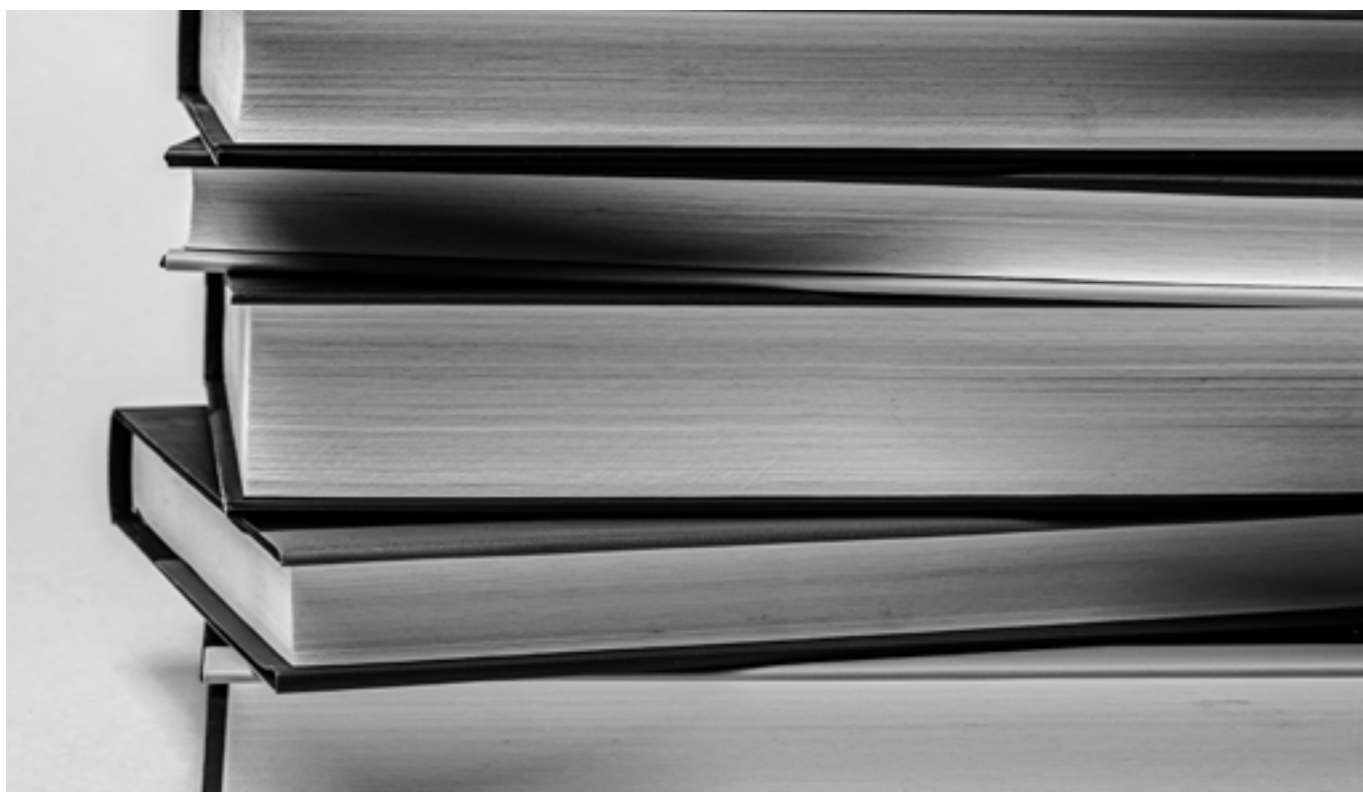




2022

Galaxia Gutenberg

Nonfiction



Together with our authors

Galaxia Gutenberg is not only the selection of titles that are collected in the following catalog, but our most challenging and personal concerns, tastes and desires are represented in it. Sharing it means, in turn, ratifying the goal that moves us and that we also surely share with so many professionals in the sector: to continue publishing works of fiction and nonfiction of the highest literary caliber. It is part of our commitment to give space to the most diverse letters, Spanish and international, both from established and emerging writers.

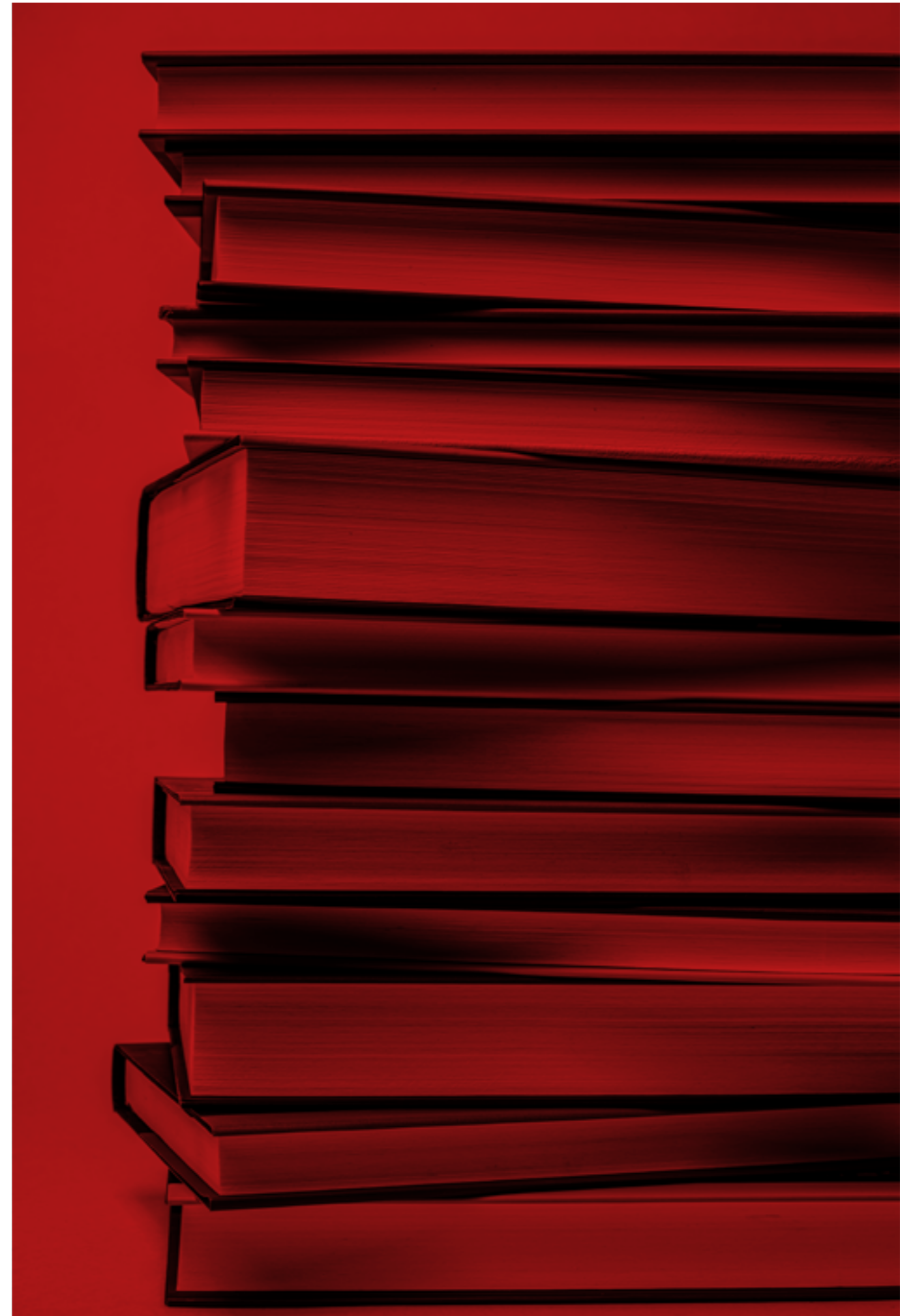
We believe that authors are at the heart of everything we do. Daniel Innerarity, Marina Garcés, Chantal Maillard, Mercedes Monmany, Jua Pablo Fusi, Javier Gomá, Carlos Sebastián and José Álvarez Junco, among other great nonfiction authors, make up our editorial fabric, as solid as it is plural and heterogeneous. We are honored to have you with us and to bring your voices to the world.

Joan Tarrida _Editorial Director

Galaxia Gutenberg

Nonfiction

Author by author





Mercedes Monmany

Mercedes Monmany holds a Bachelor of Science in Information Technology from the Complutense Universidad Complutense de Madrid and is a literary critic and essayist specialising in contemporary literature, particularly European. Having been awarded France's *Chevalier des Arts et des Lettres*, the *Cavaliere dell'Ordine della Stella d'Italia*, and Serbia's *Gold Medal of Merit*, she has also served as editor and advisor to several publications. She has written nearly a thousand articles throughout her career as a contributor as a literary critic to Spain's foremost newspapers and magazines. Currently, she serves on various cultural journals' editorial boards, and curates exhibitions focusing on great writers. She has also translated Italian authors and edited various books. In addition to having contributed to Spanish literary supplements and newspapers for decades, she has also worked with numerous foreign publications. Monmany is on the juries of several literary prizes, among these the *Café Gijón* Novel Prize, the Torrente Ballester Narrative Prize, the Lampedusa Prize of Sicily, and the Zbigniew Herbert International Literary Award in Warsaw. In 2015, Galaxia Gutenberg published her book *Por las fronteras de Europa* (Across European Borders), in 2017 *Ya sabes que volveré* (You Know I'll Be Back) and in 2021 *Sin tiempo para el adiós* (No Time for Goodbyes).

*** Medal of the Order of Arts and Letters of the French Republic.**

*** Cavaliere dell'Ordine della Stella of Italy.**

*** Gold Medal of Merit of Serbia.**

- 2015 *Por las fronteras de Europa* (Across European Borders)
- 2019 *Ya sabes que volveré* (You Know I'll Be Back)
- 2021 *Sin tiempo para el adiós* (No Time for Goodbyes)



“Monmany unravels stories, prints and individual portraits that end up composing a panoramic view of political exile, whose victims include figures such as Thomas Mann, Stefan Zweig, Joseph Roth, Vladimir Nabokov, James Joyce, María Zambrano, Manuel Chaves Nogales, Luis Cernuda and Antonio Machado. Monmany brings them together thanks to a pristine structure and prose constructed with a profusion of detail. Each story of exile reads like a short, fulminating novel”.

— Zenda Books

Sin tiempo para el adiós

[No Time for Goodbyes]

Exiles and émigrés in 20th century literature.

The 20th century was marked by continuous and dramatic exoduses that went hand in hand, without ceasing. Writers, artists and intellectuals of the most diverse nationalities and origins are fleeing totalitarianism, racial and political persecution, wars, deportations and internment in concentration camps and, in general, barbarism and gigantic “oceans of hatred”, as Robert Musil would call them. “Saying goodbye is a difficult and bitter art,” said Stefan Zweig at the funeral of his exiled friend Joseph Roth. “The exile is the one devoured by history”, added the Spanish philosopher María Zambrano. If in her acclaimed book *Por las fronteras de Europa* (Galaxia Gutenberg, 2015), a “spiritual atlas”, in the words of Claudio Magris, Mercedes Monmany made an exhaustive review of European literature of the 20th and 21st centuries, and in *Ya sabes que volveré* (Galaxia Gutenberg, 2017) analysed the last days and works left behind by Irène Némirovsky, Gertrud Kolmar and Etty Hillesum, women writers who died in Auschwitz, in her new essay *Sin tiempo para el adiós* she looks at some of the greatest European creators of the last century who were forced to take the painful path of exile. These include German anti-Nazis such as Thomas and Klaus Mann, Alfred Döblin and Hannah Arendt, Austrians such as Robert Musil, Joseph Roth and Franz Werfel, Russians fleeing Soviet tyranny such as Nabokov and Joseph Brodsky, and Musoline-era exiles such as Pavese and Natalia Ginzburg, Spaniards exiled after the Civil War such as María Zambrano, Luis Cernuda and Chaves Nogales, Poles such as Witold Gombrowicz and the Nobel Prize winner Czesław Miłosz, and those who fled to the United States because of the incessant waves of anti-Semitism and the catastrophe of the Holocaust, such as Isaac Bashevis Singer and Henry Roth.

Complete book **available** in **Spanish**.
English excerpt available.

■ Pages: 544

■ Published in April 2021



Italian rights
sold to Donzelli

Complete book
available in Spanish.
English excerpt
available.

- Pages: 180
- Published in November 2017

Ya sabes que volveré [You Know I'll Be Back]

Voices of women in literature and philosophy lost to the Holocaust.

Ya sabes que volveré (You Know I'll Be Back) focuses on the Holocaust fiction and nonfiction of three great writers who died in Auschwitz: Irène Némirovsky, Gertrud Kolmar and Etty Hillesum. Through the paths their lives took, Monmany traces the disappearance of most of the European intelligentsia, along with the traditions of Jewish modernity –from Spinoza to totalitarianism – that shaped the identity of a continent. “We cannot become a beast or a tree; we cannot, and the SS cannot make it happen,” wrote Robert Antelme, who was also detained in Buchenwald and Dachau. All three authors profiled by Monmany felt assigned to the mission of preserving humanity; Monmany evokes their insurmountable will to live, their concern for others, and finally their optimism, which is reflected in the title of the volume, *Ya sabes que volveré*, a phrase repeated throughout all of their correspondence. Employing exquisite sensitivity, this book explores the will to endure and the heroism of continuing to affirm, in the midst of barbarism, as did Etty Hillesum, “that this life is beautiful and full of meaning, in every moment.”

* Caballero Bonald International
Essay Prize for *Ya sabes que volveré*.



READ AN EXCERPT FROM *You Know I'll Be Back*

“Etty Hillesum, in the prime of her life, died on 30 November 1943, at the age of twenty-nine, two months after her arrival at Auschwitz from the transit camp of Westerbork in the Netherlands, where Anne Frank had also been sent. Etty left behind an impressive and splendid Diary, much less known than that of her extremely young compatriot, discovered much later. Its publication in the early eighties in Holland caused an authentic stir: praised by all for being a unique account and an extraordinary and magnificent literary endeavour that had achieved a stylistic, philosophical, reflective and, most of all, spiritual perfection of any classic. [...]

Then there was the Berliner Gertrud Kolmar, who was the favourite cousin of Walter Benjamin and one of the greatest and most secretive female German poets of her time. She was a sort of marvellous, fearful and solitary Emily Dickinson, who only concealed and enclosed herself further as a result of the savage times she was forced to live in. Her cousin, already well-known, always read her poems and gave her literary guidance, often calling her his kindred spirit. As a Jew, she was forced into labour work at a Berlin factory for two years, and was later deported to Auschwitz, where she died on 2 March 1943, at the age of forty-eight.

*Lastly, there was Irène Némirovsky, who, unlike the other two, was already a leading figure during her time [...] However, once the war had ended her name disappeared, and remained in the dark many years, until something unexpected happened: Irène ‘came back’. She became a literary persona and was granted the Renaudot prize for her posthumous novel *French Suite*. Irène Némirovsky was of Russian origin, born in Kiev in 1903, but wrote in French. She was deported by the Nazis in July of 1942 and died in Auschwitz a month later, on 17 August, probably of Typhus, at the age of thirty-nine. This the first time that this major prize was awarded posthumously, and the novel, which Irène had been writing and rewriting up until her death which caused an authentic stir. It is a heartbreaking, honest and incisive account of life in France at war and under Occupation”.*



English extract
available

- Pages: 1472
- Published in May 2015

Por las fronteras de Europa [Across European Borders]

A selection of the best European literary criticism from the nineteenth and twentieth centuries.

Few literary critics have both the will and the ability to follow and analyze contemporary writing from across the European continent. In fact, Mercedes Monmany might be the only one, as for many critics, the unabated effort required is too great an obstacle. In *Por las fronteras de Europa*, Monmany shines a light on many of the most remarkable voices in European Literature today. The list of authors and literary traditions she has analyzed is vast, encompassing works in German, English, French, Portuguese, Italian, Russian, Hebrew, Turkish and Dutch, without forgetting Central European, Balkan and Nordic contributions. The result is a book of fifteen hundred pages which will undoubtedly serve as a referential text for all lovers of literature.

“Por las fronteras de Europa is also a spiritual atlas, a literary geography; a harmonious and poetic book, in its rigour it is also a cultural geopolitics [...] Is a guide to the universe of literature, composed, like that of Dante, of infernos, purgatories and paradises. It is a guide of salvation, inclined much more to embracing than to rejecting, closer to Beatrice than to Virgil. It is a pleasure to lose oneself and to find oneself again together with her inside the labyrinths of stories, words and destinies”.

—Claudio Magris



Chantal Maillard

She was born in 1951 in Brussels, where she lived until she was thirteen years old. In 1969, she acquired Spanish citizenship. As doctor of Philosophy, specialized in Indian Philosophies and Religions and a graduate in Aesthetics and Art Theory, she was a professor at the University of Malaga until 2000, when a serious illness forced her out of office. From that moment on, writing would be her salvation; in her own words: “It is the fastest means I have to move”. In 2004, she received the National Prize of Poetry for *Matar a Platón* (Killing Plato) and she became the second woman to receive this award in its history. In 2007, the Critics’ Prize and the Andalusian Critics’ Prize for *Hilos* (Threads). She is the author of numerous essays and poetry books, but her writing can’t be so easily categorized. She has been transcending genres, from the tetralogy of her diaries to the hybride forms of her latest books, straddling the genres, in which she fuses poetry, essays and theater. *La baba de caracol* (The Snail’s Slime, 2014), *India* (2014), *La herida en la lengua* (The Wound on The Tongue, 2017), *¿Es posible un mundo sin violencia?* (Is a World Without Violence Possible?, 2018) y *Cual menguando* (Shrinking, 2018) are some of her latest works. Galaxia Gutenberg published *La mujer de pie* (Standing Woman), *La compasión difícil* (The Compassion Problem), *La razón estética* (The Aesthetic Reason) and *Las venas del dragón* (The Veins of the Dragon). Her poetry and some of her essays have been translated into English, French, Dutch, German and Italian. She has taken some of his works to theatrical stages and has collaborated in interdisciplinary projects with artists in the plastic, scenic, cinematographic and musical fields.

*** Longlisted for the PEN Poetry in Translation Award for *Killing Plato*, New Directions edition, 2020.**

*** Critic of Castilian Poetry Award, 2007**

*** Andalusian Critics Award, 2007**

*** National Poetry Award, 2004**

*** Sta. Cruz de La Palma Award (Poetry), 1993**

*** Ricardo Molina Award (Poetry), 1990**

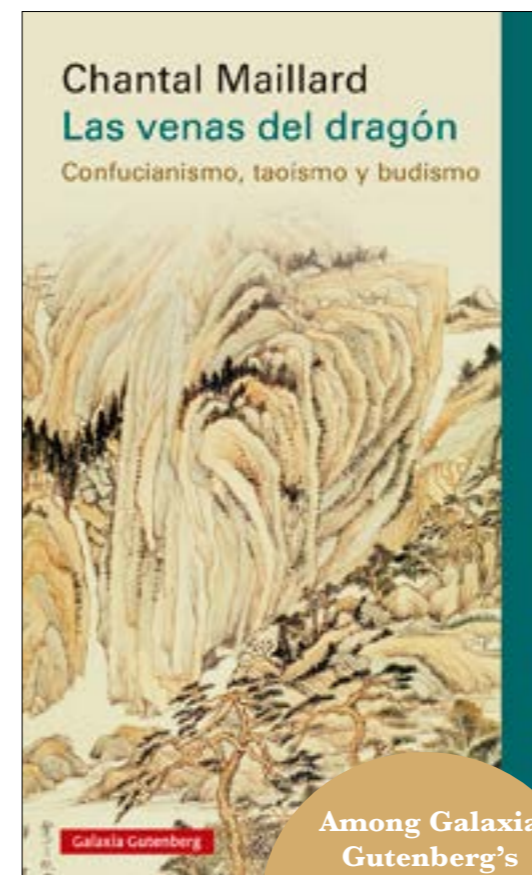
*** Eleanor Prize for Poetry, Soria, 1987**

2015 *La mujer de pie* (Standing Woman)

2019 *La compasión difícil* (The Compassion Problem)

2021 *La razón estética* (The Aesthetic Reason)

2021 *Las venas del dragón* (The Veins of the Dragon)



Among Galaxia Gutenberg's
TOP 10
BESTSELLING
non-fiction
books in 2021.

Available in Spanish.
English extract
available.

■ Pages: 192

■ Published in April 2021

After obtaining a PhD in Philosophy, Chantal Maillard later specialised in Indian Philosophies and Religions at the Banaras Hindu University.

Las venas del dragón [The Veins of the Dragon]

Why today Confucianism, Taoism and Buddhism are key.

Since antiquity, in China the Universe has been thought of as a system of resonances in which there are no things or beings but active forces in perpetual mutation. Nothing operates in isolation and nothing does not depend on everything else. To conceive the environment in these terms would undoubtedly contribute towards instilling a greater sense of ecosophy and ethnopolitics in our societies, which is vital for their transformation. Never has the perception of the need for a change of parameters been more pressing than now, and the responsibility to educate ourselves in this regard more imperative. The initial teachings of the three schools of thought addressed in this book can help us in this endeavour. Good governance (confucianism), harmony with the environment (taoism) and a deep understanding of our own nature (buddhism) are presented as three essential ingredients to avoid the coming catastrophe. Whether these proposals will ever amount to anything more than a utopian ideal is unlikely, but, as things stand, perhaps it is in our interest to pursue them.

“The work of this Belgian nationalized Spanish, dweller forever of Benares (in the holy city she specialized in Indian philosophy and religion), is a communion between cultures”.

—Juan Cobos Wilkins



La compasión difícil

[The Compassion Problem]

This heartbreaking work is about the myth of Medea, violence, understanding the other, pain, and not only that.

This is undoubtedly the most disturbing book Chantal Maillard has ever written. In it she confronts the great issues humanity has been pondering since the beginning of time. Birth, pain and death, the gods and their absence, the relation of our species with other living beings, motherhood and suicide, guilt and innocence, judgment and creed. All of this revolves around the axis of a primordial violence that we all suffer at the same time as we inflict it. How can we commiserate, considering the crime and how can we not commiserate, considering the hunger?» Eastern traditions and the classic Greek world are once again present in this writing that seems, however, to always emerge from the body, from the experience lived in search of an impossible freedom and from a clairvoyance that awakens fear for what it may come to understand: “In all tyrannies, intelligence is the forbidden fruit,” affirms Chantal. And also “How easily fear is translated into convenience”. Courage and intelligence are necessary to enter this book, of which no page will leave you indifferent.

“Radical and thoughtful, an unacceptable essay for some and revealing for others”. _BABELIA



READ AN EXCERPT FROM *The Compassion Problem*. Translated by Samantha Schnee

“Retracing the endless chain of events, the process, to the beginning. Finding in one’s own flesh the place where these sequences, the first steps, and the first violence are tangled together. My blood carries within it the bite of a feline, the lethargy of a saurian, the camouflage of a fish in the depths, the electrifying lash of a ray. And hunger. An unbearable hunger, ever-renewing, always insatiable.

How can one not feel compassion?

Hunger is combustible; death, seed. The world is a never-ending performance of this first violence. Existence, the product of that violence.

Compassion: what we inherited from fallen angels. Guilt: what we inherited from the gods.”

[...]

“How does one feel compassion?” the immortals ask, blood on their lips. Is it not the law we’re all condemned to obey? To nourish ourselves with others. Taking the lives of other species. Do we not long for that nourishment? Do we not kill for it? Those who take pity on their prey die.”

[...]

“They say: respect beliefs. Respect beliefs? The greatest violence has been wrought in the name of beliefs of one kind or another. Should we respect the causes of that violence?

Is it decent to completely relinquish our capacity for reason just as we relinquished the ancient knowledge all animals possess, that allows them to coexist—if not in peace (in this world peace is a fantasy) then in symbiosis or predation, according to the laws of Hunger—with other species? [...] Men, males who take such pride in calling themselves such, return every dark night to the breasts and wombs of their mothers in search of safety, which no species has ever been able to take for granted. Is it decent that they—who boast of their maturity and their acumen—return to the cradle again and again for other hands to rock them and other lips to murmur old melodies?”



La mujer de pie [Standing Woman]

A philosophic, poetic essay about pain. A story told in three voices. A story in search of an argument. A reflection on illness, fragmentation, the discontinuity of perception and the illusory belief in a self that gives meaning to existence.

What is the limit between an essay and a story, between some biographical notes and what we call history, between reality and fiction, between what we believe and what we create?

In *Standing Woman* there are characters. They go through the book revealing brief sequences of their life, broken dialogues.

A *Standing Woman* is an invitation to listen. Of the *ailleurs*, and of the mental noise with which we identify so easily.

A *Standing Woman* is a resource to relieve the pain of the flesh, its atrophies, its limitations, its disabilities.

A *Standing Woman* is an observation journal. A record of mood fluctuations under analgesia.

A *Standing Woman* is a strategic space in which to figure out how to intuit the world without losing verticality.

A *Standing Woman* is a stage.

A *Standing Woman* is a stage with a window from which to look.

A *Standing Woman* is the sill of that window.



La razón estética [The Aesthetic Reason]

Facing the crisis of enlightened reason and of the romantic subject, and the weak thinking of postmodern reason, aesthetic reason “above all, poetic reason: maker, creator of reality”.

“Our societies’ collective consciousness and their symbolic universe are always accompanied by certain categories of sensitivity that vary from one era to another and from which derive so many other ways of understanding the world. If I have accepted the challenge of re-editing this book after twenty years, it is because I still think it is important for us to be able to notice these variations - which are, moreover, inseparable from social fluctuations - and how they arise along with the values we adopt. Politics is not made by parties or groups, but by individuals. And if those who govern - whether they are part of the demos or those who hold economic power or power at all - have not learned to know each other, they will be unable to govern. To govern, it is necessary to know what we are or what we are being beyond our character. All well-constructed morals require an extra-moral foundation and this has to do with knowledge of oneself, something that can only be initiated by observing one’s own mind. Whether it is viable or not will depend on the interest that we put in this education being carried out.”



Marina Garcés

Marina Garcés (Barcelona, 1973) is a philosopher and university professor. Her latest book is *Escuela de aprendices* (Learn Us How to Learn, Galaxia Gutenberg, 2020). Before this title, she published *Un mundo común* (A Common World, Bellaterra, 2012), *Filosofía inacabada* (Unfinished Philosophy, Galaxia Gutenberg, 2015), *Fuera de clase* (Beyond the classroom, Galaxia Gutenberg, 2016) and *Nueva ilustración radical* (New Radical Illustration, Anagrama, 2017), among others. For *Ciutat Princesa* (Princess City, Galaxia Gutenberg, 2018), Garcés won the 2017 *Ciutat de Barcelona* Essay Prize. Since 2002, she has also promoted the collective thinking project *Espai en Blanc*. She was also contributor in the international project *The great regression*, impulsed by Suhrkamp Verlag (2017) with the collaboration of other european publishers. Her thinking is the declaration of a commitment to life as a collective problem, and that is why she develops her philosophy as an extensive experimentation with ideas, learning and forms of activism in our current world. Her work has been translated into German, Italian, French, Portuguese and English.

2015 *Filosofía inacabada* (Unfinished Philosophy)

2016 *Fuera de clase* (Beyond the Classroom)

2017 *Ciutat Princesa* (Princess City)

2020 *Escuela de aprendices* (Teach Us How to Learn)



German rights sold to Turia + Kant

Italian rights sold to Nutrimenti

Complete book **available** in **Spanish** and **Catalan**. **English excerpt available**.

■ Pages: 336

■ Published in November 2020

More than
10,000 copies
sold in Catalan
and Spanish.

Galaxia
Gutenberg's
THIRD
BEST-SELLING
non-fiction book
in 2021.

Escuela de aprendices

[Teach Us How to Learn]

A powerful essay about the importance of education.

Education is the substratum of coexistence, the workshop where the possible ways of life are tested. That is why cognitive capitalism has taken seriously the task of assaulting all its fields: formal and informal education, resources, tools and methodologies. The presentiality and the virtuality. Childhood and lifelong learning. Education is not only a big business. It is a battlefield where society distributes, in an unequal way, its futures. Pedagogues say that everything must be changed, because the world has changed forever. This statement hides the questions that make us most afraid: what's the point of knowing when we don't know how to live? Why learn when we cannot imagine the future? These questions are the mirror in which we do not want to look. We are ashamed of not having answers and it is always easier to shoot teachers and educators. How do we want to be educated? This is the question that a society that wants to look at its face would have to dare to share. It involves all of us. We are all apprentices to the workshop where possible forms of life are tested. Educating is not applying a program. It is the art of welcoming existence, elaborating consciousness and disputing the future. Inside and outside the schools, education is an invitation: an invitation to take the risk of learning together, against the constraints of our own time.

“For Marina Garcés, educating has to do with knowing that what you know is full of ignorance: prejudices, secrets, hidden interests... And that what you don't know is full of knowledge. It is to understand the mismatch between us and the world: one wise ignorance. This is all you will find in this book. You will not find the innovative recipe that will solve your doubts, but the conscious doubt that will help you to follow without anxieties, a music that will accompany you”. _Diari Ara

“A necessary reflection on education, on learning and its meaning in these times marked by uncertainty and the blurring of all horizons”. _The Objective



Marina Garcés
Ciudad Princesa

More than
10,000 copies
sold in Catalan
and Spanish.

French rights sold
to Éditions Deux-
Cent-Cinq / École
urbaine de Lyon

Complete book
available in Spanish
and Catalan. English
excerpt available.

■ Pages: 256
■ Published
in March 2018

Ciutat Princesa [Princess City]

*The political experiences of an activist
seen through philosophy.*

Ciudad Princesa is a first-person account that tells the story of a woman's life through a period of political upheaval spanning from October 1996 to October 2017. From the eviction of social housing squatters who occupied the Cinema Princesa in Barcelona, to the October 1st referendum in which Catalonia voted for independence, the thread running through this story is the question: what have we learned? By capturing post-Olympic Barcelona and other European cities, Marina Garcés connects her experience in protests and movements around the world today, from the branding of cities to neoliberal globalization and its crises: where are the living maps of resistance? *Ciudad Princesa* is a thought experiment which explores the moment in which philosophical and political problems meet the real experiences from which they sprung forth.

* **Ciutat de Barcelona Essay Prize 2017**

"Garcés defends inventivity and an equal relationship with the great masters of philosophy, an absolute democracy of thought. In its inventory, the boudoir is only for entering, looking in and leaving without any afterthought towards the only desire allowed: the desire to know". _Crónica Global



Marina Garcés
Fuera de clase
Textos de filosofía de guerrilla

Complete book
available in Spanish
and Catalan. English
excerpt available.

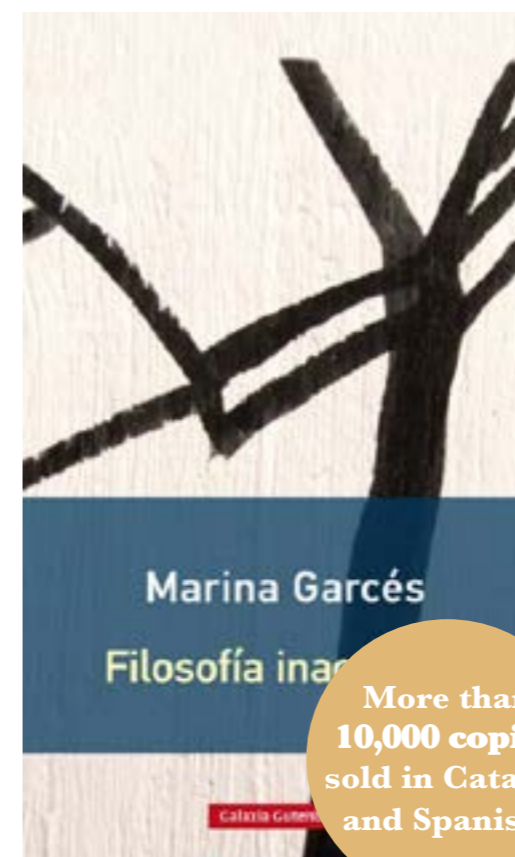
■ Pages: 190
■ Published
in November 2016

Fuera de clase [Beyond the Classroom]

*A theory of Guerrilla philosophy,
or the act of questioning everything
around us.*

This is a book of guerrilla philosophy that puts into practice those philosophical suppositions Marina Garcés introduced in her previous book, *Filosofía inacabada*. Radical thought provokes us into asking unexpected questions with unforeseen consequences, helping us better understand what we are and how we behave. In this way, philosophy creates its own terms of battle. The texts brought together in this book turn thought into a place of recognition and encounters, opening up new paths and turning this collection into an unfinished map full of clues we each can use to transform our lives. In *Fuera de clase*, thought is a personal and yet collective force, both intimate and public, singular yet plural, irreducible but communicable.

"Fuera de clase is a philosophical vademecum to survive the dictates of the present day, which confirms its ethical crisis. Philosophy without altars. Philosophy without elites. Intimate, collective, public, singular, irreducible. Philosophy for everyone". _El Español



More than
10,000 copies
sold in Catalan
and Spanish.

English rights sold to Verso Books

Euskera rights sold to Jakin Fundazioa

Complete book **available** in Spanish and
Catalan. English excerpt available.

■ Pages: 336
■ Published in November 2015

Filosofía inacabada [Unfinished Philosophy]

*A radical approach to philosophy,
philosophers and critical thinking.*

Philosophy was born in the open air and now it returns to the streets. Though made obsolete by institutionalization and having lost its place in schools and universities, philosophy is now, on the other hand, endowed with a new vitality — a collective wish to radically question our ways of living, and to learn all over again how to think. Philosophy was originally born from discourse, arising from inter-city conflicts and differences in world views. Today, a new war has cast our ways of living and our assumptions into grave crisis. In light of this, philosophy becomes a way of thinking with the power to transform life. It's a system of concepts, but it's also an attitude. Philosophy is living thought: it doesn't offer us formulas or prescriptions, but rather enables each of us to see our personal business as shared, common problems. Facing questions like how to live, how to think, and how to act, philosophy is neither useful nor useless: it's necessary. Necessary on the individual level, but also necessary for our troubled society. There are still those who believe that philosophy must be protected and defended as though it were an object in a museum, or a species on the brink of extinction. Quite the opposite: philosophy cannot be preserved, it has to be practiced, exposed. We must not dwell over the history of a dying story but rather embrace the unfinished philosophy of our present moment. For a world showing symptoms of exhaustion, the philosophy we need is indeed unfinished: this is the primary challenge that confronts us — philosophers and laypeople alike — today.

"Garcés reflects on the values that philosophy brings and how it can transform someone's life. A reflection that does not give concrete answers, just like philosophy, but makes each one of us think about our own particular themes more as common problems".

_RITMOS 21

2020 *Decir el mal* (Saying Evil)

Ana Carrasco-Conde

Philosopher and professor of Philosophy at the Complutense University of Madrid. She studied at the Universidad Autónoma de Madrid and completed her studies at the University of Paris X Nanterre, the LMU München and the TU Berlin. She is a guest researcher at the Bavarian Academy of Sciences and is a member of the Internationale Forschungsnetzwerk Transzendentalphilosophie / Deutscher Idealismus. Specialised in German idealism and romanticism, and trained in ancient philosophy, her philosophical concerns focus on the “dark side” of reality (evil, unease and terror). She has been a visiting professor at several European, American and Asian universities. Her books include *Infierno horizontal* (2012), *La limpidez del mal* (2013), *La ciudad reflejada* (2016) and *Presencias irReales. Simulacros, espectros y construcción de realidades* (2017). Galaxia Gutenberg published her last essay *Decir el mal* (2021). In addition to his academic work, he is also a communicator. She advocates the “art of inquiring” and “dislocating concepts” as methods for thinking about and disarticulating the present based on elements that are usually taken for granted. She is a regular contributor to the media. She is one of the “10 young philosophers whose reflections and research will mark the thinking and debates of the coming decades” according to a list published in the Spanish magazine *El Cultural* entitled “What are the philosophers of the future thinking about? (2 November 2020).

* **Julián Sanz del Río Research Prize by the Deutscher Akademischer Austausch Dienst and the Fundación Universidades, 2012**



Available in Spanish. English extract available soon.

■ Pages: 240

■ Published in November 2021

“Evil is as present today as ever, or perhaps more so than ever. That is why the reflections in this magnificent new essay are so stimulating”.

_Diario La Razón

Decir el mal

[Saying Evil]

What if evil could be thought of differently?

We take it for granted that human beings are selfish and tend towards evil. So, resignedly, we affirm that evil is inevitable. Everything we read about it only reinforces our starting point. And we give up: there is no remedy, today’s evil will be repeated tomorrow. We even become desensitised to the horror. But what if evil could be thought of differently? By resorting to selfishness, are we being blind to other possibilities for understanding it? Do we do evil more for lack of questioning what really makes it possible than for its inherent character? Does it make sense to reduce evil to a question of individual will instead of approaching it from the perspective of community shaping? We have turned evil into an abstruse and distanced object of philosophical reflection without wanting to dwell on the proximity of an imperceptible and ordinary evil that is not such because it is vulgar, but because it is a common and ordinary practice and, therefore, something shared by the members of a community.

Ana Carrasco-Conde invites the reader to walk with her along a path that shakes up the prejudices that have led us to understand evil from a framework that has conditioned our gaze. Through testimonies, *Saying Evil* questions the traditional explanations of evil and proposes to think about it without losing either distance or sensitivity.



Juan Arnau

Born in Valencia, in 1968, he is an astrophysicist and specialist in Eastern philosophies. His extensive work includes *La fuga de dios*, *Historia de la imaginación* and *Manual de filosofía portátil* (winner of the Premio de la Crítica Valenciana and finalist for the Premio Nacional de Ensayo). He has translated from Sanskrit the main works of Buddhism and Hinduism: *Upanisad*, *Bhagavadgita*, *Abandono de la discusión* and *Fundamentos de la vía media*, and written essays such as *Antropología del budismo* and *Cosmologías de India*. He is currently a professor at the Complutense University of Madrid, where he teaches classes on Indian thought. A defender of humanism in the face of the onslaught of the age of technological distraction, he is a regular contributor to the newspaper El País.

*** Valencian Critics' Prize, 2014, for *The Portable Philosophy Manual***

*** Finalist for the National Essay Prize, 2014, for *The Portable Philosophy Manual***

2021 *La mente diáfana* [A Clear Mind]

2022 *Manual de filosofía portátil* [The Portable Philosophy Manual]

“Manual de filosofía portátil by Juan Arnau is a fabulous essay, superbly well written, intelligent, lucid, inexhaustible, repeatedly brilliant. [...] aimed equally at initiates and experts”.

— La Vanguardia

“La mente diáfana is an erudite and readable journey through the complexity of this philosophy”.

— Publishers Weekly SP



Available in Spanish.
English extract available soon.

■ Pages: 570

■ Reissued in March 2022 (first publication 2014).

Manual de filosofía portátil [The Portable Philosophy Manual]

An essay that will provide the joy that springs from the same source as knowledge.

Why a manual? Because it aims to be easy to handle and easy to understand, and its intention is fundamentally practical. Because it is not an official, academic or doctrinaire book, and it summarizes the most substantial of a few philosophical lives. Why portable? Because it is a tribute to walkers. Portable philosophy is an effort to free thought from the reclusion to which it has been subjected by scholastics and academics. A way to conjure that erudite mania of speaking only for those who share a chair or faculty. The spirit of heaviness infects the spirit of philosophy like no other, and the laptop is a ballast loosener. It prefers to offer ironies, crumbs and glimpses that open the way to a new intelligence of life.

This book proposes to travel the river of philosophy against the current, in search of a new intelligence of life. against the current, in search of its sources. The journey begins with the gesture of an anthropologist who, after studying philosophy in Paris, goes in search of truth among the savages. Then we visit the philosophers, contemplating unforgettable scenes: Wittgenstein takes notes in a trench, Nietzsche whispers to a horse, Kierkegaard finances an anticlerical pamphlet, Leibniz discovers love among princesses, Montaigne becomes encased, Plotinus hides his past, Socrates voluntarily drinks a poison and Empedocles throws himself into a volcano. What at first sight might seem strange had a profound meaning for all of them. Let's call that meaning philosophy and see what happened.



Available in Spanish.
English extract available soon.

■ Pages: 584

■ Published in November 2021

La mente diáfana [A Clear Mind]

A journey through more than two thousand years of the Hindu thought.

This title traces more than two thousand years of Hindu thought in India. Starting from the Vedic period, it begins a journey through the most important Indian philosophical traditions, such as the Upanishads and the sāmkhya, analysing their dogma and the philosophical traces they leave in other thoughts that have developed throughout history.

The journey looks at the great myths and symbols of Hindu devotion and delves into their ways of life and social institutions; it engages in dialogue with sceptics, materialists and nihilists, who prepare the ground for the two great currents of heterodox thought: Buddhism and Jainism; it passes through the atomists and the logical realism of the nyāya; and comes to an end with a synthesis of Vedānta and Kashmir Shivaism, which bring this journey through the history of Hindu thought to a close. An attempt to bring out a dominant idea of Indian thought: “mental culture”. This idea, which the West tried to rescue with little success, postulates a correspondence between the order of thought and the cosmic order, that is, between what happens in the head and what happens out there, where the mind is capable of unfolding and its habits end up deciding the destiny of the individual. Based on the history of Indian thought and this predominant idea, Juan Arnau analyses the fundamental ingredients of all great philosophy and manages to bring us closer to India's most valuable legacy.



Javier Gomá Lanzón

Born in Bilbao in 1965, he holds a PhD in Philosophy and a degree in Classical Philology and Law. In 1993 he won the competitive examinations to the body of Lawyers of the Council of State. Since 2003 he has been director of the Fundación Juan March, and over the course of a decade he has published four books on exemplarity: *Imitación y experiencia* (2003), *Aquiles en el gineceo* (2007), *Ejemplaridad pública* (2009) and *Necesario pero imposible* (2013). He has gathered his essayistic production in two compilations: *Tetralogía de la ejemplaridad* (2014) and *Filosofía mundana. Microensayos completos* (Galaxia Gutenberg, 2016). He is also the author of *Ingenuidad aprendida* (Galaxia Gutenberg, 2011), *Carta a las fundaciones españolas y otros ensayos del mismo estilo* (2014) and, together with Carlos García Gual and Fernando Savater, *Muchas felicidades* (2014). He has directed the collective volume *Earning a living in art, literature and music* (Galaxia Gutenberg, 2012). In 2017, Galaxia Gutenberg published his essay *La imagen de tu vida* and *dignidad*, in 2019. His latest philosophical book is titled *Un hombre de cincuenta años*, published in 2021 also by Galaxia Gutenberg. He is a patron of the Teatro Real and the Teatro Abadía.

*** Named in 2012 and 2014 as one of the 50 most influential intellectuals in Ibero-America by the magazine 'Foreign Policy'**

*** National Essay Prize 2004**

2016 *Filosofía mundana* (Mundane Philosophy)

2019 *La imagen de tu vida* (A Picture of Your Life)

2019 *dignidad* (dignity)

2021 *Un hombre de cincuenta años* (A Man in His Fifties)



**Available in Spanish.
English extract available.**

■ Pages: 192

■ Published in May 2021



Un hombre de cincuenta años

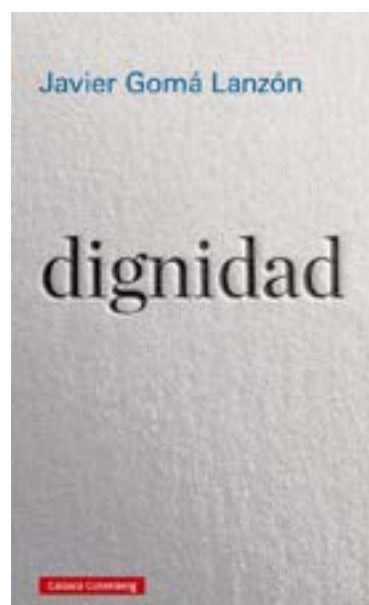
[A man in His Fifties]

The new work by Gomá brings together three plays and a short essay, which explains that theatre is the ideal genre for dealing with the temporal and tragic condition of mortals.

Anyone who reaches the age of fifty is usually already initiated into the knowledge of a great secret. After finding it out, when you open the book of life, you read it in a different way than you did before, more than thirty years ago, in your early youth. Although the world is the same before and after, everything has changed forever, because the older reader has been informed by experience of what awaits him: very often by then he has had to watch over the corpse of one of his parents and it is no longer difficult for him to imagine his own, which awakens in him a feeling of grief in *Inconsolable* (Inconsolable), weariness, in *Quiero cansarme contigo* (I Want to Wear Myself Out with You); and melancholy in *Las lágrimas de Jerjes* (The Tears of Xerxes).

In the trilogy collected here, the protagonist is always an orphan in his fifties who, at a certain point, engages in a dialogue with the spectre of his deceased father. The plays explore this common element through different genres: monologue, moral comedy and tragedy. The first two have already been published, the third is unpublished, and all three are brought together here for the first time, preceded by the essay *Sucio secreto* (Dirty Secret).

While philosophy always casts the light of the concept on the mysterious human condition, theatre represents its dark abysses without the need to explain them.



**FOUR
EDITIONS
in Spanish
so far.**

**Available in Spanish.
English extract
available.**

- Pages: 316
- Published in September 2019

dignidad [dignity]

Rethinking the concept of “dignity”.

Dignity has proved to be the most transformative and revolutionary philosophical concept of the twentieth century. Inspiring debates (about bioethics, technology and robotics) and appearing in all kinds of moral and legal contexts, the concept of dignity has given rise to important social causes often without general recognition of its influence. This omission is recurrent and common; the concept of dignity is frequently used in the absence of a clear definition. Ever since Schopenhauer scoffed at it, philosophy has also scorned or ignored dignity. Decades have passed, centuries even, and dignity, the influence of which is impossible to overstate, is still there, blank, never having been thought through and lacking a philosophical endorsement. This book explores the concept of dignity, turning it into a philosophical subject and extracting some of the theoretical implications therein. Composed of three parts, the first addresses the history and essence of dignity; the second explores its relationship with culture and the possibility of ‘dignification’; and the third concerns the public sphere. Only a life worth living can compensate for inevitable misery. Know your dignity, reader.

“Although he wants to convey security and serenity, Gomá does not ignore the tempestuousness of the contemporary situation. According to him, even more than through example, dignity today is learned through scandal”.

_NUEVA REVISTA

“This essay touches on a number of apparently disparate subjects, but they are well interwoven. The reader will also notice that the concepts of dignity and exemplarity are related, because what is dignified is always exemplary and excellent, it enlivens the spirit and comforts, like this beautiful book.”.

_BABELIA



Available in Spanish.

- Pages: 160
- Published in January 2019

La imagen de tu vida [A Picture of your Life]

On exemplarity, one of the key concepts in Gomá’s philosophical practice.

What remains in this world where everything passes by? What manages to be saved from the inflexible law of expiration that condemns all living things, including human beings, to extinction and oblivion? There are two modalities of human durability within our reach: the artistic work and the image of life, when both reach the form of perfection, aesthetic and ethical, that is peculiar to them. After a general presentation of the subject, the book moves on to focus on the second of these modalities, the image of life, understood as the example left by someone at death in the memory of those who survive him. Although we may never be happy, no one can ever expropriate from us the right to live our lives with exemplarity and, after our death, to leave a luminous image worthy of enduring in the collective memory. The theory on the image of life is then specified by means of two case studies that illustrate it. First, an essay on Cervantes’ image of life, composed of three essential elements –idealism, courtesy and humor– which, when combined, give the secret formula of Cervantism. And finally, the volume closes with “Inconsolable”, a dramatic monologue where the author jumps for the first time from the philosophical essay to the theatrical stage and draws, immersed in mourning, the image of the life of a beloved person belonging to his direct and daily experience, his father, in the proximity of his death.



Bulgarian rights
sold to KX - Critique
& Humanism

Available in Spanish.

- Pages: 320
- Published in March 2016

Filosofía mundana [Mundane Philosophy]

A philosophical essay that brings everyone closer to philosophy.

Everyone has an interpretation of the world. Interpreting is already a genuinely philosophical task. Therefore, all women and all men are philosophers and cannot cease to be philosophers without renouncing their human condition. This universal philosophical activity coexists with the efforts of a small minority of individuals who write books on philosophy. The best of these philosophical works help to educate and improve that first natural tendency to philosophy. Their supreme mission is to become mundane: philosophy about the whole world but also for the whole world and, if possible, with a little bit of the world. A philosopher must perform this important task, moreover, with good literary style, like a man of the world who masters the art of delighting. This is a book that ignores purely philosophical problems –those that only interest professionals of the discipline– and focuses on the issues that concern us all –individuality, beauty, fortune, love, happiness, the enigma of life, death–, projecting on them, of course, the luminosity of a philosophical gaze. And for this purpose he cultivates a genre, the “micro-essay”, where brevity, amenity, personal anecdote and humor are placed at the service of a modern, profound and original approach to eternal questions of human existence. This book brings together the micro-essays by Javier Gomá contained in *Todo a mil* and in *Razón: portería* and completes them with others that are collected here for the first time.



2020 *La furia de las imágenes* (The Fury of Images)

Joan Fontcuberta

He is one of the few Spanish artists to whom the MoMA in New York has dedicated a monographic exhibition. His work can be found in collections such as those of the Centre Georges Pompidou in Paris, the Stedelijk Museum in Amsterdam, the Metropolitan Museum of Art in New York, the Art Institute of Chicago and the MACBA in Barcelona, among others. In addition to his artistic work, he has developed an intense activity of reflection, curating exhibitions, historical research and teaching in the field of photography. He is a visiting professor in various universities in Spain, France, Great Britain and the United States, and regularly collaborates in specialized publications. He is the author of a dozen history books and essays on photography such as *El beso de Judas. Fotografía y verdad* (1997), *Ciencia y Fricción* (1998) and *La cámara de Pandora* (2010). His last essay, *La furia de las imágenes*, has been published by Galaxia Gutenberg in 2020.

*** David Octavious Hill Prize awarded by the Fotografisches Akademie GDL in Germany, 1988**

*** Chevalier de l'Ordre des Arts et des Lettres by the Ministry of Culture in France, 1994**

*** National Photography Prize, awarded by the Spanish Ministry of Education, Culture and Sport, 1998**

*** National Essay Prize 2011**

*** International Hasselblad Prize 2013**



Italian rights sold to Einaudi

Available in Spanish.
English extract available.

■ Pages: 272

■ Published in February 2020

La furia de las imágenes [The Ferocity of Images]

A new book by the world-renowned critic, photographer and recent Hasselblad Award-winner.

The ubiquity of the Internet, social networks and mobile phones have consolidated a second digital revolution which now defines the post-photographic era: marked by excess and choking on consumerism, this is our hypermodern society. Within it, we inhabit the image and the image inhabits us. Rather than suffocate, the daily challenge of the post-photographic era is to manage the social and political implications of a new reality made up of images. As if propelled by the tremendous power of a particle accelerator, these images circulate the web at vertiginous speed. Having ceased to occupy the passive role of illustration, images have now become active, furious, dangerous . . . Although photographs continue to impact our conscience, now their numbers have grown so exponentially as to make them much more elusive and difficult to control. The post-photographic era begins with the dematerialization of authorship by dissolving notions of originality and ownership. However, updating Benjamin, the author also points out that the age of digital appropriability requires us to rethink the status of the work of art.

“Fontcuberta has made photography a field of study capable of illuminating issues of philosophy, ethics, politics or sociology. I don’t know if we have in this country a better informed and more stimulating thinker and essayist than Fontcuberta. And I don’t think there are many who, like him, have the capacity to tackle complexity without ever ceasing to be intelligible. The Fury of Images is the book of a thinker who faces the avalanche of images that falls on us and drags us down”.

_EL PUNT AVUI



Daniel Innerarity

Daniel Innerarity is a professor of Political and Social Philosophy. He is an IKERBASQUE researcher at the Universidad del País Vasco; his research revolves around the governance of contemporary societies and the development of a theory of complex democracy. He is the director of the Institute of Democratic Governance. He also teaches at the European University Institute in Florence. He has been a visiting professor at the Sorbonne, the London School of Economics and Political Science, Georgetown University or the Max Planck Institute in Heidelberg. Among the literary prizes he's been awarded are el Premio Euskadi de Ensayo (in 2012, *La democracia del conocimiento* and in 2019, *Política para perplejos*); el Premio Espasa de Ensayo (2004, *La sociedad invisible*); el Premio de Ensayo Miguel de Unamuno and Premio Nacional de Literatura (2003, *La transformación política*); el Premio de la sociedad Alpina de Filosofía (2011, *Ética de la hospitalidad*). In 2013, Innerarity received el Premio Príncipe de Viana, awarded by the Government of Navarra, for his trajectory in Spain's cultural field. In 2004, the French magazine *Le nouvel Observateur* included him as one of the 25 great thinkers of the world. His work has been translated into eight languages.

2015 *Política en tiempos de indignación* (*Politics in Time of Outrage*)

2017 *La democracia en Europa* (*Democracy in Europe*)

2018 *Política para perplejos* (*Politics for the Perplexed*)

2020 *Pandemocracia* (*Pandemocracy*)

2020 *Una teoría de la democracia compleja* (*A Theory on Complex Democracy*)

* **Premio Nacional de Literatura, 2003**

* **Premio de Ensayo Miguel de Unamuno, 2003**

* **Premio Espasa de Ensayo, 2004**

* **Premio Príncipe de Viana, awarded by the Government of Navarra, 2013**

* **Premio Euskadi de Ensayo, 2012**

* **Premio Euskadi de Ensayo, 2019**



Available in Spanish. Excerpts in English available soon.

■ Pages: 256

■ Published in March 2022

The new book by Innerarity, one of the intellectuals who has best approached the uncertainties in which we live, advocates distrust in a context saturated with information.

—Diario de Córdoba

La sociedad del desconocimiento

[The Non-knowledge Society]

Never has knowledge been so important and at the same time so suspicious. Innerarity's new book develops the paradox that contemporary democracies face and that has become evident with the pandemic crisis, first, and now with Russia's invasion of Ukraine.

Knowledge has never been so important and at the same time so at the same time so suspicious; we have never needed it so much and distrusted it at the same time; we had never placed so much hope in knowledge as a solution while it was itself becoming a problem. Science is the source of the highest authority and always controversial. For many, experts are the salvation and for others the focus of all anger. While there are those who hope that knowledge will lead us out of error and ignorance, there are also those who fear that it is leading us to even worst mistakes.

We will not understand the society in which we live if we do not give an adequate explanation of this strange antagonism, which can no longer be understood on the basis of the modern contrast between the Enlightenment and its shadows, as a moral combat between progressives and reactionaries, the classic distinction between the sane and the insane. At stake is not rationality and its opposite, but a certain metamorphosis of the very idea of rationality, which can no longer be comfortably defined in the face of its simple negation. We would miss a great opportunity to know ourselves if we were to disqualify this disbelief as a reaction to civilizational progress. Only by understanding the distrustful, fearful, denialist, paranoid and terra-planning people can we understand the society in which we live and the role that knowledge plays in it. Understanding does not mean here giving reason to those who seem to lack it, but explaining the circumstances from which this resistance arises because we will then have a more accurate idea of the rationality they reject.



More than
5,000 copies
sold in the
first year of
publication.

Italian rights sold to Castelvechi

Portuguese rights sold to Porto Editora

Available in Spanish and English

■ Pages: 448

■ Published in January 2020

“Politicians are already reading this book, and I’m happy about this. It is a brilliant essay, indeed”.

—Correo de Galicia

Una teoría de la democracia compleja [A Theory of Complex Democracy]

The main threat to our democracy is not violence or corruption or inefficiency, but simplicity.

From a perspective of the theory of democracy, this book offers an update of our political concepts, which were conceptualized in an era of relative social and political simplicity. This theoretical deficit corresponds to a political practice that simplifies and impoverishes our democracies. Our political systems are unable to manage the growing complexity of the world and are powerless against those who offer reassuring simplification. Politics has not yet found its democratic theory. It no longer has to face the problems of the 19th or 20th century, but those of the 21st. If democracy has made the transition from the polis to the State of the nation, from direct democracy to representative democracy, there is no reason to suppose that it cannot face new challenges, as long as it is provided with an adequate political architecture. This book is aimed at those who do not believe in simple answers, but neither do they want to despair in the face of the complexity of the questions. It formulates a theory of democracy and government for the 21st century from the premise that the most promising renewal of our democracies will result from making them more complex..

Through *A Theory of Complex Democracy* we notice that if democracy has transformed the polis to the national State and direct democracy to representative democracy, there is no reason to assume it cannot handle new challenges, as long as it is equipped with an appropriate political design.

Daniel Innerarity Pandemocracia

Una filosofía de la crisis del coronavirus



More than
7,000 copies
sold in the
first year of
publication.

Italian rights sold to Castelvechi

Complete book available in Spanish. English excerpt available.

■ Pages: 136

■ Published in 2020

Pandemocracia. Una filosofía de la crisis del coronavirus [Pandemocracy. A Philosophy on the Coronavirus Crisis]

A key reflection on different aspects that may be related to the coronavirus crisis, from a drop in populism to the impact it could have on relations between EU countries.

According to its etymology, a pandemic is an infectious disease that affects everyone, while an epidemic would have a geographically limited area. We could say that our instruments of government are designed to manage epidemics and not pandemics, as they are local institutions and not global ones. Hence the first sense of powerlessness in the face of a phenomenon that demands greater political integration of humanity, along the lines of strengthening transnational institutions or global governance and, in general, a transition towards forms of cooperative intelligence, clearly insufficient in the world in which we live. The definition of democracy points out that all those affected by a decision must be able to participate in it, that the community of those affected must coincide with that of those who decide. In this sense, the coronavirus crisis would be a pandemocratic event, like all global risks. There is a paradox that a risk that makes us all equal reveals at the same time how unequal we are, provokes other inequalities and tests our democracies.



■ English rights sold to Palgrave Macmillan

Available in Spanish or English

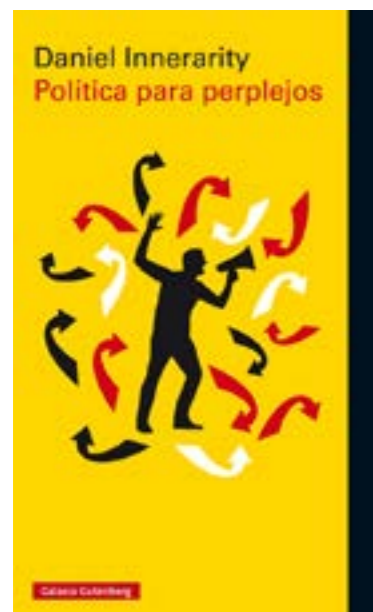
■ Pages: 384

■ Published in 2019

La democracia en Europa [Democracy in Europe]

Europe will be meaningless as long as there is no narrative that can be understood and accepted by its citizens.

Among the shortcomings of the European Union, one of the most corrosive is that it is not intelligible. The author argues that the European Union can only be understood within the conceptual framework of a complex democracy. At a time when the lack of an epic is not compensated for by a functional legitimacy, when the European project cannot count on either the recourse to emphatic gestures or the discreet favoring of effectiveness, the landscape has been filled with negative references. With the various legitimations of integration weakened, the only powerful stories left standing are the populist challenges or the inevitability with which technocratic justifications are imposed. At the same time, the generic calls for greater integration, for “more Europe”, have a coercive resonance, of surrendering to the inevitable and in the direction already known. At a time of particular uncertainty regarding the future of Europe, if we can be sure of anything, it is that its future can only depend on shared reflection and free decisions. Daniel Innerarity tries to explain what the political innovation of the European Union is, its shortcomings and opportunities, what we have the right to expect and demand from it in order to make it, in accordance with its peculiar nature, more democratic.



* **Euskadi Essay Prize, 2019**

■ **Italian rights** sold to Castelvechi

■ **Portuguese rights** sold to Porto Editora

Available in Spanish. English extract available.

■ Pages: 192

■ Published in June 2018

Política para perplejos [Politics for the Perplexed]

Surviving political perplexity in an age of uncertainty in which thinking long-term is increasingly difficult.

Perplexity is a condition of today's societies in which the horizon of the possible has opened up to such an extent that our calculations about the future are particularly uncertain. The 21st century opened with the upheaval of the economic crisis, which produced waves of indignation but no particular perplexity. It even helped to reaffirm our main orientations: who were the bad guys and who were the good guys, for example, or the winners and losers, etc. But the current political landscape is filled with a widespread disappointment that no longer refers to something specific but to a situation in general. And we already know that when unease becomes diffuse it causes perplexity. We are irritated by a state of affairs that does not meet with our approval, but even more irritated by not knowing who to blame for it and who to entrust with changing the situation. Innerarity reflects on the events we are living through, which have led us from indignation to perplexity, although there is no reason to abandon our indignation.

Innerarity's reflections are a true delicacy. He analyses the reasons and consequences that push people to take political actions that question the very future of our nations.

_CRÓNICA JALISCO

For the perplexed, yes. For the outraged, stunned, amazed, pissed off, incredulous, misunderstood, disgusted, impressed, deranged or radicalized citizens. [...]

_EL PERIÓDICO

This is book that is not only pleasant to read, but is also useful to better understand a world where what has changed is precisely the way it changes. It is urgent that we understand what is happening, not to predict the future (this is impossible), but to anticipate, as far as we can, the consequences of our own decisions.

_ACE PRENSA



■ **French rights** sold to Bord de l'eau

■ **Portuguese rights** sold to Dom Quixote (Portugal) and Leya (Brazil)

Available in Spanish. English extract available.

■ Pages: 352

■ Published in 2015.

Política en tiempos de indignación [Politics in Time of Outrage]

What is valuable in the movements produced in times of indignation and what are their limitations.

The consequences of the many recent economic crisis have been a turning point that has given rise to new social movements and even new political parties. This powerful wave of indignation has shaken many institutions, unleashed great political passions, but it has also generated a particular type of disconcert. Times of outrage may also be times of confusion. Only those who have understood the logic of indignation and what politics is able to provide can avoid false expectations, while, at the same time, being able to formulate their criticism in a radical way. This book tries to contribute to a better understanding of politics in an era of indignation, when people are prone to question and criticize many things that they once thought were peacefully acquired. Daniel Innerarity raises questions such as: have we defined its nature properly? Who should be doing it? What are its possibilities and its limits? What can we really expect from it?

Daniel Innerarity is a thinker uniquely equipped to render in a understandable way the apparent inability of political systems to do what we believe is their duty: solve our problems. [...] In the face of the new prestige of indignation, Innerarity opposes the virtue of reflection: instead of solacing ourselves in "The time of outrage!" demanded by Stéphane Hessel, the Citizen's first Commandment should become a very different slogan: 'Understand!'

_LETRAS LIBRES

As I come to the end of this fascinating and contemporary book, we must acknowledge [...] the reflection carried out over the last few years [by the author] on the transformations of politics.

_Revue Sociétés. Revue de Sciences Humaines et Sociales.



Fernando Reinares

Director of the Program on Violent Radicalization and Global Terrorism at the Real Instituto Elcano, he also is Professor of Political Science at the Universidad Rey Juan Carlos, both in Madrid. He is a Global Fellow of the Europe Program at the Woodrow Wilson Center and Adjunct Professor of Security Studies at Georgetown University in Washington, where he is also a Fellow of the Program on Extremism at George Washington University. He is also a Senior Associate Research Fellow in Radicalization and International Terrorism at the Istituto per gli Studi di Politica Internazionale, in Milan.

2021 11-M. La venganza de Al Qaeda (11-M. The vengeance of Al Qaeda)

La venganza de Al-Qaeda is the result from an investigation initiated by the Fernando Reinares in December 2008, in London. From there he started following the trail through numerous Western and Islamic countries to identify the mastermind of 11-M: Amer Azizi.



See the new NETFLIX documentary film, worldwide available, based on 11-M The vengeance of Al Qaeda by F. Reinares

English rights sold to Woodrow Wilson Center Press

Available in Spanish or English

- Pages: 326
- Published in March 2021

11-M. La venganza de Al Qaeda [11-M. The vengeance of Al Qaeda]

How the biggest terrorist attack on Spanish ground could have been avoided.

The terrorists behind 11-M were well known by the State Security Forces and Corps, Spain's National Intelligence Agency and the National Court for their past relationship with Jihadist cells and groups, long before 2001. Moreover, in 2002, those agencies and anti-terrorist institutions learned of their activities and in 2003, they learned of the movements of the rest of the cell. So, how was it possible that the terrorists managed to do it anyways? What went wrong and for what reason? Fernando Reinares, Spain's leading expert and one of the world's leading academic on global terrorism, answers these questions in this book. His exceptional analysis reveals that the *Cercanías* train massacre was devised in December 2001 as revenge for the biggest police coup in Western Europe against Al-Qaeda in the aftermath of 9/11 and approved in 2003 by the leaders of this Jihadist organization as revenge for the Spanish military presence in Iraq. The book shows that it all could have been avoided on numerous occasions throughout the two years during which it was planned and prepared.



Pablo Martín-Aceña

Pablo Martín-Aceña Manrique is a Professor of Economic History and Institutions at the University of Alcalá. He has been dean of the Faculty of Economics and Business Administration of this university and president of the Spanish Association of History. He has also been a visiting professor at the universities of Harvard, Leuven, Paris X-Nanterre and Cambridge. He is a Fulbright and Fleming Scholar, and a Fellow of Clare College and the Rockefeller Foundation. His latest books are *The Spanish Financial System. Growth and Development Since 1900*; *Pasado y presente. De la Gran Depresión del siglo xx a la Gran Recesión del siglo xxi*; *Las crisis financieras en la España contemporánea, 1850-2012*; *Historia del Fondo Monetario Internacional y The Banco de España, 1782-2017*. *The History of a Central Bank*. He has been principal investigator (PI) of several research projects, both public and private, and holds the decoration of the Order of Civil Merit.

2021 *La guerra eterna. Grandes pandemias de la historia*
(*The eternal war. Great pandemics of history*)



Available in Spanish. English extract available.

- Pages: 160
- Published in April 2021

La guerra eterna. Grandes pandemias de la historia

[The eternal war. Great pandemics of history]

A history of pandemics to put into perspective the one that we are living.

In the history of mankind over the last two millennia, there have been four major demographic catastrophes, all linked to contagious diseases: in Antiquity, the Great Plague, which began in Justinian's time in the 6th century and ended at the end of the 8th century, wiping out a third of the world's population; in the Middle Ages, the Black Death, with successive outbreaks from 1347 to the end of the 18th century, affecting half of the world's population; in the Modern Age, the arrival and spread of endemic diseases that Europeans brought to America caused the disappearance of almost the entire population of the Caribbean and a good part of the population of the Aztec and Inca empires; in the Contemporary Age, the 1918 influenza, which lasted less than three years and killed fifty million people. Pandemics are historic milestones. They change the course of history and nothing is the same after them. The purpose of this book is to draw lessons from historical pandemics and to reflect on Covid-19, the first pandemic of the 21st century.



More than
2,000 copies
sold in just
three months.

Available in Spanish.
English extract
available soon.

■ Pages: 176
■ Published
in October 2021

Fernando Vallespín

Fernando Vallespín is Professor of Political Science at the Universidad Autónoma de Madrid. His latest books are *La mentira os hará libres* (Galaxia Gutenberg, 2012), with Mária Martínez-Bascuñán, *Populismos* (Alianza, 2017), and *Política y verdad en el Leviatán de Thomas Hobbes* (Tecnos, 2021). He has also published more than a hundred academic articles and book chapters on Science and Political Theory in Spanish and foreign journals, with a special predilection for contemporary political theory. He is a regular contributor to the newspapers *El País* and *Cadena Ser*. He has been president of the Centro de Investigaciones Sociológicas, director of the Instituto de Investigación Ortega y Gasset, and is a full member of the Real Academia de Ciencias Morales y Políticas.

2021 *La sociedad de la intolerancia* (*The Society of Intolerance*)

La sociedad de la intolerancia

[The Society of Intolerance]

A lucid essay whose core analysis revolves around the ultimate meaning of the virtue of tolerance and warns of the dangers of its progressive weakening.

Among the crisis dimensions of liberal democracy there is one particularly acute one: the growing lack of respect for the opinion of those who are not part of our reference group. We see this all the time on social networks, in opinion articles in the press, even in meetings of friends. What should be a fact of life in a pluralistic society, the serene coexistence of divergent opinions on politics or other aspects of social life, has given way to a surprising animosity towards those who speak out publicly about something we don't like or that doesn't coincide with our own position. And we are not just talking about the now commonplace "trolling" or attempts to denigrate the dissident; what is worrying is beginning to be the willingness to single out and contribute to harming those who we think hold "deviant" views, as is the case in what is already known as the "cancellation culture". The aim of this book is to try to record this phenomenon, to describe where and how it manifests itself, what the causes of this transformation in the public culture of democratic societies may be, and what its consequences are.



Available in Spanish.
English extract
available.

■ Pages: 326
■ Published
in January 2021

Carlos Sebastián

Carlos Sebastián was Professor of Fundamentals of Economic Analysis at the Complutense University of Madrid until his retirement in September 2014. He studied at the universities of Madrid, Essex (UK) and the London School of Economics. He is the author of numerous articles on macroeconomics, economic growth and institutional economics, and of several books, among the most recent *Para que España avance* (2019), *España estancada. Por qué somos poco eficientes* (2016) and *Subdesarrollo y esperanza en África* (2013), published by Galaxia Gutenberg. He was the first director of the Fundación de Estudios de Economía Aplicada (FEDEA), director of the ERISTE Analysis Service and macroeconomic advisor to several financial groups. He has been a director of several companies, both unlisted and listed, and has been a member of AIREF's Advisory Board since 2016.

2021 *El capitalismo en el siglo XXI* (*Capitalism in the 21st Century*)

"Sebastián mercilessly lashes out at the sophistry of neoliberalism, singling out as the most damaging to society the one that says that markets tend to be competitive on their own. And he does not forget to emphasise a thesis that he values highly: 'The system does not work well if its institutions do not have the necessary quality to underpin it'". _El diario.es

El capitalismo del siglo XXI

[Capitalism in the 21st Century]

Greater inequality, less dynamism.

Inequality has increased substantially in the last forty years and economies have lost entrepreneurial and productive dynamism. Both phenomena have common causes. Since 1980, the rules and practices regulating the functioning of markets have begun to change and their oversight has steadily decreased. The very same illiberal doctrine that drove this regulation placed the interest of shareholders as the sole guide to productive decisions. The increased concentration of market power that the new paradigm generated is a major factor in both the rise of inequality and the loss of entrepreneurial dynamism.

The emergence of so-called surveillance capitalism, led by companies that allow them to accumulate great power in the digital markets, is the continuation of the regulatory process.

Carlos Sebastián analyses different proposals for the reform of capitalism, which share the conviction that the current situation has not been an accident, but the result of certain political choices that can be changed.



Juan Romero

Juan Romero is Professor of Human Geography at the University of Valencia. He is a member of the Inter-University Institute of Local Development, of which he was the first director. He teaches in the degrees of Political Science and Journalism at that university. He is a member of the Alfons Cucó Chair of European Political Thought. His research activity focuses on the field of political geography and social geography. Among his recent publications are *Las otras geografías* (Tirant Humanidades, 2012); *Desde la margen izquierda* (PUV, 2012); *De nuevo la Cuestión Social en Europa, in Scripta Nova* (2013); *Democracia desde abajo. Nueva agenda para el gobierno local* (PUV, 2015), and *The neoliberal model of the city in Southern Europe* (2016), in *Cities in crisis*, published by Routledge.



Antonio Ariño

Antonio Ariño is Professor of Sociology at the Universitat de Valencia. He was director of the Department of Sociology and Social Anthropology from 1997 to 2003. Currently, he is vice-rector of Culture and Equality at the University of Valencia and director of the Institute of Social Sciences and Culture of the Institució Alfons el Magnànim. His main lines of research focus on the fields of cultural sociology, social welfare policies and the Third Sector. His recent research and publications include *Prácticas culturales en España* (Ariel, 2010); *University without classes?* (Ministry of Education, 2012); *Inequality and University* (PUV, 2014); *Via Universitària* (Fundació Bofill, 2016) and “Towards a global plutocracy?” in *Revista Española de Sociología* (2016).



Available in Spanish.

■ Pages: 380

■ Published in November 2016

La secesión de los ricos [The Secession of the rich]

A brilliant study on how the rich jump the boat and abandon the rest during strong recessions.

A phantom is sweeping the world and it's not communism or the uprising of the masses: instead, it's the retreat of the elites and, notable within that group, the super-rich. This phenomenon is due to the most fundamental development of recent decades: the global concentration of wealth in the hands of a happy few, occurring during periods of both growth and recession.

Employing a hegemonic neo-liberal agenda, the economic power of the super-rich has been transformed into political power, one that undermines national sovereignty and impoverishes the quality of democracy. This has happened not only in underdeveloped countries, but also in liberal democracies, which have seen unprecedented levels of uncertainty, job loss, poverty, discrimination, the deterioration of citizenship rights for large swathes of the population and a decreased standard of living for most.

Analysing social inequalities and their consequences on a global level, while also taking a closer look at the European and Spanish context, this book reflects on the paradoxes and new challenges of our present era.



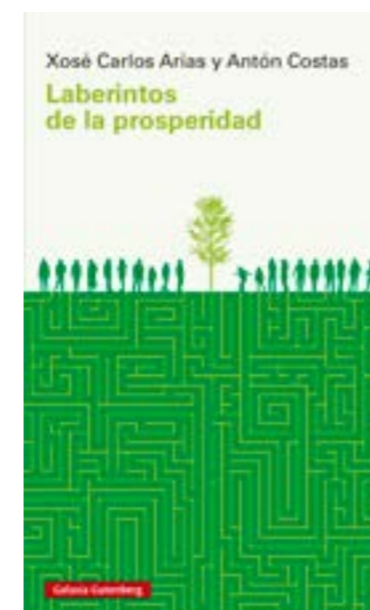
Antón Costas

Antón Costas is Professor of Economic Policy at the University of Barcelona and President of the Círculo de Economía. He is the author of numerous books and articles on liberalization policies, the analysis of reforms and the relationship between ideas and interests, including *La crisis de 2008. De la economía a la política y más allá*. He is a columnist for El País, El Periódico and La Vanguardia. Together with Xosé Carlos Arias, he is the author of the books *La torre de la arrogancia* (Ariel, 2nd edition, 2012), *La nueva piel del capitalismo* and *Laberintos de Prosperidad*, both last titles published by Galaxia Gutenberg in 2016 and 2021.



Xosé Carlos Arias

Xosé Carlos Arias is Professor of Economic Policy at the University of Vigo. His latest published books include the co-edition of *Nuevo institucionalismo: gobernanza, economía y políticas públicas* (CIS, 2013), as well as chapters in books from international publishers such as Springer, Routledge or Intersentia. He is a columnist for *La Voz de Galicia*. Together with Antón Costas, he is the author of the books *La torre de la arrogancia* (Ariel, 2nd edition, 2012), *La nueva piel del capitalismo* and *Laberintos de Prosperidad*, both last titles published by Galaxia Gutenberg in 2016 and 2021.



Available in Spanish.
English extract
available soon.

- Pages: 296
- Published in November 2021

Laberintos de prosperidad [Labyrinths of Prosperity]

Faced with the complexity of a dynamic of multiple changes, a proposal of a new social contract for a digital and green economy, but one that is resolutely inclusive, that could guide us through these labyrinths.

Something important is stirring beneath the previously apparently calm waters of the economy and democratic politics. For a little over a decade now, dissatisfaction with the performance of the economy in some areas, emerging technological horizons and an evident discomfort in broad sectors of society have given way to growing desires for a renewal of the existing social contract. The dogmas that marked the end of the 20th century have given way to a more open conversation. Crucial questions such as what the purpose of business is, what role states should play in the economy, why inequality matters, how best to share risks between state, business and labour, or how to reconcile the pursuit of economic efficiency with social justice now have new answers. The pandemic has accelerated these changes. These include the so-called double transition, technological and environmental, the rupture of what we have known as globalisation, and the political crossroads associated with unrest. From all of these emanate the opportunity to move towards a new prosperity, but the path will be fraught with doubts and risks.



Available in Spanish.
English extract
available.

- Pages: 328
- Published in November 2016

La nueva piel del capitalismo [The New Skin of Capitalism]

Economic change in the twenty-first century: an analysis.

The market economy has undergone a profound transformation in recent decades. Three new features of capitalism stand out today, the first being the 'ultra-financial dimension', with capital markets beyond any reasonable scale. The second is growing inequality, which threatens some of the great societal advancements of the mid-late century. The third feature is a dynamic of internationalization that, alongside new paths to prosperity, has introduced great risks, primarily due to its unbalanced composition.

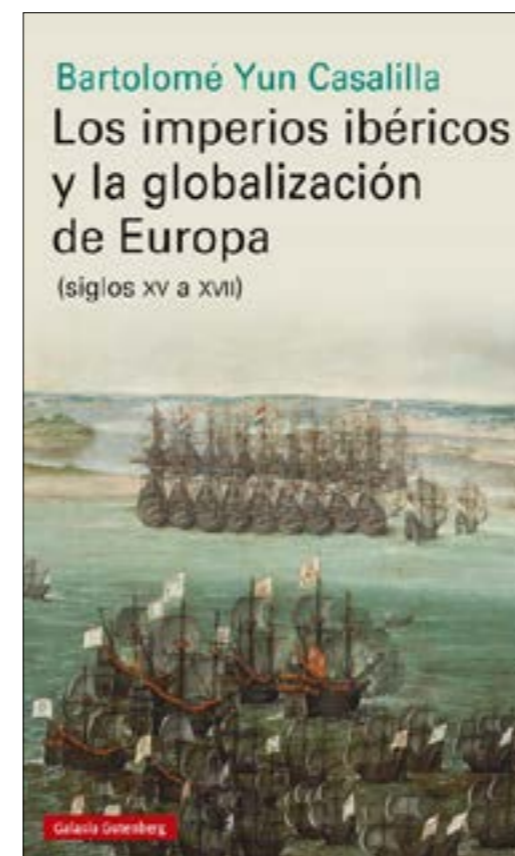
These three features were all exacerbated after the financial crisis of 2008. But they also revealed many contradictions. This book examines in detail the main ideas and the timeline of events that are helping to form this latest iteration of capitalism. It also raises important questions about the future of democracy and the project of integrating Europe beyond the strictly economic sense.



Bartolomé Yun Casalilla

Professor of Modern History at the Pablo de Olavide University in Seville and has been a professor at the European University Institute in Florence (2003- 2013), where he was head of the Department of History and Civilization (2009-2012). At that institution he taught transnational and comparative history and was co-founder of the Summer Academy of Global, Transnational and Comparative History. He has been visiting professor at institutions such as the Institute for Advanced Study (Princeton), the Katholieke Universiteit Leuven, the London School of Economics, the Università degli Studi di Napoli Federico II and others, both in Europe and America. Interested in the comparative history of empires, aristocracy and the relationships between consumption and globalization, his recent works include, *Iberian World Empires and the Globalization of Europe, 1415-1668* (Palgrave-Macmillan, 2019), translated here in an abridged version, *Global Goods and the Spanish Empire, 1492-1824. Circulation, Resistance and Diversity* (edited with B. Aram, Palgrave-Macmillan, 2014) and *The Rise of Fiscal States. A Global History* (edited with P. O'Brien and F. Comín, Cambridge University Press, 2012). He has published numerous works in Spain, including *Marte contra Minerva. The Price of the Spanish Empire, c.1450-1600* (Crítica, 2004).

2019 *Los imperios ibéricos y la globalización de Europa* (Iberian Empires and the globalization of Europe)



Portuguese rights sold to Bertrand

Available in Spanish.
English extract available.

■ Pages: 432

■ Published in November 2019

Los imperios ibéricos y la globalización europea [Iberian Empires and the Globalization of Europe]

A resounding critique of outdated and established views of Iberian empires and early globalization.

The history of Spain and Portugal is riddled with stereotypes that are often used to feed both triumphalism and paralyzing pessimism. Only people who know the contrasts of their history can understand the past in order to build their future from it. This book addresses the history of both countries and their empires from the perspective of the crucial role they played in early globalization and the impact it had on their societies and on Europe in general, as well as on the areas of dominance in Africa, Asia and America. Years of research and reflection, and a systematic comparison with the surrounding countries, have allowed Bartolomé Yun to select for the reader the basic facts and answer important questions. Were the peoples of Iberia capable of the enterprises they had to face? Were their technology, their knowledge or their institutions efficient? Were their elites up to these challenges? What kind of social relations facilitated the unstoppable rise of Iberia and what was the price paid by their societies? Were they able to change in order to maintain world domination? Can we speak of decadence in the usual sense?



José Maria Faraldo

Born in 1968, he is a professor at the Complutense University of Madrid and has been a professor at the European University Viadrina in Frankfurt am Oder. He was also project director at the Center for Contemporary History in Potsdam, Germany. He has been a visiting researcher in Bucharest, Warsaw, Leipzig, Paris, Berlin, Bogota and Stanford. A specialist in Eastern European history, his latest books are: *Europa clandestina. Resistencia contra las ocupaciones nazi y estalinistas* (1938-1948); *La revolución rusa: Historia y memoria* and *Las redes del terror. Las policías secretas comunistas y su legado* (Galaxia Gutenberg, 2018).

2019 *Las redes del terror. Las policías secretas comunistas y su legado* (The network of terror. Communist secret police and its legacy)



More than
10,000 copies
sold in Spanish
language.

Available in Spanish.
English extract available.

- Pages: 340
- Published in November 2019

Las redes del terror. Las policías secretas comunistas y su legado

[The network of terror. Communist secret police and its legacy]

The relationship between secret police operations under communism and contemporary Internet surveillance.

Las redes del terror is a book that traces the history of the secret police across communist Europe, describing their founding and also how its repressive system began. Describing espionage work, the book also delves into the actions taken to combat dissidence and the vigilance exercised over the populace. Focusing first on the Soviet secret police (the Cheka, the NKVD and the KGB), then analyzing three other cases (the Stasi in the German Democratic Republic; the Securitate in Romania; and the SB in Poland), *Las redes del terror* studies the influence of police activities on transitions to democracy and “memory conflicts” caused when names of informers and collaborators are released to the public. Notably, unpublished documents from the archives of the four secret police bureaus mentioned are used to inform the book’s examples. This is a book about what surveillance and repression mean and, although it refers specifically to the communist era, it is linked to current debates around Facebook, Wikileaks and surveillance by state agencies and social network companies in the modern age.



Javier Rodrigo

Javier Rodrigo (1977) is an ICREA Acadèmia researcher and full professor of Modern History at the Autonomous University of Barcelona. PhD from the European University Institute in Florence, he is recognized as one of the greatest experts in the European civil wars and in the Spanish Civil War. This is his twelfth book. Some of his previous works include *Cautivos. Campos de concentración en la España franquista* (1936-1947) (2005), the first research done on Franco's concentrationary system, *Políticas de la violencia. Europa siglo XX* (2014), one of the most complete and ground-breaking works published in Spanish on collective violence in 20th century Europe, *La guerra fascista. Italia en la Guerra Civil española, 1936-1939* (2016, English edition in Routledge, 2020), on the fascist intervention in the Spanish Civil war or *Fascist Warfare, 1922-1945. Aggression, Occupation, Annihilation* (2020, Palgrave, co-editor). In 2019 he has been awarded by the European Commission as Principal Investigator with a Horizon2020 research project, called SO-CLOSE, on the history, memory and present of mass forced displacements in Europe in the Twentieth and the Twenty-First centuries.



David Alegre

David Alegre (1988) is Adjunct Professor in Modern History at the University of Girona and since 2015 is co-editor of the Revista Universitaria de Historia Militar, the Spanish-speaking world's most important scientific journal on military history and war studies. He completed his PhD at the Autonomous University of Barcelona on war experience and political-military collaborationism in Belgium, France and Spain during the Second World War by which he was awarded with 10th Miguel Artola Prize, the most prestigious one devoted in Spain to doctoral thesis on Late Modern History. It will be published during the spring semester of 2020 as an all-encompassing study on collaborationism in Axis Europe. Besides, he has done a research stay at the Ludwig-Maximilians-Universität München (Germany). His most recent books are *La batalla de Teruel: guerra total en España* (La Esfera de los Libros, 2018), that has reached the third edition; and a collective one edited with Miguel Alonso and Javier Rodrigo, *Europa desgarrada: guerra, violencia y ocupación* (1914-1949) (2018). David Alegre's main lines of research are the war studies and military history; the fascist studies; the civil wars; and the Second World War and its aftermath.



Available in Spanish.
English extract available.

- Pages: 726
- Published in April 2019

Comunidades rotas. Una historia global de las guerras civiles, 1917-2017 [Broken Communities. A Global History of the Civil Wars]

A extensive and precise study about one of the most destructive events in any country's history.

The civil war was the most extreme, cruel and widespread form of violence during much of the Twentieth century. The vortex of its hurricane swept countries, split nations and annihilated communities in Europe, Asia, Africa and America. No tool worked better to deploy revolutions or avoid them, to build nations, expel ethnic or political minorities, and secure territorial domains and economic resources or to annihilate the internal enemy. After the end of the era of international wars in the middle of the last century, civil wars are the most recurrent type of armed confrontation in the world. With more than 20 million victims and 65 million refugees since 1945, it is difficult to dispute its primacy on the scales of contemporary terror.

Broken Communities traces the history of the civil wars of the Twentieth and Twenty-first centuries, moving through the different internal conflicts that have characterized the contemporary era. The book analyses a multitude of cases and internal war cycles such as those in Russia, Finland, Ireland, Italy, China, Yugoslavia, Greece, Korea, Indochina, Guatemala, Congo, Rwanda, Afghanistan or Chechnya, among others. Of course, also the Spanish civil war.

This book is the first one that deals with a global history of the Civil War in the long period from 1917 to 2017. The century of terror and genocide, but also that of civil wars.

One of the most coherent and complete works written up to now in Spanish dealing with one of the most important phenomenon to understand our past, our present and the major challenges of the future. _El Mundo



Joaquín Estefanía

He holds a degree in Economics and Information Sciences from the Complutense University of Madrid. He has worked as a journalist in different media since 1974. Most of his professional life has been linked to the newspaper El País, where, among other responsibilities, he was Chief editor of Economics, Opinion editor and Director of the newspaper (1988-1993). Currently, he is a columnist. He was a member of the editorial board of Grupo PRISA and El País from 1988 to 2014. For twenty-one years (1993-2014) he was director of the School of Journalism at the Universidad Autónoma de Madrid/El País. Since 2007 he has directed the “Report on Democracy in Spain” of the Alternativas Foundation. He also directs the Jesús de Polanco Chair of Ibero-American Studies at the Universidad Autónoma de Madrid. He received the Europa Journalism Award for his defense, at the head of El País, of democratic freedoms; the Joaquín Costa Journalism Award for his work on Latin America’s foreign debt; and the Madrid Press Association Award for his career in defense of the Welfare State as part of democracy. His books include *Contra el pensamiento único* (Taurus, 1997), *Aquí no puede ocurrir. El nuevo espíritu del capitalismo* (Taurus, 2000), *Hij@, ¿qué es la globalización?* (Aguilar, 2002), *La cara oculta de la prosperidad* (Taurus, 2003), *La mano invisible. El gobierno del mundo* (Aguilar, 2006), *La larga marcha* (Península, 2007), *La economía del miedo* (Galaxia Gutenberg, 2011), *Estos años bárbaros* (Galaxia Gutenberg, 2015) and *Revoluciones* (Galaxia Gutenberg, 2018).

2016 *Los Tyrakis. Una saga familiar para entender la crisis de Grecia* (The Tyrakis. A family saga to understand the crisis in Greece)

2018 *Revoluciones. Cincuenta años de rebeldía* (Revolutions. Fifty years of revolte)



Available in Spanish.
English extract available.

■ Pages: 336

■ Published in March 2018

Revoluciones. Cincuenta años de rebeldía (1968-2018) [Revolutions. Fifty years of revolte]

The history of the spirit of a generation.

The last half century (1968-2018) has witnessed a generation that dawned to maturity with the revolutionary joy of May ‘68 and is retiring in the full force of a conservative revolution and alt-right populisms that threaten to sweep away many of the last civilizing conquests. That generation is the one that has been in charge. A generation that with its successes, its contradictions, its outbursts of anger (sometimes naive; sometimes violent; almost always just) or its resignation has tried to change the world, although not with the depth and speed foreseen by its protagonists, some of whom could say: “We wanted to change the world and the world has changed us”.

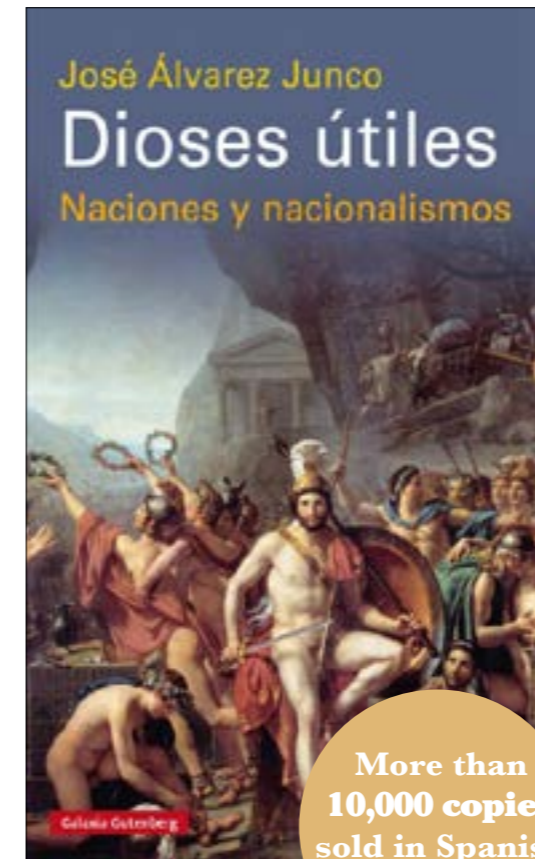
Each revolutionary magic year (1968: Paris, Prague, Mexico; 1999: anti-globalization movement; 2011: the indignados) has been succeeded by a reaction (1979-1980: Thatcher and Reagan; 2011: the neocons; 2017: Trump) that has always sought to return to the status quo ante, to what they believed to be a natural state of affairs, using the principles of coercion and persuasion, hard power and soft power. During those magical years, young people as a historical category have disputed the monopoly of the redemptive protagonism of the changes that the working class had during the nineteenth century and the first part of the twentieth century. The sense of history was given by progress, but the engine of history has not only been the class struggle, but the yearnings of a transversal group of citizens who have claimed their place in politics, economy and culture.



José Álvarez Junco

Álvarez Junco is Professor of History of Ideas and Political and Social Movements. In the 1980s and 1990s, he was a visiting professor at several foreign universities, including Oxford and the Sorbonne in Paris. Between 1992 and 2000, he held the Prince of Asturias Chair in the Department of History at Tufts University (Boston, Massachusetts), and directed the Iberian Studies Seminar at the Center for European Studies at Harvard University. From 2004 to 2008, he was director of the Center for Political and Constitutional Studies and Constitutional Studies and an *ex officio* State Counselor. His publications have dealt with Spanish political, social and cultural history of the 19th and 20th centuries. Among them are *La ideología política del anarquismo español, 1868-1910* (Siglo XXI, 1976); *El Emperador del Paralelo. Alejandro Lerroux y la demagogia populista* (Alianza Editorial, 1990); *Mater Dolorosa. La idea de España en el siglo XIX* (Taurus, 2001), for which he received the National Essay Prize in 2002 and the Fastenrath Prize of the Royal Spanish Academy in 2003; and *Las historias de España. Visiones del pasado y construcción de identidad*, with Gregorio de la Fuente, Carolyn Boyd and Edward Baker (Crítica and Marcial Pons, 2013). He is a regular contributor to the newspaper El País.

2017 *Dioses útiles. Naciones y nacionalismos*
(Useful gods. Nations and nationalisms)



Available in Spanish.
English extract available.

- Pages: 336
- Published in November 2017

“This book addresses the phenomenon of nationalism from academic distance and without giving in to any kind of passion”.

EL PAÍS

Dioses útiles. Naciones y nacionalismo [Useful goods. Nations and nationalisms]

A historical analysis of nationalism and its resurgence in the twenty-first century.

Few historical-political problems will have experienced a revolution in their treatment by historians and social scientists comparable to that suffered by nationalism in recent decades. For this reason, José Álvarez Junco devotes the first chapter of this book to explaining current theories on nations and nationalism and to proposing some initial definitions of terms. He then reviews the most relevant cases of national construction, both in Europe (England, France, Germany, Italy, Russia and the Turkish Empire) and in some former European colonies (the United States and Latin America). In the third chapter he analyzes the Spanish case, which receives new light by explaining it in comparative terms. Spanish identity, like any other, is a historical construction, the product of multiple events and factors, some structural but mostly contingent. In other words, there is nothing attributable to providential or mysterious designs, nor to a collective genius that has inhabited the natives of the country for millennia. The book ends with a chapter describing the construction of alternative national identities to the Spanish one in the Iberian Peninsula, starting with Portugal and continuing with the Catalan, Basque, Galician and Andalusian cases. The emergence and evolution of nations is anchored in political, economic or cultural factors that, to a greater or lesser degree, are also found in all others. Therefore, distance and comparison are, for Álvarez Junco, the most advisable attitude and method to properly understand political or historical problems such as those addressed in this book. And avoiding emotion is precisely what he tries to do here: to rationalize a problem that is the usual prey of emotionality; to submit feelings to reason, instead of, as so often happens, putting reason at the service of feelings.



Juan Pablo Fusi

Juan Pablo Fusi (San Sebastián, 1945) is currently Professor Emeritus at the Complutense University of Madrid. He studied in Oxford, with Raymond Carr, between 1976 and 1980, where he later became director of the Center for Iberian Studies at St. Antony's College. He then was a professor at the universities of Cantabria, the Basque Country and Complutense. From 1986 to 1990, he was the director of the National Library (Madrid). He has been the academic director of the Ortega y Gasset University Institute and the Ortega y Gasset Foundation from 2001 to 2006. He has published, among other books, *El País Vasco. Pluralismo y Nacionalidad* (1983); *Franco, Autoritarismo y poder personal* (1985); *España 1808-1996. El desafío de la modernidad* (with Jordi Palafox); *España. La evolución de la identidad nacional* (1999); *La patria lejana. El nacionalismo en el siglo xx* (2003); *Identidades proscritas. El no nacionalismo en sociedades nacionalistas* (2006); *El espejo del tiempo* (2009) and *Historia del mundo y del arte en Occidente* (2014), both with Francisco Calvo Serraller; *Historia mínima de España* (2012); *Breve historia del mundo contemporáneo* (2013); *El efecto Hitler* (2015) and *Breve historia del mundo. De la Edad Media hasta hoy* (2016). He is a member of Jakiunde (Basque Academy of Sciences, Arts and Letters) and, since 2015, of the Royal Academy of History.

2015 *Breve historia del mundo contemporaneo* (Brief History of our Contemporary world)

2017 *Breve historia del mundo* (Brief History of the World)



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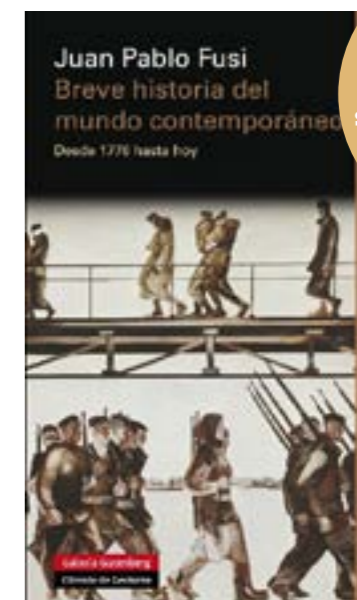
Available in Spanish.
English extract
available.

- Pages: 180
- Published in October 2017

Breve historia del mundo [Brief History of the World]

A history of the Western world from the Middle Ages up to today.

In brief, standalone chapters, Juan Pablo Fusi unveils the political, social, economic and cultural history of the Western world from the twelfth century all the way up to the twenty-first. Starting with the triumph of Christianity, it analyses the birth of Europe; the Middle Ages; the Renaissance; the Reformation; the Baroque and Counter-Reformation periods; the great century of France with Richelieu and Louis XIV; Modernism; the end of Spanish hegemony; the Enlightenment; the French Revolution and Napoleonic Europe; Romanticism; the triumph of liberalism; the industrial revolution; and the political, economic, social, technological and scientific changes of the nineteenth and twentieth centuries. Finally, Fusi shows that the fall of the Berlin Wall gave rise to an increasingly global, unstable and dangerous world.



More than
15,000 copies
sold in Spanish
language.

Available in Spanish.
English extract
available.

- Pages: 340
- Published in May 2015

Breve historia del mundo contemporaneo [Brief History of the Contemporary World]

A history of the Western world from 1776 to today.

In concise chapters, Juan Pablo Fusi describes contemporary global history: from civil wars to great conflagrations, the reader moves through the American and French Revolutions; the Industrial Revolution; the First World War; the Soviet Revolution; fascism; the Spanish Civil War; World War II; decolonization; the end of European dominance and the beginning of globalization after the fall of the Berlin Wall. Contemplating the great transformations that have taken place in economics, society, technology, science and culture across continents, Fusi's panorama is fundamental to understanding the history of our time and the world in which we live today. The book includes maps, a timeline, and recommended reading.



Mira Milosevich

Born in Belgrade (Serbia, 1966), she graduated in Political Science and Sociology at the University of Belgrade. Since 1996 she lives in Madrid, where she obtained her PhD in European Studies at the Complutense University. She has been a lecturer at the Instituto Universitario Ortega y Gasset. She is currently a professor at the School of International Relations at IE University and Senior Researcher at the Real Instituto Elcano for the areas of Russia, Eastern Europe and the Balkans. She is a frequent contributor to the written press and television as a political analyst. She has published in Spain *Los tristes y los héroes. Historias de nacionalistas serbios* (2000) and *El trigo de la Guerra. Nacionalismo y violencia en Kosovo*, (2001). She is also the author of numerous essays in specialized journals and collective books, including *Historia de la nación y del nacionalismo español* (2013) and *Breve historia de la Revolución rusa* (2017), published by Galaxia Gutenberg.

2017 *Breve historia de la revolución rusa* (Brief History of the Russian Revolution)



More than
10,000 copies
sold in Spanish
language.

Available in Spanish.
English extract available.

- Pages: 344
- Published in March 2017

Breve historia de la revolución rusa

[Brief History of the Russian Revolution]

Milosevich endeavors to answer the fundamental questions about this revolution.

Unlike most books written about the Russian Revolution, which characterize it as the events leading up to the overthrow of the Tsarist regime between February and October 1917 and the consolidation of the Communist regime during the Civil War (1918-1921), *Breve historia de la Revolución rusa* analyzes the revolution in the context of a hundred-year cycle. In showing the link between ideas and facts, as well as offering analysis from multiple perspectives (political, ideological, cultural, socioeconomic, violent), Milosevich endeavors to answer five fundamental questions: 1.) How and why did the revolution break out in 1917; 2.) How did the Bolsheviks come to power and establish their regime; 3.) How and why did this regime evolve into extreme forms of totalitarianism; 4.) How did the Soviet system last for sixty-nine years and why did it collapse; and finally: 5.) What kind of political and economic system ultimately emerged from the ruins of the USSR? *Breve historia de la Revolución rusa* demonstrates that the Bolshevik state was based on terror, the ideological autocracy of the single party, an ultra-centralized administration, legal nihilism, and the absence of individual freedom and private property. However, communist totalitarianism was not a system based only on terror, it also enjoyed a high degree of collaboration and acceptance on the part of the Soviet citizens, and that element of the revolutionary cycle has not yet ended: Vladimir Putin's regime is a mixture of Tsarist and Bolshevik authoritarianism. Although not indicative of revolutionary ideology, measures like the annexation of Crimea or mobilization against Western decadence (secularity, gay marriage, etc.) can have revolutionary consequences. Future international battles will not take place between democracy and communism: rather, they will demonstrate geopolitical bias and will be fought between Western liberalism and Russian conservatism.



Jaime Rodríguez Z

Born in Lima, Peru, 1973) is a writer, journalist and editor. He worked as a photographer and reporter in his native city and, after moving to Barcelona in 2004, he started working at the cultural magazine *Lateral* and was director of the literary magazine *Quimera*. In 2011 he moved to Madrid. He has published the poetry collections *Las ciudades aparentes* (2001) and *Canción de Vic Morrow* (2009). He contributes as a literary critic to various publications. He is the author of two books of poems. He teaches at the Escola d'Esriptura de l'Ateneu Barcelonès and is the editor of the independent imprint Esto No es Berlín, which founded together with other partners. *Solo quedamos nosotros* published by Galaxia Gutenberg in 2021 is his long-awaited first book of narrative.

2021 *Sólo quedamos nosotros* [There's Only Us Left]

“A memorable literary exercise in demolishing the materials of a twenty-first century man, which is at the same time a descent into personal hells and a celebration of love, friendship and life.”

Jorge Carrión

“A peculiarity of recent Peruvian literature is that women are much more frank and free to narrate the stark aspects of their privacy than men [...] This is why Sólo quedamos nosotros is an important piece. This is a beautifully written book that founds a distinct voice in the imaginary where it springs from.”

—El Comercio de Perú



Available in Spanish. English extract available.

■ Pages: 136

■ Published in Septiembre 2021

Sólo quedamos nosotros

[There's Only Us Left]

An unclassifiable volume, where the testimonial mixes with fiction and lyrical prose, which reminds how ridiculous and clumsy are we all, and how we all need affection, but we don't even have the courage to ask for it from those who love us.

When the pandemic broke out in Madrid, Jaime Rodríguez Z. was preparing a course on the representation of the male figure in literature. But he contracted COVID-19 and they changed all his plans. He then began a demanding process of research on himself. And he began to write about his father and mother, his fears, his personal experience with fatherhood, his friends and his macho conversations, his panic attacks, his migration and his own family, which he forms together with his *hije* Coco, his son Amaru and the also writers Gabriela Wiener and Rocío Lanchares Bardají. The result of this process of memory and criticism is this impressive book of autobiographical stories and chronicles, which masterfully combine storytelling, poetry, journalism and confession.



READ AN EXCERPT FROM *There's Only Us Left* . Translated by Benjamin Wright

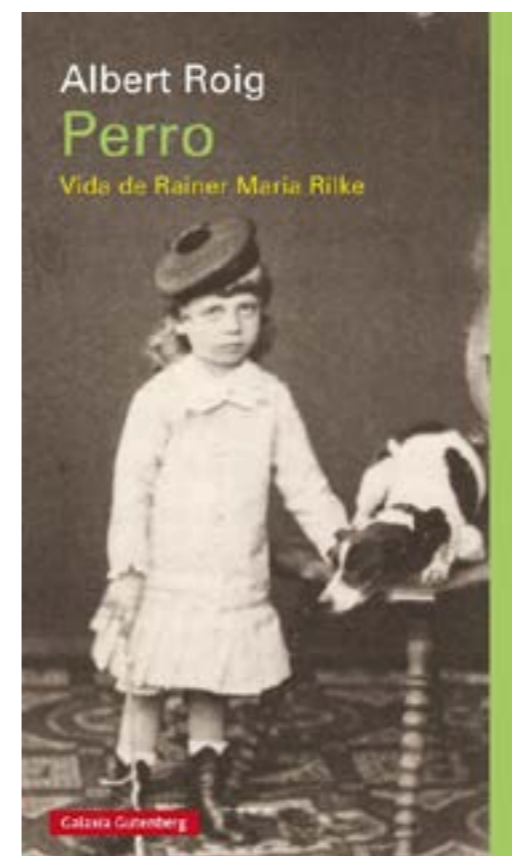
“What is wrong with me? I was deconstructing myself, deprogramming myself, fighting against my toxic masculinity, allowing myself to be, to feel, to communicate. Why am I now going to turn down the room? Why am I refusing to tell any of this to Gabi, who is still crying? ‘My love, you’ve been there for so long’, Gabi says to me. I am not afraid. When they call me to ascend to the promised land which is a room in the ER, I will simply refuse and will tell them to take someone elderly in my place. I know that Gabi and Roci will never forgive me, but I am determined. I cannot shake this idea from my head. I am unable to think of anything else. I feel guilty because I am going to refuse a bed which my family is so desperately trying to obtain for me. I ponder the underlying machismo bravado of this sacrificial decision. I think of the discussions I will have with Gabi and Roci about this issue. I have nothing to defend myself with. Instead I am aware of everything which I should not be feeling. I have been working on these things for years. I know that there is something within me that resists being someone who needs looking after. I know that I need to see myself as someone who is capable of sacrificing themselves for others. I know that I cannot stand seeing myself in any other way. I know that I am capable of deceiving, of causing harm, so as to not betray this idea.



Albert Roig

Albert Roig (Tortosa, 1959) published his first poetry book, *Córrer la taronja* (1989), aged thirty. *La vestidora i el dol* (1998) y *La tempesta* (2011), written in Brasil follow it. *A l'encesa* (2007) reunites *Flor d'escarabat*, with music by Carles Santos, y *Roses de gos*, libretto for *Dido and Eneas* by Henry Purcell, y un homage to the Brazilian poets Manuel Bandeira, Manoel de Barros, João Cabral de Melo and Ferreira Gullar. He is a truly slow and ariscouspoet, who finds the task of translating poetry very disturbing and unsettling. Even so, he has translated W. B. Yeats, *L'espasa i la torre*, and has «recreated» (because he doesn't know Turkish) the poet Bejan Matur, *Al seu desert*. Roig is professor of rhetoric and diction at the Institut del Teatre in Barcelona. He is author, and actor, of the shows *Lleons al jardí* i *Salvatge cor*, with music by Krishoo Monthieux and Marc Egea. He is known to write down notes on his books that accompany him during the days of eternal leisure, travel and endless circles. *L'estiu de les paparres o la societat secreta dels poetes* (1990) is a pamphlet against the “poets of experience” and the guilds of Catalan men of letters. *Creació del poema* (1999) came after it, a book where Roig leaves behind the “myths of youth” and modernity and posmodernity and penetrates the writings of Stéphane Mallarmé and Paul Valéry and of their Catalan readers, Josep Carner, J. V. Foix and Carles Riba. *I pelava la taronja amb les dents. Ars amandi* (2004) and *Cecília de Florejats* (2007), a tribute to Blai Bonet and Baroque poet Francesc Vicent Garcia, initiate a more creative prose that culminates in *Perro* published by Galaxia Gutenberg in 2016.

2016 *Perro. Vida de Rainer Maria Rilke* (Dog. The life of Rainer Maria Rilke)



Available in Spanish and Catalan.
English extract available.

- Pages: 400
- Published in August 2016

Perro. Vida de Rainer Maria [Dog. The life of Rainer Maria Rilke]

The life of the famous German poet, from another poet's perspective.

At the age of fifteen, Rainer Maria Rilke is sent to the same military school in Moravia that Robert Musil endured, and it is there that he writes to his mother that he no longer believes in God. The following year, Rilke goes to study commerce in Linz, and tells his mother that he is a writer. In his unique *Letters to a Young Poet*, Rilke explains that his childhood memories contain no one: only the sea, trees, flowers, castles, and the things he loved, especially his childhood dog. One day, the poet Albert Roig finds on a shelf this book he first read at the age of eighteen. On the cover is a sad portrait of the poet at the age of fifty, sick with leukaemia. At this, Roig, with a gaze both gentle and joyful, goes on to examine all existing depictions of Rilke, as well as those of his lovers. In this way, he follows Rilke to the theatre to watch one drama by Ibsen and another by Strindberg; they go to the museums and cathedrals of Venice, Paris, Toledo, and Moscow; Roig accompanies him to his public events, reads the books that the poet reads, sits at his side, and lets him talk and talk. Rilke is like a Shakespearean character, the lies and veiled truths of his life intertwining and revolving around a centre that, like a rose, is empty. With the dust of these petals, Roig has constructed a book of wonders around the portrait of the poet of Prague

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