

Nihilismo Especulacin Y Cristianismo En F H Jacobi Un Ensayo Sobre Los Orgenes Del Irracionalismo Contemporaneo

El pensamiento alternativoAnthroposHistoria de la filosofíaGenealogías del arte contemporáneoRespuestas sociales en tiempos de crisisEl irracionalismo: De los orígenes del pensamiento hasta SchopenhauerEl irracionalismo. Vol. IFilosofía y sociologíaPensamientoTema y variaciones de literaturaRevista BolívarContrastesNueva sociedadUn extraño en nuestra casaHistoria contemporáneaTramos de filosofíaActas 3er Congreso Chileno de AntropologíaMundialización y diversidad culturalLeerAnthropos José María Mardones Anthropos, Editorial del Hombre Giovanni Reale Jaime Repollés Llauradó José Ángel Achón Insausti Manuel A. Suances Marcos Anselmo Manuel Suances Marcos Jorge Riezu Lluís Duch José M. Sevilla Fernández María Tarrío García

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el volúmene que se enterga aquí recoge el entramado de las relaciones que tiene el romanticismo con el idealismo un peculiar significativo aporte del texto es dar a conocer el proceso del desenvolvimiento del positivismo en Italia este ciertamente tuvo y tiene la importancia que se expresa en diversas formas de la cultura centroeuropea pero como fruto intelectual es en cierto modo desconocido en nuestro ambiente filosófico

genealogías del arte contemporáneo no es un manual de movimientos artísticos contemporáneos ni un glosario de

artistas plásticos destacados por la reciente historia del arte ni tampoco una muestra de las tendencias estéticas más pujantes de la modernidad es un libro que pretende narrar el origen prehistórico clásico o medieval de aquellas obras de arte contemporáneo cuyas genealogías se enraícen en el primitivismo el paganismo y el cristianismo en sus capítulos se han abarcado estas tres grandes tradiciones occidentales de la mano de un cicerone que sesgó tajantemente la interpretación de cada legado por la modernidad el primitivismo actual se ha revisado de la mano de lévi strauss el paganismo gracias al mito de ulises y el cristianismo gracias al escritor marcel proust

las contribuciones a este libro intentan responder a unas preguntas básicas cómo pueden textos literarios en sentido amplio reflejar la incertidumbre la pérdida de referencias y de sentido propias de momentos de crisis pueden esas mismas fuentes informar sobre las reacciones y propuestas que se barajan en esos momentos si se prefiere cómo el análisis de textos literarios de todo tipo puede contribuir a una historia social y enriquecerla para dar respuesta a esas cuestiones doce especialistas en historia de la literatura e historia social han abordado diferentes casos a través de una amplia variedad de textos cuentos poemas comedias diarios pliegos de cordel obras historiográficas y filológicas o manuscritos de consumo intrafamiliar producidos en espacios dispares como madrid nápoles cataluña portugal asturias vizcaya navarra o guipúzcoa los resultados se presentan en tres secciones la primera más teórica aborda el concepto de crisis y las relaciones entre fuentes literarias y conocimiento histórico la segunda se centra en textos producidos en el marco de la crisis del siglo xvii mostrando un mundo de fracturas ante las que se impone la idea de restaurar y recomponer un orden que se percibe en peligro la tercera recoge textos de los siglos xviii xix que delatan ya un mundo fracturado y una obsesión resignificar el tiempo buscando permanencias y anclajes atemporales que sugieran orden y permanencia allí donde solo se atisban turbulencias cambios y desorden en resumen se trata de recuperar una mirada al proceso de transición entre la sociedad tradicional y la modernidad que tiene como protagonistas a sus propios actores sociales siempre entendidos como actores en contexto una mirada que nos devuelve un proceso menos lineal más complejo en el que las rupturas y las continuidades se solapan

en este nuevo libro lluis duch analiza la crisis de las iglesias cristianas del cristianismo europeo en la actualidad su tesis de partida plantea que lo que realmente está hoy en crisis es la imagen del dios cristiano sus argumentos no son teológicos en el sentido clásico ya que no habla de dios sino de la manera en que los hombres hablan de dios situando así en el terreno siempre original de su antropología una serie de cuestiones a las que la teología convencional no podría quizás dar respuestas la idea de dios se nos ha hecho extraña pues no ha sabido integrar

todos los cambios vertiginosos y desconcertantes que ha experimentado nuestro mundo a partir de la segunda mitad del siglo xx y de la irrupción del mal radical en nuestra historia colectiva a partir de auschwitz la perenne actualidad de dios dice duch exige la perenne actualidad de sus imágenes su crítica cobra aún más fuerza pues la hace desde dentro de la iglesia cristiana actual con un discurso que es fuente de creatividad y de renovación y que puede proporcionar efectivamente nuevos argumentos y nuevas respuestas para reinventar al dios cristiano

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