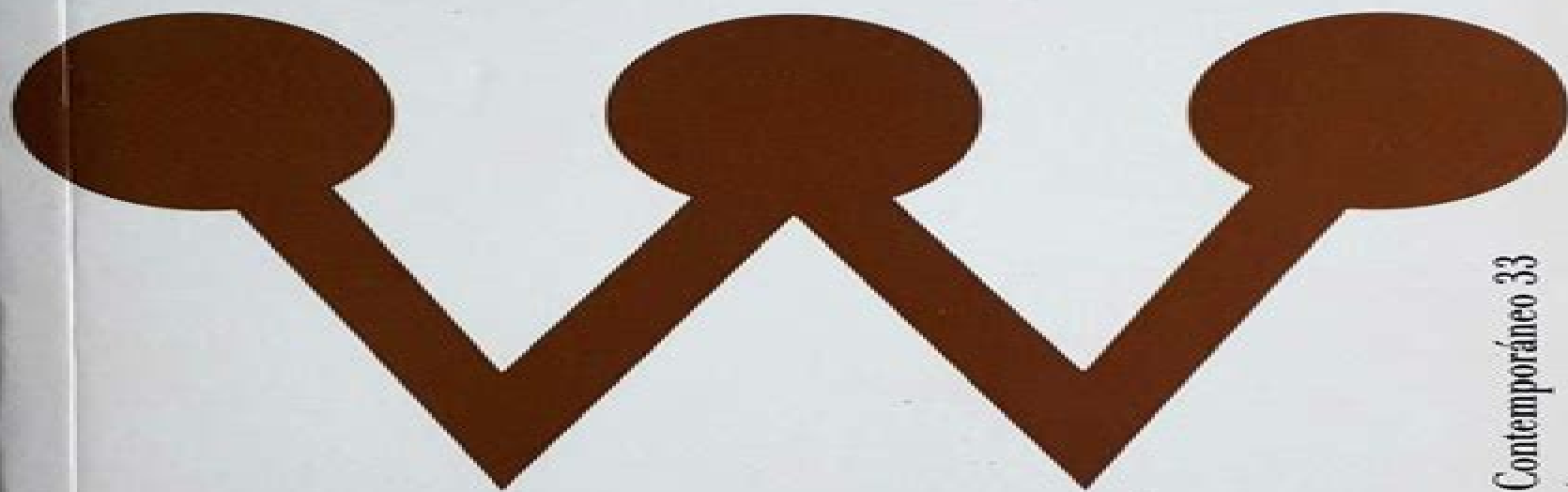


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Comprender una sociedad primitiva

Introducción de Salvador Giner

Paidós I.C.E. | U.A.B.



Winch

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Jesús Vega



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Perspectivas sociales y conocimiento Miguel Beltrán, Miguel Beltrán Villalva, 2000 La variedad de perspectivas Perspectiva y realidad social la cuesti n del relativismo El sentido de las cosas sociales Traducci n y traducci n el pinto de vista del sociologo El conocimiento de la realidad La confianza en una ciencia secularizada y relativista Veinte tesis sobre la sociologia como ciencia secular Para una discusi n sobre el m todo La producci n en los datos en la investigaci n social *La sociedad primitiva* Francisco Layret y Foix, 1905 *Las ciencias sociales revisitadas* Gustavo Leyva Martínez, 2024-05-17 El origen de esta obra se remite al Tratado de Metodologia de las Ciencias Sociales editado por mi colega ya fallecido Enrique de la Garza Toledo y por quien esto escribe y fue publicado en su primera edici n en 2012 en el marco de una coedici n entre el Fondo de Cultura Econ mica y la Universidad Aut noma Metropolitana Esa obra tuvo una buena acogida en el mbito iberoamericano y despu s de una reimpresi n la obra actualmente se encuentra pr cticamente agotada Despu s del fallecimiento de Enrique de la Garza en 2021 y tras los once a os transcurridos desde su publicaci n me pareci que era necesario pensar no tanto en una reedici n sino en una nueva obra dotada de una perspectiva te rica a n m s amplia que hiciera justicia tanto a los temas a las corrientes y a autoras y autores no tratados en su momento as como a los nuevos enfoques metodol gicos surgidos en los ltimos a os Es por esta raz n que en este libro deb a marcarse claramente la distinc i n con relaci n al Tratado de Metodologia de las Ciencias Sociales no solamente con respecto a su amplitud y variedad sino tambi n con relaci n a su t tulo mismo **Acta Conventus Neo-Latini Monasteriensis** , 2015-02-24 Since 1971 the International Congress for Neo Latin Studies has been organised every three years in various cities in Europe and North America In August 2012 M nster in Germany was the venue of the fifteenth Neo Latin conference held by the International Association for Neo Latin Studies The proceedings of the M nster conference have been collected in this volume under the motto *Litterae neolatinae sedes et quasi domicilia rerum religiosarum et politicarum* Religion and Politics in Neo Latin Literature Forty five individual and five plenary papers spanning the period from the Renaissance to the present offer a variety of themes covering a range of genres such as history literature philology art history and religion The contributions will be of relevance not only for scholarly readers but also for an interested non professional audience Tesis para una

crítica de la singularidad cultural Aurora González Echevarría, 2001 Tesis para una crítica de la singularidad cultural es el resultado de una doble indagación sobre la historia y las vicisitudes de la dicotomía emic/etic y sobre el peso relativo de los métodos hermenéuticos explicativos y críticos en la antropología social y cultural Las conclusiones son paralelas La dicotomía emic/etic en el sentido que a través de Harris se ha impuesto en antropología es insostenible por la misma razón que en la descripción densa de Geertz interpretación y explicación teórica son indisolubles o que la ciencia social interpretativa de Taylor no puede alcanzar sus objetivos críticos sin el recurso a la explicación teórica La antropología debe conjugar la crítica del bagaje conceptual que le sirve de punto de partida con el establecimiento de relaciones entre causas/motivos y significados para construir las estructuras socioculturales que constituyen las etnografías Establecer el alcance de estas estructuras es objeto de la comparación transcultural *Crítica*, 1998 **XVI Congreso Valenciano de Filosofía** Congrés Valenciano de Filosofia, 2006 La idea de ciencia en el Derecho Jesús Vega, 2000 Primera Parte El problema de la ciencia jurídica y la idea de ciencia normativa planteamiento del tema y presupuestos generales I El problema de la ciencia jurídica Un planteamiento histórico sistemático 1 Consideraciones generales 1.1 Filosofía jurídica y teoría de la ciencia jurídica 1.2 Ciencia o ciencias del Derecho 1.3 Dos interpretaciones de la expresión ciencia del Derecho 1.4 La configuración particularista de las ciencias jurídicas y la posición central de la dogmática jurídica 2 La ciencia jurídica en la perspectiva de la historia de la teoría de la ciencia 2.1 Necesidad de una idea de ciencia 2.2 Cuatro acepciones de ciencia y su ordenación histórica 2.3 La ciencia jurídica en la teoría antigua de la ciencia 2.3.1 La epistemología aristotélica ciencias Los usos de la diversidad Clifford Geertz, 1996 La antropología creció en tierras lejanas mares cálidos y poblados remotos Su habitat fue siempre la diversidad de hombres sociedades y culturas Pero aquellos gloriosos tiempos de viajeros indomitos amantes ambivalentes de la otredad más radical parecen haberse difuminado Como puede pensarse el discurso antropológico cuando el mundo que vivimos es cada vez más un mundo Clifford Geertz el antropólogo norteamericano más relevante de las últimas décadas discute los términos de esta pregunta y defiende un relativismo moderado que no concluye ni en un escepticismo de la comprensión ni en un pirronismo moral que imposibilitara la crítica intercultural En la estela del particularismo americano y de la antropología interpretativa Geertz polemiza con nuevas formas de etnocentrismo que atribuye ejemplarmente a Lévi Strauss y Rorty en una época donde las sociedades de referencia de los antropólogos se han convertido en una suerte de collages culturales En definitiva lo que aquí se discute es la dimensión inevitablemente moral en que se desborda cualquier reflexión epistemológica sobre la antropología poscolonial La introducción ha corrido a cargo de Nicolás Sánchez Durán profesor titular del Departamento de Metafísica y Teoría del Conocimiento de la Universitat de València *La filosofía social de Nishida Kitarō, 1935-1945* Agustín Jacinto Zavala, 1994 *La sociedad primitiva* Lewis Henry Morgan, 1971

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