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**BOSTON STUDIES IN
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The Reception of Darwinism in the Iberian World

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Miguel Angel Puig-Samper
and Rosaura Ruiz**

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Reception Of Darwinism In The Iberian World Spain Spanish America And Brazil

Masanori Kaji, Helge Kragh, Gabor Pallo

Reception Of Darwinism In The Iberian World Spain Spanish America And Brazil:

The Reception of Darwinism in the Iberian World T.F Glick,Miguel Angel Puig-Samper,R. Ruiz,2012-09-17 I Twenty five years ago at the Conference on the Comparative Reception of Darwinism held at the University of Texas in 1972 only two countries of the Iberian world Spain and Mexico were represented At the time it was apparent that the topic had attracted interest only as regarded the mainstream science countries of Western Europe plus the United States The Eurocentric bias of professional history of science was a fact The sea change that subsequently occurred in the historiography of science makes 1972 appear something like the antediluvian era Still we would like to think that that meeting was prescient in looking beyond the mainstream science countries as then perceived in order to test the variation that ideas undergo as they pass from center to periphery One thing that the comparative study of the reception of ideas makes abundantly clear however is the weakness of the center periphery dichotomy from the perspective of the diffusion of scientific ideas Catholics in mainstream countries for example did not handle evolution much better than did their corre1igionaries on the fringes Conversely Darwinians in Latin America were frequently better placed to advance Darwin s ideas in a social and political sense than were their fellow evolutionists on the Continent The Texas meeting was also a marker in the comparative reception of scientific ideas Darwinism aside Although by 1972 scientific institutions had been studied comparatively there was no antecedent for the comparative history of scientific ideas

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other than Darwin who played a significant role in the dissemination of evolutionary ideas for some those ideas provided the key to understanding every aspect of human culture including religion They also highlight central figures in national contexts many of whom were not scientists who appropriated scientific theories for their own purposes Taking a local national transnational and global approach to the study of science and religion this volume begins to capture the complexity of cultural engagement with evolution and religion in the long nineteenth century

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