work could they change their status quo [and advance professionally].”³⁹

Student movements in Granada played an important role in times of crisis, since they turned into a sort of engine towards impulse and transformation. Often, though not always in coordination with their teachers, students acted on their own. Social work resurfaced and got revitalized precisely in those times of political turmoil. A majority of students saw the teaching staff as anchored in the past [...]; Social Work is by its very nature maybe not leftist in itself, but most certainly democratic, and open to transformation. At least it should be like that; rather than opposed to retrograde ideas where they are anchored in the past.⁴⁰

At present, 180 students are enrolled at the University of Granada for all four years of undergraduate to achieve their Bachelor’s Degree in Social Work. The alumni profile has no doubt changed, but feminization is recalcitrant; coming from diverse social and economic backgrounds, and they seem to agree in pointing out her “vocation for help” as the main motivation for choosing this discipline.

METHODS

For this research, authors have made use of primary and secondary sources. Primary sources have been in-depth interviews of teachers,

³⁸ Source: Archive of the University School of Social Work in Granada (in Spanish *Archivo de la Escuela Universitaria de Trabajo Social de Granada*, acronym: AEUTS), Archive of the School of Social Workers Santa Teresa (Granada, Andalusia, Spain), in Spanish, *Archivo de la Escuela de Asistentes Sociales Santa Teresa* (acronym, AEASST), Folder No. 1, Document No. 5.

³⁹ Ibid.

⁴⁰ Ibid.

students, management teams, and professionals from different stages of the Social Work Schools of Granada. In addition, archival research has been conducted and thus relevant data have been collected and analyzed from the following key institutions: First of all, Royal Academy of History (Madrid, Spain; *Real Academia de la Historia*, Spanish acronym: RAH); secondly, Provincial Historical Archive of Granada (Andalusia, Spain; in Spanish: *Archivo Histórico Provincial de Granada*, and acronym: AHPG); third, Archive of the School of Social Workers Santa Teresa (Granada, Andalusia, Spain), in Spanish, *Archivo de la Escuela de Asistentes Sociales Santa Teresa* (AEASST); and last but not least, personal files (diaries, picture, magazines, and so on) of some interviewees, key informants that kindly made them available to us.

We are well aware that all research that is nourished by oral sources and testimonies must avoid most typical prejudices of historiographies of any ideological depth. However, documenting and explaining the obvious or dealing with everyday issues is one inescapable greatness of the field of gender and gender studies. There lies the ignored and invisible powers of women, the always capable agent, and not the passive beings as they are often depicted. Secondary sources have been provided by current literature on the topic, but also doctoral theses, mainly written by faculty of schools from all over the country. The inquiries, articles and books they've authored, have enriched our analysis.

CONCLUSION

The specific weight and intentional prominence of the Catholic Church and the Women's Wing of Spanish Falange in the creation of Schools of Social Assistants is unquestionable from 1932 to 1981 –years in which Social Work Studies got University status. This fact has no doubt had a great impact on the professionals who graduated from them.

Both institutions, the Catholic Church and Female Section of Falange walked together, although not always to the same beat; both aspiring to take control of a new field of training: social assistance first, and social

work later. Those institutions were the only ones that could do so at the time, with their privilege and influential position. Being part of the Francoist state, was most certainly also helpful.

Schools of Social Work thus became a strategic space to control everything related to social action, especially because they involved the welfare services of the Falangist institution (and their specialized areas: dissemination, chairs, social centers). Since social assistance was clearly feminized, the Women's Wing of Spanish Falange could not only control, but also promote specific female models and ideals. Affiliates of Female Section, as in other kind of fascist states, got only restricted spaces for their own promotion, and a non-emancipating, not very encouraging citizenship. For that same reason, they place themselves in the only spaces that were not attractive to men; namely, social assistance and education.

With social assistance, a female and feminized activity, there was a gap with enormous potential; a professional and attractive niche for a large number of women who were allowed to "walk" into *public* and *public life* without raising the most common (and stereotypical) suspicions derived from their "femininity."

Feminization of professional social assistants (social workers nowadays) was, and is, closely related to the supposedly "natural" capacity of women for caring, to help and service others as we documented and analyzed in this chapter. Paradoxically, all Spanish schools of social assistance/work, especially the first ones, such as those of Madrid and Barcelona, were promoted, founded, and run by women. Hardly any men got into social work, only at the university stage, from 1981 onwards. It was the same as far as national and international associations of social work are concerned. They were mostly led by women throughout history.

To say that social work is a feminized area is not gratuitous; it is a fair reflection of its origin and trajectory. No doubt, it has very important implications for the curriculum, its status as a discipline, and its predicament within the university structure; for instance, regarding value given to scientific production by social workers or its indexing in scientific journals. Furthermore, as already mentioned, gender analysis of social

sciences academic and professional careers shed light on the invisible and apparently non-existent careers.

Denying that fascism can coexist with social mobilization is one of many prejudices that, although uncomfortable for leftist people, such as the authors of this chapter, clearly responds to reality. Agency and empowerment are quite interesting but transversal concepts also apply in this context. Perhaps we must revise further links between states and women, politics and women; quite a few feminists have already been pointed out in the different field of social sciences. If we agree that women have the ability to act, we must also recognize their agency regardless of political signs in specific historical periods. One relevant finding of our research has been to document and analyze where the female leaders of the Women's Wing of Spanish Falange are today. Funny enough, they have found new opportunities for promotion beyond social work. Some buildings used by them several decades ago, today are public venues for relevant social and political institutions.

In our view, this clearly points to a strategy of female *empowerment*, that is, a clear ability to control one's own life (as far as access to resources and to decision-making, for instance). In other words, women have counted on the ability to associate with, and join others with common political goals and objectives in order to fight for rights and reach opportunities. Frequently, *empowerment* has been defined and applied to developing contexts rather than more developed ones. Nira Yuval-Davis (1993) states that the approach of women to groups or organizations with a fundamentalist or fascist mark often fulfills the objective of achieving a parcel of freedom, and reaching whatever would not otherwise be obtained.

In Spain, the creation of a state based on autonomous political entities, such as that of Andalusia and sixteen others, plus two autonomous cities (Ceuta and Melilla), brought along the welfare system among other things. Social assistants were going to play an important role in those nascent institutions, services, and social programs; they helped to redefine the social assistants' role as well. Social work faculty, mainly women, and also female academics from other disciplines, shared constraints that were (and even are today) clearly discriminatory.

We could say that the *glass ceiling* is unattainable because *sticky floors* keep us in place. Individual and collective strategies are necessary to overcome this clearly inadmissible predicament for women. Thus, we must put into practice the principle of empowerment to its fullest potential; much the same way that Paulo Freire did with indigenous peoples, and that feminist movements have taken as a theoretical approach and methodology to work with all kinds of women's groups, from everywhere and in all conditions. This statement allows, among other things, to value the enormous potential of social work, and to overcome the many prejudices that prevent us from feeling first class in such an elitist environment in the university.

Pointing out the disparity between one's perception and the profession's social importance is also key here. The role of university teaching centers, their faculties, and university policies in the reproduction of unequal and, in many cases, even discriminatory systems must be questioned, and thoroughly reviewed. Otherwise, we run the risk of continuing to promote –if we are not doing so– new promotions of *social angels*, whose *blessed work* (please allow us the expression) maintains the status quo.

Thus, incorporating a gender perspective into professional action and discipline, both as theoretical-epistemological approach, and as professional practices and social action, is extremely necessary. Research must be directly connected with social action by enriching networks, and creating productive ways of working both academically and professionally.

Along those same lines, the acquisition of a feminist consciousness is indispensable to the evolution and professionalism of the discipline of social work. Beyond the typical resistance that the term quite often generates, feminism is understood as awareness of both a discriminatory condition and position in which women of any country, class, ethnicity, and so on, are installed... This is, no doubt, a common issue for us all. Such recalcitrant subordination of women vis-à-vis men is anathema to not only the Code of Ethics of Social Workers, but also the *Universal Declaration of Human Rights*.

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- 2017. Research Project: “*Open Researchers*.” Convocatoria H2020-MSCA-NIGHT2016. Ana Isabel García López, investigadora principal. Coordination and Support Action, Referencia 722930. Vicerrectorado de Extensión Universitaria, Universidad de Granada [Call H2020-MSCA-NIGHT2016. Ana Isabel García López, principal investigator. Coordination and Support Action, Reference 722930. Vice-Rectorate for University Extension, University of Granada].
- 2014-2016. Research Project: “*Participatory Study on Tax Culture and Morality in Morocco, and Impact of Taxation on Human Development* / Estudio participativo sobre la cultura y moral fiscal en Marruecos y la repercusión de la fiscalidad sobre el Desarrollo Humano”, Plan Propio de Cooperación al

Desarrollo, Proyectos de Cooperación Universitaria. Centro de Iniciativas de Cooperación al Desarrollo, Universidad de Granada (CICODE-UGR), Fernando López Castellanos, Investigador principal.

Professional Appointments:

Tenured-track Professor at University of Granada, Department of Social Anthropology, College of Letters and Philosophy
Research Associate of Institute of Gender and Women Studies
Professor of Erasmus Mundus GEMMA

Honors:

I Prize to Open Courses (OCW), Semi-Virtual and Virtual Courses, Honorable mention for subject: “Anthropology of Development” (BA Social Anthropology) to Professor Soledad Vieitez-Cerdeño, Department of Social Anthropology, Virtual Teaching Center of the University of Granada (CEVUG). 2010.

Publications from the Last 3 Years:

Morales, Amalia. & Vieitez, Soledad. (2017). “Female Intervention in the Francoist’s Rural World (Spain, 1939-1975). The Ambulant Chairs of Women’s Wing of the Spanish Falange and its Work of Sanitary and Social Disclosure/Intervención Femenina en el Mundo Rural Franquista (España, 1939-1975). [Las Cátedras Ambulantes de la Sección Femenina de la Falange Española y su Labor de Divulgación Sanitaria y Social.]” *História: Questões & Debates*, Curitiba, 65 (1), 175-205.

Vieitez, Soledad. (2017). “Cooperation, Public Policies, and Gender Equality in Portuguese-Speaking Africa: Angola, Cape Verde and Mozambique / [Cooperación, Políticas Públicas e Igualdad de Género en África Lusófona: Angola, Cabo Verde y Mozambique].” In *Mujeres, Mercados y Desarrollo: Perspectivas Africanas*. Edited by Albert Roca-Álvarez: 275-320. Barcelona: Icaria Editorial.

Vieitez, Soledad & Ochoa, M. Dolores. 2017. "African Public Policies on Gender Equity: Mali and Senegal / [Políticas públicas africanas en materia de equidad de género: Malí y Senegal]." In *Mujeres, Mercados y Desarrollo: Perspectivas Africanas*. Edited by Albert Roca-Álvarez: 321-341. Barcelona: Icaria Editorial.

Morales, Amalia. & Vieitez, Soledad. (2015). "Traslaciones de una profesión feminizada. De la Asistencia Social al Trabajo Social [Translations of a feminized profession. From Social Assistance to Social Work]." In *Traslaciones en los Estudios Feministas*. Edited by Lorena Saletti-Cuesta, 280-302. Perséfone. Ediciones electrónicas de la AEHM/UMA.