

# Society for Spanish and Portuguese Historical Studies

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Bulletin, Volume IV , Number 3

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May 1978

## CALL FOR PAPERS FOR 1979 CONFERENCE

The tenth annual meeting of the Society for Spanish and Portuguese Historical Studies will be held at the Library of Congress in Washington, D.C., Friday, Saturday, and Sunday, 23-25 March 1979. The Program Committee invites proposals for panels and individual papers from all members of the Society. Proposals should be sent, before 1 November 1978, to one of the members of the Program Committee: Michael Weisser, Chairperson; Richard Kagan; and Charles R. Halstead.

## NEW OFFICERS ELECTED

All the ballots which had been received by the first day of the annual meeting were counted at the business meeting. The new officers elected are: General Secretary-Charles R. Halstead; Executive Committee Members -Carolyn Boyd, John Coverdale, Stuart Schwartz; Nominating Committee-Ursula Lamb and William D. Phillips. For further details about the election, see the minutes of the business meeting, p. 81.

## CONSTITUTIONAL REVISION COMMITTEE APPOINTED

The General Secretary, Charles R. Halstead, has appointed a Constitutional Revision Committee to prepare for a possible revision of the Society's constitution. The members of the committee are: William J. Irwin, Chair; Carolyn P. Boyd, Executive Committee member; Ellen J. Friedman; and Edward E. Malefakis. According to the provisions of the current constitution, actual modification cannot take place until the Society's annual meeting in 1980. Members are urged to study the present constitution and by-laws, which were published in the previous issue of the BULLETIN, vol. IV, no. 2 (March 1978), pp. 65-66, and send suggestions for changes to the members of the committee as soon as possible.

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# Society for Spanish and Portuguese Historical Studies

Founded in April 1969 to promote research in the fields of Spanish and Portuguese history.

GENERAL SECRETARY: Charles R. Halstead (term expires 1980)

EDITOR: Helen Nader (term expires 1979)

## Bulletin

The BULLETIN is published three times each year and is distributed to members of the Society.

The editor welcomes news about research in progress, recent publications, archival notes, bibliographic essays, short reviews of recent foreign language publications, personal honors, and news of professional meetings of interest to Iberian scholars.

All correspondence concerning the BULLETIN should be addressed to Helen Nader, Department of History, Ballantine Hall, Indiana University, Bloomington, IN 47401.

## Executive Committee 1978-79

Term expires April 1980:

Carolyn Boyd, University of Texas, Austin

John Coverdale, Northwestern University

Term expires April 1979:

Daniel Headrick, Roosevelt University

Charles J. Jago, McMaster University

Portuguese slot (to April 1980):

Stuart B. Schwartz, University of Minnesota

Nominating Committee:

Temma Kaplan, UCLA (term expires 1979)

Ursula Lamb, University of Arizona (term expires 1981)

Wm. D. Phillips, California State Univ., San Diego (term expires 1980)

Ex officio:

Helen Nader

## Membership Dues

Students and associate (non-academic) members	\$5.00
Assistant professors, instructors, and foreign faculty	\$10.00
Associate and full professors	\$12.00
Institutions	\$15.00

All information concerning membership and other Society matters should be addressed to Charles R. Halstead, General Secretary SSPHS, History Department, Washington College, Chestertown, MD 21620

## CONFERENCE OF EUROPEANISTS: 29-31 March 1979

The Council for European Studies is planning its first Conference of Europeanists at the Shoreham Hotel in Washington, D.C., 29-31 March 1979. The theme of the conference is "Institutional Change or Institutional Decay? Transitional Epochs in Europe." Stein Rokkan of the University of Bergen will address the opening plenary session Thursday night. CES is welcoming proposals for papers corresponding with one of the following suggested panels for the program. Those proposing papers may suggest either a contribution that would fall into one of the possible panel formats or, in conjunction with other contributors, they may propose their own session as a whole. While paper proposals may be on a single-country problem, in constructing the working sessions a premium will be placed on multi-disciplinary and/or cross-national juxtapositions. Paper proposals should be sent to the CES planning committee at:

Council for European Studies  
Columbia University  
1429 International Affairs Building  
New York, New York 10027

Possible thematic areas and session topics for the program:

## ECONOMY

- Small business and contemporary capitalism--anachronism or necessity?
- Changing forms of ownership and control
- International economic interdependence

## THE STATE AND POLICY PROBLEMS

- Limits on macroeconomic management
- Strains on the welfare program
- Crime and poverty

## THE STATE, THE REGIONS, THE EUROPEAN COMMUNITY

- Centralization and devolution
- Politics within the regions

## PARTIES AND SOCIAL MOVEMENTS

- Potential and limits of leftwing coalitions
- Politics of women's rights
- Politics of class and mobilization of dissent

## ELITES

- Intellectuals and institutional legitimacy

## EDUCATION

- Educational expansion and employment

## INDUSTRIAL RELATIONS

- Alternative structures of workers' representation

## THE COUNTRYSIDE

- Land tenure and land use

## FAMILY ROLES AND FUNCTIONS

- Economy and family structures

## ARTS AND VALUES

- Social change and cultural transitions

## RELIGION AND RELIGIOUS IDENTITY

- Changing structures, beliefs, and practice within religious and religio-ethnic communities

## CALL FOR PAPERS ON MEDICAL ANTHROPOLOGY IN SPAIN

The BULLETIN has received the following letter from Professors Michael Kenny, Department of Anthropology, and Jesús M. de Miguel, Department of Sociology, at the Catholic University of America.

Estamos organizando un libro sobre Antropología médica en España para ser publicado por una casa editorial española. Te agradeceríamos si pudieses contestarnos indicando si tienes algún manuscrito que consideras publicable en el citado libro, y si conoces algún antropólogo que haya trabajado sobre estos temas en España para que a su vez pudiésemos ponernos en contacto con él.

El tema de antropología médica--dada la carencia de especialistas en el área ibérica--se entiende aquí en sentido amplio: actitudes, normas, e ideología sobre la higiene, salud, y sexo; análisis de instituciones sanitarias; religión, magia, y sanidad combinadas; profesionales sanitarios; medicina popular y curanderismo (urbano y rural); factores culturales en sanidad; etc.

Algunos artículos pueden haber sido ya publicados con tal que el autor se comprometa a una mínima revisión del mismo, y pusiese la bibliografía al día. El volumen contaría con la ayuda editorial de un corrector de estilo, por lo que para los extranjeros no sería necesario que el manuscrito estuviese en castellano "perfecto". No existe una retribución especial para los colaboradores pero se abonarán los derechos de autor correspondientes.

Te rogamos dirijas toda la correspondencia sobre el libro Antropología médica en España a:

Antes de agosto de 1978:

Prof. J.M. de Miguel  
Department of Sociology  
Catholic University of America  
Washington DC 20064

Después de septiembre de 1978:

Prof. J.M. de Miguel  
Departamento de Sociología  
Universitat Autònoma de Barcelona  
Bellaterra, Barcelona SPAIN

## PAPERS: REVISTA DE SOCIOLOGÍA

Due to the growing costs of publishing, PAPERS: REVISTA DE SOCIOLOGÍA, publication of the Department of Sociology at the Autonomous University of Barcelona, is inaugurating a subscription service to guarantee the continuation and regularity of this scholarly magazine. PAPERS is edited three times a year and is available through Ediciones Península. A year's subscription in Spain is 1.100 ptas., 950 pts. for students, and 1.500 for institutional membership. Outside of Spain the individual subscription is \$15. To subscribe to PAPERS: REVISTA DE SOCIOLOGÍA send a check to:

Ediciones Península  
Provenza, 278  
Barcelona--9 Spain

Back issues of PAPERS are also available by contacting Ediciones Península at the above address.

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#### PORTUGUESE STUDIES CONFERENCE, 21-24 JUNE 1979

The International Conference Group on Modern Portugal is planning a major conference on Portugal in 1979. The conference will take place in the New England Center, on the edge of the campus of the University of New Hampshire, in Durham. A program committee is being formed to arrange for panels, papers, and sessions. For further information, contact Prof. Douglas L. Wheeler, History Department, University of New Hampshire, Durham, NH 03824.

#### BIBLIOGRAPHY OF THE REVOLUTION IN PORTUGAL

The International Conference Group on Modern Portugal announces the publication of the second essay in its series Essays in Portuguese Studies. The essay is "Revolution in Portugal: 1974-1976, A Bibliography," by William Lomax, Lecturer in the Department of Sociology at the University of Nottingham. The bibliography includes pamphlets published by the Portuguese political parties, as well as books, magazines and newspapers published in Portugal during the Revolution. To order by mail, send \$4.00 to:

The International Conference Group on Modern Portugal  
c/o Department of History  
University of New Hampshire  
Durham, NH 03824

#### EUROPEAN STUDIES NEWSLETTER

The Council for European Studies welcomes subscriptions to its publication, EUROPEAN STUDIES NEWSLETTER. The ESN is published six times a year in a 32 page format. It offers a lead article of interest to Europeanists; CES news; Research Resources information; announcements of fellowships and awards, conferences, new organizations, and current publications. The ESN attempts to keep Europeanists from all disciplines informed about current trends and activities in their field. Individual subscriptions are \$5.00. Make checks payable to Columbia University and mail to:

Council for European Studies  
Columbia University  
1429 International Affairs Bldg.  
New York, NY 10027

#### DEADLINE FOR NEWS

All items which are intended for publication in the fall issue of the SSPHS BULLETIN must reach Helen Nader, Department of History, Ballantine Hall, Indiana University, Bloomington, IN 47401, by 1 September 1978.

INTERUNIVERSITY CENTRE FOR EUROPEAN STUDIES III INTERNATIONAL COLLOQUIUM  
30-31 March 1978

"The Future of Socialism in Europe?/L'avenir du socialisme en Europe?" was the theme of the III International Colloquium of the Interuniversity Centre for European Studies, in Montreal, 30-31 March 1978. The colloquium was dedicated to comparing views and expectations of euro-communists, social democrats and socialist parties, and East European communists concerning the transition to socialism and the nature of socialist society. Topics discussed during the two-day conference were:

THE PROBLEM OF SOCIALISM TODAY

Chairman: André Liebich (UQAM)  
Communication: Henri Lefebvre (Paris)  
Commentary: Perry Anderson (London)

THE ROLE OF THE STATE

Chairman: Peter Gourevitch (McGill)  
Paper: Leo Panitch (Carleton)  
Paper: Claus Offe (Bielefeld/Princeton)

CLASSES UNDER SOCIALISM

Chairmen: John Fraser (Waterloo)  
          Thomas Bruneau (McGill)  
Paper: Juan Linz (Yale)  
Paper: Frank Parkin (Oxford)

THE ROLE OF THE PARTY

Chairman: Daniel Seiler (UQAM)  
Paper: Ghita Ionescu (Manchester)  
Communication: Giorgio Amendola (Rome)

ALTERNATIVES FOR SOCIALIST OWNERSHIP

Chairman: Alex Macleod (UQAM)  
Paper: Andras Hegedus (Budapest)  
Communication: Bruno Trentin (Rome)

PLANNING, MARKET, INTEGRATION

Chairman: Kimon Valaskakis (Montreal)  
          Andrew Gollner (Concordia)  
Paper: Zbigniew Fallenbuchl (Windsor)  
Communication: Serge-Christophe Kolm (Paris)

SELF-MANAGING SOCIALISM

Chairman: Frederick Krantz (Concordia)  
Communication: M.V. Cabral (Lisbon/Oxford)  
Paper: David Garson (North Carolina)

Further information concerning the colloquium may be obtained by writing:  
Interuniversity Centre for European Studies  
Case Postale 8888  
Montreal H30 3P8, Quebec

## MINUTES OF THE BUSINESS MEETING

The annual business meeting was called to order at 9:10 A.M., Saturday, 1 April 1978 by the General Secretary, Michael Weisser. He reported that the current bank balance in the bank account was \$1223. This represented an improvement in the Society's financial situation, due largely to the reduced cost of the BULLETIN.

As the next item of business, Professor Weisser brought up a matter which he understood to have been delayed from last year's annual meeting: discussion of whether or not the Society should undertake or subsidize in part the publication of a scholarly journal. A discussion ensued about the action which was taken last year. Given the absence of minutes from last year's meeting, the question could not be resolved. The issue at hand was deemed moot since there was no suggestion this year that the society undertake such a venture. William Irwin was asked to take the minutes of this year's meeting.

Daniel Headrick reported the results of the election:

General Secretary: Charles Halstead--elected

Members of the Executive Committee (at large):

Carolyn Boyd--elected

John Coverdale and Georgette Dorn--tied

Member of the Executive Committee (Portuguese slot):

Stuart Schwartz--elected

After some discussion, Joan Ullman moved to break the tie between Professors Coverdale and Dorn by means of a tie-breaker ballot at this meeting. The motion was seconded and carried. Professor Coverdale was elected 15-10, with 1 abstention. Professor Weisser announced that those elected would take office at the end of the annual meeting.

In response to a question from Joyce Riegelhaupt (a member of the outgoing Executive Committee), Professor Weisser reported that the Executive Committee had not met and therefore could not have considered the question in advance. Professor Riegelhaupt suggested that in the future an Executive Committee meeting should be scheduled and announced in the program.

Professor Headrick reported that Ursula Lamb and William D. Phillips had been elected to the Nominating Committee for terms of 3 and 2 years respectively.

The General Secretary reported that John Hebert would be the Local Arrangements Chairman for the 1979 Annual Meeting at the Library of Congress. Ellen Friedman moved that the new General Secretary appoint the Program Chairman for that meeting. The motion was seconded and carried.

Michael Weisser reported an offer from the Spanish Institute to host the 1980 annual meeting. Professor William Callahan reported that the Toronto area members were interested in hosting a meeting, perhaps jointly with some Canadian society, in 1981 and 1982. Ellen Friedman moved to accept the Spanish Institute's invitation to come to New York City in 1980, and to express interest in holding a meeting in Toronto in 1981 or 1982. The motion was seconded and carried.

The General Secretary reported on the AHA's request for a recommendation regarding programs for the upcoming meeting. He reported that last year's experiment in scheduling graduate students to report their research had not been successful. And he reported that Professor Edward Malefakis was interested in giving a luncheon talk. His motion to hold a luncheon and to schedule Professor Malefakis as the speaker was seconded and carried.

The General Secretary also reported that the AHA is still trying to work out the relationship between the affiliated societies and itself. Specifically, the problem of whether the program committee automatically will include a program from each affiliate has not been resolved, although the AHA has promised to take such sponsorship into account.

Joyce Riegelhaupt noted that the constitution and the by-laws, as reprinted in the last issue of the BULLETIN, are being ignored. After some discussion, she moved that a committee drawn from the Executive Committee and other appropriate parties should be appointed to present a proposed revision of the constitution and the by-laws to the 1979 meeting of the Society; the revision should seek to codify current operating practice. Because of constitutional provisions, the constitution itself may not be amended until the 1980 meeting. The motion was seconded and carried.

Helen Nader presented the financial report of the BULLETIN to the membership since there was no presentation to the Executive Committee:

1977-1978 (2 issues)	Budgeted expenses by SSPHS:	\$553.20
	Actual expenses by SSPHS:	595.18
	Expenses, Indiana University	1203.20
1978-79 (3 issues)	Budgeted expense by SSPHS:	940.00
	Budgeted by Indiana University	1615.00

William Irwin moved that, as a general principle, the minutes of the annual business meeting and of all executive committee meetings should be published in the BULLETIN. The motion was seconded and carried.

The motion to thank the Newberry Library for the use of its fine facilities was passed by acclamation.

The meeting was adjourned at 10:10.

William J. Irwin  
Acting Secretary



## PRECIS OF THE PAPERS

Each of the speakers and commentators at the annual meeting was invited to submit a synopsis of his or her remarks for publication in the BULLETIN. At time of publication, the synopses which follow had been received.

## PANEL: DICTATORSHIP AND REFORM IN MODERN SPAIN

Henri Marti

"The Historical Origins of the Agrarian Policies of the Franco Regime"

The agrarian policies of the Franco regime reflected the influence of the three ideological currents which had dominated Spanish conservative thinking on agriculture in the early 20th century: the traditionalism of the landed oligarchy, the moderate reformism of Social Catholics, and the radicalism of the Generation of 98.

Social Catholics and members of the oligarchy wanted to preserve the traditional way of life in the countryside. To achieve this goal they created an alliance between small and large landowners and they pressured the state to raise farm prices. However, many members of the oligarchy and their allies feared that Catholic proposals to increase the number of small family farms and to improve the rights of tenants would create instability in the countryside and would threaten their property rights.

During the Civil War the principles of Social Catholicism became an integral part of the official ideology of the Franco regime. The success of the Catholic agrarian unions in organizing peasants in the north had set a pattern which the Franco regime could follow. In August 1937 the National Wheat Service took over facilities owned by Catholic organizations and began performing the same functions. Its monopoly over the grain market placed farmers in a situation of dependence vis-à-vis the Nationalist state. But concerning the rights of tenants, the Franco regime adopted an ambiguous attitude which reflected the need to reconcile the progressive principles of Social Catholicism with the conservatism of the oligarchy.

Despite its early traditionalism, the Franco regime promoted a radical transformation of Spanish agriculture during the 1950's and 1960's. The Nationalists believed that government could use its authority to impose necessary changes on a reluctant ruling class and to stimulate economic development, while preserving social and political stability. This notion that the state could act as an instrument of modernization showed the influence of Joaquín Costa, the Generation of 98 and the dictatorship of Primo de Rivera, on the Franco regime.

Jesús M. de Miguel

"Spanish Intelligentsia from Dictatorship to Democracy: Sociology in Spain During the Twentieth Century"

This paper deals with the history of sociology in Spain from its origins in 1860 to its institutionalization in 1978. The present problems impairing the growth of sociology in Spain may be attributed to the dictatorship of Franco which smothered intellectual life from 1939 to 1975. The study suggests several ideas of how the impact of the country's social change affected sociology; in addition it describes the different schools and generations of sociologists.

The main assumption throughout the paper is that sociology depends on society and that the social changes and historical situation deeply influenced the origins and development of the discipline. The history of Spain may be divided into five periods, which are characterized as follows: 1850-1913, sociology began in a formal sense, based on the Krausist philosophical tradition; 1914-1936, the influence of positivism declined which entailed the almost total disappearance of sociology; 1936-1958, the years of censorship when all critical sociological analysis was prohibited by the Franco regime; 1959-1969, the institutionalization of sociology took place along with the influence of structural functionalism; and from 1970 to the present day, a trend towards the development of specializations and a critical theoretical approach predominate. The first task of sociologists in 1860-1890 was to support a new bourgeoisie in its fight against the traditional sectors of society. In its origins sociology grew within the auspices of Krause's philosophy and the generation of scholars with ties to the Institución Libre de Enseñanza. At the beginning of this century sociologists abandoned Krausism and developed a more positivistic orientation, becoming more involved in social reform, and less interested in theory. By 1920 positivism had been defeated and sociology turned towards a more general analysis of the Spanish downfall, which had been the constant worry of the intelligentsia since the loss of the colonies and the defeat in the Spanish American War in 1898. The Civil War of 1936-1939 and its aftermath had a tremendous impact on the still weak sociology of the time. Most sociologists went into exile (mainly to Latin America, where many of them participated in the creation of El Colegio de México). In the peninsula censorship was strict and combined with a lack of international communication. Sociology survived with its main focus on demography, family studies, and religious sociology: the three legitimizing factors of the Franco regime. Sociology in a broad sense appeared again during the first attempts to liberalize the dictatorship; this resurgence coincided with the death of Enrique Gómez Arboleya and Severino Aznar, as well as with the first impact of North American sociology brought by Juan J. Linz among others. Empirical studies soon developed analyzing family, youth, and pressure groups. The impressive economic growth of the sixties distracted attention towards more global studies of social structure, migration, and urbanization processes. With the political and economic crisis of the mid-seventies sociology turned to more radical topics, and began to be influenced by Marxism. At the same time specializations grew and sociologists began to expand sociological knowledge in different fields and with diverse theoretical approaches.

The seventies were characterized by a criticism of functionalism, and a growth of a Marxist sociology.

The cohorts of Spanish sociologists have been divided into seventeen schools which will facilitate our analysis. The Spanish Krausists were led by Julián Sanz del Río who was the translator and introducer of Krause in Spain, along with Francisco Giner de los Ríos, who in 1878 created the Institución Libre de Enseñanza. Some of the first sociologists in Spain were scholars of this school, such as: Manuel Sales i Ferré, and Adolfo González Posada, who wrote two of the most outstanding manuals of sociology in the country. The Criminologists were more positivistic oriented, producing studies of crime and delinquency based on the importance of social factors. Concepción Arenal, Pedro Dorado Montero, and Rafael Salillas were the main figures of this school. The Catholic Social Reformers formed a school of catholic sociologists led by Severino Aznar--the only sociologist who did not go into exile after the Civil War--and who developed studies on the social security system and the demographic structure of the country.

The Generation of 98 is usually seen as a literary school, but the analysis of Spanish society by some of its most prominent members such as Miguel de Unamuno and Angel Ganivet, greatly influenced the thinking of the time. The School of Madrid was composed of the group of intellectuals related to the humanistic, philosophical, and sociological figure of José Ortega y Gasset--probably the best known Spanish sociologist abroad--whose theories developed from neokantianism and phenomenology, with a heavy German influence, and antipositivistic aspects.

The Exiled Republicans who went into exile as a consequence of the Civil War (1936-39) composed a group of scholars with various theoretical approaches. The most renowned figures were: José Medina Echevarría, Luis Recaséns Siches, and Francisco Ayala. They had little influence on the few scholars who remained in Spain, and hardly any impact on the development of Spanish sociology in the sixties. The Social Catholics were a group of sociologists concerned with sociology of religion, theory and demography, who worked at the Instituto Balmes de Sociología and published the Revista Internacional de Sociología. There was also a group of academic scholars, mainly political scientists, who encouraged the development of sociology in the fifties. Among these Maecenas were Javier Conde, Carlos Ollero, Luis Sánchez Agesta, Manuel Fraga, Enrique Tierno Galván, Francisco Murillo, and José Luis López Aranguren. However, the First Modern Sociologists appeared in the Facultad de Ciencias Políticas y Económicas where Enrique Gómez Arboleya and Salvador Lissarrague taught. Unfortunately both died very soon (in 1959 and 1965) creating new difficulties for the institutionalization of Spanish sociology.

The Pastoral Entrepreneurs developed religious sociology and ecclesiastical studies with the objective of a social reform. The two main figures of this school were Rogeli Duocastella in Barcelona, and Jesús M. Vázquez

in Madrid. A cohort of twelve sociologists, most of them born between 1930 and 1938, formed the core of the Established Professionals, all of them holding chairs at the university. The main figures were Juan F. Marsal, José Jiménez Blanco, Salustiano del Campo, Amando de Miguel, and Juan Díez Nicolás. Other sociologists belonging to a similar cohort were left out of academia (mainly for political reasons) forming the group of Outsiders; among them were José Vidal Beneyto who had the most important influence through the creation of a critical school of sociology, CEISA, in Madrid in 1965.

The various schools and generations of the seventies have not crystallized yet. However, we can already observe a group of New Catholics developing religious as well as pastoral sociology with a new methodology; a generation of New Professionals and young professors who are mainly dedicated to empirical studies; a Critical School of sociologists which uses a more critical theoretical approach; the Marxists who apply historical materialism to sociological theory and practice; and also a diffuse group of Counter-culturalists.

Joan C. Ullman: Comments

Each of these papers deals with the subject of reform by, and under, right wing dictatorships (i.e. those committed, to a greater or lesser degree, to private property yet obligated also by their rhetoric to the transcending claim of a strong nation or at least a strong state). Specifically, the authors analyze the way conservatives use state power to enact economic change.

Thus they turn away from well worn chronicles of political activity to focus on socioeconomic policies. Yet neither Henri Marti nor James Riel considers, explicitly, the major question: how high a price were the officials of the Primo and the Franco regimes willing to pay for industrialization and prosperity? Given the fact of 'social inequality' (a short-hand phrase used too readily to refer to that old and complex fact of a primarily agrarian economy in which most of those engaged in that sector are miserably paid wage earners and only seasonal ones at that), how could officials seriously plan for modernization unless they were willing to challenge the existing land tenure and risk the consequent social instability? Put in other terms: how much were officials consciously to build social change into their planning (as distinct from that change which came inevitably in the wake of major industrialization, as in Spain after 1959)? Mr. Marti does discuss this as a major concern of Catholic agrarian reformers, the predecessors of the Franco planners, and one would expect it to be a major factor in his completed dissertation.

Professor Rial seeks not only to establish the real (as against the rhetorical) objectives of Primo's economic nationalism, but to analyze the way the Regime intended to pay for those programs. His linking of fiscal to economic policy provides much insight. As for Primo's economic policies, working from the obvious premise that production expansion was linked directly to the expansion of consumption, he concludes that in an era of high tariffs which limited foreign markets, Primo's policymakers determined that the primary consumer would be the internal market.

A final caveat in connection with socioeconomic analysis: the imperative need now is to analyze such problems on the basis of raw statistical data, to go directly to that data, available to a large degree in the many compendia which have been published during the past twenty years. Statistics published by other scholars, even such excellent data as that of Edward Malefakis, will not suffice, for they dealt with a specific problem that differs in time and focus from those of Rial and Martí. The latter's paper is most innovatively structured. Martí is looking at the historic precedents for Franco's policies, rather than being misled by the nominal similarity of that regime to contemporaneous fascist regimes.

Professor Jesús de Miguel has written a comprehensive study of sociology in Spain, a discipline inherently linked to any rational planning of change and therefore peculiarly susceptible to repression by those opposed to change. His nominal focus is sociology under the Franco Regime, which only slowly emerged from the 'underground' to which it had been consigned by the censorship of the early dictatorship, only to be co-opted by Franco's economic planners in the high tide of desarrollismo (a pejorative term for Miguel), and by Catholics concerned with the major changes occurring in the church after Vatican Council II.

One of Miguel's major criticisms is that sociology has failed to develop in Spain as a true science because from its inception it was considered an applied science and one, moreover (this may indeed be his major criticism), in the service of specific interest groups. This should then certainly serve as a caveat for sociologists today, about whom Miguel is most optimistic. His survey leads to sociology in Spain in 1978 and while this may be better than the past, it is not the end. For sociology, as for so much else in Spain today, it may merely have 'arrived where it started': as an honest look at Spain's problems and a search for ways to resolve them.

José Antonio Maravall

"El espíritu burgués y el principio del interés personal"

Los materiales de que disponemos nos permiten hablar, en cierto sentido, de una burguesía española en el XVIII: el repertorio de valores vigente en el grupo, el régimen de roles or papeles que sus individuos asumen, las pautas de comportamiento que hacen suyas, responden al tipo del burgués. No se trata ni de los burgueses medievales como un subgrupo estamental formalment definido, ni de la clase de la burguesía, tal como la común conciencia de clase la hará integrarse en la sociedad industrial; sino de un grupo de burgueses que antes de empeñarse, confiado en sus fuerzas, en el enfrentamiento de la lucha política, se entrega a difundir los patrones de una nueva cultura que en esa fase ofrecerá como una cultura de general sentido humano, válida para toda la sociedad.

En España, con un índice de cambio que no se puede, claro está, comparar, ni en crecimiento demográfico, ni en incremento de la industrialización, ni

en novedades técnicas, ni por consiguiente en todo el repertorio de usos, de ideas, de aspiraciones, de sentimientos que derivan de tales cambios, con las transformaciones de la sociedad industrial, es posible siempre, por un lado, decir que el siglo XVIII acabó sin introducir grandes alteraciones. Claro está que, sinceramente hemos de reconocer que de toda sociedad, salvo las excepciones que ya antes hemos señalado, cabe decir lo mismo si preferentemente se mira hacia la masa de supervivencias que restan, pero el historiador ha de mirar también al otro lado, esto es, a la cara que da a las innovaciones, las cuales si en volumen pueden medirse como menores, hemos de reconocer que en ellas está la orientación, la dirección por donde han de llegar los cambios.

Como uno de los aspectos en que se inserta la aparición de un tipo humano burgués sobre el proceso de las transformaciones sociales, observemos que en la constante preocupación por reelaborar un orden moral en el que, como tipo social definido, tenga un puesto él, el burgués, llega a establecerse una solución provisional que E. G. Barber ha llamado 'compartimentación del sistema de valores'. Creo sinceramente que esa 'compartimentación'; es un fenómeno muy amplio. En el terreno de la ciencia o de la filosofía, aquellos novatores o pre-ilustrados que Olga Queiroz estudió acuden para legitimar su investigación y librarse de acusaciones dogmáticas, a un esquema de compartimentación: dos esferas separadas, la del físico y la del teólogo. Feijóo diferencia constantemente el plano autoritario de los dogmas recibidos, del plano libre de la observación filosófica experimental.

Si ahora nos fijamos en otro de los contenidos concretos de esa cultura, llegaremos a conclusiones semejantes. Desde Tönnies, creo que no se puede dejar de lado la afirmación de que la noción de tráfico juegue en aquel conjunto un papel principal. A diferencia del campesino o del hombre del burgo medieval que mira al interior y al centro del lugar en que discurre su existencia, el hombre de mentalidad mercantil o burguesa atiende sobre todo a las líneas de enlace entre los diferentes puntos. Esa noción de tráfico se abre en variados campos: tráfico en las vías de comunicación, cuyo plan estudiará fray Martín Sarmiento; tráfico de mercancías, que en el sistema de Quesnay y de los fisiócratas, como de quienes en ellos se inspiraron pasará a integrar el capítulo central de toda obra de economía: ello da su valor político a la libertad de comercio por la que claman, con mayor o menor fuerza nuestros ilustrados: Ward, Gándara, Campomanes, Jovellanos, Cabarrús, A. Muñoz, T. de Iriarte; tráfico de ideas, que hace de la libertad de pensamiento en páginas del abate Gándara o de León de Arroyal, la primera de las libertades públicas. 'Comunicación y luces' será la divisa de Jovellanos.

Esta noción de tráfico, de tan amplio papel, dará su puesto central en el sistema social de inspiración burguesa, a la idea de contrato. Idea de contrato en la moral, en la política, en el derecho, en la economía: es la característica más común de la especie humana, de manera que nada parecido se encuentra en otras especies. La 'disposición permutativa' que provoca la propensión 'de negociar, cambiar o permutar una cosa por otra'--dicho con palabras de Alonso Ortiz--es la relación básica de la sociedad. De conformidad con ello, dirá Campomanes: 'en el mundo social del tiempo presente, se impone la negociación a la violencia.'

Tenemos definido ese 'espíritu de industria' como lo llamará B. Ward o equivalentemente el 'espíritu mercantil' que exaltará Juan A. de los Heros, y, poco despues, V. de Foronda. Ambos son intercambiabiles en el espíritu del 'industrioso comerciante' como dice, considerándolo así, I. de Luzán. Teniendo en cuenta el estado de evolución de los conceptos de 'industria' y derivadamente de 'fábrica', de los que me he ocupado en otra ocasión, se puede pensar que el pensamiento económico español, agrarista, pero un tanto refractario a la fisiocracia, se mueve en la órbita de ese post-colbertismo cuya línea le marcará, desde muy temprana fecha, Ustariz.

Nuestros ilustrados ven en ello un aspecto importante decisivo, que define un nuevo tipo de sociedad. Feijóo ya había echado a tierra, basándose en esa línea de estimaciones, la figura del Príncipe conquistador y su falaz gloria militar, sustituyendolo por la del Príncipe que prefiere el campo de las empresas económicas. Pero hay más que esto. Varios de nuestros ilustrados señalan ahí toda una época nueva, el resultado favorable de una honda crisis histórica. Así lo estima Normante: 'la tranquilidad y comodidad de los reinos no estarán en adelante tan sujetas a la pólvora y a las balas, como a los progresos de la agricultura, de la industria y del comercio'. Así lo exalta Forner: 'antes no podía ser poderosa sino una nación militar; hoy no puede ser poderosa sino una nación mercantil....las fuentes de poder no son hoy las mismas que en los siglos antiguos; estas fuentes son la labranza, las artes, el comercio; y los soldados no son ya los que hacen las conquistas sino los arados, los telares y las herramientas'. Así dictamina Jovellanos: 'la gloria militar ya no hace grandes a los imperios . . . . todo es ya diferente en el actual sistema de la Europa. El comercio, la industria y la opulencia que nace de entrambas son y probablemente serán por largo tiempo, los únicos apoyos de la preponderancia de un Estado' -- si no se atiende a eso se seguirá siempre en vergonzosa dependencia.

Así pues, en el último cuarto del siglo XVIII, el burgués ilustrado español no tendrá la menor pretensión de haber hecho suyo el poder; pero pensará, eso sí, que quienes son como él, por lo menos indirectamente, han alcanzado la dirección de la historia.

Desde luego, esa sociedad es como un gran estado donde se corre cuanto se puede tras el lucro. 'Toda la sociedad--decía Alonso Ortiz--es como una gran compañía mercantil'. Juan A. de Los Heros llamará a los individuos de la comunidad política 'socios'. Jovellanos 'consocios' a los que nombra también 'conciudadanos' y 'compatriotas'. Cabarrús dirá también 'socios' y al príncipe o soberano 'socio principal'. Foronda 'los coasociados del pacto constitutcional'. Socios, sí, lo que quiere decir que en algún aspecto todos iguales; ello que engendra el gran entusiasmo de saber que si se trabaja, si se hacen esfuerzos que beneficen a los demás, son también necesariamente beneficiosos y, no menos, a la inversa es cierto también: quien trabaja en su propio interés, trabaja para los demás. Tal es el 'descubrimiento', transcendental.

Se ha dicho que desde los padres de la Ilustración, un Locke por ejemplo, se habló de derechos innatos pero no de deberes innatos. Estimo que no es válida la observación: la sociedad, la compañía civil, el amor a los demás, el altruismo, la filantropía que tienen su fuente en el corazón

humano, tan mencionado desde antes de que medie el XVIII, rigen, desde ese apoyo moral, la mitad de la convivencia de los hombres.

En los ilustrados españoles la apelación a la fuerza del interés personal -- es hora ya de recordarlo -- no falta. La frecuencia con que se enuncia en tantas de sus páginas no hace de él un tópico, sino un principio general. Creo que lo que la pretendida monada dieciochesca tiene de diferente respecto a la de Leibnitz consiste en que no se mueve con el movimiento armónico preestablecido del universo sino que lleva dentro de sí su propio motor. 'El interés mueve a todos', dirá B. Ward, 'el atractivo del interés propio'. Cabarrús pone en claro el fundamento antropológico de la doctrina: 'si el Autor de la naturaleza empleó un corto número de elementos en su creación y conservación, los hombres encargados de la penosa y delicada función de mejorar y conservar un Estado, fundarán todas sus operaciones sobre los dos primeros estímulos del corazón humano, el deseo del bien y el temor del mal. En una palabra, harán que el interés personal sea el único agente de sus combinaciones.' Todos están dispuestos a suscribir las palabras de A. Smith: el hombre 'al perseguir su propio interés, sirve al de la sociedad mas eficazmente que cuando realmente se lo proponen'.

Pero algo hay que añadir todavía que pertenece constitutivamente al tema. Ello nos hará ver que el interés no es un impulso ilimitado, que pretende afirmar su predominio sin medida. Contra esta versión de MacPherson, de Vachet, de algunos más, el interés, para el ilustrado, es un cálculo, por tanto, una medida. Por eso dirá Montengón: "meditando el hombre sobre su interés reconoce su moderación." Y Jovellanos, con una confianza en el ser humano característicamente dieciochesca, pensará que la mayor parte de los hombres, al seguir su 'interés personal', no se abandonan ciegamente a un impulso, sino que sigue ordenadamente el dictado de la razón sobre él de las pasiones. Esto nos hace ver que, dado que el interés propio, según la mentalidad burguesa, es el factor básico del comportamiento humano, el reconocimiento del carácter medido que aquél ofrece, nos ayuda a comprender que el ilustrado no es un tipo fáustico que desborda toda barrera: ni por su proyección posesiva (MacPherson) que lo extrañaría de sí mismo; ni por su voluntad de poder (Vachet), que suprimiría el medio humano en que habría de cumplirse; ni siquiera, contra lo que pretende Mannheim, porque no reconozca límites al afán de racionalización, que le haría precisamente perderse en las oscuras regiones de lo extraracional.

De ahí que el hombre del siglo XVIII se dará cuenta de los riesgos que arrastra su planteamiento. En los ilustrados españoles la condensación del egoísmo, después de separarlo cuidadosamente del interés, viene a hacerse habitual por una conciencia clara de la desfavorable situación económica del país y de la consiguiente necesidad de ocuparse eficazmente del estado de las clases trabajadoras y menesterosas. De ordinario nuestros ilustrados ponen de relieve el lado de solidaridad, esto es, de incorporación activa a un trabajo en bien de la comunidad, que comporte consigo el interés. Es el principio que enuncia un interesantísimo representante de la mentalidad de la época, Alcalá Galiano, quien escribirá: 'el bien de la patria está tan unido al particular de cada individuo que no es posible dividirlo.'



A través de esa apelación al interés general o público, junto al interés personal, no se quiere ensanchar y potenciar la intervención del gobierno, de la ley, del Estado. Se pretende reemplazar cada vez en mayor medida, la esfera de acción coercitiva del poder público, por la esfera de libres relaciones--libres y no menos vigorosamente cooperante--de la comunidad humana. En una palabra, 'poner, en el lugar del Estado y en la mayor medida posible, a la sociedad, llamando así a esa esfera de vinculaciones libres, voluntarias, ajenas al poder. La sociedad: toda la obra de los ilustrados fue un demodado esfuerzo por descubrir ese extenso continente de la convivencia humana. Seguramente, poner al descubierto ese objetivo fue el gran legado de la Ilustración a la centuria siguiente.

#### PANEL: NEW PERSPECTIVES IN MEDIEVAL SOCIAL HISTORY

James F. Powers

"Frontier Municipal Baths and Social Interaction in Thirteenth-Century Spain"

This paper explores aspects of the social milieu in the thirteenth-century Spanish kingdoms (Castile, Leon and the Crown of Aragon) as seen through municipal bath-house legislation, as well as the insights which this law gives to the interaction of social groups in the frontier towns. The municipal bath-houses were a mainstay of Muslim life prior to the Christian conquest. However, they provided a challenge to the new settlers and their social norms. The background of the problem is examined with particular note taken of the debate between Américo Castro and Claudio Sánchez-Albornoz concerning the interaction of Muslim and Christian in medieval Spain, a debate which included references to these baños. The two focii of the essay are the impact of the bath-house law upon Christian Muslim acculturation, and the perceptions which the law gives us regarding the place of women in this frontier society. One comes to understand the value of the minicipal baño as a sensitive nerve ending of societal relationships which touched upon many aspects of daily living. These laws enable us to glimpse the first phase of social adjustment after conquest, and to suggest the inner functioning and the ultimate destiny of convivencia in Iberia.

Heath Dillard

"Rape, Abduction and Elopement in Medieval Castile: The Migration of Women during the Reconquest"

Medieval Spaniards preferred arranged marriages for their daughters, heiresses of capital and moveable goods, as necessary to preserve social and economic stability. Alternative marriage systems developed, based on abduction, elopement and rape, where demand for male soldier-colonizers was acute, whether the immediate enemy was Muslim or Christian. Twelfth-century rulers tolerated and often explicitly encouraged these practices in order to promote their military and colonial policies. Such marriages facilitated the migration of women. Elopement and abduction, the latter

traditionally associated in law with rape, met the requirements of a geographically expanding and highly militarized society which favored settlement in newly conquered areas, especially in fortified castles and privileged towns. It was nevertheless necessary to retain population and promote stable social relations as the Reconquest progressed. These conflicting objectives resulted in patterns of women-exchange and protection which were as deeply influenced by the character of settlement as by underlying attitudes toward female purity, earlier legal traditions, and ecclesiastical doctrine.

The success of the alternative practices accounts for the increasing severity of customary law toward the abductor-rapist and his victim or co-conspirator in the later decades of the twelfth century. New developments in canon law also challenged the arranged marriage and validated unions contracted on individual initiative. Secular law, however, supported family strategies to reinforce the arranged marriage and protect and seclude women from abductors, rapists, and seducers. Rape nevertheless remained a difficult crime to define or prove in a society which recognized alternative marriage systems based on heroic abduction and the prior complicity or later acquiescence of women in elopement.

Richard Herr

#### RECOLLECTIONS AND REFLECTIONS ON THE SPANISH TRANSITION

The talk is based on my observations between July, 1975, and July, 1977, when I was director of the University of California Study Center in Madrid. It seeks to analyze the forces at work between the death of Franco on November 20, 1975, and the elections for the new two-house Cortes on June 15, 1977. Spain offers a unique example of an authoritarian regime abolishing itself, a development which contrasts encouragingly with the process whereby democracies abolished themselves in the 1920's and 1930's. Besides attempting to recapture the mood and tensions of the period, the talk proposes the following interpretations of this process.

Despite a widespread desire for 'apertura' expressed as early as the sermon of the Archbishop of Madrid at the proclamation of Juan Carlos as king of Spain on November 27, 1975, the institutional structure left by Franco worked against the liberalization of the regime. Three institutions controlled in his day by Franco were now separated and could check each other: the crown (or head of state), the government (or ministry), and the Council of the Realm (which nominates the president of the government, the prime minister). In addition the army could be expected to resist a dismantling of the regime. Though Franco's last ministry promptly resigned, the Council of the Realm gave the king no better option than to keep on at the head of government. Franco's last prime minister, Carlos Arias.

In January, 1976, Juan Carlos had the opportunity to appoint a new president of the Cortes and of the Council of the Realm. He selected his former tutor, Torcuato Fernández Miranda. In the next months, while Arias proved reluctant to move toward democracy, Juan Carlos courted favor among army leaders and, with the queen, Sophia, he enhanced his popularity by trips to Catalonia, Andalusia, and Asturias. In July he dismissed Arias, and this time the Council of the Realm, evidently at Fernández Miranda's prodding, offered

him a selection of candidates that included Adolfo Suárez. Juan Carlos appointed Suárez, and the latter soon brought in as vice-president for defense a pro-apertura general, Gutiérrez Mellado. This new ministry carried through legislation creating a two-house Cortes to be elected by universal male and female suffrage, and held the first elections to it in June, 1977. To do so, they scrupulously followed the legal forms of Franco's system, relying especially on two of Franco's weapons, the referendum and the decreto-ley. A referendum on December 15, 1976, approved the restructuring of the Cortes, political parties, and free elections. In the following months decretos-ley (issued by the ministry and the head of state without referral to the Cortes) were used to establish the conditions for new parties and to abolish the Movimiento and other institutions of the system.

This analysis indicates that major credit for the success of the apertura lies with Juan Carlos, who used his popularity and power of appointment effectively to bring Franco's controlling institutions to the side of reform. A less obvious reason for the success of reform may have been the very low Spanish public sector (20 percent of GNP, compared to 36 percent in France and in Great Britain). The government had little leeway in the budgeting of its funds, with the result that a relatively small part of the society was bound to the regime out of financial interest, an ironic consequence of Franco's notorious refusal to permit fiscal reform.<sup>1</sup> Finally, it seems clear that the relative weakening of the rural sector of the Spanish population during the Franco era deprived conservatives of a force<sup>2</sup> that they had used successfully in the 19th and early 20th centuries.

Nevertheless, conservative forces blocked prior approval by the Cortes of the 1976 referendum until they obtained overrepresentation of the rural provinces in the future Cortes, and these provinces prevented a victory of the left in the election of June, 1977.

Between the referendum and the election, Spain passed through periods of extreme tension and anxiety. A wave of demonstrations, police violence, kidnappings, and assassinations in December, 1976, and January, 1977, (especially the week of terror in Madrid, January 23-28, when a demonstrator was killed, a general kidnapped, three labor lawyers assassinated in their office, and six policemen shot, of whom three died), threatened to overthrow the government. Another crisis occurred in April, when the government's acceptance of the Communists as a legitimate political party aroused a violent response among many generals. On both occasions Suárez kept cool and tranquilized the public with masterful television appearances, while behind the scenes the king and Gutiérrez Mellado defused the threat from the army.

The elections showed that the mood of the country was to forget the rancors of the Civil War and Franco period and to vote for youth and moderation (following the spirit of the current song 'Libertad sin Ira'). The most successful parties, Unión del Centro Democrático and PSOE (Socialists), were headed by men in their early forties and mid thirties, Suárez (whose

victory kept him at the head of the government) and Felipe González (who became the leader of the opposition). Far behind them were on the left the Communists (Carrillo), on the right Alianza Popular (Fraga), and somewhere in the middle the Partido Socialista Popular (Tierno Galván), all headed by men of an older generation.

The election also confirmed the strength of regionalism in post-Franco Spain. During the entire transition its force was apparent, in the number of regionalist political parties, in local demonstrations, in the growing insistence on the public use of regional languages (Catalan) or names (Euskadi), and in the terrorist activities of extremists (Basques, Canary Islanders). Not only were the traditional Catalan, Basque, and Gallegan movements active, but new ones flourished in Aragon, Andalusia, the Canary Islands, and even Old Castile. Regionalism contributed heavily to the strength of the left in the 1977 elections.

I believe that the causes of this regionalism have not been properly analyzed, in part because observers still want to see it as the same phenomenon as 19th century nationalism. Some writers have noted that regionalism is widespread in western Europe and is a response in part to the inability of the states to deal with current economic and political problems. Power has passed to multi-national economic blocks and corporations, and national loyalties are giving way to older regional loyalties. I suggest that this line of explanation can be pushed further, to a general crisis of the modern state. In the last two centuries the nation state has assumed a monopoly of jurisdiction and of the instruments of power. Since World War II, meanwhile, it has come to be perceived as ineffectual. The reaction is to look either higher, as to the Common Market, or lower, to one's region, for help against adversity. Association of the modern state in Spain with the Franco regime makes opposition to it easy to justify and associates regionalism with the left.

At another level, the monopoly of jurisdiction and the instruments of power--which did not exist until the 19th century--and the impossibility of a direct challenge from within to the state's military power--which barricades still could offer in the 19th century--leaves terrorist activities as a logical recourse for groups who believe that peaceful channels of opposition are blocked or nonexistent. Thus terrorism and regionalism are opposite sides of the same coin. In part to diminish terrorism, Suárez has been trying to make moderate opposition (*oposición desde dentro*) credible, by permitting demonstrations and strikes and recognizing demands for autonomy of the Catalan and Basque provinces. In this setting regionalism offers a stabilizing force, working against violence.

Nevertheless, the central fact remains that the European nation state is becoming dysfunctional: it has a monopoly of power yet is powerless to protect its citizens against domestic violence and world economic forces. Because of the Spanish public's association of the state with the Franco regime, the crisis of the state is particularly acute in Spain. But the crisis is general; not only are we witnessing in Spain an authoritarian regime abolishing itself, but we are witnessing the agony of the modern state.

1

See Richard Gunther, "Economic Decision Making in a No-Party State: Spain in the Twilight of the Franquist Era," Dissertation at the University of California, Berkeley, 1977, esp. Table 2, p. 90, "Fiscal Revenues as Pct of GNP 1971" (figures include social security).

2

See Richard Herr, An Historical Essay on Modern Spain (Berkeley and Los Angeles, 1974), pp. 276-81, for an earlier analysis of this change.

#### PANEL: REASSESSING TWENTIETH CENTURY PORTUGUESE HISTORY

Walter C. Opello, Jr.

"The Second Portuguese Republic: Politico-Administrative Decentralization Since April 25, 1974"

This paper describes the politico-administrative decentralization that has occurred in Portugal since the coup of April 25, 1974, in response to demands from the citizenry for a greater say in local decision-making. The first section briefly describes the autonomous regions of the Azores and Madeira. The second, the structure of the local authorities on the mainland; the third takes up the planned administrative regions; the fourth presents some results of the local elections of December 12, 1976; and the last section reaches some tentative conclusions about the potential strength and effectiveness of decentralization.

#### PANEL: NEW VIEWS OF THE RESTORATION

Carolyn P. Boyd

"The Law of Jurisdictions: A Reexamination"

The military rebellion of November 25, 1905, which led to the passage six months later of the "Bill for the Repression of Crime Against the Fatherland and the Army," or, as it came to be known, the "Law of Jurisdictions" of 1906, marked the renewal of praetorianism in Spain after the thirty-year hiatus of the Restoration. The long-range determinants of this resurgence of political activity were implicit in the civil-military settlement worked out by Cánovas in 1875. To "return the army to the barracks," Cánovas had to eliminate both the army's opportunity and its disposition to intervene. Cánovas temporarily removed the opportunity with the turno pacífico, but he only partially neutralized the praetorian tendencies in the officer corps. The crisis of 1905 grew out of the professional dissatisfaction and political alienation of the military middle class; the army's victory over the government reflected the breakdown of the turno, which provided the army with its opportunity to act effectively.

The actual provisions of the Law of Jurisdictions are not widely known. The law gave military courts jurisdiction over all attacks on the army's honor of prestige, including those in the constitutionally-protected civilian press. The "crimes against the nation" enumerated in the law

were reserved to the jurisdiction of the civil courts. The significance of the law was not that it greatly expanded the military's judicial powers but that it called attention to the broad powers it already possessed. At the same time, it represented an abridgement of constitutional rights that insulated the army from criticism until 1931. The civilian politicians accepted the Law of 1906 because they relied on the army to protect them from political and social change. Ironically, the Law instead contributed to the breakdown of the parliamentary monarchy by immunizing the army from criticism and reform.

Shannon Flemming:    Comments

Despite their divergent topics Professor Headrick's and Professor Boyd's papers deal with the same theme: that is, that the ultimate failure of the Restoration system resulted from its intellectual-political ossification in the face of colonial problems and domestic social and political unrest. The intellectual basis of this hardening is briefly sketched by Professor Headrick in an interesting study on how Cánovas del Castillo's reflections on Felipe IV's *valido*, the Conde-Duque de Olivares, influenced his political decisions and conversely how his political experience shaped his historical writings. Professor Boyd furnishes the political-military background in a detailed examination of the origins and ramifications of the Law of Jurisdictions of 1906.

Although Professor Headrick's paper is well written and builds coherently from one point to another, it fails to answer a number of questions. First, one is left to wonder what concrete policies resulted from Cánovas's reflections? That is, how specifically did the consciousness of history influence political decision-making in this instance? Second, there is also a lack of specificity concerning the connection between Cánovas's writings on the Conde-Duque and the balance of his work on the 17th century decline. Did Cánovas's positive thoughts on the Conde-Duque reflect his generally pessimistic historical conclusions? Finally, one wonders whether Professor Headrick does not accept too readily a casual relationship between published thoughts and concrete political practices. Does the Restoration system mirror the Cánovan pessimism of the Estudios and the Cortes utterances? Or does it perhaps reflect the cautious optimism of a statesman who calculated that the Spanish political system should be restructured so as to fit the socio-economic realities of late 19th century Spain?

Professor Boyd provides a thoughtful analysis of military-civilian relations in early 20th century Spain. As in the previous paper, however, Professor Boyd fails to clarify a number of points. First, the question of how the army could be both the guarantor of public order and its frequent disruptor is not satisfactorily answered. Second, Professor Boyd is also vague about how the Army was transformed from a seemingly liberal institution in the first half of the 19th century into a repository of conservative virtues after 1976. Does the co-opting of senior officers into the Restoration system fully explain this process? Focusing more specifically on the Law

of Jurisdictions of 1906 Professor Boyd neglects to touch upon three important questions: first, to delineate, beyond Melquiades Alvarez's criticisms and the Solidaritat Catalana, the opposition to the measure; second, to note the actual consequences of the Law; and third, to fit it more precisely into a schema of subsequent events (i.e., 1917, 1923).

## Current Research

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The BULLETIN urges members to submit for publication reports on all aspects of their research on the history, sociology, anthropology, politics, and economics of Spain and Portugal. Members should use the form included with this BULLETIN to report all recent publications (books, monographs, and articles, published or accepted for publication), research in progress, and grants and fellowships. In order for the BULLETIN to serve as a bibliographical aid that is as accurate as possible, members are urged to be specific concerning details of published material.

### Spain

#### Hapsburg

Erika SPIVAKOVSKY, Westport, Connecticut

##### Published:

"La Princesa de Eboli," Chronica Nova (Universidad de Granada), 9 (1977), 5-48. (A summary of this paper was presented at the 1974 annual meeting of the SSPHS at La Jolla, California).

### Bourbon

Charles E. RONAN, S.J., Loyola University of Chicago

##### Published:

Francisco Javier Clavigero, S.J. (1731-1787), a Figure of the Mexican Enlightenment: His Life and Works. Rome: Jesuit Historical Institute, 1977. Distributed in USA and Canada by Loyola University Press, 3441 N. Ashland Avenue, Chicago, Illinois 60657.

"Antonio de Alcedo: His Collaborators and His Correspondence with William Robertson." Las Américas, April 1978.

##### In Progress:

Juan Ignacio Molina, S.J. (1737-1829): An Historiographical Study.  
"Francisco Javier Iturri, S.J.: Eighteenth Century Argentinian Scholar in Europe."

### 20th Century

Carlos M. RAMA, Universitat Autònoma de Barcelona

##### Published:

Ideología, Regiones y Clases Sociales en la España Contemporánea.  
Madrid: Júcar, 1977, 166 pp., 3rd. edition, revised.

"Estado Actual de los Estudios sobre el Anarquismo Español del Siglo XX."  
Teoría y Práctica del Movimiento Obrero en España, 1900-1936.  
ed., A. Balcells. Valencia: Torres, 1977, pp. 55-78.

Ed. crítica de Camillo Berneri, Guerra de Clases en España, 1936-1939.  
Barcelona: Tusquets, 1977, 278 pp.



## 20th Century/Alfonso XIII

John R. MOSHER, Del Mar, California

Dissertation completed:

"The Birth of Mass Politics in Spain: Lerrouxismo in Barcelona 1901-1909."  
University of California, San Diego, 1977.

In Progress:

I am working on an article entitled "The Origins of Spanish Radical Republicanism: Lerrouxismo in Barcelona 1901-1914."

## 20th Century/Civil War

Angel VÍÑAS, Universidad de Alcalá de Henares

Published:

La Alemania Nazi y el 18 de Julio. 2nd edition. Madrid: Alianza Universidad, 1977. 476 p.

"Blum traicionó a la República," Historia 16 (April, 1977), 41-54.

"Guernica: las responsabilidades," Historia 16 (May, 1977), 127-145.

El oro del Banco de España entre Paris y Moscu. Barcelona: Grijalbo, in press.

Review of Pedro Sáinz Rodríguez, Testimonio y recuerdos, in La Calle, 4 (April 16, 1978), 47-48.

Grants and Fellowships:

Banco Exterior de España, 1978-1979.

## Portugal

### Modern

Harry BERNSTEIN, City University of New York

In Progress:

Alexandre Herculano, Portuguese Historian. Lisbon, summer 1978.

Artisan Labor in Brazil.

Brazilian Diamonds, Anglo-Dutch Capitalists, and Portuguese Finances, 1780-1830.

The Portuguese Juiz do Povo. Being published in Lisbon, 1979.

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