



Josefina Di Filippo

La sociedad como representación

Paradigmas intelectuales
del siglo XIX



UNIVERSIDAD DE LA TIERRA



Sociedad Como Representacion Paradigmas Intelectuales Del Siglo Xix

Karina Liliana Carreño



Sociedad Como Representacion Paradigmas Intelectuales Del Siglo Xix:

La sociedad como representación Josefina Di Filippo, 2003 En esta obra Josefina Di Filippo analiza los intentos de recrear una visión del mundo a través de las mentalidades esa lenta pero progresiva aclaración teórica y racional de la imagen del mundo colectivo lograda a través de la institucionalización del tratamiento científico de las cuestiones sociales del grado de dominio que la cultura del siglo XIX alcanzó acerca de ese entramado de relaciones A partir del estudio de las sistematizaciones científicas del siglo XVIII y sus aproximaciones a una ciencia de la sociedad influenciada por las naturales este libro rescata tanto el modo como el socialismo utópico percibe el impacto social del incipiente fenómeno del industrialismo como el tránsito de la filosofía de la historia a la sociología histórica Los enfoques positivistas materialistas y biologicistas son abordados en su calidad de categorías culturales claves del siglo XIX a las que se suma el pensamiento conservador adverso al entusiasmo por el progreso derivado de la gran Revolución En la progresiva institucionalización del tratamiento científico de las cuestiones sociales la noción de movimiento y cambio aplicado a la heterogeneidad de estructuras sociales la propia desigualdad como fruto de la selección natural coexisten en su intento explicativo con el incipiente espacio que las imágenes comienzan a tener como integrantes del imaginario colectivo Ciencia, arte e ilusión en la España ilustrada Jesusa Vega, 2010 La mentalidad ilustrada transformó profundamente los gustos y costumbres a partir de la filosofía del progreso asentada en la Ciencia España participó de este proceso y a lo largo del siglo XVIII se vivió una internacionalización del pensamiento que trajo consigo la modernización de costumbres y estructuras especialmente las administrativas facilitando la evolución de la sociedad Las páginas de este libro son un medio para aproximarse a la cultura dieciochesca y su revolución visual A través de ingenios y artefactos la Ciencia el Arte y la Ilusión fueron degustados y practicados por los ilustrados españoles lo que queda reflejado en este volumen con el objetivo de aportar una aproximación lo más fidedigna posible del advenimiento del mundo moderno en España *Freud y los chilenos* Mariano Rupertuz, 2022-01-01 Freud y los chilenos Un viaje transnacional 1919 1949 Joaquín Edwards Bello en su columna de La Nación del 9 de noviembre de 1934 titulada los freudianos expresaba Hace pocos días pasaba por la Alameda y vi salir de la universidad un tumulto Más bien dicho vi en las puertas de tumulto que se esparcía contaba de niñas de jóvenes de damas de todas las clases sociales dominándole la media No pude resistir la curiosidad y pregunté a uno de los salientes qué cosa era y me dijo que se trataba de una conferencia sobre psicoanálisis Precisamente Mariano Rupertuz reconstruye el proceso de introducción del pensamiento de Freud en nuestro país logrando transmitir la complejidad y riqueza de dicho fenómeno a comienzos del siglo XX **Destino sudamericano**, 2010 La inspiración detrás del título de esta obra es bien conocida Poema conjetural aquella enigmática reflexión de Borges sobre la muerte de Laprida Pero qué podía significar para la imaginación del Laprida imaginado por Borges tener un destino sudamericano Es de la imposibilidad de dar una respuesta definitiva a esta pregunta que proviene la fuerza retórica de la frase Lo que buscamos con esta serie de ensayos y trabajos de

investigación es extender la validez temporal de esta fuerza hasta nuestro presente es decir reflexionar multidisciplinaria y convergentemente sobre qué podrá significar atribuirle un destino sudamericano a la Argentina y la América de hoy Muchos ignorando el dinamismo al que deben ser expuestas imágenes como la borgeana y hasta forzándola a carecer de la ambigüedad que ella contiene a no dudar en lamentarse por la necesidad de soportar un destino sudamericano que sea el del caos o peor que el del populismo Otros abrazando la simplificación opuesta adoptar la celebración lineal de ese destino que esta vez sea pico y desligar la aventura sudamericana de causas si se quiere universales como lo son las de la igualdad y la libertad Esperemos que estos textos ayuden a superar esta simple dicotomía *Las otras ideas* Carlos Illades, 2008

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