

Cultural History in Spain

History of Culture and Cultural History: same paths and outcomes?*

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An overview

Cultural history is currently a booming topic in Spain. Cultural history is now flourishing and certain areas have distinguished themselves as autonomous fields of study: the history of cultural politics, reading and printing, and medical cultural practices, for example. However, what is defined as *cultural history* in current Spanish historiography is not an easy issue. Like the rest of European (even American) historiographies, Spanish historiography has gone through an extensive and interesting process, shifting from social to cultural history. The process has not been exempt from problems and misunderstandings and has determined not only the ways in which cultural history has traditionally flowed but also the kinds of research and scientific works that have been labeled with the *cultural history* title.

This chapter offers a brief overview of what I have just mentioned above. In order to do so, it is divided into three sections. The first one deals with the historical and historiographical contexts when the first research and debates in Spain focused on cultural history. In the second section, I introduce the research groups, institutions, academic programs and publishing house projects that have encouraged and are currently organizing Spanish cultural history knowledge and production. And last but not least, I present a first and tentative list of exact-

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ly what Spanish historians have written on the field of cultural history. In other words, I offer a first and non-exhaustive portrait of Spanish cultural history production: the most significant titles and the subfields of Spanish cultural history.

Historical and historiographical context: When and how? When did new *cultural history* appear in Spain?

Before the Spanish Civil War, there was a budding and interesting debate on the history of ideas and thoughts about the kind of historiography historians could write. The entire debate was based on one idea: could historians reach a newer and more modern historiography by including specific issues such as cultural trends and movements? Would they be able to explore, in some Spanish historical processes, paths recently opened by the French *Annales* School? Was it possible to concentrate on specific traits of *Spanish civilization* by studying cultural expressions and experiences? More importantly, would these new kind of studies contribute a whole modernization process, which was claimed for a long time by Spanish society?¹

This debate was abruptly interrupted by the Spanish Civil War and its aftermath. Exile and the ideological barrenness of the postwar period opened political, ideological and intellectual doors to neo-Catholic and fascist forms of historiography. However, Franco's regime unwittingly left some gaps, which were used by historians for their own intellectual production. Thus, since the 1950s, Spanish historians received varied and fruitful information about what French historians were doing within the framework of *Annales*, due mainly to quite significant historians of the early modern period such as Pierre Vilar. British books and others related to the study of French *civilization* were used by Spanish historians searching for new historical approaches, which allowed them to depart from the traditional political perspective. José M. Maravall and José M. Jover were undoubtedly the most important historians of that time.

A new panorama started to appear during the 1960s and 1970s.² British social history, inspired by Marxist principles, offered a new, transnational direction for Spanish historiography, mainly focused on modern times. In 1971, Spanish historians could read for the first time a Spanish translation of Rudé's book *The Crowd in History: A Study of Popular Disturbances in France and England, 1730-1848*. In 1977, they could read the first Spanish translations of E.

1 ALTAMIRA, 1909-1911; ID., 1913, ID.; 1928-1930.

2 JOVER, 1961; HERNÁNDEZ SANDOICA, 1997.

P. Thompson's research and in 1978 the co-authored Rudé & Hobsbawm book *Captain Swing: A Social History of the Great English Agricultural Uprising of 1830* appeared in its Spanish version for the first time.

What was happening in Spanish historiography and in the rest of Spanish political and cultural life during the 1960s and 1970s is quite significant in understanding the process previously mentioned. The end of Franco's dictatorship, the beginning of an intense and fruitful cultural movement in the subsequent transition period—defining the framework for democratic practice—and the arrival of new and different historiographical approaches deeply contributed to the development of two consecutive and parallel processes. On the one hand, encouraged by resistance to the Spanish dictatorship, Spanish historians—mainly the youngest and those who traveled abroad and read foreign languages—embarked on new research focused on the Spanish workers' movement, trade unions and other similar movements during the Spanish Civil War. Specifically, there was the fertile work of a varied group of foreign researchers specialized in Spanish history and culture (the *Hispanists*) often coming from France, England, Germany and the US.³

On the other hand, by focusing their research on workers and trade unions, Spanish historians *discovered* a new path to bring other kinds of culture to light. These dealt with culture practiced, made, and lived (experienced) by subaltern groups and individuals. In other words, by paying attention to and discovering the forms of popular, subaltern and workers' culture they delved into their research topics in depth and, at the same time, compared and confronted popular and elite cultures.

It was generally assumed that former ways of research in the field of cultural history (or, rather, *history of culture*) outlined the importance of the so-called *high culture*. The ideological perspectives from which these new approaches to culture were observed—sometimes tacitly; sometimes explicitly—led to the former production about the topic being defined as conservative and elitist. Research, which only pointed out trends in art, music, literature, leaving aside popular and subaltern culture expressions, gradually ran the risk of being considered both an old and an incomplete history of culture.⁴

3 P. Vilar, J. F. Botrel, S. Saläun, C. Serrano, J. L. Guereña among the French; M. Tuñón de Lara—a Spanish historian living in France as an exile and returning to Spain after Franco's death—; P. Preston, J. Lynch, J. Elliott, among the British; W. Bernecker among the Germans or S. Payne and S. Ellwood, among the Americans.

4 URÍA, 1984a; ID., 1984b; ID., 1991a; ID., 1991b.

We can sum up the two main paths along which the first Spanish cultural history flowed: on the one hand, it connected with social history, sociology — anthropology arrived later in this process — and focused on common, trendy and *Marxist* concepts like *association movements*, *workers' movements* and, even, *everyday life*.⁵ This sort of cultural history is strongly related to women's history.⁶ On the other hand, it was intellectual history and the history of ideas, which was practiced without any contact social history. These two different — usually contrasting — approaches to Spanish cultural history characterized not only the scientific productions focused on the topic, but also the cultural and ideological context in which this debate took place.

Most Spanish historians who considered social history as the main focus of all historical research often thought that intellectual history and the history of ideas were the natural ways in which historicism continued working (remember that for historicist trends all history was naturally a history of ideas including decisions, desires, purposes, and feelings). Moreover, they recognized that traditional political history was quite close to this kind of history of culture. Only the new perspectives in the field of social history were considered appropriate to achieve good and new studies dealing with cultural history. The rest of the works concerning intellectual history and the history of ideas remained as classic history productions.⁷

What did Spanish historians understand as *culture*? What kinds of cultural expressions did they consider worth studying? If we really want to understand what *culture* meant to Spanish historians in the 1970s, we need to identify the trends that influenced them. French historiography has traditionally had an influence on Spanish historians. From the 1950s to the 1970s we can easily identify the impact of the *Annales* French historiography school.

Influenced by the Marxist British thoughts and the impacts from the new trend focused on the proximity of history to the rest of social sciences, Spanish historians were interested in *everyday life*, mainly of workers, usually the main emphasis of their research. By considering intellectual history and the history of ideas as the study of exceptional and exclusive culture, everyday life studies emerged as a perfect medium to know the most representative aspects of cultural human life. So, culture adopted a variety of meanings — attitudes, shared values, symbols and cultural expressions — which combine to form a way of life.

5 CASTELLS, 1985; ID., 1987; ID., 1990; ID., 1993; ID., 1995a; ID., 1999.

6 CID, 2006.

7 HERÁNDEZ SANDOICA, 2004, p. 378.

It is easy to see that these changes and strategic perspectives were not simple, especially since the two sides in *conflict*, high (intellectual) and popular culture became quite closely identified by the eclectic historians. History constituted, at this point, a comprehensive exercise where elements coming from intellectual history, anthropology perspectives, and from the history of ideas and thought went hand in hand.⁸

Little by little this whole group was assimilating anthropological perspectives. Sociology and Marxism were pushed into the background and historians chose to practice new socio-cultural perspectives: work history and workers' and peasant culture, among others, were in the center of new and fruitful cultural histories. These dealt with a socio-anthropological history now interested mainly in language and communication. In some aspects, this new history approach was indebted to social sciences and especially to the most outstanding historical trends: the two just mentioned and the French School of *Annales*. They were changed by concepts like *sociability* borrowed from Maurice Agulhon and by the neo-Marxist British perspective.⁹

In sum, Spanish historians who considered the history of culture as a reminder of elitist behavior, left this aside and started to draw nearer to another kind of cultural history by understanding culture as a part of social history. There is a third group: historians who achieved a sort of middle ground. They studied intellectual history from a cultural perspective by justifying their choices in these words: intellectuals are a social group who make cultural products. In this latter group, are the first cultural history texts quite close to literary reviews, semiotics, linguistic, and anthropology. Only through a little but fruitful contact with social sciences could history complete its change process in the 1970s.

The 1980s can be characterized as the time when social and cultural history disputed their own spaces in the Spanish historiography panorama. It was when political history did not waste its time and reorganized its interests and perspectives index. The former way in which historians used to practice history of

8 ID., p. 382. These comprehensive history readings included: history of ideas, history of thought, intellectual history (informal thought, opinion trends, literary movements...), social history of ideas (ideas transmission and ideologies), culture from an anthropological perspective (collective mentalities...) or intellectual sociology. The names of Robert Darnton, Roger Chartier, Hans-Robert Gauss, Quentin Skinner, Stefan Collini, Richard Tuck, John Dunn, Istvan Dunn or Clifford Geertz can be related to all these history approaches and were well-known among a number of Spanish historians.

9 URÍA, 2008c.

culture was consolidated in to what is now called *intellectual* history.¹⁰ *Cultural studies* have optimistically encouraged the growth of historiography in this field. From the first year of the 21st century socio-cultural studies on the one hand and intellectual history on the other outlined the axes of this growth. Because of intellectual history's recent development, new texts, materials and documents are available. Due to its interest in understanding behaviors and productions of the intellectual elites, intellectual history became close to cultural studies. Its utilization of methods and techniques typical of cultural studies (like discourse analysis or elites' sociability) enabled intellectual history to be gradually immersed in cultural history and perspectives.

Following the previously described process, the first Spanish production in the field of cultural history was designed from the perspective of *micro* studies and focused on language, thanks to its closeness to linguistic anthropology. The utilization of oral sources¹¹ became important and enabled Spanish historiography to include topics such as experience and identity among its interests.¹²

All these elements worked together and produced the concept of Spanish cultural history, which continued being confronted by both political (i.e., the kind of political history not influenced by social sciences) and social history (i.e., the form of social history focused on structures and quantification).

The most ambitious studies were those related to *everyday life*. That focus made it easy to use analysis tools from quantitative and urban sociology, ethnology and social class analysis; all of them enabled these studies to be framed at a *micro* and a *local* perspective. In this context, regional Spanish historiographies started to differ from each other. Studies focusing on Catalanian and Basque issues could easily be found which focused; Asturias and Castilian studies whose topics and perspectives were quite close to sociology and *sociability*; Valencia studies, which started from political approaches and went deeply into Valencia everyday life during the Spanish Civil War period, to mention just a few examples. These everyday life studies included material culture, ideas and beliefs, ways of life, and social practices and behaviors. One more interesting step brings us directly to *women's history*.

Spanish historiography started to outline its own cultural history fields from the 1980s. Starting with the use and study of literary sources, education history and book history were recognized as two pioneering topics. In the 1990s, Spanish cultural history rose to the challenge of integrating the proposals of

10 HERNÁNDEZ SANDOICA, 2001, p. 59.

11 See The Journal, *Antropología y Fuentes Orales* from its first issue in 1989.

12 CABRERA, 2001a; ID., 2001b; ID., 2007; ID., 2003; OLÁBARRI/CAPISTEGUI, 1996.

Ginzburg, Chartier, Nora and Agulhon. As a result, various and fruitful studies appeared. We will take up this topic again in the fourth section.

What has been going on in institutions, publishing houses and academia in the field of cultural history?

Some academic and scientific institutions were created with the aim of supporting cultural history research. Several publishing houses developed their own projects in order to bring these research outcomes to light. Furthermore, academic programs were designed in order to include cultural history among the university subjects.

Concerning research groups and institutions, GEHCI was one of the first research groups in the field of cultural history created in Spain.¹³ The meaning of this acronym—currently used by the group—is quite relevant: Group for Cultural and Intellectual History Study. Starting with its first meeting in 1989, the group, based at Barcelona University, identified among its tasks establishing a discussion meeting point for cultural history issues, where young students can start their PhD dissertations. From the very beginning their main topic of interest was the study of *intellectuals'* roles, functions and characteristics. That was the rationale behind determining the order of the group's first name: *Group for Intellectual History Study*.

One of the first activities of this Group was the design of the first academic program including subjects related to Cultural History in Modern Europe (1870-1930). This subject was taught for the first time in the academic year 1990-1991.

The Group clearly sought contacts with other groups and Spanish universities as well as with foreign institutions among its targets. The French University Paris VIII held the first international seminar which put the Spanish group in contact with the *Group de Recherche sur l'Histoire des Intellectuels* directed by Michel Trebitsch. The group designed a data base, which included details concerning intellectuals' activities, cultural strategies, contacts with popular culture and cultural relationships in the region of Catalonia.

In 1995, the group changed its name to Group for Cultural and Intellectual History Studies. In 1998, the first issue of *Cercles (Cultural History Review)*—the group's journal—appeared. *Cercles* is a yearly journal which aims to create a meeting point for encouraging debates and research on cultural history and for fostering interdisciplinary exchanges.

13 CASASSAS I YMBERT, 2004.

By studying the group's subject evolution, we can easily a picture of a part of Spanish cultural historiography's progress. From intellectual history perspectives, GEHCI expanded its view to incorporate cultural history including themes dealing with cultural expressions and everyday life. Catalonia is the regional-local framework where the group's studies take place, making it easier to have a local, regional and *micro* perspective.

The analysis of *Cercles* allows us a similar exercise. By checking the journal's index during the past decades we can easily identify its fields of interest. These indexes include articles on historiography analysis and review;¹⁴ historians and historiography analysis;¹⁵ urban history from socio-cultural perspectives;¹⁶ biographies of intellectuals;¹⁷ cultural expressions and spaces;¹⁸ identity and national thought;¹⁹ iconography and symbols;²⁰ ideology, thought and philosophy;²¹ high-culture institutions;²² history of books;²³ history of intellectuals;²⁴ and working-class culture.²⁵

An interesting circle of research groups is related to one of the most significant research fields within cultural history, namely *written culture history* and *book and reading history*. Following the methodological and theoretical proposals offered by French historians, mainly Jean François Botrel and Roger Chartier, two interesting groups were created in the late 1990s: *Litterae: Group for Cultural History Studies* at Carlos III University of Madrid, and *SIECE—Interdisciplinary seminar for written culture studies*—at Alcalá de Henares University. Both groups share similar aims and activities.

Litterae was created in 1997 to research, debate, study and support cultural history, as well as to work on and publish outcomes in this field. *Litterae's* fields of interest include: social history of written culture, reading history, university

14 CASASSAS I YMBERT, 1998a; LIAKOS, 2000.

15 OSTENC, 1999.

16 FUENTES, 1998.

17 IZQUIERDO BALLESTER, 1998; LLORENS I VILA/CASASSAS I YMBERT, 1998.

18 HOFFMAN, 1999; GHANIME, 2002; LLORENS I VILA, 2002; FUENTES, 2003; LOFF, 2003.

19 GUIRAO, 2002; XIFRÓ Y COLL SANATA, 2002; CASASSAS I YMBERT, 2006.

20 FUENTES, 2002.

21 SIMÓN I TARRÉS, 1999; D'AURIA, 2000; IZQUIERDO BALLESTER, 2006.

22 PÉREZ LEDESMA, 2004.

23 GÓMEZ, 2002; IZQUIERDO BALLESTER, 2002.

24 GÓMEZ, 2003.

25 Issue 8 of it is entirely devoted to this topic.

history, women's history, iconography in written culture, religion and religiosity in written history, urban history (mainly Madrid history), and international cultural exchanges. *Litterae* has a yearly journal: *Litterae. Written Culture Journal*.²⁶

SIECE's first activities started in 1995 with the aim of promoting research, teaching and popularization of the role of reading and writing in History. Similarly to *Litterae*, SIECE organizes scientific meetings, conferences and seminars to discuss and disseminate research results in its field. SIECE also publishes a journal called *International Written Culture and Society Journal*.²⁷

A group on Printed Culture History in Modern Spain mentioned in Complutense University of Madrid's research group catalogue focuses on a quite similar field.

Girona University holds a seminar for political and cultural studies which joins two different groups simultaneously: *Research Group for Cultural Studies* and *History, Memory and Identities Group*. Both share interests, aims and fields. Concerning cultural studies, their main subfields are: written history, urbanization processes, images and meanings in architectural buildings, political, social, and sexual and gender identities, social consensus and repression forms, political uses of memory, and artistic and cultural heritage in the Girona region. This Catalan group not only organizes conferences and seminars, but also publishes its journal: *Studium medievale: visual and written culture Journal*.²⁸

The University History field is one of the most perused by historians interested in cultural history and in high culture institutions. Since the 1990s, several research groups have been working on projects that consider the university as an institution which not only supports scientific knowledge and subjects, but also where scholarly and academic sociability is developed. Valencia University created CESHU (Center for University History Studies) in 1995. Using the university as starting point, the main focus was on teaching and on knowledge dissemination. CESHU's main aim is to study science production and dissemination in European and American universities. Most of its activities (research and dissemination support, publishing projects, discussion seminars and international

26 *Litterae*. Cuadernos sobre cultura escrita to date, has published four issues: no. 1 (2001); no. 2 (2002); no. 3-4 (2003-2004).

27 *Revista internacional de Historia social de la Cultura Escrita*. The Journal is published twice a year. The first issue appeared in September 2005 and the latest one (no. 9) in September 2009.

28 *Studium medievale. Revista de cultura visual-cultura escrita*. Only one issue was published in 2008.

conferences) have focused on laws and internal organization of universities and on the evolution and historical planning of legal subjects and fields. In addition, CESHU's main research has paid attention to Valencia University's history.

The Alfonso IX Center of Salamanca University History started to operate in 1997. The Center is focused on the study of Salamanca University's history and is concerned with the four main aspects of research, teaching, publishing and organizing seminars and conferences. The Center publishes an annual Journal (*Miscelánea*) and has often collaborated in the edition of some collective volumes about Salamanca University's history. Its most innovative activity concerns teaching: from the very beginning the Center has offered an annual course on *Spanish Universities in the Early Modern Age: academic culture and student life*. The aim of this course is to study the evolution and role of Spanish universities in Spanish culture and politics. This course focusses on the to academic and student's life at Salamanca University.

Whereas the Valencia and Salamanca Centers are focused mainly on the history of their own universities, the Antonio de Nebrija Institute for University Studies—IAN—(at Carlos III University of Madrid) has a broader view of University history. Created in 1997, IAN includes among its aims: to promote scientific research about history and current university processes alike; to publish the most outstanding results of current research about this topic; to organize teaching and dissemination activities; and to compile a bibliographical collection about university history and studies. From its very beginning, IAN publishes a yearly Journal (*Antonio de Nebrija Institute Journal*)²⁹ and also has a publishing house which produces new books and monographs dealing with university history.³⁰

It is also worth mentioning a recently consolidated group: the Group for Modern Spain Cultural History Studies at Complutense University of Madrid. This Group began its activities in 2006 and has five main research fields: political cultures; university and cultural institutions' history; everyday life; women's history and intellectuals and intellectual life. The group seeks to combine the most interesting, current and fruitful fields in cultural history studies. Among its

29 The first issue appeared in 1999. The last one, number 12, came to light in 2009.

30 PESET/NAVARRO, 1999; MERINO, 1999; RIVIÉRE GÓMEZ, 2000; MARTÍNEZ NEIRA, 2001; COMAS CARABALLO, 2001; RODRÍGUEZ LÓPEZ, 2002; AZNAR I GARCIA, 2002; VILLALBA PÉREZ, 2003; CRUZ MUNDET, 2003; MORA, 2004; MARTÍNEZ NEIRA ET AL., 2004; MORA CAÑADA/RODRÍGUEZ LÓPEZ, 2004; BERMEJO CASTRILLO, 2004; GUIJARRO GONZÁLEZ, 2004; ONCINA COVES, 2008; MARTÍNEZ NEIRA/PUYOL MONTERO, 2008; PERALES BIRLANGA, 2008; ARAGONESES, 2009; LÓPEZ VEGA, 2009; CARONI, 2010.

aims are: to support research in cultural history; to update international cultural history outcomes; to organize scientific meetings and seminars; and to collect a bibliography on cultural history issues.³¹

History departments and institutes are not the only places where people have been working on cultural history projects. University departments of literature and languages have usually been supporting research projects in a similar way. For example, the Group for Culture, Publishing and Literature Studies in Hispanic World (CSIC) are investigating: culture history during the 19th century; heterodox literature publishing in the 19th century; reading and publishing history; writers' professional work and the legal status of copyrights. Other entities include the *Group for Literary and Cultural Exchanges between Spain and Slavic Countries* (Complutense University of Madrid—UCM); the *Group for Literary and Cultural Exchanges between Spain and German-speaking Countries* (at UCM too) and *Jewish Cultural Heritage in Spain*.

The history of historiography has gradually been included within cultural history in recent Spanish historiography. The status of this kind of study, located half-way between intellectual, academic and thought history, allows us to mention it in this compilation. Carlos III University of Madrid hosts, since 2005, the Julio Caro Baroja Historiography Institute focused on the study not only of the history of historiography, but also of past and current trends in historical writing. The Institute is dedicated to Julio Caro Baroja, a versatile Spanish historian whose fields of interest ranged from history to anthropology, ethnology and literature as well. The Historiography Institute, like other similar institutions, organizes seminars and conferences, has its own book collection and publishes a journal *Journal of Historiography*.³²

Nowadays, most Spanish university programs include subjects concerning cultural history. The title and perspectives regarding these subjects are various and very interesting. We do not intend to be exhaustive but a quick look at university programs reveals the following data:

31 This group is still working at its website: <http://www.ucm.es/info/culturalhistory/main.php>, 10.09.2010

32 First issue in 2004; last issue (no. 10) in 2009.

University	Degree	Subjects
Alcalá University	BA	Social history of written culture
Political thought history	Cultural history of the Middle Ages	Written culture history
Cultural history in the Middle Ages	Autonoma University of Madrid	Current BA
	Writing and society	Cultural history
Archive and library history and procedures	Written culture history	From Codex to printing
Culture and religion in Early Modern Spain	Aristocracy and culture in Early Modern Spain	Culture formation in Modern Times (from the 15th to the 18th century)
Culture and political ideas in Early Modern and Modern Spain	History of Mediterranean Cultures (from the 16th to the 21st century)	Elite culture and popular culture in Early Modern Spain
Catholic culture and Protestant culture in the Early Modern Age	Carlos III University	Current BA
Classical culture	Antiquity and classical heritage	Cultural history
Economic thought history	Theatre history	Complutense University of Madrid
Former BA	Thought and intellectual activity in the Middle Ages	Culture and mentality in the Early Modern Age
Introduction to early modern culture history	Culture history in America	Culture and everyday life in the Middle Ages
European science and technology	Madrid history	Extremadura University
Former BA	History of scientific and technological processes	Granada University
Former BA	Archeology and material culture in the Middle Ages	Writing history: documents and manuscripts
History, society and everyday life in Early Modern Europe	Medieval culture history	Huelva University
Former BA	Book history	Civilization and culture in America
Latin documents and writing history	Philosophic and scientific thought history	Classical culture
Culture history in the Early Modern World	Humanism and culture	Society, culture and mentality in the Middle Ages
Jaén University	Former BA	Classical culture
History of religion in Antiquity	Social anthropology	La Laguna University

Former BA	Indigenous Canary Islands culture	American cultures
Cultural anthropology	Mediterranean science and culture history	History of political ideas in the Modern World
Urban history	Everyday life in the Middle Ages	Mentalities and sensitivities
Women's history	History of mentalities in the Early Modern Age	
Las Palmas de Gran Canaria University	Current BA	
		Former BA
History of political ideas and social movements	Women, history and culture	
History of political ideas	Society and culture in the Greek and Roman World	Written culture history
History of mentalities in the Middle Ages	History of mentalities in the Ancient Regime	History of ideologies and religions in the Ancient World
Museums: history, meanings and content	La Rioja University	Former BA
Social movements and ideas in the Modern Age	Social Anthropology	Thought and culture history in the Middle Ages
History of religion	Book history and culture dissemination	León University
Current BA		
Former BA	Ideologies and mentalities in the Early Modern and Modern World	
Science and Technology history	Málaga University	Former BA
Mentality and everyday life in Early Modern Europe	Material culture and European dissemination in Early Modern Europe	Murcia University
Current BA		
Former BA	Territory, society and culture in the Early Modern Age	
Everyday life in the Middle Ages	Medieval civilizations	Mentality and culture in the Early Modern Age
Oviedo University	Former BA	Mentality and culture in Early Modern Spain
Culture history in the Middle Ages	History of religion and mentality in the Middle Ages	Urban history in the Middle Ages
Ideology and religion in the Ancient Mediterranean		Seville University
Current BA		Former BA

Cultural anthropology		Manuscript history
Political and social thought in the 20th century	Political and social thought in the 19th century	Social and cultural anthropology
Printed book history	History of intellectual movements'	From Humanism to Enlightenment: political thought
History of writing in the Early Modern Age	Medieval Document History	Early Modern and Modern Document History
History of writing in colonial America	Cultural anthropology in America	Culture history in Spanish America
Culture history in Modern America	Zaragoza University	Former BA
Thought History	Material culture in the Middle Ages	Mentality and culture in the Middle Ages
Mentality and culture in the Early Modern Age		

Table 1: Cultural History in some spanish University Programs

Recently, some publishing houses have included the publication of numerous titles concerning cultural history. Perspectives and analyses depend on the author’s intention and on their targeted audience in 2005. J. Serna and A. Pons published a volume collecting the last seventy years’ productions, trends and perspectives in cultural history research. As the title suggests, the book’s aim is to sum up the debates, types, and outcomes of cultural history not only in Europe but also in America.³³ So, they paid attention to cultural history forms in Europe (starting with France and England) and in America, the main authors and perspectives, the results of each perspective and the current status of this kind of historiographical production.

Finally, other publishing house projects have integrated the cultural aspect into their general book collection in order to offer readers a general panorama of historical periods. For example, take a look at the *Síntesis* collection. This publishing house promoted a new project called *España tercer milenio* (Third Millennium Spain) where they published three different volumes concerning every Spanish history period. In dealing with Modern Spanish history, they issued *The End of the Ancient Regime* whose first volume was devoted to economic aspects. The second dealt with politics and the third with culture and everyday life.³⁴ The rest of the history processes follows the same structure. Regarding the Spanish liberal period, we can find three volumes: on economic issues (the

33 SERNA/PONS, 2005.

34 SAIZ PASTOR/VIDAL OLIVARES, 2001; SERRANO GARCÍA, 2001.

first), politics (the second) and on culture and everyday life (the third).³⁵ This scheme is followed for the rest of Spanish history periods: the Modernization period (1917-1939),³⁶ Franco's Regime (1939-1975)³⁷ and the Democratic period (1975-2000).³⁸ The most suggestive titles, in our opinion, are those written by Gracia & Carnicer and by Uría.

Historiographical production: paths and types of Spanish *cultural history*

This section, concerning the birth and the evolution of Spanish Cultural history, helps us identify the most significant research outcomes on this topic. The most prolific cultural history field, since the 1980s is book history. Due to the work of some *Hispanists*, mainly French³⁹ who were working in this field and focused their research on the Spanish *milieu*, Spanish book history became a productive research field.⁴⁰

Like book history, one more research field appeared in Spain during the 1980s: science and scientific political history.⁴¹ Historians who specialized in these fields were concerned not only with legal and institutional perspectives, but also included an anthropological perspective.⁴² In most cases, research in this field began with an exclusive social perspective and gradually expanded to explore cultural aspects related to scientific practices, scientific exchanges, and scientific transfers. The latter is today undoubtedly one of the most prolific research fields.

Other classic traditions continued to be practiced by Spanish historians. However, these new paths for cultural history were opened, producing a more and more complex Spanish cultural history panorama. Concepts borrowed from literary reviews, linguistics, and semiotics as well as from sociology and anthro-

35 BERNAL/PAREJO BARRANCO, 2001; SUÁREZ CORTINA, 2006; URÍA, 2008a.

36 PAREJO BARRANCO/SÁNCHEZ PICÓN, 2007; BARRIO ALONSO, 2004; AGUADO/RAMOS, 2002.

37 BARCIELA ET AL., 2001; MORADIELLOS, 2000; RUIZ CARNICER/GRACIA, 2001.

38 RUIZ, 2002; DÍAZ BARRADO, 2006.

39 BOTREL, 1988; SALAÜN/SERRANO, 1991.

40 MARTÍNEZ MARTÍN, 1991.

41 HERNÁNDEZ SANDOICA, 2000.

42 GONZÁLEZ BLASCO ET AL., 1979; MILLÁS VALLICROSA, 1987; ELENA/ORDÓÑEZ, 1988; GIRÓN SIERRA, 1996; SÁNCHEZ RON, 1999.

pology (i.e., *perception and representation*) were integrated into cultural history perspectives.

Whereas cultural history was gradually becoming more complex, intellectual history continued defining its own space in historiography. Cultural history, history of culture, and intellectual history each occupied their own space by reflecting the social context in which cultural expressions occurred. In this way, the history of intellectuals (from social, cultural, intellectual, anthropological and even sociological perspectives) made more sense than ever.⁴³ This so-called intellectual history connects the three different aspects of society, politics and intelligentsia by locating individuals and their rapport with others in the research centre.

There are additional projects concerning intellectual history. Starting with classic intellectual history approaches, in a parallel process, a historian like V. Cacho Viu devoted his research to study the profile, biography, and role of the most prominent Spanish intellectuals. In his case, each individual biography and thought offered very positive data, which was helpful to explain how national and collective identity were created.⁴⁴

As a pioneering historian, Cacho opened this intellectual field to the study of biographies⁴⁵ and significant philosophical trends such as *krausism*. Cacho and Marxist historians like M. Tuñón de Lara⁴⁶, for example, shared the same research topics even though each of them started from quite different points of view.

Cacho was also interested in knowing which high culture institutions were connected with these intellectual projects.⁴⁷ Most studies devoted to high culture institutions have pointed to a special and concrete period in Spanish history, the 1930s. The so-called *Silver Age of Spanish Culture* has been an extraordinary stage for Spanish historians searching for modern and positive intellectual projects and solutions.⁴⁸ It is well known that most modern cultural projects developed during the 1930s were drastically interrupted by the Spanish Civil War, mainly by the subsequent Franco dictatorship. The long duration of Franco's

43 CASSASAS I YMBERT, 2009; ID., 2005; ID., 1997; ID., 1990; ID., 1989; ID., 1986; ID., 2006a; ID., 1999; ID., 1998a; ID., 1998 b; ID., 1995; ID., 1993; ID., 1992; ID., 1983; ID., 1978.

44 CACHO VIU, 1962a; ID., 1984; ID., 1997a.

45 ID., 1985; ID., 1997b; ID., 2000.

46 TUÑÓN DE LARA, 1974.

47 CACHO VIU, 1962b.

48 MAINER, 1999.

regime forced some of the most prominent Spanish intellectuals to leave the country in search for new destinations. Repression and exile once again played a part in the Spanish cultural panorama. Historians, interested in recovering the *Silver Age of Spanish Culture* heritage and in studying the ways in which these intellectuals were able to reorganize their lives and careers, eventually published some interesting books.⁴⁹

Individual biographies finally found another way to be present in Spanish cultural history. They fall within the field of historiography history and include historians' biographies. Publishing houses such as Ugoiti and Fernando el Católico Institution are examples of institutions that publish this kind of work.⁵⁰

There is no doubt that the reconstruction of personal, intellectual, and professional networks is nowadays a profitable subfield within *cultural history* studies. On the one hand, we can easily find studies focused on personal profiles which make biography one of their most fruitful subfields⁵¹ and, on the other hand, these studies are gradually paying attention to cultural transfers among national and international intellectuals. This means that the networks and reports among intellectuals foster idea transfers, international connections (both individual and academic as well as political), and international support institutions and relationships.⁵²

Both the history of the university and of high culture institutions have become accepted within the framework of education history. University history studies, though, came from a traditional perspective which focused its starting point on legal and institutional conditions for the birth an organization of these institutions'. Therefore, university history has been consolidated as a mixed type of intellectual history (i.e., by studying scientific outcomes, historiography production and professional thought), cultural history (i.e., by focusing on experiences, activities and sociability among students and professors) and political and institutional history (i.e., by studying university internal regulations and governmental politics concerning university activities).⁵³

49 SÁNCHEZ-CUERVO, 2008; SORIANO, 1989; ALTED VIGIL, 2005; ABELLÁN, 1983.

50 Among others: PÉREZ BUSTAMANTE, 2009; FERNÁNDEZ ALMAGRO, 2008.

51 RUIZ-MANJÓN CABEZA, 2007; MORENTE, 2006, only to mention some of them.

52 NIÑO RODRÍGUEZ, 1988; ID., 2001; ID., 1989; NIÑO RODRÍGUEZ/DELGADO, 1990; DELGADO GÓMEZ-ESCALONILLA, 1992; ID., 1988.

53 See note 24. VVAA, 1983; PALOMARES IBÁÑEZ, 1989; RODRÍGUEZ CRUZ, 1990; ÁLVAREZ DE MORALES, 1993; PESET, 1999; ID., 2000a; ID., 2000b; BARREIRO, 2000; ID., 2003; RODRÍGUEZ SAN-PEDRO BEZARES, 2002; ID., 2004a; ID., 2004b; URÍA et al., 2008b.

New perspectives and approaches have been practiced by Spanish historians in the last decade. This was the period when new subfields appeared and when some earlier interests about culture and society in Spanish historiography began to be considered in several research programs.

From the very beginning, Spanish historians were concerned with political culture⁵⁴ which means cultural origins and expressions of every political trend mainly during the first decades of the 20th century. Regional perspectives gradually became consolidated as the most preferential approach for this kind of study. We are thinking, for example, about studies focused on cultural expressions of republicanism⁵⁵ or anarchism,⁵⁶ mainly in the Catalanian context.⁵⁷ Other examples are popular and working class studies,⁵⁸ which connected this kind of historiography productions with the early origins of Spanish debates about cultural history.

Everyday life studies are currently the arena where cultural history and cultural studies find an appropriate place.⁵⁹ In the Spanish case, this kind of research has focused on *popular culture and leisure time*⁶⁰ and on *everyday life* during the first three decades of the 20th century⁶¹ (mainly during the Spanish Civil War).⁶²

Concept history as a middle ground between cultural and political history also needs to be mentioned. New historiography trends have defined this field as a sort of new history of ideas field where both political concepts and socio-cultural context have equal value.⁶³

54 MORÁN, 1999; CAPISTEGUI, 2004; BERAMENDI, 1998; BURDIEL/ROMEO, 1996; CRUZ/ PÉREZ LEDESMA, 1997; DE DIEGO ROMERO, 2006.

55 MORALES MUÑOZ, 2006; PEYROU, 2002; DUARTE/GABRIEL, 2000; SUÁREZ CORTINA, 2000.

56 BERNALTE VEGA, 1991.

57 FRADERA, 1992; MARFANY, 1995; CANALS VIDAL, 2006; DUARTE, 1992; ID., 1993.

58 RADCLIFF, 1996; ELORZA, 1990; BARRIO, 1991; PÉREZ LEDESMA, 1993; GONZÁLEZ, 2000; BARRIO, 2000; PANIAGUA et al., 1999.

59 CASTELLS, 1995b.

60 URÍA, 1996.

61 ARAGÓN GÓMEZ, 2005.

62 ABELLA, 2004.

63 FERNÁNDEZ SEBASTIÁN/FUENTES, 2004; ID., 2002; FUENTES, 2009.

Conclusion

Cultural history and cultural issues are recently moving in circles, which are constantly appearing, developing and overlapping. New approaches, new fields and subfields emerge and complete not only the cultural history panorama but also the historiography reflection which is a basic tool for understanding cultural history purposes, aims and epistemology paths. In the Spanish case, an interesting turn is evident concerning studies focused on times when cultural history was the starting point. In other words, in recent Spanish historiography, the period between 1975 and 1985 is considered, as the period of political, social and cultural transition from a dictatorial to a democratic era. This period also opened a new process enabling historiography reflection and new historiography products. Nowadays, these new times and cultural perspectives are in fact a new field at which historians working on cultural issues focus their research. Cultural history currently continues to be a booming topic.⁶⁴

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⁶⁴ GRACIA/RÓDENAS DE MOYA, 2009.

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