

## RESÚMENES / ABSTRACTS

**Waldo Ansaldi:** *¿Clase social o categoría política? – una propuesta para conceptualizar el concepto en América Latina*

In this article I intend to establish alternative criteria that serve as a base for a conceptualisation for 'oligarchy', on the basis of critical examination of different interpretations. This new conceptualisation is based on the common usage of the term oligarchy and in this way it seeks to clarify the nature of the connotations of class, which the term intrinsically contains. Thus the relationships of domination are taken into account, as well as the tradition of lineage and the ethnic components.

**João Feres:** *The Semantics of Asymmetric Counterconcepts: The Case of "Latin America" in the US*

El artículo focaliza en un aspecto crucial de la historia del concepto de Latinoamérica en los Estados Unidos: las vías por las cuales representaciones de Hispanoamérica y Brasil son construidas como típicas de Latinoamérica. La hipótesis guía aquí es que el concepto de Latinoamérica adquiere coherencia en la América del Norte anglófona mediante una operación de sinécdoque que generaliza el atributo textual Latinoamérica, a discursos e imágenes que originalmente no estaban pensadas para expresarlas. Un testimonio de un trabajador rural brasileño, la pintura de un muralista mexicano, los pensamientos de un escritor colombiano, todos estos actos comunicativos, son así apropiados y han sido preñados con otros significados. Este trabajo se propone exponer, tanto los significados asignados como únicos, como los que fueron igualmente ocultos por la operación de sinécdoque.

**Javier Fernández Sebastián:** *¿Qué es un diccionario histórico de conceptos políticos?*

This article explains in a brief and simple way what a historical dictionary of political and social concepts is and what it is not. Departing from the idea of Wittgenstein, that only the use determines the meaning of the words, as well as from some methodological reflections proceeding from the *Begriffsgeschichte* and from the so called *School of Cambridge* (of R. Koselleck and of Q. Skinner, mainly), we understand that a historical-conceptual lexicon –in contrast to other types of works of reference with which it could to be confused, as the encyclopedias or the common dictionaries– must try to recover the meanings, always provisional and fluctuating and often vague and controversial, of those more relevant notions on which the discourses and the political ideologies of the epoch in question pivoted. The article concludes with a series of reflections about the advantages of the perspective of the conceptual history in the study of the political thought of the past.

**Vicente Oieni:** *Notas para una historia conceptual de los discursos políticos*

In this article I intend to relate three theoretical traditions from a critical perspective. Firstly, the Conceptual History of the German Begriffsgeschichte, secondly, the critical discourse analysis and finally Foucault's genealogy concept. I attempt to formulate theoretical and methodological approaches to the studies of processes of social and political change. The ongoing study of the strategy for introducing the concept of citizenship during the process of emancipation of Rio de la Plata lies as a foundation for this proposal.

**Elias J. Palti:** *De la historia de 'ideas' a la historia de los 'lenguajes políticos' - las escuelas recientes de análisis conceptual. El panorama latinoamericano*

The present work intends to trace the evolution of intellectual history in the past two decades and a half. It underlines the importance of the theoretical-methodological transformations produced in the field during that time period. As shown, the transition from the old tradition of history of ideas to the so-called new intellectual history entailed a crucial redefinition of its object. The first part of this work is thereby aimed at clarifying the key re-definitions brought about by the new currents in the field. The second part intends to examine how to analyse the transformations of these new views into new ways of approaching the processes of assimilation of ideas under the particular conditions deriving from the marginal position of Latin America in Western culture.

**Alicia Poderti:** *La batalla conceptual: el diccionario de los argentinos (1945-1976)*

This article is a synopsis of the results of the investigation project titled "Historical Vocabulary of the Peronist Movement", which commenced in year 2000. In this work I examine some elements that demonstrate what 'Peronismo' was, as well as what the linguistic and symbolic processes which, due to the influence of this political movement, affected the whole country and were subsequently abandoned. This work does not avoid the ideological metamorphoses occurred within the concepts. Although it makes an initial approach towards the original meaning of the examined terms, and gives attention to the semantic consultation of traditional bibliography as well as recent studies about 'Peronismo'. It also includes complementary research done within the frame of social and human sciences.

**Enrique Rodríguez Larreta:** *Cultura e hibridación: sobre algunas fuentes latinoamericanas*

The essay explores the genealogies of the concept of hybrid culture used by well-known authors in Latin America. After a general introduction about the concept of culture in Germany and the diffusion of it in North America based on the work of Franz Boas, the paper presents the thought of the Brazilian Gilberto Freyre, the Cuban Fernando Ortiz and the Argentinean anthropologist Néstor García Canclini.

**Rubén Darío Salas:** *Acerca de la constitución en la post-modernidad o del ejemplo de una abolición*

Examining a concept -constitution- as a result of the post- modern hegemonic cultural ground of abandonment of the human face of the language, we have decided to confirm that its intrinsic sense has been abolished. Our thesis is based on the rhetorical-hermeneutical method. This "theory of reference" is fed by a critical discourse analysis. We think that the words only make sense up to a certain point, after which they do not represent us. Its use as a mere instrument confirms the necessity of joining once again the spirit of the language, while keeping away from the "violence philosophy".

**Susana Villavicencio:** *Republicanism y americanismo: Sarmiento y la nación cívica*

In South America, the Republic imposes itself in most parts of the continent after the rupture of the colonial bond, under the influence of the revolutions in United States and France. It developed in a context of ideas in which the Republic appears as something more than a regime between others, representing the earthy system called to fulfil the most elevated aspirations of the human being. From this point of view, we analyze the formulation of the idea of nation, defined as civilized and civic in the Domingo F. Sarmiento's political speech. As a distinguished member of the enlightened elites of the Argentine nineteenth century, his speech is representative of the republican filosofema, supported by the same elites to face up to other political forms. This took place in a time of violent encounters and endless struggles were seen as continuity with the colonial order or a 'natural' limit to the progress of civilization.