

El Perfil Del Hombre Y La Cultura En Mexico

Samuel Ramos

El Perfil Del Hombre Y la Cultura en México. Profile of Man and Culture in Mexico ... Translated by Peter G. Earle, Etc
Samuel Ramos,1963

El perfil del hombre y la cultura en México Samuel Ramos,1986

Caudillos culturales en la Revolución Mexicana Enrique Krauze,1990 Estudio sobre los miembros de la llamada Generación de 1915, conocidos como los Siete Sabios, nacidos a la vida política e intelectual de México en medio de la tormenta revolucionaria. La exposición sobre la vida y el pensamiento de estos hombres traza un paisaje espiritual de aquellos años y señala los factores que impulsaron el pensamiento y la vida del país durante esa época.

Estudios de estética ; Filosofía de la vida artística Samuel Ramos,1985

El perfil del hombre y la cultura en México Samuel Ramos,1987

El Perfil Del Hombre Y la Cultura en México. (Cuarta Edición.) [With a Portrait.]. Samuel Ramos,1963

Ensayo, simbolismo y campo cultural Liliana Irene Weinberg,2003

Historia mínima. La cultura mexicana en el siglo XX Carlos Monsiváis,2010-02-09 En esta obra póstuma, Carlos Monsiváis, con su estilo y erudición únicos, recorre un siglo de la vida cultural de México, si bien, como él mismo confiesa, ésta es una tarea inacabable a la que además se suma la brevedad de la obra, que le obliga a cerrar su crónica en la década de 1980, dejando fuera los movimientos y creadores de los dos últimos decenios del siglo XX. Su recorrido parte de la época del modernismo y pasa por todas las manifestaciones culturales que se desarrollan a lo largo de las siguientes décadas, como la narrativa de la Revolución, el muralismo, la cultura en los años veinte, los Contemporáneos, la poesía de la generación del 50 hasta llegar al año de la ruptura que representa 1968 y las manifestaciones culturales que de él se desprenden.

Profile of Man and Culture in Mexico Samuel Ramos,2014-04-15 Profile of Man and Culture in Mexico, originally written in 1934, is addressed to the author's compatriots, but it speaks to people, wherever they are, who are interested in enriching their own lives and in elevating the cultural level of their countries. And it speaks with a peculiar timeliness to citizens of the United States who would understand their neighbors to the south. Samuel Ramos's avowed purpose is to assist in the spiritual reform of Mexico by developing a theory that might explain the real character of Mexican culture. His approach is not flattering to his fellow citizens. After an analysis of the historical forces that have molded the national

psychology, Ramos concludes that the Mexican sense of inferiority is the basis for most of the Mexican's spiritual troubles and for the shortcomings of the Mexican culture. Ramos subscribes to neither of the two major opposing schools of thought as to what norms should direct the development of Mexican culture. He agrees neither with the nationalists, who urge a deliberate search for originality and isolation from universal culture, nor with the "Europeanizers," who advocate abandonment of the life around them and a withdrawal into the modes of foreign cultures. Ramos thinks that Mexico's hope lies in a respect for the good in native elements and a careful selection of those foreign elements that are appropriate to Mexican life. Such a sensible choice of foreign elements will result not in imitation, but in assimilation. Combined with the nurturing of desirable native elements, it will result in an independent cultural unit, "a new branch grafted onto world culture." Ramos finds in Mexico no lack of intelligence or vitality: "It needs only to learn." And he believes that the future is Mexico's, that favorable destinies await a Mexico striving for the elevation of humanity, for the betterment of life, for the development of all the national capacities.

Contemporary Mexico James W. Wilkie, Michael C. Meyer, Monzon de Wilkie Edna, 2023-07-28 *Contemporary Mexico: Insights from the IV International Congress of Mexican History* brings together an interdisciplinary collection of papers presented at the 1973 Congress held in Santa Monica, California. This landmark volume delves into the complexities of 20th-century Mexican history through diverse perspectives, including anthropology, economics, political science, sociology, and more. The contributors aim to provide a nuanced and comprehensive view of Mexico's modern developments, offering new interpretations, reevaluations, and a synthesis of the latest research. From pre-Hispanic themes to land reform, political transitions, and cultural shifts, this work captures the evolving scholarly focus on Mexico's rich and multifaceted history, reflecting the growing maturity and internationalization of Mexican studies. The book also highlights the transformation of the Congresses themselves, charting their evolution from a focus on U.S.-Mexico comparative history to a specialized exploration of Mexican realities. Featuring insights from distinguished scholars, including analysis of social dynamics, leadership roles, and international relations, *Contemporary Mexico* stands as a critical resource for students, researchers, and anyone interested in the historical forces shaping modern Mexico. The volume not only underscores the importance of interdisciplinary collaboration but also points toward future directions for Mexican studies in a global context. This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1976.

Mexican Masculinities Robert McKee Irwin,

El mexicano Raúl Béjar Navarro, 2007

The Role of History in Latin American Philosophy Arleen Salles, Elizabeth Millán, 2012-02-01 This book brings the history of Latin American philosophy to an English-speaking audience through the prominent voices of Mauricio Beuchot, Horacio Cerutti-Guldberg, María Luisa Femenías, Jorge J. E. Gracia, Oscar R. Martí, León Olivé, Carlos Pereda, and Eduardo Rabossi. They argue that Spanish is not a philosophically irrelevant language and that there are original positions to be found in the work of Latin American philosophers. Part I of the book looks at why the history of philosophy has not developed in Latin America. A range of theoretical issues are explored, each focusing on specific problems that have hindered the development of a solid history. Part II details the complex task of writing a history of philosophy for a region still haunted by the specter of colonialism.

Intoxicated Identities Tim Mitchell, 2013-07-04 In *Intoxicated Identities*, Tim Mitchell provides a novel and well-grounded framework for understanding subjective drinking experiences from the Aztecs to the present day in areas as diverse as Chiapas, Chihuahua, Oaxaca, Mexico City, Texas and California. Power drinking plays a crucial role in Mexican religion, politics, fine arts and ritual spousal abuse. Mexico ranks number one in deaths from cirrhosis, and Mexican Americans are twice as likely to be arrested for drunken driving as blacks or whites. With methods and concepts derived from an extraordinary range of disciplines, Mitchell explains how Mexican culture reinforces heavy drinking. He analyzes supply (nationalistic marketing strategies) but emphasizes demand (psychocultural motivations unique to Mexico). He chronicles the joys and sorrows of a *borrachera*, or drinking binge, and explores this altered state of consciousness on its own terms, not from any temperance or anti-alcohol perspective.

U.S.A. - Spanish America Solomon Lipp, 1994 Essays exploring the identity of America.

Citizens of Scandal Vanessa Freije, 2020-09-14 In *Citizens of Scandal*, Vanessa Freije explores the causes and consequences of political scandals in Mexico from the 1960s through the 1980s. Tracing the process by which Mexico City reporters denounced official wrongdoing, she shows that by the 1980s political scandals were a common feature of the national media diet. News stories of state embezzlement, torture, police violence, and electoral fraud provided collective opportunities to voice dissent and offered an important, though unpredictable and inequitable, mechanism for political representation. The publicity of wrongdoing also disrupted top-down attempts by the ruling Partido Revolucionario Institucional to manage public discourse, exposing divisions within the party and forcing government officials to grapple with popular discontent. While critical reporters denounced corruption, they also withheld many secrets from public discussion, sometimes out of concern for their safety. Freije highlights the tensions—between free speech and censorship, representation and exclusion, and transparency and secrecy—that defined the Mexican public sphere in the late twentieth century.

El laberinto de la solidaridad, 2016-08-09 Indice: Max PARRA: Villa y la subjetividad política popular: un acercamiento

subalternista a Los de abajo de Mariano Azuela . - Rosa GARCIA GUTIERREZ: Hubo una poesia de la Revolucion Mexicana?: el caso de Carlos Gutierrez Cruz. - Eugenia HOUVENAGHEL: Alfonso Reyes y la polemica nacionalista de 1932. - Lois PARKINSON ZAMORA: Misticismo mexicano y la obra magica de Remedios Varo.

Critique of Latin American Reason Santiago Castro-Gómez, 2021-09-21 Critique of Latin American Reason is one of the most important philosophical texts to have come out of South America in recent decades. First published in 1996, it offers a sweeping critique of the foundational schools of thought in Latin American philosophy and critical theory. Santiago Castro-Gómez argues that “Latin America” is not so much a geographical entity, a culture, or a place, but rather an object of knowledge produced by a family of discourses in the humanities that are inseparably linked to colonial power relationships. Using the archaeological and genealogical methods of Michel Foucault, he analyzes the political, literary, and philosophical discourses and modes of power that have contributed to the making of “Latin America.” Castro-Gómez examines the views of a wide range of Latin American thinkers on modernity, postmodernity, identity, colonial history, and literature, also considering how these questions have intersected with popular culture. His critique spans Central and South America, and it also implicates broader and protracted global processes. This book presents this groundbreaking work of contemporary critical theory in English translation for the first time. It features a foreword by Linda Martín Alcoff, a new preface by the author, and an introduction by Eduardo Mendieta situating Castro-Gómez’s thought in the context of critical theory in Latin America and the Global South. Two appendixes feature an interview with Castro-Gómez that sheds light on the book’s composition and short provocations responding to each chapter from a multidisciplinary forum of contemporary scholars who resituate the work within a range of perspectives including feminist, Francophone African, and decolonial Black political thought.

Fictions of Totality Ryan Fred Long, 2008 The Mexican government's brutal repression of the Student Movement of 1968 in the infamous Massacre of Tlatelolco exposed and exacerbated a serious crisis of political legitimacy. This study examines the cultural impact of this watershed event through historically contextualized readings of five paradigmatic novels: Carlos Fuentes's *La región más transparente* (1958), Fernando del Paso's *Jose Trigo* (1966), Maria Luisa Mendoza's *Con el, conmigo, con nosotros tres* (1971), Jorge Aguilar Mora's *Si muero lejos de ti* (1979), and Hector Aguilar Camín's *Morir en el golfo* (1986).

Positivism in Mexico Leopoldo Zea, 2015-01-15 Positivism, not just an “ivory tower” philosophy, was a major force in the social, political, and educational life of Mexico during the last half of the nineteenth century. Once colonial conservatism had been conquered, the French Intervention ended, and Maximilian of Hapsburg executed, reformers wanted to create a new national order to replace the Spanish colonial one. The victorious liberals strove to achieve “mental emancipation,” a kind of second independence, which would abolish the habits and customs imposed on Mexicans by three centuries of

colonialism. At this singular moment in Mexican history, positivism was offered as an extraordinary means and pathway to a new order. The next stage was the education of the Mexican people in this liberal philosophy and their incorporation into the process of development achieved by modern nations. Leopoldo Zea traces the forerunners of liberal thought and their influence during Juárez's time and shows how this ideology degenerated into an "order and progress" philosophy that served merely to maintain colonial forms of exploitation and, at the same time, to create new ones that were peculiar to the neocolonialism that the great nations of the world imposed on other peoples. Zea examines the regime of Porfirio Díaz and its justification by the positivist philosophers of the period. He concludes that the conflict between exploited social groups, on the one hand, and foreign interests and a middle class on the margin of an oligarchy, on the other, brought about the movement known as the Mexican Revolution.

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