

# Clases Sociales De La Nueva Espaa

**Agustín Rivera**

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**España y Nueva España ,1991**

*Las venas de plata en la historia de México* Enrique Canudas,2005

La Desigualdad en México Rolando Cordera,Carlos Tello,1984 México es un país históricamente marcado por la desigualdad. Los grandes y pequeños rasgos que le dan especificidad a nuestra sociedad y a su historia tienen en la desigualdad abismal un contexto estructural y cultural decisivo. Los ensayos que se recogen en este libro tienen como propósito analizar y documentar este fenómeno en sus distintas y más importantes manifestaciones.

Orígenes y fundamentos de la Psiquiatría en España Víctor Aparicio Basauri,1997

**El estado en México, 1521-2005** Jerónimo Hernández Vaca,2005-01-01

**El crisol y la flama: grupos sociales y cofradías en Pátzcuaro (siglos XVI y XVIII)** Laura Gemma Flores

García,2024-02-16 El crisol es un recipiente de material refractario que soporta altas temperaturas. A lo largo de la investigación y escritura de este libro hemos concebido a Pátzcuaro como dicho crisol, y a la flama que la contiene como los rasgos de la religiosidad manifestada en la creación y funcionamiento de muchas cofradías. Pero también la metáfora hace alusión al receptáculo que sujet a las sociedades donde conviven personas que pertenecen a distintas religiones, culturas y etnias. Así, la cofradía definida como: aquella institución que, agregada a una capilla, templo, iglesia o convento y fundada con permiso oficial del prelado del lugar en un altar exprofeso, cumple funciones de solidaridad y ayuda mutua en la consecución comunal de fines espirituales y/o materiales de un estrato socio étnico determinado, siempre ofreciendo culto a un santo patrón; nos permite distinguir un sinfín de manifestaciones de carácter social, político y económico reflejadas en la convivencia diaria de una sociedad patzcuarense del siglo XVII. Este trabajo va dedicado a los especialistas en la zona purhépecha, a los estudiosos de la religión, pero sobre todo a los que buscan en la cofradía, la acrisolada manifestación humana y espiritual de los hombres que hicieron historia con sus actos rituales, espirituales y muchas veces también con el ejercicio del poder a través de la práctica de la religiosidad.

**Las clases sociales en las sociedades agrarias** Rodolfo Stavenhagen,1969 Los países subdesarrollados son fundamentalmente países agrarios. El éxodo rural y el crecimiento acelerado de las ciudades expresan, en parte, los

profundos cambios que tienen lugar en el medio rural. El autor realiza un ensayo comparativo, con materiales de algunos países de América Latina y África, que permite profundizar más y de manera sistemática el análisis sociológico de las sociedades campesinas a través del análisis de las clases sociales.

**La filosofía en la Nueva España** Augustín Rivera, 1885

Los indios en la formación de la identidad nacional mexicana Jorge Chávez Chávez, 2003

**Coyame Es Mi Pueblo** Francisco Javier Morales Natera, 2012-11 Coyame is the wide-ranging account of a small town in Mexico. The author provides readers with a panoramic view of history from the Mayans to the Villa revolutionaries and beyond. The history of the region is brought into stark detail with the inclusion of the tales, legends, and family histories of Coyame's colorful residents. Morales presents the information with great care and passion; both historians and casual readers will benefit from the candor and whimsy that mark this unique contribution.

Principios críticos sobre el virreinato de la Nueva España i sobre la revolución de independencia Agustín Rivera, 1888

*Veracruz, tierra de cañaverales. Grupos sociales, conflictos y dinámicas de expansión* Luis A. Montero García, Virginie Thébaut, Citlalli Domínguez Domínguez, Rafael Palma Grayeb, Ángeles González Hernández, Manuel Reyna Muñoz, Noé Aguilar Rivera, 2018-12-28 Se analiza el cultivo de la caña de azúcar, los ingenios azucareros, grupos sociales y estrategias organizacionales, así como dinámicas de expansión y producción que conoció la actividad a lo largo del tiempo

*Historia 4o* Laura Guerrero, 2002

**Historia de México** Íñigo Fernández Fernández, 2004

**Movilidad social y sociedades indígenas de Nueva España** Solange Alberro, 2019-11-05 «Los Indios» es un plural reductor que se presta a la generalización y al empobrecimiento de la realidad, a la manipulación y a la demagogia, lo que impide entender la riqueza, la diversidad y los procesos sincréticos de un mundo abierto y dinámico. Es un término desafortunado que arrastra lugares comunes: la pobreza, la sumisión, la explotación, el atraso. Que no ve diferencias, matices, colaboraciones, aceptaciones ni evoluciones. Por el contrario, el mundo indígena precolombino, colonial y actual fue y, sin duda, sigue siendo tan complejo como el de los criollos y el de todos los mexicanos de nuestros días. Esta obra intenta mostrar algunos recursos y realidades que atestiguan que los mundos indígenas fueron estimulados por poderosos movimientos sociales, conforme los valores y esquemas sociopolíticos evolucionaron en su seno. Sus sociedades no fueron igualitarias, protectoras ni estáticas y, como todas las demás, tuvieron en su seno a las personalidades que encabezaron y acompañaron sus procesos evolutivos.

**Historia de México**, 2005

**Carlos V y la cultura de Nueva España** Jaime González Rodríguez, 2001

**Historia de México 1** Rodriguez Ramos Juventino, 2000 Este libro pertenece a la segunda edición de la Serie Integral

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