

# Introduccion A La Psicologa Morris

**Charles G. Morris**

**Introducción a la psicología** Charles G. Morris, Albert A. Maisto, 2001

*Introduccion a la Psicologia* ,2003

Introducción a la psicología general Gustavo Peña T., Yolanda Cañoto, 2018-06-19 Este texto tiene dos características esenciales. Por una parte, es una introducción, una presentación somera de las ideas principales referidas a un muy amplio campo de estudio, como lo es la psicología. Y, por la otra, en su materia concreta, este texto sólo trata de un espacio de la psicología, específicamente, como dice su título, de la psicología general, una de las varias ramas de la psicología, la cual tiene este nombre por el hecho de dedicarse al estudio de las funciones comunes a los individuos. Esta rama de la psicología tiene a su vez distintas áreas de estudio, entre ellas: emoción, consciencia, atención, percepción, entre otras.

**Introducción a la psicología patológica** J. E. Orme, 1973-01-01 El libro del doctor ORME, psicólogo-jefe del Middlewood Hospital de Sheffield y catedrático honorario de Psicología en la Sheffield University, es una introducción concisa y equilibrada a un área de la psicología que es compleja y además altamente debatida. Ha sido escrito expresamente para los que comienzan a iniciarse en tan absorbente tema. Define y relaciona, de un modo ameno y magistral, los principales sectores de la psicología anormal, e indica el valor y categoría de los diferentes puntos de vista que hoy se mantienen respecto a esta disciplina. Con su completa bibliografía, es una excelente -y necesaria- obra para, desde ella, poder seguir estudios más avanzados.

**Introducción a la psicología** Charles G. Morris, Albert A. Maisto, 2014

Psicología General José Aceves Magdaleno, 1981 Para la formación integral en la disciplina psicológica, sería lamentable error, en el nivel al que se dirige el presente texto, limitarse a teorías y sistemas de la psicología científica experimental, o de tal o cual otra dirección de las corrientes psicológicas actuales. En las páginas que siguen el autor manifiesta gran apertura con el debido discernimiento que le aconseja su experiencia. Cuando tomamos un libro cualquiera, y más aún si es texto de estudio, además de ver quién es el autor y cuál la editorial, nos interesa tener idea global del contenido. Para ello los índices suficientemente pormenorizados —secciones, capítulos, apartados, incisos, etc.— nos son de gran utilidad. Aquí está otra característica de este manual que mucho apreciarán los maestros y discípulos que lo utilicen.

**Espíritu, persona y sociedad** George Herbert Mead, 1973 El punto de vista predominante en ciertos sectores de la

sociología y la psicología de nuestro tiempo eleva la noción de estructura al centro mismo del análisis de la conducta humana. La estructura se convierte en el objeto abarcador del estudio (orientación sintetizada en la proposición según la cual un grupo humano o sociedad constituye un sistema social) y la acción humana es concebida como el producto de ciertos factores determinantes de la estructura que sirven para explicar la acción (ya sean estímulos fisiológicos, impulsos orgánicos, motivos inconscientes, necesidades, normas, valores, mecanismos del sistema social o prescripciones culturales). Desde esta formulación, el individuo deviene poco más que un mero medio o escenario donde operan los factores que producen la conducta. La obra de Mead transforma radicalmente tal enfoque. El esquema de Mead interpone, entre los factores que inician la conducta y la acción humana, un proceso de autointeracción simbólica, desplazando así la atención hacia el proceso de formación de la conducta. La acción es concebida como conducta construida por el actor en lugar de respuesta obtenida a partir de cierto tipo de organización preformada en él. El individuo, el hombre se comunica por medio de gestos y símbolos sociales significantes y como resultado de la cual el organismo con espíritu pasa a ser un objeto para sí mismo y adquiere el mecanismo del pensamiento reflexivo. El espíritu es la subjetivización, dentro del individuo, del proceso social en que surge el significado.

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