

Crtica De La Modernidad Alain Touraine

Juan Martín Sánchez

Crítica de la modernidad Alain Touraine,2006-07 Despues de pasar revista al triunfo y la caida de la concepcion clasica de la modernidad, Touraine la desliga de la tradicion historica que la reduce a la razon; introduce el tema del sujeto y la subjetividad, y se pregunta por la manera de crear mediaciones entre economia, cultura, libertad, sujeto y razon en el intento de que estas figuras hablen la una con la otra.

La filosofía política en perspectiva Fernando Quesada,Fernando Quesada Castro,1998 Lo que estos diversos trabajos inéditos abordan es una gramática profunda de intelección de la política que, frente a la propuesta apolítica que busca solución 'fuera' del mundo, de lo políticamente creado. La obra es una invitación, por nuevas voces de filósofos, a asistir a esta definición y a esta constitución de lo profundamente humano - la política.

Derechos humanos Héctor Morales Gil de la Torre,1996

América Latina Horacio Cerutti Guldberg,Rodrigo Páez Montalbán,2003

Octavio Paz: Un moderno antimoderno Irán Francisco Vázquez Hernández,2017-12-30 El presente libro analiza la postura que Octavio Paz asumió frente al proceso de la modernidad occidental. La tesis que sostiene en el interior de sus páginas es que el Nobel mexicano mantuvo una visión compleja y crítica en torno de ese proceso: fue, a un mismo tiempo, un intelectual moderno antimoderno. Pienso que no hay otra manera de entender al autor de Los Hijos del Limo cuando se le estudia desde la crítica cultural. El poeta mexicano siempre estuvo en constante tensión con el fenómeno de lo moderno y asumió este reto a través de las ambigüedades que esta misma circunstancia implica. Me parece que en eso reside la ambivalencia en la obra de Octavio Paz: como Marx, como Nietzsche, como Baudelaire, el poeta mexicano es al unísono un «enemigo y un entusiasta» de la modernidad.

La revista Verbo en el pensamiento tradicional hispánico Juan Fernando Segovia,2024-11-14 En 2021 se cumplieron sesenta años del nacimiento de Verbo, descrita en el subtítulo como «Revista de formación cívica y acción cultural según el derecho natural y cristiano», fundada por los grandes juristas Eugenio Vegas Latapié y Juan Vallet de Goytisolo, que sigue apareciendo hasta la fecha. Con tal motivo su actual director, el profesor Miguel Ayuso, publicó en esta colección Res publica una monografía rubricada como El derecho público cristiano en España (1961-2021). Sesenta años de la revista Verbo y la Ciudad Católica (Madrid, Dykinson, 2022). Además, en 2023 se celebró por su parte la LX Reunión anual de Amigos de la

Ciudad Católica, organizada por la Fundación Speiro, editora de la revista, y el Consejo de Estudios Hispánicos Felipe II. El tema fue precisamente La obra de la Ciudad Católica en la cultura católica contemporánea y las actas se publicaron también en un volumen de esta colección (Madrid, Dykinson, 2024). Este libro completa ahora dichos estudios con un trabajo sistemático sobre seis decenios de quehacer intelectual difícilmente parangonables en el panorama contemporáneo, no sólo español, sino [como suele recordar el profesor friulano Danilo Castellano] europeo y aun mundial. Pasa revista primeramente a la cuestión de la filosofía cristiana, que prolonga en un segundo capítulo con el orden político cristiano. Sigue, en tercer lugar, el complejo ámbito de la economía católica, para concluir con la teología política de Cristo Rey. El profesor mendocino Juan Fernando Segovia, investigador jubilado del CONICET argentino y director del Centro de Estudios Históricos del Consejo de Estudios Hispánicos Felipe II, cultiva de manera rigorosa la filosofía jurídico-política, la historia de las ideas y el derecho público. Entre sus libros cabe destacar Derechos humanos y constitucionalismo (2004), La ley natural en la telaraña de la razón (2014), Tolerancia religiosa y razón de Estado (2021), De la modernidad a la posmodernidad: una visión católica (2021) y La política natural (2023). En 2023, con ocasión de su jubilación administrativa, un grupo de discípulos, colegas y amigos le ofrecieron el libro Experiencia, doctrinas políticas y derecho público: la lectura histórico-filosófica de Juan Fernando Segovia, dirigido por el profesor Miguel Ayuso.

Painting Modernism Ivan A. Schulman, 2013-12-12 Painting Modernism demonstrates the influence of painting and sculpture on the work of the major writers of Latin American modernism. Through his analysis, Ivan A. Schulman, a foundational figure in the field, offers a concise and new interpretation of works by José Asunción Silva, Julián del Casal, Rubén Darío, José Juan Tablada, and José Martí. Traditional critical discourse on modernism has emphasized the nature of this movement in terms of its self-referentiality, fragmentation, elitist/escapist concepts, and subjective notions of cultural and aesthetic authenticity. Schulman breaks from this approach and examines these works as products of subjectively generated social/artistic practices that are inseparable from socioeconomic transformations and the chaotic cultural crises of the modern world.

Nuevo des-orden mundial Juan Carlos Priora, 2021-07-01 Para el tratamiento del tema central, se toma como punto de partida la filosofía de la historia, y se mencionan, someramente, los siete principales proyectos que se dieron en el decurso de la historia para solucionar los problemas del hombre. Como todos fracasaron, se recurre a la solución propuesta por la escatología bíblica, demostrando su coherencia interna y su cumplimiento necesario, avalado por los exactos cumplimientos anteriores. Asimismo, se responde al interrogante acerca de un fin de la historia, contingente, posible o necesario. Por último, el trabajo sugiere una acción constructiva del hombre y ofrece una visión optimista del futuro, sin la desaparición del hombre, sino con su renovación y la del ecosistema, como resultado de la acción final de Dios en la historia, hecho con el cual dará inicio la nueva historia, el genuino y perdurable nuevo orden mundial, del que el hombre —si lo desea— podrá ser

protagonista.

La revolución peruana Juan Martín Sánchez,2002 En el Perú de los años sesenta, el desarrollo económico y las transformaciones sociales de las últimas décadas no lograban mitigar la inestabilidad política que se vivía desde los años 30, ni mejorar sustancialmente la integración nacional de la población. Esta evolución fue vista mayoritariamente como clara muestra del agotamiento del modelo de Estado y sociedad vigente hasta ese momento. Las esperanzas de una revolución nacional que rompiera con ese agotamiento sin salida, aparecían como problema y posibilidad de ese Perú demasiado astillado para ser viable. En octubre de 1968, las fuerzas armadas tomaron el gobierno del Estado y propusieron hacerse cargo de esas esperanzas, iniciando un ambicioso proyecto de transformación integral del Perú. El despliegue gubernamental de ese propósito es el objeto de este estudio. El proceso histórico que tuvo lugar en Perú entre 1968 y 1975 durante el gobierno militar de Velasco Alvarado que dirigió los destinos del país tras un golpe militar ha suscitado muchos estudios a nivel internacional, pero la abundancia de estudios no resta interés a este libro que ha investigado, por una parte, el proyecto político de Velasco Alvarado y su gobierno como motor de cambio de las estructuras políticas y sociales peruanas y, por otra, se acerca al concepto que el propio gobierno militar tenía tanto de la sociedad que quería transformar como de su papel como factor de cambio.

La religión como mediadora del sentido de la vida Sergio Inestrosa González,2001

Herejía y traición. Las doctrinas de la persecución religiosa en el siglo XVI Diego Blázquez Martín,2011-10-25

Este trabajo constituye en primer lugar, aunque no exclusivamente, una exposición de las justificaciones teóricas que han tenido las persecuciones alentadas por las distintas intolerancias religiosas. Desde un punto de vista más constructivo, su propósito es poner de manifiesto como algunos de los elementos que conformaban las bases de tales doctrinas de la intolerancia y la persecución fueron tomadas y reformuladas con un fin distinto: permitir al hombre ser más libre para sentir y pensar, dando lugar a un nuevo marco de referencia moral: los derechos humanos. Esta evolución se produce desde uno de los elementos más íntimos y personales del ser humano, el sentimiento religioso. Lo cual, a su vez, permite abordar ciertos aspectos metodológicos y de contenido relativos a los derechos humanos, defendiendo su análisis histórico y filosófico desde una comprensión racional, que permita su aceptación universal.

Todo vale? Patricia Ramírez Parra,2002

Democracia, opinión pública y prensa Calogero Pizzolo,1997

El desafío de las diferencias Augusto Castro,2015-12-17 En la presente reflexión Augusto Castro pretende mostrar —tomando nota de la investigación realizada por la CVR y de los innumerables estudios hechos anteriormente sobre el Estado— que en la solución del conflicto entre sociedad y Estado se encuentra la llave maestra que puede resolver el viejo problema que aqueja a nuestro país. De este contraste entre sociedad y Estado es que ha surgido nuestra reflexión. Por ello

nos parece que la profundidad del conflicto amerita una mirada de fondo y de conjunto. Pensamos que la sustancia de cualquier Estado moderno es el acuerdo político de sus ciudadanos en defensa de sus derechos. La democracia —como el Estado— nace para ejercer derechos. La lejanía entre democracia y lo que llamamos modernidad no es un buen síntoma y expresa, en realidad, una modernidad superficial y formal. La tragedia peruana narrada en el Informe Final de la Comisión de la Verdad y Reconciliación revela la fragilidad del acuerdo político entre los peruanos y muestra a todas luces el conflicto de fondo que ha enfrentado y enfrenta a la sociedad con el Estado moderno peruano al no poder garantizar ni promover los derechos, la justicia y la democracia en su plenitud.

Valores Y Contravalores José Sánchez Parga,2008 La tesis que se sostiene y desarrolla en esta obra es muy simple: el capitalismo radicalmente amoral, muestra absoluta indiferencia frente a la ética o su ausencia, frente a la moralidad o la inmoralidad; pero, por el contrario, no soporta un sistema de valores ni un principio de valoración, que opongan o compitan con el valor de la mercancía y el principio de valoración del mismo capital.

¿Mito o realidad de la brecha digital en el gobierno del DF? Georgina González,2023-03-13 Este libro tiene como objetivo formular una política para el uso eficiente de tecnologías de información y comunicaciones en la gestión pública del gobierno del Distrito Federal es el objetivo de este libro, que parte de identificar el impacto que ha tenido la brecha digital durante el periodo 2001-2010 entre los usuarios de servicios públicos, mediante la pertinencia en la instrumentación de políticas de tecnologías de información y comunicaciones, el uso eficiente o ineficiente de esta tecnología, las posibilidades de acceso a dicha herramienta, el grado de satisfacción de los usuarios y la interrelación entre el Gobierno del Distrito Federal y los usuarios de servicios públicos.

Y después del postmodernismo qué? Román de la Calle,1998 Se trata de revisar no la crisis de la Modernidad, sino la crisis de la crisis, el después de una catalogación cultural que pretendía certificar el fin de una época. Tras la polémica Modernidad / Postmodernidad, se trata de averiguar si el postmodernismo ha generado un movimiento teórico y artístico coherente, y si sus líneas maestras tienen todavía vigencia.

Pedagogía y formación docente en Colombia Absalón Jiménez Becerra,2021-12-01 Sin duda, la instauración de la escuela pública a lo largo del siglo XIX se constituyó en la principal condición de existencia de lo que serían luego las Escuelas Normales, que se configuraron como instituciones especializadas en la formación de maestros de primeras letras, es decir, para los niños de la básica primaria. Luego, en el transcurrir del siglo XX, se conformarían las Facultades de Educación para la formación de 'licenciados', dueños de un saber disciplinar, quienes formarían ya no a niños, sino a los adolescentes y jóvenes de la educación media o básica secundaria. En el presente escrito el lector podrá dar cuenta de las tensiones, los encuentros y las diferenciaciones de esta primera experiencia de formación institucional y comunitaria, en lo que respecta a la formación docente —la formación de maestros y la formación de licenciados—. El peso relativo que en cada uno de ellos

tiene la pedagogía como disciplina fundante en su proceso formativo; la importancia del estatuto de infancia; la reivindicación del contacto con la escuela y la práctica pedagógica; y la reivindicación disciplinar o científica, no solo de un saber específico, sino de la pedagogía en su proceso formativo. Una vez constituidas las instituciones modernas como Escuelas Normales y Facultades de Educación, aparecen las disposiciones pedagógicas y las políticas de formación docente que han buscado profesionalizar a un funcionario del Estado, de carácter laico y civil. La formación docente hace referencia a la adquisición de saberes a nivel profesional y emocional para desarrollar dicha labor; en términos de política puede ser vista como parte de un perfeccionamiento permanente de quien se dedica a la educación y a la formación de personas, particularmente niños y jóvenes, como también de quien está al tanto de las prácticas de enseñanza y de aprendizaje en las escuelas y colegios. Esta formación ha pasado de ser una experiencia institucional y comunitaria a ser vista como sinónimo de 'socialización' e internalización de la realidad escolar, de 'profesionalización de un sujeto inacabado' que debe desenvolverse en un escenario profesional que nunca termina de conocer o como un ejercicio 'de formación continua'; como sinónimo de un espacio pensado para 'la innovación y el cambio de las prácticas pedagógicas', que establece como centro de preocupación.

Utopía Democrática Gazir Sued, 2016-01-03 De la democracia, sin duda, se puede decir cualquier cosa... La versión dominante en la actual condición de época (pos)moderna es efecto de su devenir histórico. Debilitarla, preservarla tal cual es o radicalizarla depende, sobre todo, de las luchas que estemos dispuestos (o no) a librар. Si esto es así, tenemos y tendremos la democracia que cada uno y entre todos queramos o cedamos...

MINIMAS CAPACIDADES CULTURALES A DESARROLLAR EN UN MUNDO GLOBALIZADO Acacio Edmundo Macip Toral, 2007-05-01 ES UNA REFLEXIÓN SOBRE LAS MINIMAS E INDISPENSABLES, CAPACIDADES CULTURALES A DESARROLLAR EN UN MUNDO GLOBALIZADO

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Touraine Introduction

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