

Manuale di Geografia

1. Alla scoperta del sapere geografico

La geografia, come disciplina, oltrepassa il puro nozionismo, il quale fa parlare i media d'ignoranza geografica diffusa. Più grave però è l'incapacità di molti di avvalersi di molte competenze e abilità che la geografia può offrire: organizzare mentalmente e interpretare lo spazio in cui si vive; collocare in modo consapevole i fatti nelle loro reali dimensioni territoriali e nelle loro reciproche relazioni.

Le nozioni quindi non costituiscono per la geografia un traguardo, ma mezzi per raggiungere specifici obiettivi di indagine. Esse organizzano gli elementi comunicativi di base per riferirsi alle relazioni che individuale, società, intrattengono con lo spazio-ambiente terrestre. In estrema sintesi possiamo definire la geografia come la scienza che studia i processi di antropizzazione del Pianeta, ovvero i rapporti che, nello spazio e nel tempo, associano tra loro esseri umani, comunità, popoli e culture.

L'accelerazione dei cambiamenti fisici e biologici costituisce un'evoluzione che risulta sempre meno sostenibile, reclama un'inversione di rotta perché ha portato il Pianeta a un punto di forte criticità.

Oggetto e finalità della geografia hanno ricevuto interpretazioni varie e differenziate nel corso dei secoli, per cui risulta quasi impossibile il tentativo di trarreggiarne in sintesi i percorsi. La cognizione del mondo, però, ha coinvolto nel tempo oltre alla scienza e agli studi filosofici anche tante espressioni dell'essere umano (miti e religione).

Miti cosmogonici erano utilizzati per spiegare la formazione dell'universo, e in particolare la posizione della Terra nello spazio cosmico, la distanza tra gli astri e la Terra, il corso regolare del Sole, l'alternanza delle stagioni ecc...

Lo stesso vocabolo geografia si accosta alla geometria, all'astronomia e alla filosofia. Tra i pensatori presocratici si ricorda Anassimandro, autore della prima interpretazione grafica delle regioni abitate dalla Terra, concepita come un disco circondato dalle acque dell'Oceano, al cui interno la superficie terrestre è rappresentata.

Qualche anno dopo Eratostene assertore della sfericità della Terra, è il primo ad utilizzare il termine 'geografia', intitolando la sua opera così:

Altri due scritti riportano il vocabolo geografia: l'opera di Strabone di Amasea e quella di Claudio Tolomeo. Nella prima Strabone scrive che la geografia è materia da filosofo. In quella scritta da Tolomeo intorno al 160 d.C., l'autore tratta delle definizioni e differenze tra geografia e corografia, delle misure della Terra e delle proiezioni, ma contiene anche lunghi elenchi di località, dandone le coordinate geografiche. Si devono in gran parte a lui le basi della cartografia scientifica.

La geografia nel Medioevo scompare e i suoi saperi sono diluiti nella cosmografia. Lo stesso impulso verso la spiritualità comporta una scarsa attenzione nei confronti di ciò che il mondo rappresenta, con effetti negativi per la geografia: collocata fuori dal tempo e privata del collegamento con la realtà. Decade in particolar modo la geografia matematica.

Nel Quattro - Cinquecento sono soprattutto le grandi scoperte geografiche che stimolano gli studiosi ad affrontare nuovi problemi alla ricerca di soluzioni utili per agevolare viaggi ed esplorazioni. L'opera cartografica di Tolomeo ritorna in auge già dal XV secolo, proprio per il suo proficuo impiego nella navigazione. Tra i molti studiosi del tempo si possono ricordare l'inglese Francis Bacon, Galileo Galilei e Cartesio. In questo ambiente il metodo sperimentale è usato per individuare leggi e segreti dell'ambiente.

Verso la fine del Settecento gli studi geografici fanno registrare un progresso, che ha fulcro in Germania. Ricordiamo Helder e Kant. Quest'ultimo rappresenta lo spartiacque tra antica e moderna geografia scientifica. Alla disciplina dona un'opera monumentale in sei libri e un insegnamento quarantennale all'università di Kalinigrad.

Poco dopo, e sempre in Germania, nascono Humboldt e Ritter i più noti geografi della prima metà dell'Ottocento, accomunati per lo studio delle relazioni tra ambiente fisico e attività antropiche. Humboldt compie tra il 1799 e il 1804 un lungo viaggio in America centrale e meridionale. In *Kosmos*, la sua principale opera in cinque volumi, dedicata alla descrizione fisica della Terra e all'influenza disposizione dei continenti sul clima, sulla diffusione delle piante, sull'andamento delle correnti marine.

Ritter è discepolo di Helder: per lui la Terra è indipendente dall'Uomo e il rapporto umanità e natura è definibile come antropocentrismo guidato da un ordine divino.

Nell'1830 comincia a diffondersi il Positivismo con Comte. Il nuovo quadro di riferimento è costituito da una concezione meccanicista, con il mondo diviso in quattro entità: spazio, tempo, materia e movimento. Le leggi

Manuale Di Napoletanitagrave

Amedeo Colella

Manuale Di Napoletanitagrave:

Manuale di napoletanità. 365 lezioni semiserie su Napoli e la napoletanità, da studiare una al giorno (consigliato), comodamente seduti... Amedeo Colella, 2010 LECCE Antonio Giangrande, 2020-08-03 E comodo definirsi scrittori da parte di chi non ha arte n parte I letterati che non siano poeti cio scrittori stringati si dividono in narratori e saggisti E facile scrivere C era una volta e parlare di cazzate con nomi di fantasia In questo modo il successo assicurato e non hai rompiballe che si sentono diffamati e che ti querelano e che spesso sono gli stessi che ti condannano Meno facile essere saggisti e scrivere C adesso e parlare di cose reali con nomi e cognomi Impossibile poi essere saggisti e scrivere delle malefatte dei magistrati e del Potere in generale che per logica ti perseguitano per farti cessare di scrivere Devastante farlo senza essere di sinistra Quando si parla di veri scrittori ci si ricordi di Dante Alighieri e della fine che fece il primo saggista mondiale Le vittime vere o presunte di soprusi parlano solo di loro inascoltati pretendendo aiuto Io da vittima non racconto di me e delle mie traversie Ascoltato e seguito parlo degli altri vittime o carnefici che l aiuto cercato non lo concederanno mai Chi non conosce la verit uno sciocco ma chi conosce la chiama bugia un delinquente Aforisma di Bertolt Brecht Bene Tante verit soggettive e tante omert son tasselli che la mente corrompono Io le cerco le filtro e nei miei libri compongo il puzzle svelando l immagine che dimostra la verit oggettiva censurata da interessi economici ed ideologie vetuste e criminali Rappresentare con verit storica anche scomoda ai potenti di turno la realt contemporanea rapportandola al passato e proiettandola al futuro Per non reiterare vecchi errori Perch la massa dimentica o non conosce Denuncio i difetti e caldeggi i pregi italici Perch non abbiamo orgoglio e dignit per migliorarci e perch non sappiamo apprezzare tutelare e promuovere quello che abbiamo ereditato dai nostri avi Insomma siamo bravi a farci del male e qualcuno deve pur essere diverso

Manuale Di Napoletanitaggrave Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is truly remarkable. This extraordinary book, aptly titled "**Manuale Di Napoletanitaggrave**," published by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound impact on our existence. Throughout this critique, we shall delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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