

El Islam Historia Presente Futuro

Enseñanza del tiempo histórico. Historia, Kairós y Cronos, una unidad didáctica para el aula de ESO
Developing New Identities in Social Conflicts Entre Cronos y Kairós MAPU o la seducción del poder y la juventud
Las categorías de la historia Pensar la religión Revista histórica Sillas en la frontera
Historia general, sacro-profana, política y natural de las Islas del Poniente llamadas Filipines
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La historia en el aula Apuntes para una interpretación marxista de historia social del Perú
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Juan Jose Delgado Mónica Fernández Amador Francisco Villalón Ricardo Martínez de la Torre
Universidad Nacional Autónoma de México Manuel García Morente Felipe Sánchez Román Salvador Padilla
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este trabajo pretende ser una ayuda para el profesor de secundaria a la hora de plantear los aspectos convencionales del tiempo histórico

conflicts are inherent to human society but most of them do not concern us directly as participants or eyewitnesses how we see social conflicts depends on how they are presented to us this volume gathers together writings by contemporary specialists in different fields from different backgrounds cultures and locations but united by a common thread the conviction that history and current affairs are constructed and presented not according to the facts themselves but according to media culture politics gender religion and other factors

el mapu fue un pequeño partido político nacido a fines de los años sesenta de la juventud demócrata cristiana que se dividió en 1972 y se desintegró totalmente a mediados de los ochenta en palabras de eugenio tironi en su origen reunió a la crema y nata de los jóvenes intelectuales y profesionales de una época fundacional en todo sentido estuvo en el nacimiento de la unidad popular donde aportó su marca identificada con el mundo católico progresista más la participación de sus técnicos en puestos claves en el gobierno de allende y la competencia intelectual y organizativa de sus cuadros le dieron ya entonces una influencia que no guardaba relación con su peso electoral en este texto se reúne información histórica y se recoge gran número de testimonios de personas muchas de las cuales no sólo vivieron el mapu desde su génesis sino que también adquirieron nueva fuerza a la hora de renovar el pensamiento de la izquierda y construir el andamiaje intelectual en el que posteriormente se sostuvo la transición

en el horizonte de estos tiempos agitados la problemática tocante a la religión ha irrumpido con insistencia en el primer plano de la actualidad no es tan solo una cuestión académica sino uno de esos temas con implicaciones sociopolíticas nacionales e internacionales que levantan pasiones enconadas ante los que casi nadie permanece indiferente unos y otros toman partido un hecho que llama la atención es la fuerza con que últimamente salen a la luz no pocos antagonistas de las creencias y las instituciones religiosas así ocurre también en españa en ocasiones de manera un tanto sectaria con escasa información y lejos de la altura intelectual requerida para abordar con suficiente competencia el necesario debate esta obra entra de lleno en ese debate los capítulos del libro se

hallan agrupados en tres partes en la primera compendio y someto a examen los argumentos en contra de la religión en una mirada panorámica al contexto actual de notorios intelectuales conocidos por hacer apología del ateísmo unos pertenecientes a los dominios de las ciencias otros al ámbito de la filosofía en un sentido amplio al tratar sobre esto someto a revisión la reiterada e irresuelta polémica entre ciencia y religión para comprobar que casi siempre se resiente de un mal planteamiento por ambos lados en efecto sorprende el paradójico uso anticientífico de la ciencia y el dogmatismo habitualmente reinante que impide todo verdadero diálogo en la segunda parte al adentrarme en la búsqueda de las bases teóricas tomo como punto de partida el hecho de que la religión en su significado más general constituye un comportamiento propio de la especie humana expresado en diferentes registros por lo tanto conviene indagar en primer lugar su anclaje bioantropológico es decir el enraizamiento de la religión en la naturaleza humana entendida como resultado de la evolución biológica es imprescindible además centrarse en la religión como sistema sociocultural con su estructura funciones y evolución puesto que la condición humana solo se realiza en el terreno de la historia y despliega sus configuraciones por medio de la cultura no cabe obviar ni omitir que más allá de los genes y más acá de las personas existen sistemas culturales y se da una evolución cultural al mismo tiempo conviene observar el modo como opera la religión a escala individual pues el individuo no se limita a ser un espécimen de la especie natural ni tampoco un clónico socio de

veinte autoras de diferentes latitudes reflexionan a través de la palabra dramática sobre el fenómeno del tránsito asociado a las migraciones son autoras con voz propia todas ellas interpeladas por la experiencia de las migraciones algunas desde la deuda emocional familiar hijas o nietas de inmigrantes o desde su propia experiencia su posición transnacional y su mestizaje todas desde el abordaje artístico y las deudas éticas con el compromiso de ciudadanas del mundo dramaturgas de suelo inquieto que escriben contra el archivo y comparten territorios desde su diversidad

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