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Sessió alumnes d'Història– Biblioteca d'Humanitats
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Sumari

- Citacions, llistes de referències i bibliografia:
 - Citacions dins del text
 - Notes a peu de pàgina
 - Llistats de referències
 - Bibliografia

- Com diferenciar tipus de documents segons la informació que proporcionen les referències bibliogràfiques:
 - Llibres
 - Revistes
 - Capítols
 - Articles

Citacions, llistes de referències i bibliografia

Citacions. Què és citar?



**Reproduir o
esmentar
idees, dades
i/o paraules
d'un altre...**



**i indicar
quina és la
seva
procedència**

Citacions, llistes de referències i bibliografia

Citacions

Hardly any recent account on colonialism fails to emphasize the necessity of internationalizing the colonial past. 'Colonial historiography', Ann Stoler and Frederick Cooper warn us, 'has been so nationally bound that it has blinded us' to transnational phenomena. In order to fully understand colonialism, we need to analyze the 'pan-imperial European moral and legal order.'² Other historians go even further and declare colonialism a distinctively European *lieu de mémoire*. They claim that a shared past overseas provided the basis for a common Western identity back home.³ This attitude is genuinely new, as Europeans previously refused to assume collective responsibility for colonial expansion. In the face of post-colonial accusations – as eloquently rendered in Aimé Césaire's 'Europe colonisatrice' – Europeans were stuck for an answer. Already in the 1950s, Césaire had blamed Europe to be a degenerated civilization that had to assume collective responsibility for its colonial crimes – which it had committed in the name of humanity.⁴ Some of the recent initiatives go as far as turning the notion of Césaire's 'Europe colonisatrice' upside down, by re-interpreting colonial expansion as a positive reference for a united Europe in the making. Unlike Césaire, the more recent manifestations of a common European colonial identity tend to shift the essence of collective remembering from a *Tätergemeinschaft* (community of perpetrators) to a *Erinnerungsgemeinschaft* (community of remembrance).⁵

2 Cooper, Frederick, and Ann L. Stoler. 1997. *Tensions of Empire: Colonial Cultures in a Bourgeois World*. Berkeley: 28.

3 Boer, Pim den, Heinz Duchhardt, Georg Kreis, and Wolfgang Schmale. 2012. *Europäische Erinnerungsorte*. München.

4 Césaire, Aimé. 1958. *Discours sur le colonialisme*. 3rd edition. [Le colonialisme]. Paris.

5 This also gives room to apologies of Empire. British historian Niall Ferguson, for example, lamented in his TV documentary 'Empire. How Britain made the modern World' the stigmatization of empire as 'something we should say a collective sorry for.' See for that debate: Morefield, Jeanne. 2014. 'The Empire Whisperer: Niall Ferguson's Misdirection, Disavowal, and the Perilousness of Neoliberal Time'. In Morefield, Jeanne (ed.). *Empires Without Imperialism*. (ed.). Oxford: 133–68.

Citacions, llistes de referències i bibliografia

Citacions

us from the need to be clear and consistent in the standpoints we prefer for ourselves.¹⁵ Martin Jay expresses the principle involved with characteristic generosity:

any given analysis, if it is sincerely pursued, produces the necessity of its alternatives. Every particular approach, whether it is hermeneutic or theoretical or narrative or experiential, will be ultimately inadequate. You will reach a point where it will fail to do justice to the complexity of the phenomena. What is really required is a nimble way to move from one mode of analysis to another without expecting them to necessarily cohere in a definitive way. In this sense, the image of a force-field or constellation, which I've always found so useful in my work, captures the inexhaustible variety of our interface with the world better than any single unified approach.¹⁶

FINALLY, IF I HAVE LESS TO SAY ABOUT MANU GOSWAMI'S COMMENT, it is because I share her sense of the foreshortening in the new cultural history's seeming incapacity for "future-oriented" thinking—that is, its apparent reluctance to replicate social history's earlier commitment to a vision of social transformation that could both frame the effort at appropriating the past and open up "the prospect of a radically other future." Such a vision would need to contain "the potential of mediating between the past and the present, the actual and the possible." This is congruent with what I argue at the very beginning and very end of my book. But if my own discussion emphasized more the "space of experience," Goswami rightly asserts the importance of the "horizon of expectation," too (to invoke Reinhart Koselleck's conceptual couplet), regretting that cultural historians seem so uninterested in shaping their projects by means of a radically transformative conception of a future lying anywhere beyond the current hegemonies of a permanently unfolding neoliberal present.¹⁷ Much of that critique seems justified. I can certainly see how "the organizing premises of cultural history," which Goswami lists as "contingency, episodic ruptures unmoored in immanent social contradictions, undecidability, difference, fragmentation," can encourage a backing away from "whole society" analysis. As *Crooked Line* argues, this expressed not just a pragmatic adjustment to the historical present, but often a conscious choice in a time of terrible defeat and disappointment, when the demonstrated exhaustion and destructiveness of large-scale projects of remaking the social world seemed to make small-scale reconstructions the only viable ethical course.¹⁸ As Goswami says, social history and cultural history sustained distinct

¹⁵ And it certainly does not imply an aversion to conflict, any blanket opposition to the fruitfulness of polemical exchange, or an unwillingness to confront genuine differences and disagreements when they appear. They are limits to the possible collaborations, too.

¹⁶ Douglas J. Goodman, "Dream Kitsch and the Debris of History: An Interview with Martin Jay," *Journal of Consumer Culture* 3 (2003): 119.

Citacions, llistes de referències i bibliografia

Citacions

cendencia para la vida de las personas (persecuciones, tortura, asesinatos) y por su implicación última en el estado de cosas que refiere:

Me pregunto si hago bien en extenderme tanto y recoger tan al detalle pampinas como estas, aquí encerrado en mi cuarto, cuando los principales actores del cuento han muerto ya de muerte violenta, mientras la gente afuera sigue matándose con frenesí, y pende en verdad de un hilo la vida de cada uno de nosotros. Me pregunto si son dignas siquiera de la historia pequeñeces semejantes... Pero, bien pensado, creo que sí. Sobre el fondo de la situación desencadenada por ellas, anécdotas como la referida adquieren un sentido trágico; la frivolidad puede alcanzar dimensiones trágicas; puede tener el efecto de un bofetón o de un escupitajo (Ayala 1982 [1958]: 107).

Citacions, llistes de referències i bibliografia

Citacions i Llistats de referències

Is 'first in family' a good indicator for widening university participation?

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1. Introduction

A body of literature has established the importance of higher education (HE) in achieving social mobility (Chetty et al., 2014; Blanden & Macmillan, 2016) and positive life outcomes (Oreopoulos & Petronijevic, 2013). At the same time, there is robust evidence that university participation and graduation is graded by socioeconomic status, with individuals from advantaged backgrounds being more likely to attend and complete university than their peers from disadvantaged backgrounds (Blanden & Machin, 2004; Britton et al., 2016; Walker et al., 2016). In the interest of improving fairness and social justice, universities across the world have introduced *affirmative action* policies to diversify the profile of their student intake and increase the participation of disadvantaged individuals who were traditionally less likely to attend university. As opposed to antidiscrimination measures in general, affirmative action involves explicit pro-active steps to erase differences between social groups (Holzer & Neumark, 2000).

The literature focuses on two main questions regarding affirmative action policies in higher education: who should such policies target, and whether affirmative action benefits those who gain (or do not gain) admission (Bertrand, Hanna & Mullainathan, 2010). There is a trade-off around the margin: assuming that the number of available places is fixed, some *disadvantaged* students would gain while some *advantaged* students would lose access to higher education due to affirmative

Citació

Referència
bibliogràfica

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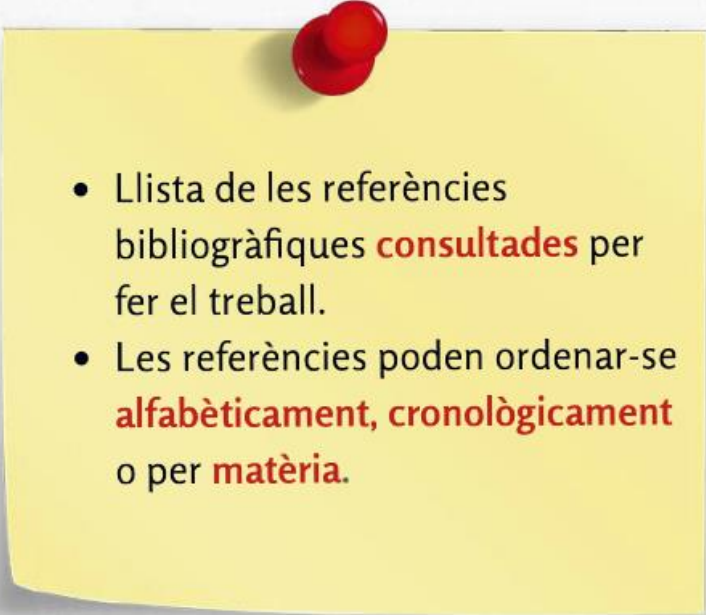


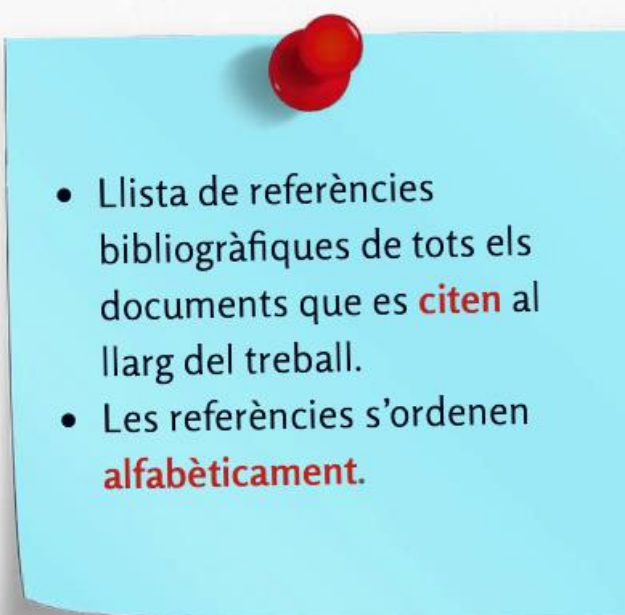
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Citacions, llistes de referències i bibliografia

Bibliografia vs Llistes de referències

- 
- Llista de les referències bibliogràfiques **consultades** per fer el treball.
 - Les referències poden ordenar-se **alfabèticament, cronològicament** o per **matèria**.

- 
- Llista de referències bibliogràfiques de tots els documents que es **citen** al llarg del treball.
 - Les referències s'ordenen **alfabèticament**.

Citacions, llistes de referències i bibliografia

Llistats de referències

After a detailed description of *their* painting, the students were to assess from their knowledge of the Columbus story which information was missing in the caption, and whether the painting portrays Columbus as a hero and contributes to the widely held belief that ‘great men make history’. As a final step the groups were encouraged to write their own caption for *their* painting. Working with pictures/paintings as sources from popular history magazines in this way can create a critical awareness of such magazines. Period six explicitly asked whether Columbus is a hero or villain, using an article on Columbus published in the British magazine *History today*²² in 1992 by historian Felipe Fernandez-Armesto as a starting point. Fernandez-Armesto claims that Columbus was neither a hero nor a criminal, but that historians (and in fact anyone relating his story) turned him into both. In contrast, the students were also given a comment by Howard Zinn, which contradicts Fernandez-Armesto’s view and claims that Columbus indeed can be judged according to today’s moral standards. Both today and in the time of Columbus it was and is a crime to torture and kill people. Even if slavery was widely spread 500 years ago, it was still not morally acceptable to treat slaves so brutally that they died as a result of forced labor.²³ At the end of the lesson the

21 Rademacher, Cay. 2006. ‘Jenseits des Horizontes’. *Geo Epoche* 11: 20–46.

22 Fernandez-Armesto, Felipe. 1992. ‘Columbus – Hero or Villain?’ *History Today* 42 (5). <http://www.historytoday.com/felipe-armesto/columbus-hero-or-villain> (28.06.2017).

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sobre las relaciones del trabajo en el país— hasta el día de hoy.

Nota bibliográfica

La fuente básica de este trabajo —el juicio laboral de Tiburcio Villegas— proviene del Archivo del Poder Judicial de Jujuy, Serie Tribunal del Trabajo. Agradezco a Adriana Kindgard el haberme facilitado ese y otros expedientes de ese archivo relacionados con juicios entablados por infracciones al Estatuto del Peón, junto con las otras fuentes provinciales citadas en el texto, como el diario *El Independiente* y el libro con los textos comentados de las leyes de creación del fuero laboral de Jujuy y del Código de Procedimientos del Trabajo, prologados por Guillermo Snopek (*Fuero del Trabajo - Ley 1938. Ley de la Magistratura y Código Procesal del Trabajo*, S. S. de Jujuy, Imprenta del Estado, 1949).

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