

Jo Marchant

A LA LUZ DE LAS ESTRELLAS

Cómo la relación del hombre
con el cosmos ha influido en el arte, la fe,
la ciencia y la sociedad

Cosmos No Ficción General

H Kauffman



Cosmos No Ficción General:

Ficción Juan Goyanarte, 1963 *Latin American Science Fiction Writers* Darrell B. Lockhart, 2004-03-30 Many readers are unaware of the vast universe of Latin American science fiction which has its roots in the 18th century and has flourished to the present day Because science fiction is part of Latin American popular culture it reflects cultural and social concerns and comments on contemporary society While there is a growing body of criticism on Latin American science fiction most studies treat only a single author or work This reference offers a broad overview of Latin American science fiction Included are alphabetically arranged entries on 70 Latin American science fiction writers While some of these are canonical figures others have been largely neglected Since much of science fiction has been written by women many women writers are profiled Each entry is prepared by an expert contributor and includes a short biography a discussion of the writer's works and primary and secondary bibliographies The volume closes with a general bibliography of anthologies and criticism *El concepto de ficción en la literatura* Jesús G. Maestro, 2023-08-21 Si no se sabe lo que es la ficción no se sabe lo que es la literatura Sin ficción no hay literatura y sin literatura la ficción queda limitada a una suerte de enunciado matemático para escolares parábola moralizante o grimorio religioso cuyos protagonistas son agentes de episodios que siendo imaginarios no son precisamente poéticos Son disciplinarios o preceptivos Tngase en cuenta que la literatura nace esencialmente porque construye con palabras con palabras poéticas hechos que jamás han tenido lugar tal y como se han contado con esas mismas palabras Hechos que sin embargo una vez contruidos verbalmente resultan imposibles de olvidar y soslayar Con hechos así se identifican las personas los pueblos las ideologías las sociedades bárbaras y las sociedades civilizadas las gentes de paz y hasta los más crueles asesinos La literatura se ha impuesto siempre por medio de la ficción Y siempre con consecuencias reales Porque la ficción en contra de lo que nos han enseñado no es algo dissociable de la realidad sino una parte esencial de ella No salimos de la realidad cuando leemos una novela o vivimos una obra de ficción Y ha sido la ficción la que ha permitido sortear censuras limitaciones interdicciones proscripciones e incluso patibulos Sólo en pocas de extrema intolerancia como la que actualmente atravesamos y vivimos sin querer reconocerlo la ficción se ha tomado legalmente en serio A veces hasta el punto de censurarla prohibirla o simplemente derogarla Lo políticamente correcto no entiende de ficciones Y aún menos entiende de literatura Como Platón su filosofía moral es muy otra y muy ajena a la ficción y a la literatura Sólo el tramposo se toma el juego en serio Pero el tramposo con excesiva frecuencia en la Historia dispone de más poderes que el poeta Y de mejores alianzas y amistades Las formas de enfrentarse a la ficción son sutiles y perversas Pero todas son insuficientes La única forma destruir la ficción es destruir al ser humano Siempre he dicho que el grado de libertad de una sociedad lo mide la literatura y no la religión ni la política ni tampoco la filosofía actividades estas tres que con frecuencia pactan su propia supervivencia a costa de la libertad humana a la que reprimen sin pudor y con fruición siempre que pueden Se ha dicho que Marx Nietzsche y Freud son los hermeneutas de la sospecha porque invitan a sospechar de la realidad Lo cierto es que la

obra de estos autores alberga las más sospechosas interpretaciones de la realidad con las que un ser humano puede toparse si nos atenemos cuando menos a la dimensión enormemente ficticia y tan pobremente literaria que desencadena toda su obra utópica a barbarie e irracionalismo. Tres formas de ficción que la literatura descarta por estériles desde su más temprana genealogía. Tres formas de ficción que se quedaron respectivamente en manos de la política, la religión y la filosofía. Este libro expone la teoría de la ficción de la Crítica de la razón literaria según la cual la ficción es aquella materia que carece de existencia operatoria, es decir aquella parte de la realidad que sólo dispone de existencia política estructural o formal porque su contenido operatorio es nulo. Don Quijote, el príncipe Hamlet o Dante en los Infiernos no son personas fuera de la literatura que habitan estructuralmente como personajes. Dicho de otro modo no operan fuera de una ficción que existe sólo como parte inerte de una realidad que no las teme por inoperantes aunque las haya creado, comunicado e interpretado durante siglos. Sólo un dios teme la ficción. Sólo los enemigos de la literatura tienen como objetivo la censura y proscripción política religiosa o filosófica de la ficción literaria y de la literatura misma. La sombra de Platón es muy alargada. La mano de la filosofía siempre mece la cuna de la religión y de la política. Negar el distintivo específico exclusivo y casi excluyente que la literatura posee sobre la ficción es el primer paso para hacer de la ficción algo ininteligible previo a su destierro político y a su exterminio político. Defender la ficción es defender la literatura y defender la literatura es defender la libertad. **Las**

esquinas del universo Andrés Navarro Noguerol, 2019-01-02. Todos nos hemos preguntado alguna vez cuál grande es el universo donde se encuentra su centro si estamos solos en él de qué están hechos los tomos o de dónde venimos son cuestiones elementales. Aunque tal vez la pregunta por antonomasia sea cómo responder a ellas. El libro que tiene en sus manos aborda tales interrogantes desde una apasionada perspectiva accesible para todo el mundo con un tono didáctico y haciendo un guiño a algunos de los grandes científicos que nos han ayudado a comprender la extrañeza de este fascinante lugar del que formamos parte. Prepárese para un asombroso y trepidante viaje que le llevará desde el mismo origen de todo hasta Las esquinas del universo. **Individuo y cosmos en la filosofía del Renacimiento** Ernst Cassirer, 1951. *Contra las Musas*

de la Ira Jesús G. Maestro, 2014-06-18. La interpretación literaria de las últimas décadas refleja ante todo un agotamiento de la posmodernidad. La crítica a la metamorfoseada herencia de la Ilustración no ofrece nada nuevo desde hace lustros. La teoría literaria difundida durante los últimos años se manifiesta como un estertor de la retórica posmoderna que nos sitúa una y otra vez en el mismo callejón sin salida. Las musas de la ira parecen haber conducido la investigación sobre literatura, cultura, problemas intelectuales y políticos hacia una guerra ideológica contra la imagen de Occidente y contra las Ideas de Ciencia y Razón que a día de hoy es ya completamente improductiva. El problema de los falsos problemas es que exigen soluciones también falsas. A partir del Materialismo Filosófico construido por el filósofo español Gustavo Bueno, este libro expone una nueva y diferente Teoría de la Literatura de naturaleza racionalista, científica, crítica y dialéctica cuyo fin es la interpretación de las Ideas objetivadas formalmente en los materiales literarios: autor, obra, lector y transductor. La Teoría de la Literatura

ser en suma el conocimiento científico y racional de estos materiales literarios Y su fin es demostrar que la Literatura es inteligible como obra que brota de la razón humana que se abre camino hacia la libertad a través de la lucha y el enfrentamiento dialéctico y que se desarrolla a través de un proceso comunicativo de dimensiones históricas geográficas y políticas

El sueño de Humboldt y Sagan José Manuel Sánchez Ron, Jesús Gaban Bravo, 2018-03-13 Este libro es un recorrido por la historia de la ciencia en el que aparecen personajes como Aristóteles Ptolomeo Alfonso X Copérnico Brahe Kepler Galileo Newton Herschel Newton o Hubble La obra repasa la invención de la escritura probablemente el mayor invento en la historia de la humanidad porque permite transmitir a las generaciones sucesivas los conocimientos y experiencias adquiridas también se explican las herramientas básicas para poder estudiar el cosmos las medidas de tiempo y espacio y las matemáticas elementos imprescindibles para determinar las trayectorias de los planetas y del Sol lo que constituye el fundamento de la astronomía nos habla del Universo y de las ideas más antiguas de su creación de la vida desde la evolución de la especie de Charles Darwin hasta la genética de cómo surgió esta ciencia Mendel y de cómo se llegó al descubrimiento de la estructura del ADN y sus secuelas Proyecto Genoma Humano ingeniería genética biotecnología y por último se ocupa de otra de las grandes conquistas de la humanidad relacionada con la ciencia la tecnología

La ficción de la memoria Federico Campbell, 2003 Antología que recoge investigaciones ensayos testimonios y entrevistas sobre la obra literaria de Juan Rulfo El orden de su secuencia es cronológico porque quiere hacer ver cuál ha sido la evolución crítica a lo largo de los años desde los primeros trabajos de Carlos Blanco Aguinaga 1955 Mariana Frenk 1961 hasta los de Juan Villoro 2000 y Jorge Aguilar Mora 2001 las diferentes lecturas de una generación a otra Asimismo los testimonios se presentan de Gabriel García Márquez 1980 y Jorge Luis Borges 1985 a Juan José Arreola 1994 y Jorge Volpi 2000 según se fueron dando en el tiempo a partir del momento en que aparecieron El llano en llamas en 1953 y Pedro Páramo la magna novela de Rulfo

José Revueltas, ficción, política y verdad Jorge Ruffinelli, 1977

El Siglo médico, 1883

Science Fiction and Fantasy Reference Index, 1878-1985: Author entries Halbert W. Hall, 1987

Corporeality in Early Twentieth-Century Latin American Literature B. Willis, 2013-01-07 Featuring canonical Spanish American and Brazilian texts of the 1920s and 30s Corporeality in Early Twentieth Century Latin American Literature is an innovative analysis of the body as site of inscription for avant garde objectives such as originality subjectivity and subversion

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