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**Juan Antonio Flores Martos, Luisa Abad
González**



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La lógica oculta de la vida Tim Harford,2009-03-10 La economía es el estudio del comportamiento racional y la gente racional responde a compensaciones y estímulos Cuando los costes o los beneficios de algo cambian la gente modifica su comportamiento El autor traslada esta teoría a ámbitos de la vida tan variados como el sexo la sociedad la guerra el amor el racismo las relaciones laborales la política o el juego La Simple y Sencilla VERDAD OCULTA de los Tiempos Ernesto Giro,

La divulgación de la ciencia como literatura Ana María Sánchez Mora,2018-11-14 La divulgación de la ciencia pretende dejando por el momento de lado el cómo hacer accesible ese conocimiento superespecializado No se trata de una traducción en el sentido de un traslado de un idioma a otro sino de tender un puente entre el mundo de la ciencia y los otros mundos Si aceptamos que es incuestionable la importancia de la ciencia la importancia de tal comunicación no lo es menos pues es el canal que permite al público lego la integración del conocimiento científico a su cultura **Verdad; semanario de**

la Vida Ecuatoriana ,1955 **Revista de la Dirección de Divulgación Cultural, Universidad Nacional de Colombia**

,1977 **Burned** Thomas Enger,2011-10-04 Uncovering class divisions racial conflicts and tangled emotions this gritty shocking novel of suspense heralds the arrival of a major new talent Henning Juul is a veteran investigative crime reporter in Oslo Norway A horrific fire killed his six year old son cut scars across his face and ended his marriage and on his first day back at the job after the terrible tragedy a body is discovered in one of the city's public parks A beautiful female college student has been stoned to death and buried up to her neck her body left bloody and exposed The brutality of the crime shakes the whole country but despite his own recent trauma and the fact that his ex wife's new boyfriend is also on the case Henning is given the assignment When the victim's boyfriend a Pakistani native is arrested Henning feels certain the man is innocent This was not simply a Middle Eastern style honor killing in the face of adultery it was a far more complicated gesture and one that will drag Henning into a darkness he's never dreamed of Delibros ,2008 Formas de hispanidad

Enver Joel Torregroza,Pauline Ochoa,2010 **Comedia y melancolía en la narrativa neopoliciaca (Vázquez Montalbán, Taibo II, Padura)** Carlos van Tongeren,2019-01-14 In recent years both the intellectual lucidity of melancholy and the liberating potentials of comedy irony and humour have emerged as central preoccupations in critical theory and literary criticism In this book Carlos van Tongeren offers a thorough and innovative reflection on the intersections between comedy and melancholy Through detailed readings of almost twenty novels by three key writers of detective fiction in the Spanish speaking world he puts diverse melancholic attitudes towards the past and the multiple surplus values of comedy into a clear historical perspective As such this book provides a profound understanding of how comedy and melancholy have shaped Hispanic detective fiction following wider political and cultural developments in the post totalitarian contexts of Spain Mexico and Cuba En años recientes la lucidez intelectual de la melancolía y los potenciales liberadores de la comedia la risa y el humor han emergido como preocupaciones centrales en la teoría crítica y crítica literaria En este libro Carlos van

Tongeren ofrece una reflexión profunda e innovadora sobre las intersecciones entre la comedia y la melancolía. A través de una lectura detallada de una veintena de novelas de representantes clave de la ficción policiaca en el mundo hispanohablante, el autor muestra cómo la comedia y la melancolía han influido en la ficción policiaca en español de acuerdo con cambios políticos y culturales más amplios en los contextos posttotalitarios de España, México y Cuba.

Los nuevos rebeldes Luis Diego Fernández, 2013-11-01. Un análisis filosófico sobre la micro política gente que hace su propia revolución estilos de vida alternativos y formas de crearse libertad. Quien tienen en común Sasha Grey, Julian Assange y Lady Gaga. Cules son los puntos de contacto entre los indignados de España, Occupy Wall Street, las manifestaciones de los estudiantes en Chile y los cacerolazos en la Argentina. En Los nuevos rebeldes el filósofo argentino Luis Diego Fernández reflexiona sobre las formas de resistencia y de política actuales. Si bien como sostiene el autor, no es posible vivir completamente al margen del Estado ni del mercado, hay alternativas para quienes desean vivir en libertad. Ya sea porque se niegan a trabajar en relación de dependencia, a comer comida chatarra, a respetar la monogamia o a seguir un dogma religioso, los nuevos rebeldes intentan evitar diferentes tipos de coerción. Frente a los que decretaron el fin de la historia, hoy somos testigos del regreso del espíritu de movimientos como el de Mayo del 68 y la contracultura californiana. El rechazo a la autoridad, el desprecio por los cargos públicos y la proliferación de comunidades guiadas por el goce nos hablan de un desplazamiento hacia la micropolítica y de un escenario global en donde el poder está más distribuido que nunca y todos tienen la posibilidad de crear su propia libertad.

Valores y narrativa Octavio Fullat. Genís, 2005. Después de un largo proceso intelectual, el profesor Octavio Fullat, nacido en 1928, nos ofrece en este libro una especie de síntesis de su pensamiento. En su particular cosmovisión, Jerusalén, Atenas y Roma constituyen los tres núcleos originarios de la civilización occidental, cuyos valores pedagógicos se entienden justamente a partir de los mitos narrativos que han dado sentido a nuestra historia. Sobre la base de esa tradición narrativa, Fullat fundamenta los grandes valores o macrovalores que configuran la cultura occidental, valores que no deben ser olvidados de cara a un futuro esperanzador que además se aleje del pesimismo de la frivolidad posmoderna.

Etnografías de la muerte y las culturas en América Latina Juan Antonio Flores Martos, Luisa Abad González, 2007. La muerte ha sido convencionalmente pensada como una realidad única, como quizás uno de los pocos universales que afecta y homogeneiza por igual a los sujetos de diferentes tradiciones y orígenes. Esta creencia consensuada, compartida de modo acrítico, forma parte de las ideas previas que guían los proyectos y programas referidos a la salud, a la enfermedad y a la muerte, diseñados y desarrollados desde instituciones y agencias. Este libro pretende brindar una selección de análisis antropológicos sobre la interacción entre la muerte y la cultura en un contexto convulso: el latinoamericano, de difícil comprensión desde la mirada eurocéntrica y occidental. Se ofrece un abanico plural de perspectivas y reflexiones sobre protagonistas, escenarios y problemas, donde la muerte tiene unas dimensiones singulares y una presencia obscena y compleja. Sus contribuciones están centradas en su mayoría en sociedades y pueblos indígenas, aunque también abordan la muerte en contextos mestizos, afro-mestizos, urbanos e

inclusive en la frontera con Estados Unidos **Teoría y práctica de pozos artesianos y arte de alumbrar aguas** Juan Vilanova y Piera,1880 anthropos revista de documentacion cientifica de la cultura Luis Gómez Mesa,1985 **La opinión pública y sus problemas** John Dewey,2004 Cuando John Dewey public este libro en 1927 contaba casi con setenta años Para entonces el sueño americano seguía vivo pero a sus ojos el malestar de la cultura estadounidense ya empezaba a manifestarse en temas preocupantes Tal vez por eso esta obra probablemente una de las mejores que escribi sea uno de los grandes diagnósticos de la crisis de legitimación de la primera gran sociedad capitalista y más en particular una enérgica defensa de la democracia popular justo cuando el capitalismo descubría en los bienes de consumo y en los medios de comunicación de masas una nueva y poderosa forma de control Dewey no separaba tajantemente opinión y conocimiento hábito y pensamiento Para él la opinión no era sólo el reino de los prejuicios las impresiones vagas los lugares comunes las emociones fáciles El conocimiento requerido por el público no consistía en adquirir un punto de vista objetivo externo neutral sino en generar un clima de debate donde las opiniones y creencias pudieran ponerse a prueba Tenía claro que ni la política deliberativa podía dirigirse como una investigación científica ni la opinión pública informada podía ser una comunidad de expertos De igual modo que idealmente la ciencia no se regía por la autoridad la democracia tampoco dependía de instituciones consagradas de expertos o del aparato del Estado sino de una vida pública activa fruto de una colaboración libre y voluntaria animada más por el deseo de compartir y mejorar una buena idea que por el de monopolizarla Dewey fue un enemigo de las burocracias rígidas y de la centralización pero también le alarmaba el desgaste de las viejas tradiciones democráticas incapaces de adaptarse a los nuevos tiempos Ramón del Castillo Santos De su Estudio Preliminar *Cuadernos de comunicación* ,1978 **Casa del tiempo** ,1989 Comunicación ,2002 **Revista javeriana** ,1954 *Presente* ,1963

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