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Nathan T. Arrington,2021-10-19 How the interactions of non elites influenced Athenian material culture and society The seventh century BC in ancient Greece is referred to as the Orientalizing period because of the strong presence of Near Eastern elements in art and culture Conventional narratives argue that goods and knowledge flowed from East to West through cosmopolitan elites Rejecting this explanation Athens at the Margins proposes a new narrative of the origins behind the style and its significance investigating how material culture shaped the ways people and communities thought of themselves Athens and the region of Attica belonged to an interconnected Mediterranean in which people goods and ideas moved in unexpected directions Network thinking provides a way to conceive of this mobility which generated a style of pottery that was heterogeneous and dynamic Although the elite had power they were unable to agree on the norms of conspicuous consumption and status display A range of social actors used objects contributing to cultural change and to the socially mediated production of meaning Historiography and the analysis of evidence from a wide range of contexts cemeteries sanctuaries workshops and symposia offers the possibility to step outside the aesthetic frameworks imposed by classical Greek masterpieces and to expand the canon of Greek art Highlighting the results of new excavations and looking at the interactions of people with material culture Athens at the Margins provocatively shifts perspectives on Greek art and its relationship to the eastern Mediterranean

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Automotive Engineering International ,1999-07 Hungarian R&D Articles ,2003 **The Times Index** ,2004

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National Union Catalog ,1979 Includes entries for maps and atlases F&S Index Europe Annual ,1999 **Index to**

Book Reviews in Religion ,1996 Idelogías y creencias en la formación del derecho en un contexto global Alejandro González-Varas Ibáñez,2023-12-08 Qu funci n est n desempe ando las ideolog as y las creencias en la formaci n del Derecho

en un mundo cada vez más global han suplantado definitivamente las ideologías a las creencias en esta función. Quién ofrece valores o contenidos éticos al Derecho. Estos son algunos de los interrogantes a los que pretende ofrecer respuesta el libro que el lector tiene en sus manos. Los efectos de la progresiva secularización de nuestras sociedades o al menos de las occidentales junto con los movimientos de población que se presentan cada vez más intensos permiten considerar que una de las características de la globalización consiste en el constante aumento del pluralismo ético o religioso en las distintas latitudes del planeta. Si hasta hace un tiempo no excesivamente lejano cada sociedad compartía un acervo de contenidos éticos que informaban el Derecho derivados en buena medida de las creencias religiosas generalmente compartidas en el momento presente la situación se ha tornado más compleja. A ello debeadirse que en las sociedades postmodernas no siempre se comprende adecuadamente la importancia de las creencias religiosas para quien las profesa. En otras ocasiones un concepto distorsionado de la laicidad impulsa a postular que las creencias religiosas deben irse retirando del espacio público. La cuestión que plantea este libro es quién puede colmar el vacío de contenido del Derecho a la hora de regular estas cuestiones. Se comprobar que las ideologías han sabido aprovechar la ocasión. También concurren unos nuevos actores como son los populistas o los fundamentalistas. Ello sin olvidar que se crea un clima propicio para reinterpretar los derechos fundamentales o crear algunos nuevos que aunque a veces respondan a intereses de grupos adquieren una dimensión global. Esta monografía obtuvo como trabajo finalizado el Premio Luis Portero concedido por la Real Academia de Jurisprudencia y Legislación de Granada. Business magazine, 2008. Cambio 16, 1997.

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