

Transformaciones Elementales Por Regln

Gabriel Tarde

Las leyes de la imitación y La sociología Gabriel Tarde, 2012-02-01 Sociólogo, criminólogo y filósofo, Gabriel Tarde (1843-1904) desarrolló una cierta ontología de lo social, enmarcada en una más amplia que engloba a toda la naturaleza en su conjunto. Así, concibió la sociología como basada en pequeñas interacciones psicológicas entre individuos (similar a las reacciones químicas), donde las fuerzas fundamentales son la imitación y la innovación. Reconocido en su tiempo, llegando incluso a ser considerado padre de la psicología social en los Estados Unidos, su obra y su importancia no ha vuelto a ser reivindicada hasta finales de la década de los años 1990. Desde entonces se le ha vinculado a la teoría del actor-red de Bruno Latour, a la filosofía postestructuralista de la diferencia o al análisis de procesos de producción de órdenes sociales, así como a la microfísica del poder. Las leyes de la imitación (1890), obra recuperada ahora por el CIS, constituye un excelente punto de vista en el estudio de los procesos de reproducción de comportamientos y de formación de grupos y colectivos sociales (repetición y diferencia), así como una interesante aproximación al carácter inconsciente de muchos de estos procesos. © Centro de Investigaciones Sociológicas y Agencia Estatal Boletín Oficial del Estado © Pablo Nocera (Edición) © Alejo García Góngora (Las Leyes de la imitación) y Pablo Nocera (La Sociología) (traducción) Título Original: Les lois de l'imitation. La sociologie, [publicado como capítulo 1 en el libro] Études de psychologie sociale. ISBN (AEBOE): 978-84-340-2005-4 ISBN (CIS): 978-84-7476-574-8 NIPO (AEBOE): 007-11-126-1 NIPO (CIS): 004-11-027-7 Depósito legal: M-4342-2012

Cuadernos americanos ,1949

La Ilustración española y americana Abelardo de Carlos, 1894

Un proyecto de escuela laica Angel Fernández de los Ríos, Carmen del Río Diestro, 1999 Ángel F. de los Ríos manifiesta en su vida y en su obra educativa los valores que defendía: libertad de la ciencia y de la conciencia, búsqueda libre de la verdad sin cortapisas religiosas, tolerancia como base de la convivencia, apertura al pensamiento europeo, fe en el poder transformador de la educación y rigor ético y moral como elemento básico de regeneración social.

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