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#### Francisco Javier Ramírez López

The Lowland South American World Casey High, Luiz Costa, 2024-12-12 The Lowland South American World showcases cutting-edge research on the anthropology of Lowland South America, providing both an in-depth knowledge of Lowland South American life ways and engaging readers in urgent social, environmental, and political issues in the contemporary world. Covering the vast expanse of a region that includes all of South America except for the Andes, its 40 chapters engage with questions of what "Lowland South America" means as a geographical designation, both in studies of Indigenous Amazonian peoples and other lowland areas of the continent. They emphasize the multiple ways that local practices and cosmologies challenge conventional Western ideas about nature, culture, personhood, sociality, community, and Indigenous people. Some of the region's well-known contributions to anthropology, such as animism, perspectivism, and novel approaches to the body are updated here with new ethnography and in light of the varying political situations in which the region's peoples find themselves. With contributions by authors from 15 different countries, including a number of Indigenous anthropologists and activists, this book will set the agenda for future research in the continent. The Lowland South American World is a valuable resource for scholars and students of anthropology, Latin American studies and Indigenous studies, as well as history, geography and other social sciences.

Crítica de la antropología perspectivista Carlos Reynoso,2015-09-22 Bajo el nombre de "perspectivismo amerindio" se han popularizado tanto el multinaturalismo del antropólogo brasilero Eduardo Viveiros de Castro como el animismo del francés Philippe Descola. La última versión de Viveiros, la ya anacrónica y deleuziana antropología pos-estructural, ha ganado la adhesión de Bruno Latour, el influyente creador de la polémica Teoría del Actor-Red. Los perspectivitas, a los que se ha sumado poco más de un par de antropólogos heterodoxos de Estados Unidos e Inglaterra, se jactan hoy de impulsar una teoría que ha puesto toda la epistemología de Occidente al borde de la obsolescencia. Este libro pone a la luz las fallas que atraviesan los modelos teóricos del perspectivismo y los malentendidos que afectan a su apropiación de conceptos científicos y matemáticos que no se han acabado de comprender. En un hipertexto que integra las fuentes originales relevantes, la crítica que aquí se plantea pone también en foco los presuntos fundamentos de la filosofía rizomática, con énfasis en su fallido concepto de multiplicidad.

Hermes criollo, 2005

Cultura, diseño y tecnología Maximino Matus Ruiz, Jordi Colobrans Delgado ,Artur Serra Hurtado, 2018-12-23 La tecnoantropología es heredera de un pensamiento sociocultural funcional y transformador. Sus practicantes impulsan la reflexión y creación de una sociedad tecnocultural incluyente, y contribuyen con sus reflexiones y metodologías de corte humanista en espacios de creatividad e innovación -laboratorios, universidades, consultorías, etc.- donde se encuentran las nuevas tecnologías con sus retos, la sociedad digitalizada con sus necesidades y la tecnocultura con sus requerimientos y valores de la sociedad del conocimiento. La tecnoantropología surgió a principios de la década de 1990, y estudia la tecnología como sistema cultural. Ello significaba el análisis del contexto social y del conocimiento cultural, por medio de los cuales se construye la tecnología y se obtiene retroalimentación sobre nuevas pautas de adaptación social e innovación del conocimiento. La tecnoantropología nació del encuentro entre antropología, filosofía de la innovación abierta y el diseño centrado en el usuario; emplea técnicas y métodos de investigación y la experiencia humana para desarrollar la tecnología y analizar su impacto en las sociedades contemporáneas y futuras. Esta obra continúa el análisis presentado en Casos de estudio. Especial de tecnoantropología (2015), sus ensayos invitan al lector, desde diversos enfoques disciplinarios y campos de acción a reflexionar sobre el mundo y la naturaleza de esta profesión emergente y su objeto de estudio, creación y cambio: la tecnocultura.

<u>La historia del génesis en el pensamiento religioso</u> Francisco Javier Ramírez López,2017-10-09 Desde el comienzo de la humanidad y del desarrollo de la religión, el ser humano ha descrito y escrito a seres superiores encargados de crear todo lo que conocemos. Debido a esto, se repiten rasgos comunes en todas las religiones que son interesantes de analizar. No obstante, para este trabajo nos hemos preocupado, sobre todo, por cómo se crea al hombre en el universo creativo de un ente con poder.

Introdução à Sociologia Política Gustavo Biscaia de Lacerda,2021-10-11 A obra que você tem em mãos constitui um guia que lhe proporcionará investigar a história da sociologia política e compreender seus conceitos e suas teorias de base. Ao conhecer melhor as pesquisas desenvolvidas nessa área, sua percepção sobre as múltiplas possibilidades de investigação da realidade social e política vivida em nosso país e no mundo será não só ampliada, mas também embasada. Nosso objetivo é lhe ajudar a descobrir novas possibilidades de atuação cidadã, como indivíduo e pesquisador, e lhe provocar a refletir sobre formas de aplicar esses conhecimentos teóricos e científicos.

Antropología del tiempo Gonzalo Iparraguirre, 2011

Mujeres en la historia del Ecuador Jennie Carrasco Molina, Cecilia Mena Carrera, 2009

<u>The Jealous Potter</u> Claude Lévi-Strauss,1988-04-15 As Lévi-Strauss freely explores the mythologies of the Americas, with occasional incursions into European and Japanese folklore, tales of sloths and squirrels interweave with discussions of Freud, Saussure, signification, and plays by Sophocles and Labiche. Lévi-Strauss critiques psychoanalytic interpretation and defends

the interpretive powers of structuralism. Electrifying. . . . A brilliant demonstration of structural analysis in action. . . . Can be read with pleasure and profit by anyone interested in that aspect of self-discovery that comes through knowledge of the universal and timeless myths that live on in all of us.—Jonathan Sharp, San Francisco Examiner-Chronicle A characteristic tour de force. . . . One remains awed by him.—Colin Thubron, Sunday Times With all its epistemological depth, the book reads at times like a Simenon or a Lewis Carroll, fusing concise methodology with mastery of style.—Bernadette Bucher, American Ethnologist [An] engagingly provocative exploration of mythology in the Americas. . . . Always a good read.—Choice A playful, highly entertaining book, fluently and elegantly translated by Bénédicte Chorier.—Wendy Doniger O'Flaherty, New York Times Book Review

#### Villa-Lobos Paulo de Tarso Salles, 2009

Myth and Meaning Claude Lévi-Strauss,2013-12-13 The anthropologist Claude Levi-Strauss was one of the greatest intellectuals of the twentieth century. His work has had a profound impact not only within anthropology but also linguistics, sociology and philosophy. In this short book he examines the nature and role of myth in human history, distilling a lifetime of writing into a few sharp insights. It is a crystalline overview of many of the basic ideas underlying his work, including the theory of structuralism and the difference between 'primitive' and 'scientific' thought and shows why Levi-Strauss remains a hugely important intellectual figure. With a new foreword by Patrick Wilcken.

**From Honey to Ashes** Claude Lévi-Strauss,1973 The entire book is a study of a myth-system based on one fundamental opposition and found among the myths of South American Indians. In - The -- Raw and the Cooked (the first volume of the series), Levi-Strauss finds a complex system associated with uncooked as against cooked items. The qualities of being raw and cooked correspond to abstract ideas of nature and culture, since only the man with the technology and social standards of culture will cook. In - From -- Honey - to Ashes, Levi-Strauss spreads beyond the raw-cooked opposition into a related, though broader, opposition. This is the opposition between honey and tobacco, two substances of great significance in the lives of the Indians as well as in their myths. Although this volume is part 2 of the entire book, is so designed that it may be approached without reference to the previous book.-- Amazon.

The Raw and the Cooked Claude Lévi-Strauss,1983-03-15 In anthropological terms the concept of the raw verses the cooked has long been associated with the dichotomy between the natural world and the world of human culture. In a broad-based empirical study of native mythologies, Claude Lévi-Strauss proposes a structural and thematic link between the opposition of the raw and the cooked in mythological thought and man's attempt to establish a balanced relationship between natural and cultural forces. Lévi-Strauss postulates that the raw/cooked axis is characteristic of all human culture, with elements falling along the raw side of the axis being those of natural origin, and those on the cooked side being of cultural origin - i.e. products of human creation. Symbolically, cooking marks the transition from nature to culture, by means of which

the human state can be defined in accordance with all its attributes. In mythological thought, the cooking of food is, in effect, a form of mediation between nature and society, between life and death, and between heaven and earth. The cook, in turn, can be viewed as a cultural agent whose function is to mediate the conjunction of the raw product and the human consumer, the operation of which has the effect of making sure the natural is at once cooked and socialized.

**The Poetics of Myth** Eleazar M. Meletinsky,2014-01-21 First Published in 1998. Routledge is an imprint of Taylor & Francis, an informa company.

La alfarera celosa Claude Levi-Strauss,2008-04-10 Claude Lévi-Strauss revolucionó el campo de la antropología con esta obra, en la que afirma que los mitos de los indios son un fruto de su conocimiento sobre plantas y animales, sobre la sociedad humana y sus emociones, sobre el cuerpo humano y los astros. Así, parecería que los descubrimientos de Freud y sus discípulos van por el mismo camino que la ambiciosa ciencia de los indios americanos.

The Naked Man Claude Lévi-Strauss,1990-11-08 The Naked Man is the fourth and final volume [of Mythologiques], written by the most influential and probably the most controversial anthropologist of our time. . . . Myths from North and South America are set side by side to show their transformations: in passing from person to person and place to place, a myth can change its content and yet retain its structural principles. . . . Apart from the complicated transformations discovered and the fascinating constructions placed on these, the stories themselves provide a feast.—Betty Abel, Contemporary Review Lévi-Strauss uses the structural method he developed to analyze and 'decode' the mythology of native North Americans, focusing on the area west of the Rockies. . . . [The author] takes the opportunity to refute arguments against his method; his chapter 'Finale' is a defense of structural analysis as well as the closing statement of this four-volume opus which started with an 'Ouverture' in The Raw and the Cooked.—Library Journal The culmination of one of the major intellectual feats of our time.—Paul Stuewe, Quill and Quire

Il crudo e il cotto Claude Lévi-Strauss.2008

Levi-Strauss and Myth Kenelm Burridge,1968

O cru e o cozido Claude Lévi-Strauss, 2021-04-05 A obra máxima de Lévi-Strauss, um marco na abordagem do pensamento indígena. Publicado originalmente em 1964, O cru e o cozido é o primeiro volume da extraordinária série Mitológicas, de Claude Lévi-Strauss. Partindo do mito de referência do desaninhador de pássaros, colhido entre os Bororo do Brasil Central, o autor vai aos poucos mobilizando centenas de narrativas de todo o continente americano. São mitos que falam da passagem da natureza à cultura, do contínuo ao descontínuo, e revelam uma lógica nada arbitrária de ver e pensar o mundo, que se expressa não por categorias abstratas — como os conceitos utilizados pela ciência —, mas por categorias empíricas como cru, cozido, podre, queimado, silêncio, barulho. Ao desvelar a singularidade e a riqueza de um pensamento extremamente sofisticado e original, a obra de Lévi-Strauss lança luz sobre a inestimável contribuição da mitologia ameríndia

para o conhecimento. O cru e o cozido inaugura a edição dos quatro volumes das Mitológicas na Zahar. Arte da capa do artista Macuxi Jaider Esbell. Dessa obra mestra pode-se dizer muita coisa — e sempre haverá mais. O fato é que só pode ser apreciada e fazer sentido na execução — como música. É preciso que cada leitora e leitor execute com Lévi-Strauss cada passagem do texto, tendo como instrumento sua mente, feita 'lugar vazio onde algo acontece'. — Do prefácio inédito de Beatriz Perrone-Moisés, tradutora da série.

L'uomo nudo Claude Lévi-Strauss, 2008

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