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Offers ecumenical meditations on love, perception, forgiveness, eternal life, and theoretical concepts in theology

A PBS Great American Read Top 100 Pick With extraordinary relevance and renewed popularity, George Orwell's 1984 takes on new life in this edition. "Orwell saw, to his credit, that the act of falsifying reality is only secondarily a way of changing perceptions. It is, above all, a way of asserting power."—The New Yorker In 1984, London is a grim city in the totalitarian state of Oceania where Big Brother is always watching you and the Thought Police can practically read your mind. Winston Smith is a man in grave danger for the simple reason that his memory still functions. Drawn into a forbidden love affair, Winston finds the courage to join a secret revolutionary organization called The Brotherhood, dedicated to the destruction of the Party. Together with his beloved Julia, he hazards his life in a deadly match against the powers that be. Lionel Trilling said of Orwell's masterpiece, "1984 is a profound, terrifying, and wholly fascinating book. It is a fantasy of the political future, and like any such fantasy, serves its author as a magnifying device for an examination of the

present." Though the year 1984 now exists in the past, Orwell's novel remains an urgent call for the individual willing to speak truth to power.

Obra clásica de la teoría literaria en la que su autor, a partir del detallado estudio de cien cuentos de hadas pertenecientes al folclore ruso, identifica la matriz originaria de donde han surgido todos los restantes.

. Renewal of Life by Transmission. The most notable distinction between living and inanimate things is that the former maintain themselves by renewal. A stone when struck resists. If its resistance is greater than the force of the blow struck, it remains outwardly unchanged. Otherwise, it is shattered into smaller bits. Never does the stone attempt to react in such a way that it may maintain itself against the blow, much less so as to render the blow a contributing factor to its own continued action. While the living thing may easily be crushed by superior force, it none the less tries to turn the energies which act upon it into means of its own further existence. If it cannot do so, it does not just split into smaller pieces (at least in the higher forms of life), but loses its identity as a living thing. As long as it endures, it struggles to use surrounding energies in its own behalf. It uses light, air, moisture, and the material of soil. To say that it uses them is to say that it turns them into means of its own conservation. As long as it is growing, the energy it expends in thus turning the environment to account is more than compensated for by the return it gets: it grows. Understanding the word "control" in this sense, it may be said that a living being is one that subjugates and controls for its own continued activity the energies that would otherwise use it up. Life is a self-renewing process through action upon the environment.

Studies that connect the Spanish 17th and 20th centuries usually do so through a conservative lens, assuming that the blunt imperialism of the early modern age, endlessly glorified by Franco's dictatorship, was a constant in the Spanish imaginary. This book, by contrast, recuperates the thriving, humanistic vision of the Golden Age celebrated by Spanish progressive thinkers, writers, and artists in the decades prior to 1939 and the Francoist Regime. The hybrid, modern stance of the country in the 1920s and early 1930s would uniquely incorporate the literary and political legacies of the Spanish Renaissance into the ambitious design of a forward, democratic future. In exploring the complex understanding of the multifaceted event that is modernity, the life story and literary opus of Miguel de Cervantes (1547-1616) acquires a new significance, given the weight of the author in the poetic and political endeavors of those Spanish left-wing reformists who believed they could shape a new Spanish society. By recovering their progressive dream, buried for almost a century, of incipient and full Spanish modernities, Ana María G. Laguna establishes a more balanced understanding of both the modern and early modern periods and casts doubt on the idea of a persistent conservatism in Golden Age literature and studies. This book ultimately serves as a vigorous defense of the canonical as well as the neglected critical traditions that promoted Cervantes's humanism in the 20th century.

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