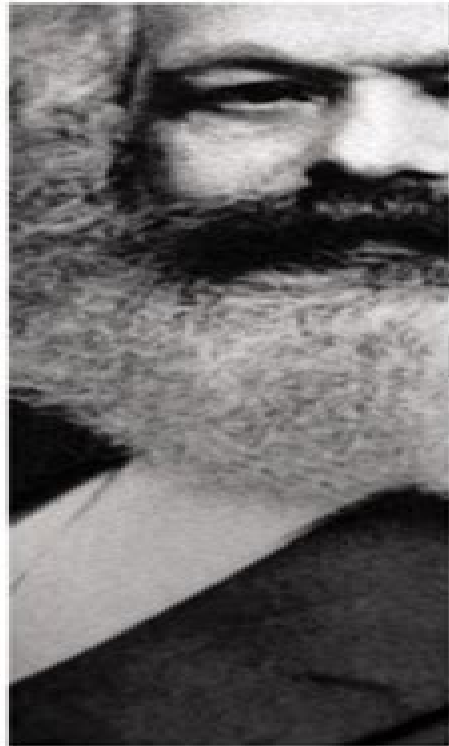


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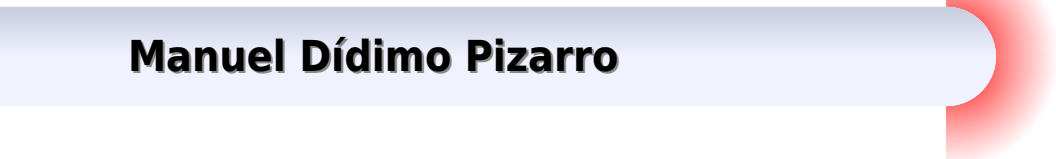
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Razón y revolución Herbert Marcuse, 2017-05-11 El propósito de Razón y revolución es estudiar la decisiva contribución de la filosofía negativa y la dialéctica hegelianas al surgimiento de la teoría crítica de la sociedad Herbert Marcuse 1898-1979 analiza el combate entre las ideas que niegan el mundo de lo fáctico en nombre de sus posibilidades por una parte y los sistemas que postulan la aceptación incondicional de lo dado por otra pugna que ocupa una gran parte de la historia intelectual de la Europa de los siglos XIX y XX Karl Marx al recoger los aspectos revolucionarios de la obra de Hegel sentar las bases de la teoría dialéctica de la sociedad en una dirección inversa al positivismo y la sociología tratando de reconciliar el mundo de las ideas con la nueva sociedad industrial Las páginas finales de la obra recogen a modo de conclusión algunos debates centrados en la filosofía hegeliana entre ellos el supuesto hegelianismo fascista y el asalto a la razón de los ideólogos nazis *Razón y fe*, 1905 Revista hispano americana de cultura varias *El tribunal de la razón* Francisco J. Contreras Peláez, 2005 Razón y utopía en la sociedad industrial. Un estudio sobre Saint Simon Neus Campillo, 1992 La obra de Saint Simon es un análisis de la sociedad industrial una reflexión sobre la modernidad que constata las paradojas y límites del nuevo orden Las diferentes posibilidades científicas e ideológicas que introduce para legitimar el poder industrial necesitan de razón y utopía como respuesta a la crisis de la nueva sociedad Este estudio pone de manifiesto la articulación entre ciencia ideología y utopía al exponer en ella la tensión de dos concepciones clásicas en filosofía social el positivismo y el marxismo Incidiendo en los problemas teóricos e ideológicos que implica la presenta como obra paradigmática de muchas de las actuales controversias en la teoría social La revolución teórica de Marx Louis Althusser, 2004-05-20 Casi todos los textos que constituyen este libro nacieron de una coyuntura la reflexión sobre la obra de Marx la respuesta a una crítica o a objeciones Son los testigos dice el autor de una experiencia singular la investigación del pensamiento filosófico de Marx indispensable para liberarnos del callejón sin salida teórico en el que la historia nos había confinado En fin las tesis del autor están dirigidas contra dos falsas interpretaciones de la teoría de Marx la interpretación dogmática y la interpretación oportunista Para Althusser la teoría marxista no es ni un dogma ni una ideología idealista es una ciencia Y por lo tanto debe ser tratada científicamente con rigor y precisión *Génesis de la razón histórica* Cirilo Flórez Miguel, 1983-01-01 *Revista del Instituto de Ciencias Sociales* Instituto de Ciencias Sociales (Barcelona, Spain), 1970 La política en discusión Horacio Fazio, FLACSO (Organization). Sede Académica Argentina. Seminario "Perspectivas y Expectativas de Cambio Político en la Argentina.", 2002

Los conservadores y la revolución Álvaro Delgado-Gal, 2023-05-04 Los ideólogos revolucionarios de 1789 herederos del Siglo de las Luces eran progresistas racionalistas voluntaristas y al menos en un primer momento individualistas De ahí venimos nosotros punto arriba punto abajo Al mismo tiempo que se declaraba la revolución se declaraba la lucha contra la revolución El conservadurismo moderno lo mismo en su primera plasmación que a lo largo de los siglos XIX y XX constituye una reacción contra el racionalismo el voluntarismo y el idealismo de los progresistas Delgado Gal da cuenta de las distintas

ramas del pensamiento conservador y acude a la filosofía la literatura y el arte en un intento por analizar simultáneamente dos mundos el de la revolución y el de la contrarrevolución Host Bibliographic Record for Boundwith Item Barcode 30112044669122 and Others ,2013 Occidente: razón y mal ,2008 Buscar las razones del mal y del sufrimiento in til que nos circundan sigue siendo un asunto acuciante en nuestros días Lo ha sido siempre Pero hoy resulta más alarmante la especial visibilidad del mal y la tibieza de las respuestas al mismo Las imágenes del horror nunca antes habían sido tan ampliamente difundidas campos de exterminio de refugiados hambrunas evitables terrorismo globalizado y sin embargo nuestra posición se rica ante l nunca ha sido tan difícil a pesar de que H Arendt se alase que la gran cuestión de la vida intelectual de Europa tras la experiencia de la Segunda Guerra Mundial no podía ya ser otra que la del mal Pero si el siglo XX tiene el distintivo de dos guerras mundiales de los totalitarismos de derecha e izquierda de Hiroshima y el Gulag de Auschwitz y Camboya desde 1982 la lista de la barbarie no deja de agrandarse Parece que carecemos de un discurso lo suficientemente profundo rico y sutil como para captar lo que experimentamos En lugar de ese discurso necesario ha sido un activo fundamentalismo religioso e ideológico el que ha hecho suya toda una retórica del mal para identificar al enemigo como aquello que debe ser extirpado con violencia Esta obra revisa distintos planteamientos y respuestas dados por nuestra tradición cultural a la cuestión del mal Recoge los análisis de una serie de estudiosos que tuvieron la ocasión de acercarse a ese problema con los tiles que la filosofía de la religión la metafísica la tica el feminismo filosófico o la literatura nos proporcionan

Nota ed **Retratos políticos de la Revolución de España** Charles Le Brun,1826 La ideología de la Revolución Mexicana Arnaldo Córdova,1973 Como en un gran mural Córdova despliega las ideas los proyectos ideológicos y la actividad de sus grandes protagonistas para mostrarnos la coherencia interna que se oculta bajo la turbulencia del periodo revolucionario Revolución política y no social la que encabez Madero en 1910 sólo podía conducir a la realización del proyecto prefigurado por los teóricos más lúcidos del porfirismo crear un poderoso Estado nacional e impulsar el desarrollo capitalista Amazon *La Revolución Mexicana* ,2009 *Razon y fe* , *From hunger to dream* Glauber Rocha,2004 **Desafíos a la razón** ,1999 El matrimonio civil Manuel Dídimo Pizarro,1888 **Occidente** ,1962 **Razón y revolución** Alan Woods,Ted Grant,Jordi Martorell,1995-06-01

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