

# ORYX Y CRAKE

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**William Dwight Whitney**



## Orix Y Crake:

**El hombre que jamás se equivocaba** Luis Javier Plata, 2021-09-22 Este libro es para quienes al igual que el matemático al que alude el título inequívocamente disfrutan de leer Y aunque el poder transformador de la literatura de ficción es innegable en estas páginas de no ficción compartiremos la lectura que hacen disciplinas científicas como la psicología a evolucionista la topología de redes la sexología y las neurociencias a autores clásicos como Shakespeare y Kafka y advertiremos algunos efectos no tan positivos de sagas exitosas como Crepúsculo y Sombras de Grey Veremos cómo con el uso de muchas herramientas técnicas e instrumentos de medicina provenientes de muy diversas ciencias aplicados en áreas de las humanidades para las que no fueron inicialmente diseñados o propuestos los científicos consiguen iluminar con luz nueva y valiosa algún fenómeno Así al usar imágenes del cerebro para intentar entender qué pasa en nuestra mente mientras nos sumergimos en nuestra novela favorita estaremos en los terrenos de la literatura neurocognitiva Para determinar si Julio César pudo haber sido escuchado por todos y cada uno de los legionarios de su ejército durante sus arengas en campaña reclutaremos a la arqueoastrónoma Estudiar las técnicas espontáneas de baile de una cacatúa requerir de la zoomusicología Investigar si la música de Mozart o la de Debussy marida mejor con nuestro vino tinto requerir de los servicios de la neurogastronomía No se equivocarán quienes busquen sorprenderse con lo que la ciencia tiene que decir sobre las humanidades las humanidades sobre la ciencia y unas y otras juntas sobre nuestra especie y sus nexos con el universo El conocimiento obtenido gracias a las muchas e insospechadas formas que han tomado las relaciones simbióticas entre investigación y creatividad está aquí Finito pero en expansión

*¿Vivir como buenos huérfanos?* Jorge Riechmann, 2024-08-27 En este tercer volumen con el que Jorge Riechmann concluye su Trilogía de la autoconstrucción precedido de *El socialismo puede llegar solo en bicicleta* y *Autoconstrucción en el sofá* aborda la pregunta por el sentido de la vida y las posibilidades de autorrealización de la vida buena cuestiones que exigen ser replanteadas ante los riesgos de regresión y colapso ecológico y social que amenazan el presente y el futuro de nuestras sociedades en lo que ha dado en llamar el Siglo de la Gran Prueba La continuidad de nuestro mundo sostiene Riechmann es precisamente esa confianza que hoy no podemos dar por sentada Frente a las aspiraciones de absoluto trascendencia y onnipotencia con que el ser humano ha pretendido colmar y redimir el sentido de su existencia frente a esas formas de religión civil de nuestra época basadas en los valores del crecimiento y el consumismo y en las ilusiones de una utopía tecnocientífica y transhumanista que nos proyecte más allá de la Tierra y de nuestros límites biológicos Riechmann apela a un saber de la medida de la autocontención que haga autocrítica de la razón utópica y de la razón mítica de las supersticiones laicas del teleologismo antropocentrismo y progreso Se trata de concebir y de asumir la vida humana como un proceso inmanente de autoconstrucción que requiere del coraje de aceptar la propia finitud la fragilidad y vulnerabilidad humanas nuestra condición de seres interdependientes y ecodependientes

Escrituras de la catástrofe Ludmila Ferrari, Mario Alberto Morales Domínguez, Francisco Javier Cortázar Rodríguez, Jorge Francisco Sánchez

Jofras,Edgardo Íñiguez,Manuel Acuña,Alina Peña Iguarán,Gabriel Sánchez Mejorada,2022-05-26 El presente volumen incluye seis capítulos que piensan desde el arte formas no solo de interrogar las tecnologías de gubernamentalidad los nuevos modos de guerra y la gestión de la vida muerte sino también las dimensiones afectivas de estar en complicidad con otros de cara a la catástrofe o más bien haciéndose cargo de la densidad semántica de ella Los trabajos aquí reunidos hacen inteligible algunos de los hilos de un dispositivo que podremos llamar de acumulación y de excedencia concentrar capital desechar lo sobrante que se basa en la invasión de la vida y en la gestión espectacular y grotesca de la muerte En este sentido muestran parte de la madeja de las formas que adquiere las tecnologías de poder y las tecnologías disciplinarias de un capitalismo tardío También abren un diálogo y con la posibilidad de pensar y de emplazarse por vía del arte y de la escritura en la producción de subjetividades y de pequeñas resistencias discursivas ante los afectos de la maquinaria de dominación

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