

Historia

Peter Burke

Venecia y Amsterdam

Estudio sobre las élites del siglo XVII



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La historia cultural (2.a Edición) Justo Serna Alonso, Anacleto Pons Pons, 2013-02-06 Cultura es cualquier creación material o inmaterial realizada por los seres humanos es todo artificio lo que nos separa de la naturaleza lo que nos protege recubre o reprime. Hablamos pues de elaboraciones que sirven para construir un entorno humano o para destruirlo. Pero la cultura es también un repertorio de códigos lo que nos forma y deforma los marcos de nuestras acciones los significados de nuestros actos. La historia cultural estudia el pasado de esos artificios y de esos códigos su permanencia o las causas de su desaparición. Analiza también su sentido y su funcionamiento. Como se escribe la historia cultural. El presente libro una reedición ampliada y revisada de la celebrada monografía publicada años atrás aborda el estudio de las diferentes escuelas y corrientes que han configurado esta disciplina en la segunda mitad del siglo XX con sus principales protagonistas sus obras sus metodologías sus influjos y sus objetos. Concebido como un viaje y un rastreo este volumen nos lleva de Princeton a París de los Annales al giro lingüístico de Jacques Le Goff a Peter Burke de Carlo Ginzburg a Natalie Zemon Davis de Roger Chartier a Robert Darnton. Concebido como un enigma y una pesquisa este libro revela las afinidades personales y los lugares de la historia cultural sus ecos en España sus influencias y persistencias. Spinoza, militante de la potencia de vivir Enrique Carpintero, 2024-03-12 Por qué estudiar en la actualidad a un filósofo del Siglo XVII. Hay varias razones pero la principal es su conceptualización sobre una democracia donde el derecho de los que gobiernan dependen de la potencia de la multitud y esta de las relaciones de poder de las fuerzas que la componen. Desde allí plantea una teoría de la acción y de las pasiones humanas. Esta es la fuerza que sigue teniendo su pensamiento tipológico para ofrecer una mirada adecuada que permite afrontar la realidad actual. El autor realiza un abordaje profundo de la vida y la obra de Spinoza en la primera parte del libro donde explica la importancia de sus orígenes marranos para dar cuenta de su pensamiento. Un experto en el equívoco y el doble lenguaje que enmascaraba una oración dando sentidos diversos. Por ello la multiplicidad de sentidos que reclaman y a menudo exigen variadas interpretaciones. En la segunda parte avanza con algunas lecturas de Spinoza como la importancia de su obra en el desarrollo del pensamiento crítico de Marx. Luego las semejanzas y tensiones entre Spinoza y Freud donde propone una lectura de Spinoza desde Freud que amplía la perspectiva freudiana y genera nuevas luces en la lectura de la obra de Spinoza de allí que los menciona como compañeros de incredulidad. Finalmente el autor desarrolla sus propias lecturas donde avanza en la importancia de la identidad de la alegría el desarrollo de una esperanza activa el lugar de las pasiones y la política como producción de las potencias para terminar con las propuestas de rescatar la concepción spinoziana sobre una democracia radical como forma de enfrentar al auge actual de las diferentes formas que adquieren los fascismos. Como sostiene Carpintero Spinoza nos dice que el poder hegemónico utiliza la superstición con el fin de que los seres humanos luchen por su esclavitud como si tratara de su salvación. Esta circunstancia implica reconocer que la dominación no es una disposición pasiva por parte de los dominados por lo contrario es una actividad que los lleva a construir su propia

esclavitud Con lo cual todo proyecto de liberación debe tratar de modificar las condiciones colectivas que generan el sometimiento para llevarlas a la liberación en el plano individual y colectivo De esta manera la lucha por la vida se identifica con la lucha por la liberación es decir la lucha para enfrentar la servidumbre es tanto la lucha por la vida como por la liberación De allí que para Spinoza el conocimiento explicativo es para intervenir en los acontecimientos no para mirarlos desde afuera Lo que nos lleva a nombrar su actividad típica como militante de la potencia de vivir

Circulación y apropiación de imágenes religiosas en el Nuevo Reino de Granada, siglos XVI-XVIII María Cristina Pérez

Pérez, 2016-10-01 Si algo hay sugerente en el libro que el lector tiene entre sus manos es una doble renuncia Por la primera la autora busca un territorio nuevo menos convencional del que resulta habitual a la llamada Historia del Arte en la sociedad colonial Por la segunda renuncia a las conclusiones apresuradas que se desprenden de las fuentes documentales muy limitadas a veces restringidas a comentarios de dos o tres obras a través de las cuales se quiere deducir con imprudencia la cultura visual de una época Muy por el contrario María Cristina Pérez invita en su libro a una historia de la travesía atípica de la imagen religiosa y de sus evoluciones locales en un recorrido que desemboca en formas socialmente variadas de uso de la imagen esa que hasta el presente y como en el resto de las sociedades hispanoamericanas mantiene su vigencia como una de las formas más insistentes de manifestación de la piedad de la fe en el milagro y en general de las creencias religiosas en un marco cristiano ese marco que para la mayor parte de nosotros termina siendo la forma principal de funcionamiento de lo sagrado en nuestras sociedades La autora pone sus ojos desde el principio en el campo de la historia social y de la historia cultural y muestra los avances de análisis que se obtienen cuando la imagen dialoga de manera creativa con su contexto

Desde luego que la autora tiene un carácter inicial pero abrir un camino recuerda el heroísmo del pionero Bibliografía española, 1997-07 **El registro oculto** Adelaida Sourdis Nájera, 2001 Los metales preciosos y la primera globalización Alfredo Castillero Calvo, 2008 **Élites intelectuales en el sur de Colombia** María Teresa Álvarez Hoyos, 2007 **Élites y poder** Agueda Jiménez Pelayo, 2003 Fronteras, 1997 *Host Bibliographic Record for Bound with Item Barcode 30112044669122 and Others*, 2013 Libros españoles en venta, 1998 **Delibros**, 1997 *Venecia y Amsterdam* Peter Burke, 1996

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