

Ni Víctimas Ni Verdugos

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Uruguay. Asamblea General. Cámara de Representantes
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this book explores the history and legacy of monuments to the fallen from the francoist side in the spanish civil war
del arco blanco studies thousands of monuments in towns and cities across spain to provide a detailed account of the history and memory of the civil war
francoism and the transition to democracy
chapters in the book focus on the myth of those said to have fallen for god and for spain
a phrase that encapsulated and shaped the dichotomy between good and bad spaniards
they also focus on the use of monuments to control political and ideological ideals and to legitimise the francoist

dictatorship further chapters study spanish society s struggle to deal with its past of mass killing denial and exclusion del arco blanco also pays attention to the way the francoist authorities used monuments and memory for their political and ideological advantage and to control people power as well as the political agenda the book draws on extensive research to reconstruct both the specific history of monuments scattered throughout the country and their role within manipulative francoist memory of the spanish civil war in these ways monuments helped shape the francoist narrative and memory but they also became part of the landscape of contemporary spanish history this book is an excellent resource for postgraduate students and professional researchers studying the aftermath of the spanish civil war and the influence of monuments on the construction of national memory culture and society in spain both at the time and through to the present day

albert camus el rebelde existencial en la clase de filosofía contemporánea tuve oportunidad de leer a albert camus pensador francés y premio nobel de literatura su pluma me cautivó desde un inicio en esencia dice él el problema más importante de la filosofía es descubrir el sentido de la vida y ayudar a otros a develarlo y existir auténticamente con base en él la carencia de este sentido lleva al ser humano a la desesperanza el vacío la depresión las adicciones y finalmente a la muerte albert camus el rebelde existencial murió a edad temprana pero en camino de tener un encuentro con el misterio que da sentido trascendente a nuestras limitadas y complejas vidas sobre la tierra mi esperanza ha sido que justo en el momento de su muerte la voz se develara a sus oídos diciéndole amorosa y firmemente el sentido sí existe el sentido soy yo y yo soy tú carlos tena sánchez

si pour les lecteurs américains de la littérature française de l'après guerre albert camus en a été un des auteurs les plus populaires il s'est vu trop rapidement marginalisé par certains critiques postmodernes notamment ceux de la mouvance postcoloniale ils lui reprochent son attitude pendant la guerre d'algerie la réduisant souvent à sa célèbre déclaration je crois à la justice mais je défendrai ma mère avant la justice pourtant en 1958 camus avait publié dans actuelles iii chroniques algériennes une série d'articles dans lesquels il dénonçait la misère des indigènes en algérie il y affirmait entre autre que l'ère du colonialisme est terminée antifasciste résistant il a rapidement été un des premiers intellectuels à condamner outre le nazisme le stalinisme le terrorisme et la torture en pleine guerre d'algerie il n'a cessé de se prononcer à la fois contre le système colonial et ses injustices et contre une algérie indépendante baathiste en fin de compte la vision camusienne reflète son rejet de tous les systèmes totalitaires y compris le futur islamisme politique du 21 au 23 septembre 2006 le centre pluridisciplinaire des Études françaises de l'université du wisconsin madison a consacré un colloque international à albert camus précurseur méditerranée d'hier et d'aujourd'hui représentant des opinions et des horizons divers une douzaine de professeurs chercheurs et auteurs d'algerie de france d'espagne et d'amérique du nord ont participé à cette conférence sur camus la première aux états unis depuis vingt cinq ans les actes de ce colloque que nous publions dans cet ouvrage proposent à la fois une tentative de mise au point des lectures politiques et culturelles de camus et un plaidoyer pour la tolérance et la diversité

hasta ahora ha resultado imposible leer la historia completa de la relación entre albert camus y jean paul sartre su dramática ruptura en los momentos más críticos de la guerra fría como el propio conflicto en sí mismo exigió a aquellos atrapados en sus redes tomar partido antes que valorar su trágica complejidad albert camus y jean paul sartre se conocieron en 1943 durante la ocupación alemana de francia aliados intelectuales así como políticos fueron pronto famosos tras la liberación de parís bien como dramaturgos novelistas filósofos periodistas o editores ambos parecían estar en todas partes y al mando de todos los medios de comunicación en la francia de la posguerra sin embargo las tensiones entre el este y occidente introducirían una gran tirantez en su amistad conforme evolucionaban en direcciones opuestas y comenzaban a discrepar sobre filosofía las responsabilidades de los intelectuales y qué clase de cambios políticos eran necesarios o posibles sartre abrazó la violencia como un camino para el cambio y camus se opuso ásperamente dando lugar a una amarga y muy pública disputa en 1952 nunca se volvieron a hablar aunque continuaron atacándose indirectamente hasta la muerte de camus en 1960 mediante la combinación de la biografía y la historia intelectual la pasión filosófica y la política camus y sartre fascinará a todo aquel interesado en estos grandes escritores o en los temas histórico mundiales que los separaron

Éste no es un libro de historia que relate la persecución de los judíos por el régimen nazi o la represión insaciable del terror comunista tampoco explica las causas del asesinato planificado de millones de personas ni es la crónica del horror de los campos de exterminio de auschwitz treblinka o otros tantos es en cambio una conjetura sobre los testigos que con los brazos cruzados o encogiéndose de hombros no hicieron nada por evitar la atrocidad está escrito con la certeza de que la indiferencia favorece y alienta la persecución y de que el asesino no sólo es aquel que da el golpe

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