

# Fotos De Casa Carmen La Gavia

**PT Brinkman**

**Ceremoniales: Fiestas y nación.** Marcos González Pérez, 2012 A través de la relación territorio-comunidad ciudad-nación, este texto aborda la descripción y análisis de los ceremoniales de la comunidad muisca, cuyo mundo ritual estaba pleno de manifestaciones que se relacionaban con la naturaleza, con sus creencias cosmogónicas y religiosas y con elementos de la vida como colectivo, aspectos que les implicaba definir tiempos, espacios y lugares para su escenificación. Considerados estos ceremoniales como ejes de sostenibilidad de una comunidad cultural y política, proseguimos el análisis tomando como campo el choque con referentes diferentes, impuestos por la presencia española, a partir de la década de 1530. Se analizan las implicaciones surgidas del cruce de estos dos mundos y nos adentramos en la descripción e interpretación de las denominadas fiestas religiosas del cristianismo y las estatales de la monarquía española, escenificadas en el territorio de lo que hoy se nomina Bogotá. El estudio analiza las variaciones o permanencias que se presentan con el advenimiento de la independencia neogranadina en el siglo XIX, época en la cual Bogotá se convierte en uno de los lugares donde se escenifica una nueva tipología de fastos que celebra diversos referentes, de tal manera que la ciudad sirve de plataforma para la puesta en escena de fiestas de las constituciones, patrióticas, nacionales, julias, cívicas, republicanas y de resacralización del hispanismo. Es una época de disputas entre la modernidad, la modernización y la tradición, conceptos estos que serán puestos en escena en las manifestaciones festivas. De igual manera, se estudian las festividades de celebración de las victorias militares a finales del siglo XIX, en que sobresalen las ceremonias de triunfo en las guerras internas, así como los festejos, en Bogotá, del Centenario de la Independencia en 1910, culminando el análisis con una interpretación sobre la historia del Himno Nacional, como emblema de nación moderna, visto en el marco de las complejidades políticas y sociales que se vivían en la época de su promulgación oficial en 1920.

**Pedro Poveda en Madrid** Flavia Paz Velázquez, 2003-11-26 Este volumen de la colección Cuadernos Biográficos abarca desde la llegada de Pedro Poveda a Madrid en 1921 hasta la aprobación pontificia de la Obra que él fundó, la Institución Teresiana, en 1924. En esos años, la actividad de Pedro Poveda se plasmó en la creación y desarrollo de las Academias por todo el territorio nacional y la presencia de la Institución Teresiana en numerosos Congresos Pedagógicos y otras actividades de carácter cultural. Pedro Poveda formaba parte activa de las Asociaciones de tipo educativo existentes, en las que colaboraba con profesores universitarios y pedagogos que intentaban mostrar que la ciencia no está reñida con la fe.

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*Hispano americano* ,1968

*Diccionario del cine mexicano, 1970-2000* Mario Alberto Quezada,2005 Encyclopedic dictionary that covers 30 years of Mexican film production including works done outside the film industry like: documentaries, works created in schools and institutes, films in super 8mm and 16mm, animation, video, experimental cinema and films produced for television. Each film record includes the complete filmography, the hemerographic sources used, movie theaters where the film was shown and prizes and recognitions.

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