

The Role of the State and the Church in Primary Education Seen Through NO-DO (Spain, 1943-1975)

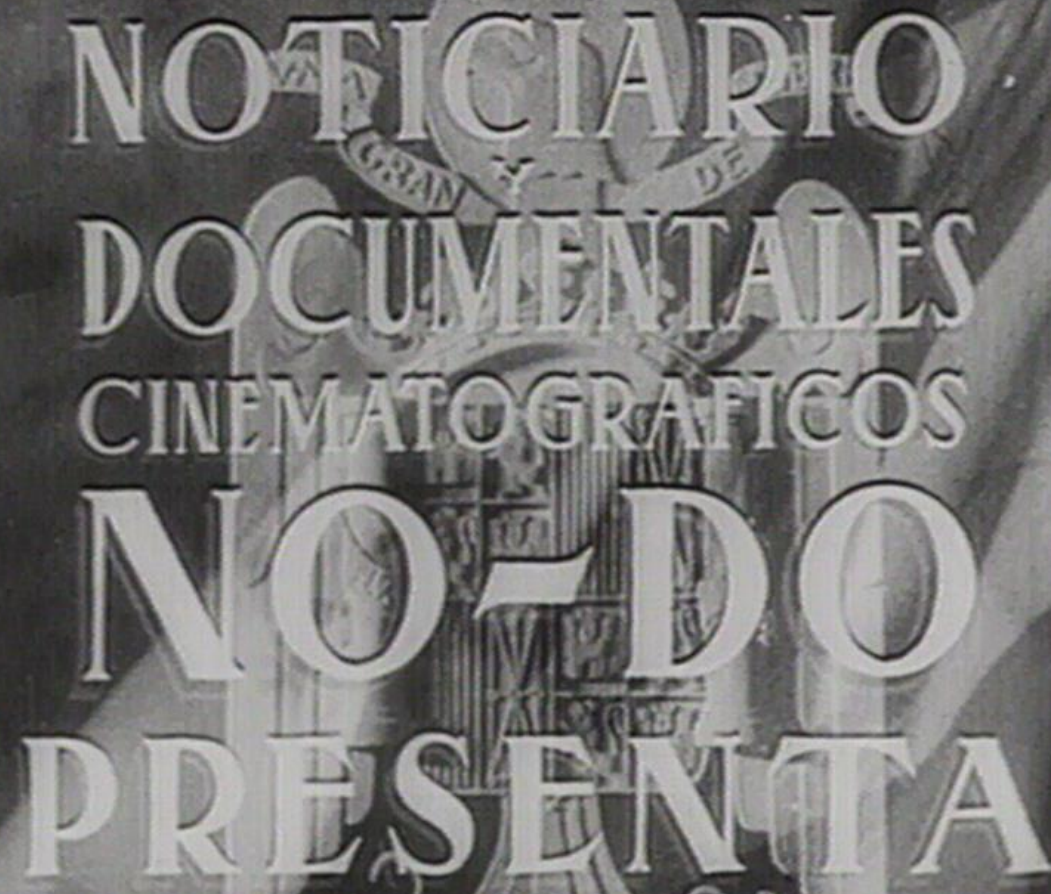
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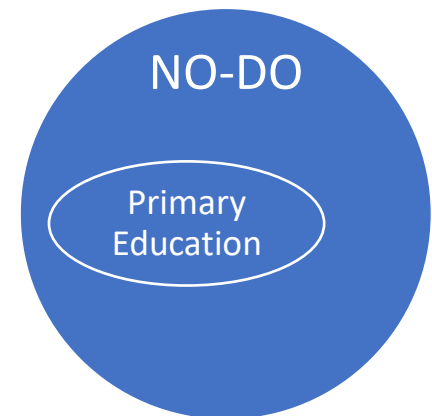




NOTICIARIO
DOCUMENTALES
CINEMATOGRAFICOS
NO-DO
PRESENTA

Introduction

- **NO-DO**, from its title in Spanish, *Noticiarios y Documentales Cinematográficos*, (Cinematographic Newsreels and Documentaries, 1941-1981)
- Almost any Spaniard over the age of 50 can probably hum the opening signature tune of the No-Do newsreels that were shown in Spanish cinemas from 1942 to 1981.
- The former state-controlled operation was closely associated with the Franco dictatorship (1936-1975)
- No-Do produced 4,018 newsreels in all, and only seven have been lost
- We examined what was shown by **NO-DO** about Primary Education



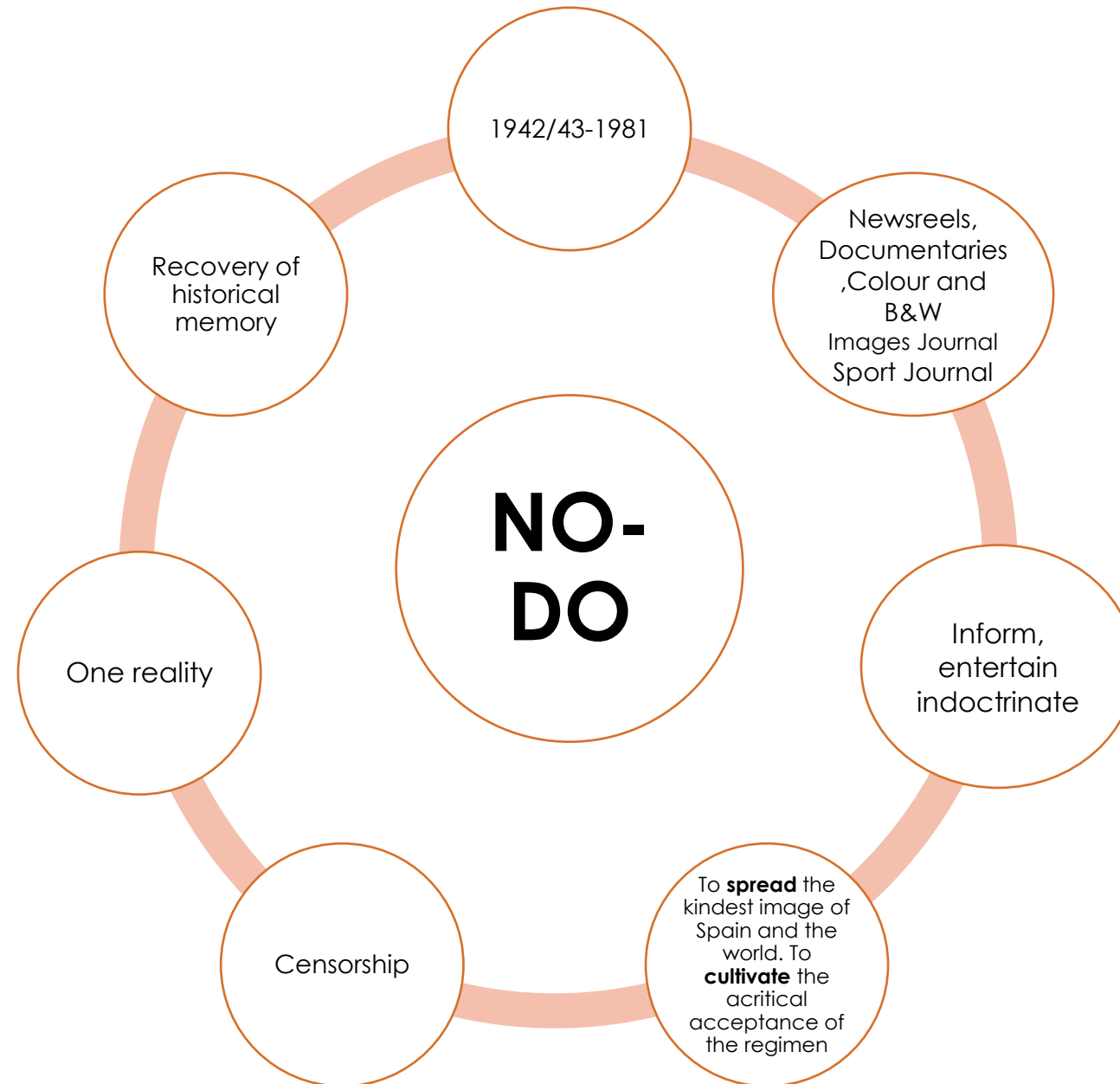
NO-DO

- The No-Do slogan proclaimed by its creators was that all countrymen needed to be informed:
"The entire world within the reach of all Spaniards".
- Beneath the propagandistic grandiosity of that offer, lay the reality of a regime which was using the cinema for the **construction and transmission of its particular system of socio-political values** and for the circulation of its own mythology.
- The goal of the NO-DO, therefore, was **to show**, all those **activities that the regime carried out** and the main **authorities that participated in them**, in order to be a showcase of the "best" of the regime.
- These audiovisual resources were seen as a weapon by governments and were adopted as a propaganda medium. This was the case of NO-DO, although there were other countries with totalitarian regimes such as Italy (*Notiziario LUCE*), among others, which also used newsreels and documentaries as a means of propaganda. It is possible to find similar examples in the past and currently.

The entire world within the reach of all Spaniards



NO-DO = Newsreels and documentaries



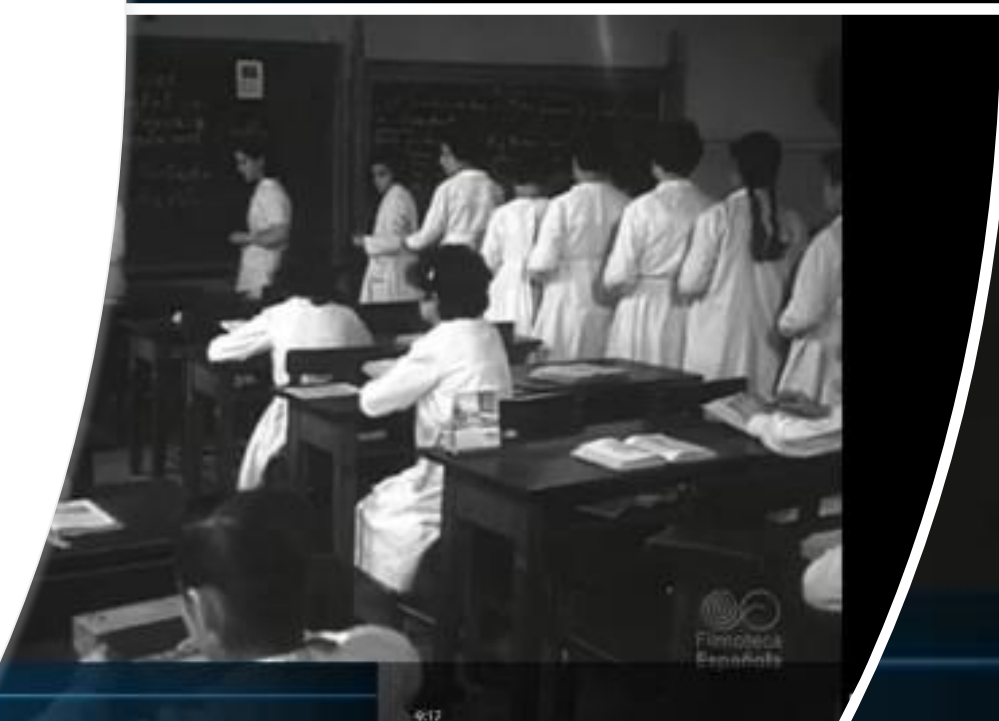
- Using NO-DO as a primary source, in this study we will analyze what was showed about primary education and, mainly, what role the State and the Church played in this educational level according to the news and documentaries projected by NO-DO.
- This communication is divided into two parts:
 - 1. Education policy, looking at the main legislation and reviewing the role of the Church and the State in relation to primary school.
 - 2. The image of primary education after NO-DO
- Comparison and conclusions.

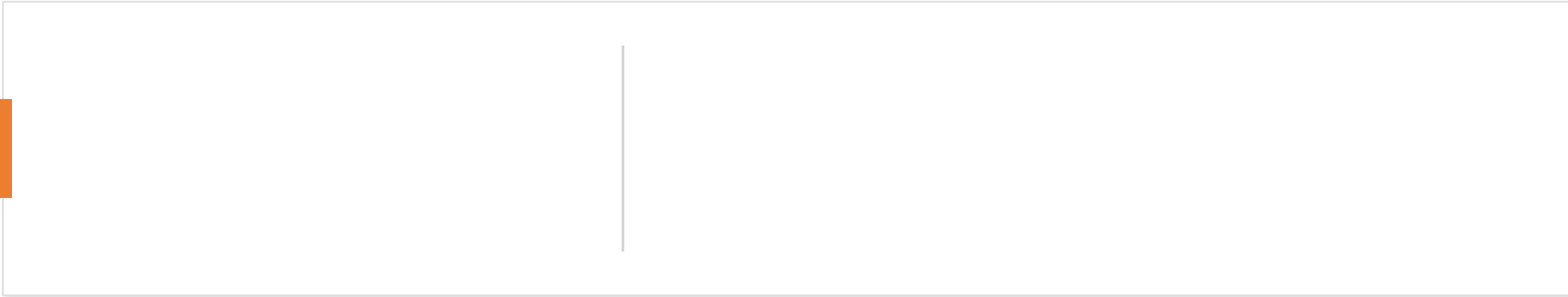
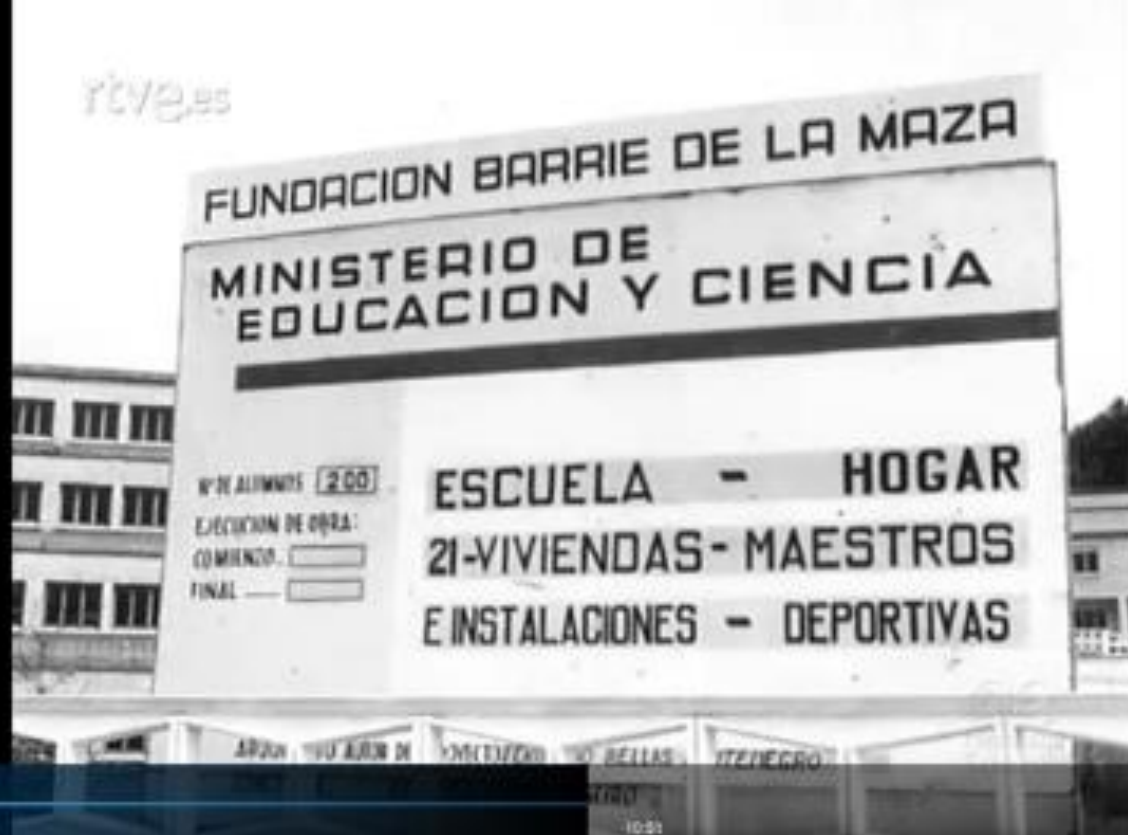
Aim

- The main objective of our study is to analyze what NO-DO showed about primary education and, mainly, what role the State and the Church played in this educational level according to the news and documentaries projected by this media.
- Most of the news were banal, although containing a clear indoctrinating intention.
- Ideals and values were evident in order to facilitate their assimilation by the spectators. However, it must be stressed that this doctrine did not have a real influence in most cases

Primary education in NO-DO

- Neither Primary education nor High school were favorite subjects. The favorite subjects were informal education (sports, physical education, camps, excursions, dances, artistic exhibitions...)
- There are 52 news and documentaries about primary education on the website of *Filmoteca Española*.
- The information of each issue has been compiled in a table structured in the following sections:
 - section to which it belongs (Newsreels, Documentaries in Black and White, Documentaries in Colour, Magazine Images or Images of Sport),
 - newsletter number,
 - documentary or reportage and length,
 - minute in which the educational scene appears,
 - place where the news is developed,
 - description of the images, and
 - voice-over.





Results

- Stages:

A) postwar from 1939 to 1945: there were only two issues during the first stage (NO-DO was created just two years before the end of this stage) and in one of them we can see priests as teachers.

B) educational immobility from 1945 to 1962: 29 issues

C) school and development from 1962 to 1975: 18 issues

- At each stage we analyze the presence of primary schools (**inaugurations, daily activity, materials and furniture**) and the types of schools (**public or private**) that prevailed.
- Surprisingly, most of them (17 in B and 11 in C) dealt with **public school buildings**. Most of these schools had just the most basic materials (desks, slate, table and chair of the teacher, some furniture); it was difficult to see teaching materials, but the crucifix and some portraits (Franco and José Antonio Primo de Rivera) were in most of the schools.
- The State assumed a **subsidiary role in primary education**, leaving the Church the leading role. The schools of the Church (education was not free) were addressed to the elite, while those of the State were located where the Church was not interested in having schools for economical or ideological reason.
- The public schools were mainly located in rural areas and small towns, where few boys, and fewer girls, were able to decide to do further studies after the primary school as the offer of public high schools was really scarce and was concentrated in the cities. Considering these aspects, our hypothesis is that the State used NO-DO to show more than it did to improve the primary education, with some nuances according to the different stages.

CONCLUSIONS

- Primary education was not an aspect to which NO-DO played a close attention.
- There are 6,029 issues and only 49 dealt with this level of education.
- However, it is interesting to recall and to analyze what was discussed about these schools and what aspects interested NO-DO.
- The new buildings were often shown without children. When there were children in classrooms, it was possible to see just some books and notebooks.
- From the 1970s, a degree of "modernization" was observed in some schools. Besides school buildings, sometimes it was possible to see teachers, **occasionally priests or nuns, although their presence in NO-DO was really scarce.**
- NO-DO focused on the schools created by the State to convey the kindest face of a regime that looked after children and offered a school place to everyone, despite the fact that the reality was quite different.

Thanks for listening

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