

1: Science and technology in Spain - Wikipedia

Dealing with current events in France and Spain, this is the only comparative study of its kind, investigating how women construct their identities within the public sphere and highlighting the ways in which traditional or modern values impact on female identity in these countries.

The Constitution granted suffrage to women. Spain was therefore one of the first among South European states to enfranchise women. In 1931, laws on divorce and civil marriage were passed. The Catholic national state which came into power after the defeat of the Republicans was eager to restrict women to the home and confine them to the private sphere. The Catholic Church ethics and its influence upon education and society at large worked with the same objective. One should bear in mind that this social pattern took place against a background of severe repression of all democratic trends. During this period, the law served that purpose. Numerous republican and democratic laws were abolished, like the laws on civil marriage and divorce. Abortion was severely punished. During the period of transition to democracy, political reforms paved the way for the first democratic elections in June 1977. The place of women in society today must be analysed in the light of the legislative development linked with the Constitution. This new constitution established a pattern for a social and democratic state, where the rule of law prevails. It proclaimed equality, liberty, justice and political pluralism as superior values. Participation in political life is determined by Article 6 of the Constitution. It states that political pluralism is guaranteed by free political parties, which participate in the formation and expression of the will of the people and are the basic instruments for political participation. The result was a complete split between the two tendencies. The Constitution also states that citizens have a right to participate in public affairs, whether directly or through representatives elected by universal suffrage. It stipulates equal treatment in access to public positions. The equality principle is clearly defined by the Constitution: The Constitution also established a new organisation of national territory, and created new local government entities called autonomous communities (CCM). They are endowed with extensive autonomy and self-government, in accordance with the distribution of powers between central government and autonomous communities. They are exclusively responsible for the promotion of women. Many autonomous communities develop their own plans of action, trying to respond to the needs of the population either in their own spheres or within the framework of the competencies they have been granted. Thus, decision-making concerning women occurs at different levels: When dealing with the Constitution, one should not forget to mention the constitutional Court which, according to the Constitution, is its supreme interpreter. It is the guardian of the conformity of the law with the Constitution. Sentences must comply with the Universal Declaration of Human Rights and the international treaties and covenants ratified by Spain. That is the reason why, in its sentences, reference is made to the jurisprudence of the European Court of Human Rights. Its contribution to the elaboration of the concepts of legal equality and non-discrimination has been very important. Since the first municipal elections, the feminist movement has lost some of its most active leaders. This institutionalisation has been greatly criticised and certainly had a strong impact on the feminist movement. The most remarkable action planned is the modification of the electoral law, with the purpose of ensuring parity democracy: This project will be submitted to the government, the political parties and the parliamentary groups in order to be subsequently enacted by the national Assembly. But there are great disparities between the autonomous communities. The greatest increase in the presence of women has been in the autonomous communities of Castilla-la Mancha and Navarre. This figure is five points higher than in 1977 and 8 points higher than in 1982. In 1982, only one woman held that position. Today, there are four women ministers. At the level of central government, the proportion of women rose mostly for the positions of ministers and secretaries of state. As general secretaries or under-secretaries and government delegates, the growth was less marked: The analysis of senior positions held by women in the ministries see Table 5 shows that women were the most numerous in the following sectors: As concerns the autonomous communities, in May 1982 only one woman held the presidency of an autonomous government: Only 19 women ranked among the autonomous government councillors, i.e. In each of the autonomous communities - The Canaries, Cantabria, Castilla-Leon and Navarre excepted - one or

several women held such positions see Table 6. Table 8 shows the rate of women holding executive positions at town hall level as mayors, vice-mayors, municipal councillors per autonomous community in We lack the figures for the years before The present challenge is to ascertain the social benefits gained through struggle, the more so as the states have chosen to discard their social role. It is necessary to devise new instruments and new rules to answer the needs of a permanently changing society. Diversified strategies must be developed with the aim of enforcing a more balanced and fairer participation of both men and women in national decision-making. Fair practice must be sought and promoted. Bibliography La mujer y el poder politico. Ministerio de Asuntos Sociales. Instituto de la Mujer.

2: Top Beautiful Spanish women. Photo Gallery

The author's familiarity with debates in both cultural and social studies make this a particularly rich text. It is structured as a series of critical essays, each of which incorporate socio-cultural and historical contexts, while an extensive bibliography allows specific topics to be followed up in greater detail.

She starts her article by telling us how Spanish machismo is "outdated". For some things men still have more power than women, but in general they have the same power. One of the main reasons for Spain having this huge gap between men and women is the influence of the Catholic church. It will affect society a lot because this is a very religious country. The other main reasons for the sexual difference were Franco and Arab occupation. Divorce and abortion were illegal. Adultery, coming from a woman, was a very big crime which would be punished by sentencing them to prison. In the past twenty years there has been a drastic change in the role of women. Today more and more women are seen out in the work force. Abortion and divorce, although not too many cases of these are seen, are not viewed as crimes anymore. Divorce is legal, and under some circumstances abortion is too. In many magazines today we see women editors. More and more we are seeing women in executive positions. Today we see a lot of women writers, this number has increased significantly since the death of Franco. They are known for writing in different areas like: There are many places where discrimination is still noticeable, these include encyclopedias, anthologies, and other institutions. Women are also letting themselves be known in areas like drama. We see a lot of women today attending universities. This number usually is higher than the number of men that go to the university. Several years ago it was rare to see women even reach secondary schools. Today a lot of times women even do better than men academically. As time goes by more and more women get to higher and higher levels of education, today it is fairly common to see women with doctorates, as time passes it will be more common.

3: Project MUSE - Women and Authority in Early Modern Spain: The Peasants of Galicia (review)

La Casa de Bernarda Alba is a Spanish play written by Federico Garc a Lorca in the s. *Bernarda Alba*, a recent widow and mother of five fully-grown daughters, keeps a tight household, prohibiting any of her daughters to date or leave the house.

In lieu of an abstract, here is a brief excerpt of the content: Ed Behrend-Martinez Allyson M. *Women and Authority in Early Modern Spain: The Peasants of Galicia*. Oxford University Press, In *Women and Authority in Early Modern Spain*, Allyson Poska examines gendered aspects of power – legal, domestic, and economic – in the peasant communities of early modern Galicia in northwest Spain. Though Poska does not go as far as other historians and anthropologists, who have described some of the peasant societies of Northern Spain as matriarchal, this work uncovers the many means by which Galician women controlled their own lives, property, and families despite what Galician men were doing – which was usually leaving Galicia. Uncovering the daily lives of peasant women four hundred years ago is a difficult task. In general, the women Poska proposes to study left few records of their own struggles, fears, personal victories, and so on. Poska also makes thorough use of a large number of recent local studies from different corners of Galicia, synthesizing and contextualizing them in dialogue with her own studies. Finally, the author deftly places the women of Galicia into the wider context of the women of early modern Portugal and Spain. Considering that male emigration had such a great impact on the women of Galicia, Poska begins her focus on women with a chapter on Galician peasant men. Poska demonstrates that marriage was often a worse economic proposition for a woman than illegitimate cohabitation and living as a single mother. Female relationships were also very much a necessity. But here too, Poska does not neglect focusing on the subtleties of female bonding, especially that often strained relationship between mother and daughters-in-law. That women in early modern Spain had many legal means to assert themselves is one of the most important arguments made throughout *Women and Authority in Early Modern Spain*. This is a long overdue corrective to the easily held assumption that Iberian women were bound by traditions similar to other European women. The model is often the English tradition of coverture, which provided women with few avenues to litigate in courts and control property and enter contracts. Poska demonstrates that Galician women in particular, and Iberian [End Page] women in general, used several unique institutions and customs giving them proprietary and legal rights. Women of even meager means drew up wills, entered contracts, inherited and managed estates, bought and sold land, dowered their daughters, and litigated in courts in their own name. Poska also incorporates revised views of the importance of the honor code and the impact of the Counter-Reformation in her work. She argues convincingly that both have been overstated by earlier historians, who took the ubiquitous presence of honor in Golden Age literature as an indication of its importance. However, as Poska shows, evidence that honor determined how women lived their lives is scanty at the local level; and it appears that the rhetoric of the Counter-Reformation was primarily that. There is little evidence that the Church was able to change a certain relative sense of sexual liberty among Galician peasants during the early modern period. *Women and Authority in Early Modern Spain* will be useful for any course on women in the Hispanic world. It would serve as You are not currently authenticated. View freely available titles:

4: www.enganchecubano.com: Women in Contemporary Spain (): Anny Brooksbank Jones: Books

*Women's Literacy in Early Modern Spain and the New World (Women and Gender in the Early Modern World) [Rosilie Hernández, Anne J. Cruz] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

Spanish society after the democratic transition During the Franco era, Spanish social and legal values embraced a code of morality that established stringent standards of sexual conduct for women but not for men ; restricted the opportunities for professional careers for women, but honored their role as wives, and most importantly mothers; and prohibited divorce , contraception , and abortion , but permitted prostitution. One significant indicator was the changing place of women in the work force. In the traditional Spanish world, women rarely entered the job market. By this figure had increased to 33 percent, a level not significantly different from Italy or the Netherlands. Women still made up less than one-third of the total labor force, however, and in some important sectors, such as banking, the figure was closer to one-tenth. The principal barrier to women in the work place, however, was not public opinion, but rather such factors as a high unemployment rate and a lack of part-time jobs. In education, women were rapidly achieving parity with men, at least statistically. The law also provided for less stringent definitions of such crimes as adultery and desertion for husbands than it did for wives. The permiso marital was abolished in ; laws against adultery were cancelled in ; and divorce was legalized in During the same year, the parts of the civil code that dealt with family finances were also reformed. Since the church prohibited divorce, a marriage could be dissolved only through the arduous procedure of annulment , which was available only after a lengthy series of administrative steps and was thus accessible only to the relatively wealthy. These restrictions were probably one of the major reasons for a survey result showing that 71 percent of Spaniards favored legalizing divorce; however, because the government remained in the hands of conservatives until , progress toward a divorce law was slow and full of conflict. In the summer of , the Congress of Deputies lower chamber of the Cortes Generales , or Spanish Parliament finally approved a divorce law with the votes of about thirty Union of the Democratic Center Union de Centro Democrático or UCD deputies who defied the instructions of party conservatives. As a consequence, Spain had a divorce law that permitted the termination of a marriage in as little as two years following the legal separation of the partners. Still, it would be an exaggeration to say that the new divorce law opened a floodgate for the termination of marriages. Between the time the law went into effect at the beginning of September , and the end of , only slightly more than 69, couples had availed themselves of the option of ending their marriages, and the number declined in both and There were already more divorced people than this in Spain in before the law took effect. Until that important court case, it was generally accepted that a female rape victim, unlike the victims of other crimes, had to show that she had put up "heroic resistance" in order to prove that she had not enticed the rapist or otherwise encouraged him to attack her. New laws have officially eliminated all kinds of discrimination, and are even perceived by some as positive discrimination, but a Conservative part of the society is still ingrained in the macho culture. Even so, Spanish women are quickly approaching their European counterparts, and the younger generations perceive machismo as outdated. The liberalization of the political climate has allowed for alternative family formation. In the mids, cohabitation in Spain was still described as a "marginal" phenomenon, but since the s, cohabitation has increased dramatically; [8] in , In the European Values Study EVS of , the percentage of Spanish respondents who agreed with the assertion that "Marriage is an outdated institution" was Currently, Spain has one of the lowest birth and fertility rates in the world, [11] up to the point of heavily hampering the population replacement rates. One or two children families are most common, and the age of parents has been increasing. Only immigration can balance such a situation, simultaneously incorporating new values and lifestyles in the Spanish society. As of , the total fertility rate in Spain was 1. Violence against women[edit] After the fall of the Franco regime, Spain has taken many steps to address the issue of violence against women.

5: Project MUSE - Constructing Spanish Womanhood: Female Identity in Modern Spain (review)

Women gained access to the written word in unprecedented numbers during the early modern period. They also exercised considerable political influence during Spain's so-called Golden Age (). One important contributing factor was the rise of the vernacular, which occurred during the reign.

A small number of attractive faces Not many good-looking women Old-fashioned appearance etc. It is quite difficult to argue about these points as the number of women is enormous and it is impossible to label all of them according to several characteristics. But in general Spanish women are considered to be completely not alike with other women and it is the thing that makes them really special. I present to you the Top 20 most beautiful Spanish women. My rating includes famous actresses, models, TV presenters, queen beauty contests. This rating is based on my personal preferences. I take into account appearance, photogenic, sexuality and sensuality in the image. Talent, merit and achievement of beautiful Spanish women in the life and professional life had no value. Elena Anaya July 17, - Spanish actress whose career dates back to Estibaliz Pereira - Spanish beauty queen. She was crowned Miss Espana at a gala event held in Cancun, Mexico. She represented Spain in Miss Universe Eva Gonzales November 5, - Spanish beauty pageant winner who represented her country at the Miss Universe pageant. Alexandra Alonso 7 February - Spanish fashion model. Diana Morales , Valencia, Spain - Spanish model. Clara Lago March 6, - Spanish actress. She moved to San Sebastian, Spain, when she was 1 year old. Almudena Fernandez 1 January - Spanish model. Penelope Cruz April 28, - Spanish actress and model. Clara Alonso 21 September - Spanish fashion model. Carmen Laura Garcia - Spanish beauty queen. She was 1st runner up in the annual national Miss Spain at a gala held in Cancun, Mexico. She represented Spain in Miss World

6: Early Modern Spain | Jon Cowans

Modern-day Spaniards - the people of Spain - recognize the independence of Spanish women. Throughout the late 20th century, Spain has undergone a transition from the authoritarian conservative dictatorship in Francoist Spain (), during which women's rights were severely restricted, to a democratic society where gender equality is a fundamental principle.

Liz Cooper 28 July From the law of succession to domestic violence, from political representation to the judiciary and the boardroom, from pay to reproductive rights, gender equality in Spain remains a distant goal. It is a hard to believe fact that Spanish women are constitutionally considered second class when it comes to ruling their country. Felipe VI of Spain was proclaimed King in June after the abdication of his father although he is the youngest of three children born to the now ex-King Juan Carlos and Queen Sofia. The two elder children were female. In section 14 of the Constitution, alongside the law on male primogeniture, it states that all Spaniards are equal under the law and cannot be discriminated against for reasons of birth, race, sex, religion, opinion or any other personal or social condition or circumstance. That is unless, confusingly and with a certain irony, they happen to be female members of a royal family in a constitutional monarchy. That the gap continues, between the laws to promote gender equality and the reality of life for women, is what characterises attempts to alter the balance of power between the sexes in Europe, where the principle of equal pay was established as early as in the Treaty of Rome. Today although European agencies tend to congratulate themselves on their successes and legislation is legion, serious differences still exist. Recent European research for example puts the average pay for women in the UK at The socialist Government of the new democracy in , was keen to change the balance and set up the Institute for Women in which became part of the governing agenda in all the regional autonomous communities, specifically to promote equal rights. There has been a slow but continuous improvement in the situation for women since the Franco years but actual equality is still a distant goal. The Law on Gender Equality in was supported by all parties in parliament except the conservative Partido Popular PP which is now running the country. The creation of a Ministry for Equality in was perhaps the most dramatic move, plus new laws and specialist courts on gender violence, legalization of same sex marriage, a more liberal abortion law, gender mainstreaming in all public organizations, a new powerful dependency law, and more. Most of that legislation was not valued at the time, as the economic crisis took hold from contributing to the downfall of the Zapatero Government in Conservative ideology does not appear to approve of government that puts gender equality at the top of the agenda. Parliamentary discussion on the subject is still seriously lacking in spite of the fact that 35 women have been killed in the first 6 months of this year by their partners or ex partners. In the political field a woman has yet to be a presidential candidate. That era has gone. Today, although far more educated women than men are still leaving Spanish universities annually they do not appear in the same ratio as men on the executive boards of private companies, public institutions and the very government itself. The modern equivalent of the so-called glass ceiling in Spain looks more like the steel barriers erected in the 90s with spikes and interlocking cables topped with razor wire still used to keep would-be immigrants out of the Spanish cities in Morocco. The first woman to become a judge was admitted in Nearly 40 years later numbers have changed significantly with approximately half of all judges and magistrates being women. However at the top, it is the same story with few women getting across the steel barrier to achieve real power in the judicial system. The board has 21 members, and in 7 were women. It remains slow to consider positive action to enable women to reach the top. The Catholic Church still refuses to ordain women. The Zapatero Government made some progress in attempts to reduce the power of the Church over government, its greatest success against catholic dogma being the Abortion Law of in which women were given the legal right to decide on an abortion, without interference from the state, for up to 14 weeks of their pregnancy. In the Episcopal Conference of the Catholic Church in Spain threatened to excommunicate those ministers who voted for the law, making laughable nonsense once again of the separation of church and state. There have been continuous protests both within Parliament and without; as a result the Government is now making some adjustments to the section on malformation of the foetus, which in the original reforms was not included as a reason for abortion. By tinkering with the wording,

they will in effect make that possible without actually changing the planned new law, which states that only in cases of rape, or extreme danger to the life of the mother can a legal abortion be performed. It is expected to be debated in Parliament after the summer recess but whatever the views of Parliament the Government can use its absolute majority to push the law through when it chooses. An ex-television reporter and journalist who once reported from Iraq, she has, during her 10 years of marriage, given birth to two daughters, had her nose fixed, managed to keep herself out of the royal scandals, lost a lot of weight and now appears similar to any other member of the rich and increasingly unnecessary strain of European royalty. The notion that she might fight for gender equality seems unlikely. But equally unlikely that ex-Queen Sofia, who has publicly kept smiling, affable and charming for over 50 years of marriage to a womanizing, elephant-hunting king, will be her model. Leticia Ortiz is after all a middle class educated woman with a successful career behind her who could, if she so chose, use her experience and position to help Spanish women in their struggle to further bridge the gender gap, still so wide and apparently unfathomable. About the author Liz Cooper has worked in publishing for over 30 years. She worked for 4 years for PDC, a radical publishing and distribution co-operative before moving on to the New Statesman in the 80s and briefly News on Sunday. She now lives in Northern Spain. Follow her on twitter LizAnneCo.

7: Women in Spain - Wikipedia

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Or even Medusa, for that matter. While these more traditional types of female monsters do exist in literature of the period e. These abnormalities can manifest in a multiplicity of ways but typically manifest as transgressive behavior from within or outside of the text. When Aristotle asserted that women were merely deformed men, he probably had no idea that his incendiary claim would lay the groundwork for literary feminist scholarship and inform studies on monstrosity in enduring and compelling ways. Both women were monsters in their own right, having permeated literary spheres dominated by men at a time when women who spoke up or appropriated the plume were regarded negatively. Other than these scant details, history has revealed little more about her, even after almost four-hundred years. We do know, however, that she maintained a close friendship with another Spanish contemporary female writer, Ana Caro , as other literary publications of the time indicated. Both enjoyed a robust readership during the era, as the intriguing storylines figured as the soap operas of their day. In the first, *Lisis*, a young, aristocratic woman summons her friends to her home to celebrate her pending nuptials and distract her from an unnamed illness. Over the course of several days, men and women take turns telling long stories and narrating. In the second installment, *Lisis* once again gathers her friends for more camaraderie. However, this time, she allows only women to be the storytellers, a decision surely tied to the cancellation of her wedding and subsequent disillusion with her suitor and most likely, men in general. Both collections are rife with violence, grotesque imagery, and sexual predation. She drives home her point by affirming that the blood of males and females is chemically identical, a claim that advocates for gender equality in general. In contrast with *Zayas*, much more can be said about the life of Sor Juana, where monstrosity is at the forefront. Sor Juana was, by all accounts, a precocious child and an autodidact who reportedly was reading by age three and composing poetry at around eight. In , she became a Hieronymite nun and continued her studies behind convent walls, where it was claimed she amassed an extensive library of nearly four-thousand books. The fodder these two early modern female writers offer, in the form of themes, characters, and circumstances, exemplifies the workings of monstrosity. I have argued previously that monstrosity operates in varying ways but often has specific, telltale signs in the context of gender. Rendering women monstrous thus exposes them, incites self reflection, and in theory is a corrective if not curative measure. In a way, though, those same displays of monstrosity are what best serve a feminist agenda by exposing the mechanisms that so often have and continue to victimize women. In the spirit of political phenomena such as the Hillary Clinton support group *Pantsuit Nation* or Trump-inspired *pussy hats*; cultural ones like the Netflix series *Orange is the New Black* ; and literary examples, such as the Stieg Larsson *Millennium* trilogy, female monsters are more prominent than ever, moving from the shadows toward the spotlight in a world that now champions and celebrates them. Since its inception, the organization has devoted itself to examining the cultural production of women in Spain, the Americas and Portugal. Our biennial conference has taken place in numerous locations in the U. In , we will meet in Reno, NV and welcome scholars whose work dovetails with ours. Further Reading Bakhtin, Mikhail. *Caryl Emerson and Michael Holquist*. University of Texas Press, *Women, Myth, Power, and Popular Culture*. University of Wisconsin Press, Cohen, Jeffery Jerome, ed. University of Minnesota Press, *Roots of the Fantastic in the Age of Curiosities*. University of Michigan Press, *Film, Feminism, and Psychoanalysis*. Arenal, Electa and Amanda Powell. The Feminist Press, *Special issue of Writing Monsters: The Monster in the Machine*: Duke University Press, Columbia University Press, *A Perverse God or Theological Kitsch?* Trampas de la fe. Platt, Peter G, ed. University of Delaware Press, University Press of the South, University of North Carolina Press, *The Dynamics of Discourse*. Fairleigh Dickinson University Press, State University of New York Press, *The Enchantments of Love: Amorous and Exemplary Novels*. University of California Press, She is co-editor of *Crosscurrents*: She is also co-author of a forthcoming third-year literary analysis textbook entitled *Redes literarias* McFarland Press,

8: Women in Contemporary Culture: Roles and identities in France and Spain, Twomey

Spanish women are one of the main characteristics of Spain as they are completely different from the customary European women. All people living there are associated with corrida and football teams, so their temperament is characterized as passionate, fervid and combative.

One important contributing factor was the rise of the vernacular, which occurred during the reign of the Catholic Monarchs. Queen Isabella I of Castile b. The unification of two of the largest kingdoms on the Iberian Peninsula initiated the foundation of the nation-state of Spain. Under the Catholic Monarchs, the first dictionary of the Spanish language was published by Antonio Nebrija. The emphasis on a common vernacular language was accompanied by the cultural homogenization perpetrated through the persecution of religious heterodoxy. The expulsion of the Jews from Spain in 1492 was the first of several attempts to rid the nation of non-Catholics. While the Inquisition initially focused its efforts on Jewish individuals, it later broadened its focus to offenses such as blasphemy, bigamy, and sodomy, as well as to numerous religious heresies as practiced by women e. As in the rest of Europe, the advent of Humanism, the Protestant Reformation, and the Catholic Reformation all had a significant impact on Spain and, for our purposes, on Spanish women. Moreover, undergirded by the rise of a transatlantic and trans-European empire and the linkage between the Inquisition and the state, the Spanish early modern period was unlike that of any other European nation. The latter category includes texts written by women e. *Bibliotecas y lecturas de mujeres Siglo XVI*. Instituto de Historia del Libro y de la Lectura, Fink De Backer, Stephanie. *Widowhood in Early Modern Spain: Protectors, Proprietors, and Patrons*. This book covers the middle ages through , with two chapters focusing on women in the early modern period. II, *El mundo moderno. Gender and Disorder in Early Modern Seville*. Princeton University Press, *Women and Authority in Early Modern Spain: The Peasants of Galicia*. Oxford University Press, *The Empress, the Queen, and the Nun*: Johns Hopkins University Press, *The Lives of Women: A New History of Inquisitional Spain*. Vanderbilt University Press, The book includes a list of known women writers, with short biographies. Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative click here.

9: SPAIN : WOMEN AND POLITICS in Spain

The modern equivalent of the so-called glass ceiling in Spain looks more like the steel barriers erected in the 90s with spikes and interlocking cables topped with razor wire still used to keep.

Museo Naval de Madrid. Regardless of the adverse circumstances prevailing in the late 18th and early 19th centuries es: This is also the crucial context in which, in the most advanced countries, science and technical progress began to be coordinated – up to then they had remained largely separate spheres. In time such coordination led to the emergence of " technology " in a full sense, and initiated feedback processes arising from the social need for innovation. Resistance to modernisation in Spain was expressed in the strong antagonism between the Francophiles and their opponents the es: Paradoxically, those among the clergy who became victims of persecution were the most scientifically educated group: Their schools and libraries were closed down and their members dispersed, although many of them based themselves in Rome and continued to publish scientific and literary works in Spanish. The Society of Jesus was re-introduced to Spain during the 19th century, was again suppressed during the Second Republic and was restored under Franco. However, suspicion of science was not confined to Spain: Spanish science had contributed to the discovery of two – platinum and tungsten – of the 21 chemical elements identified in the 18th century [27] and then to that of vanadium in ; but played no part in the discovery of another 50 elements during the rest of the 19th century. Primary and secondary education were developed as the foundation of a far-reaching educational programme es: Ley Moyano , which however was not implemented effectively or widely until the Second Republic of – The economy of the 19th-century "liberal revolution" was hampered by the Carlist Wars and by the confiscation of church property. The liberal programmes, especially those of the progresistas in power –56 and –74 , but also to a lesser extent of the moderados , included the promotion of railway -building and mining, opening Spain to foreign investment from France, Belgium and Britain. However, the protectionism of the end of the century meant closure of the economy to the outside world. Economic thinking during these periods reflected opposing demands: If, overlooking those centuries during which the Arab civilisation made Spain the first country in the world as regards science, we focus only on the modern era, from the fifteenth century onward, you will well understand that this is not, and cannot be, the history of science in Spain, because a people without science can hardly have a scientific history. The flawed account you have heard is an historical summary of mathematical science, yes, but in Italy, France, England, Holland, Germany, Switzerland His list can be found in a footnote to the Spanish Wikipedia article. Later, as reaction to the disaster of the Spanish-American War of , a " regenerationist " movement arose. The twentieth century[edit] Purkinje cells in the cerebellum of a pigeon. At present, when scientific research has become a recognised profession with State funding Nowadays, research is a fever: In Spain, where laziness is not just a vice but a religion, people find it hard to grasp those monumental works of the German chemists, physicists and doctors, in which it would appear that just making the diagrams and searching the literature must take decades, and yet those books have been written within one or two years. The whole secret lies in the method of study It was indicative of the National Catholicism of the time that one of the biggest scholarly projects was the Library of Christian Authors However, despite censorship, over time the publishing trade diversified and showed a great capacity for innovation, both technically and of content. Headquarters of the CSIC The policy of autarky , and the concentration of capital in large banking and industrial corporations, gave some opportunity for scientific and technological development in strategic sectors such as shipbuilding , petrochemicals and hydroelectricity. Later, in , the first nuclear power station was built. We aim at a Catholic science. At this moment we therefore eliminate all the scientific heresies that dried up the channels of our national genius and sank us into lethargy and decay. Current situation and regulatory framework[edit] In recent years Spain reached an impressive ninth in the rankings of world science with 2.

The Complete Wordstudy Dictionary Symposium on the leptospiroses, 11-12 December 1952. Mama, All the Things You Were The Sanctuary of Silence Illuminated landscape Internal Revenue Service Data Book, 2004 Neue Perspektiven Phobias of the small and numerous Goal Directed Behavior QuickBooks 2005 QuickSteps (Quicksteps) Ruhmkorff induction coils Carrier 30gx chiller manual Mark Wilsons Little Book of Card Tricks Archives of the Diocese of Grahamstown Microwave engineering objective questions and answers 5. Group creativity and collective choice Garold Stasser and Zachary Birchmeier The mysterious incident of the dog in the nighttime Physical Agents in Rehabilitation Text with Electrical Stimulation, Ultrasound and Laser Light Handbook P Accu chek performa manual espaÃ±ol Toward a new social biology Eric J. Brunner Two lectures on world politics The role and status of vitamin B12 : need for clinical reevaluation and change Ilia Volkov, Inna Rudoy, Y An African Adventure The American Promise 2e Volume 1 and The Interesting Narrative of Olaudah Equiano Miscellaneous Poems (Dodo Press) How To Go Into The Silence Pamphlet Mary berry recipe book Discovering Greek mythology Acoustical Imaging, Volume 18 (Acoustical Imaging) Ontario Land Development Letters of reflection Richard M. Jones Be your own best friend (with Alyson Hornsby) Neil gaiman the sandman series The Great Galaxy Goof (Astrokids) Software quality assurance book The Abraham Lincoln Myth Day Trips Around Sydney Pokemon sun game guide Pt. B. v. 1-2. Folk legends. The United Nations and Apartheid