

Rastros y rostros del saber

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Rastros Y Rostros

Juan Manuel Roca



Rastros Y Rostros:

Rostros sin rastros Camilo Aguilera Toro, 2009-07-22 Rostros sin Rastros televisión memoria e identidad da cuenta de un trabajo que vincula la investigación social y la gestión archivística de Rostros y Rastros programa documental de mayor duración en la historia de la televisión colombiana producido por Universidad del Valle Televisión UV TV y transmitido por Telepac fíctico de 1988 a 2000 Se trata de una iniciativa que ha generando condiciones para librar de la desaparición material pero también simbólica a un archivo audiovisual que como el de Rostros y Rastros está conservado en cintas de video obsoletas que al cabo de 10 a 15 años presentan un estado acelerado de degradación Este libro recoge la descripción de las gestiones emprendidas a favor de este archivo inventario catalogación digitalización restauración y análisis En cuanto a esta última la publicación ofrece una revisión del contexto histórico cultural en que se produjo Rostros y Rastros destacando las condiciones políticas culturales económicas y tecnológicas que permitieron el surgimiento la permanencia y la salida del aire de este programa Rostros y Rastros es tal vez el más grande acervo etnográfico audiovisual del que dispone la región 353 piezas audiovisuales que muestran casi siempre desde la perspectiva de la gente común parte de nuestro pasado colectivo como región de las diversas culturas que la componen de nuestro patrimonio arquitectónico y natural de la vida cotidiana de las clases populares sobre todo urbanas del arte y la cultura tanto la culta como la popular y la masiva escritores pintores fotógrafos músicos orquestas periodistas intelectuales toreros artesanos cuenteros carnavales festivales celebraciones entretenimientos paseos eventos deportivos brujerías encantamientos romerías ARBEL EZ 2003 15 Rostros y Rastros representa el periodo de mayor volumen de producción audiovisual y tal vez de mayores desarrollos temáticos y narrativos del género documental en la región Rostros y Rastros visibiliza realidades y perspectivas negadas por los medios de comunicación o presentadas como monstruosas en la página roja o como exóticas en magazines y noticieros Muchos de los lugares y de las gentes retratadas ya han desaparecido Lo harán también sus retratos sus rostros y sus rastros **Rastros de rostros**, 1972 *Rastros y rostros* Santiago Leiva, 2022 Experiencias del tiempo, 2013 Rostros y rastros de una leyenda Kyra Núñez, 2015-12-01 Rostros y rastros de una leyenda Gertrude DUBY Blom es la primera biografía en español sobre la legendaria Gertrude DUBY Blom Quién fue Trudi Mujer de infinitos nombres y rostros Gertrude fue periodista fotógrafa documental activista militante feminista exploradora de selvas ecologista escritora aventurera antifascista antifranquista etnóloga antropóloga especializada en la cultura maya lacandonógrafa en caso de que el término existiera De su trabajo de cinco décadas 1943 1993 defendiendo selvas en Chiapas emergió como la Dama la Llanera Solitaria y la Xunan de la selva lacandona Fundó Na Bolom o Casa del Jaguar en San Cristóbal de las Casas Chiapas Su más grande pasión fue la selva lacandona Trudi fue el equivalente suizo mexicano de una Agatha Christie la Indiana Jones de la época la Tina Modotti de los mayas lacandones la Ursula Andress de un Bond en este caso su marido explorador de selvas Blom Frans Blom Es la predecesora de Wangari Maathai Dian Fossey y Jane Goodall Sólo se sentaba viva cuando peleaba por algo aunque fueran molinos de viento **Palabras como olas del mar** J. P. Leroy, 2005

Point of contact ,1975 **Sarmiento Y Unamuno** Dardo Cúneo,1963 **Literatura del contrapunto en las Prosas apátridas de Julio Ramón Ribeyro** Óscar Quezada,2023-10-12 En este libro Oscar Quezada tocando el instrumento de los modelos teóricos interpreta las Prosas apátridas de Julio Ramón Ribeyro tal como lo haría un músico ejecutante que conectase las trazas o pistas dejadas por un músico compositor en una partitura literaria y por lo que no filosófica Encuentra así en esta escritura libre que desplaza lúdicamente los límites de los géneros convencionales un renovado sentido Lejos de los diagnósticos psicobiográficos o sociodramáticos este estudio de inspiración semiótica presta atención a una música enunciativa interior que brota de la propia narración desgrana ese contrapunto entre las técnicas de insignificancia y de sinsentido que deja en medio sus correlatos tonos la conquista y el cuidado del sentido siempre precario frágil vulnerable Quezada confiesa haber transitado muchas veces no sin pasión ni desorden por la lectura de conjunto de las Prosas apátridas Ahora afina el oído selecciona algunas de ellas y las reordena en un corpus de acuerdo con las dimensiones de lo cotidiano Luego procede a situarse dentro de las paradojas de estos breves relatos a poner en evidencia sus motivos contrapuestos a descifrar sus sutiles armonías y sus referidos contrapuntos sus urdimbres y tramas inmanentes todas a la praxis enunciativa No renuncia pues a dejarse encantar y captar por esta literatura existencial a vivirla y revivirla dejándose llevar por sus tendencias tensiones dinámicas ritmos e imágenes en movimiento de momento a momento Por todo lo dicho este estilo de exégesis semiótica se acerca más al ensayo filosófico que a la explicación de pretensión científica positiva Rostros rastros de un canto Jorge Montealegre,Antonio Larrea,1997 Archivo, memoria y presente en el cine latinoamericano Durán Castro, Mauricio,Salamanca, Mauricio,2016-11-08 La escritura lineal de la historia como correlato de la idea de progreso ha sido puesta en duda por los nuevos usos de los archivos cinematográficos que ofrecen otros posibles sentidos del pasado El auge de prácticas de montaje con material de archivo ha revelado una potente forma de escritura que relaciona lo viejo y lo nuevo lo público y lo privado lo histórico y lo cotidiano Walter Benjamin ve en el carácter fugaz y fragmentario de la imagen del pasado una gran potencia para iluminar el presente Georges Didi Huberman por su parte propone una historia de las imágenes y del arte como disciplina anacrónica la mirada del presente es interrogada por las imágenes Como y desde dónde le hablan al presenteCuál es su actualidad y vigencia Qué papel desempeñan en la constitución de nuestra memoria El III Encuentro de Investigadores en Cine organizado por el Observatorio Latinoamericano de Teoría e Historia del Cine en Bogotá en noviembre de 2012 buscó responder a estas preguntas a partir de las particularidades del cine latinoamericano Archivo memoria y presente reúne algunos de los significativos aportes de los participantes en este evento Hapi, Hispanic American Periodicals Index 2001 ,2002-04 **Museo de encuentros** Juan Manuel Roca,1995 *Kananmantapacha [(desde ahora)]* Pedro Régulo Rezza Claros,1972 **G.K. Hall Bibliographic Guide to Latin American Studies** Benson Latin American Collection,1999 *Chili: image et mémoire* ,2009 **La oscura disonancia** Bonet, Piedad, Piedad Bonnett nació un 18 de enero de 1951 en Amalfi pueblo del nordeste antioqueño en el que transcurrieron ocho años fundamentales de

su vida Uno de sus poemas más luminosos es Volver al tiempo de los techos altos donde emplea por primera vez la imagen del techo símbolo de protección para cantar el paraíso perdido de la infancia Este tiempo de felicidad se encontraba representado sobre todo por la madre que la enseña a leer y a la que recuerda tan amorosa como bella Gracias a ella hija de maestros debió abandonar su profesión al casarse la niña descubrió sus dotes como versificadora imitaba sin dificultad a los ocho años las obras de Campoamor y ley con deleite todo lo que caía en sus manos desde Bécquer a El tesoro de la juventud pasando por el Reader's Digest los cuentos de hadas la poesía española o los mitos grecolatinos En cuanto a su padre trabajaba como contador y también disfrutaba con los libros De ahí que la escritora se aleje en entrevista Venir de una familia de maestros fue muy importante para mí porque pertenezco a una familia de clase media ilustrada relativamente como sucede en el pueblo colombiano con una veneración por el lenguaje por la palabra escrita Analizar una creación desplegada a lo largo de cuatro décadas permite acercarse a una forma de ver el mundo Su obra va del intimismo neosimbolista y la exploración de la subjetividad característicos de su primera época De círculo y ceniza 1989 Nadie en casa 1994 El hilo de los días 1995 a la explosión del amor y la vivencia del cuerpo con imágenes cercanas al surrealismo como hilo estético conductor Ese animal triste 1996 Todos los amantes son guerreros 1998 Lección de anatomía 2006 y la decantación por la denuncia social en Tretas del diablo 2004 Estos poemarios se ven culminados por una fase marcada por la enfermedad y muerte del hijo conformada por la trilogía Las herencias 2008 Explicaciones no pedidas 2011 y Los habitados 2017

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Table of Contents Rastros Y Rostros

1. Understanding the eBook Rastros Y Rostros
 - The Rise of Digital Reading Rastros Y Rostros
 - Advantages of eBooks Over Traditional Books
2. Identifying Rastros Y Rostros
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Rastros Y Rostros
 - User-Friendly Interface
4. Exploring eBook Recommendations from Rastros Y Rostros
 - Personalized Recommendations
 - Rastros Y Rostros User Reviews and Ratings

- Rastros Y Rostros and Bestseller Lists
- 5. Accessing Rastros Y Rostros Free and Paid eBooks
 - Rastros Y Rostros Public Domain eBooks
 - Rastros Y Rostros eBook Subscription Services
 - Rastros Y Rostros Budget-Friendly Options
- 6. Navigating Rastros Y Rostros eBook Formats
 - ePub, PDF, MOBI, and More
 - Rastros Y Rostros Compatibility with Devices
 - Rastros Y Rostros Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Rastros Y Rostros
 - Highlighting and Note-Taking Rastros Y Rostros
 - Interactive Elements Rastros Y Rostros
- 8. Staying Engaged with Rastros Y Rostros
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Rastros Y Rostros
- 9. Balancing eBooks and Physical Books Rastros Y Rostros
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Rastros Y Rostros
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Rastros Y Rostros
 - Setting Reading Goals Rastros Y Rostros
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Rastros Y Rostros
 - Fact-Checking eBook Content of Rastros Y Rostros
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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