

Parciales Sociología Uba Xxi

Leticia Maronese

Orientaciones UBA XXI CBC / SOCIOLOGIA Whosthat,2014-09-18

Sociología. Orientaciones para el estudio de la bibliografía obligatoria Programa UBA XXI Universidad de Buenos Aires,2018-01-26 Esta publicación contiene directrices orientativas para los cursantes del programa a distancia UBA XXI, específicamente en la materia Sociología. El equipo docente a cargo de esta asignatura desarrolla documentos breves y claros que despliegan conceptos básicos claves para la comprensión de los textos teóricos y críticos que componen la bibliografía del curso.

Patrimonio cultural y diversidad creativa en el sistema educativo Leticia Maronese,2006

Estado y sociedad Universidad de Buenos Aires. Centro de Estudios Avanzados,2000

Derecho de familia, sexualidad, género y persona humana Gilberto Guerrero-Quintero,2023-12-08 En el mundo actual todo se relativiza y reduce a conceder mayor importancia al “género”, instaurado como derecho fundamental por los ideólogos del pool: marxismo cultural-capitalismo privado y capitalismo de Estado. La mayoría que habla de género parece desconocer en qué consiste y más concretamente de la “igualdad de género” que se predica. Así y a través del no conocimiento, el “género” se ha constituido en la columna vertebral del sistema capitalista-marxista, en la temática cultural, ideológica y comercial, que asediando a la familia penetra todos los intersticios de la vida humana y social; y trastoca esencialmente no solo a la familia, sino a instituciones tales como el matrimonio, la filiación, el parentesco y la adopción, tal y como se puede constatar en este libro. La dialéctica de la ideología de género está construida estratégicamente de tal forma, que se dirige imperceptiblemente a la deconstrucción (destrucción, deshacer) de la familia como célula fundamental de la sociedad, para aspirar crear de un hombre y una mujer nuevos desde la ideología del neomarxismo cultural, aun cuando este no admite la inevitable realidad existencial-natural binaria “hombre-mujer”, atribuyendo a estos ser meramente conceptos culturales aprendidos en el ambiente familiar y, que, por tanto, se pueden cambiar, pues son variables, accidentales, líquidos y diluyibles; concluyéndose en la afirmación de que los seres humanos nacen asexuados, que a través de la práctica sexual van adquiriendo su identidad. De esta manera aparece el “genderqueer”: un día aparece vestido de hombre, otro día aparece vestido de mujer con su coquetería; y viceversa. Es la fluctuación entre las categorías binarias de género “hombre y mujer”. No obstante, el principio céntrico de la dignidad de la persona humana afirma la prevalencia del respeto a la persona humana

independientemente de su identidad sexual. Como se demuestra en el libro, lo ideológico del género en su promoción cubre a gran parte de la humanidad y la reduce o simplifica en una sola palabra: "género". De esta forma se elabora un reduccionismo dialécticamente calculado y de forma opaca, para crear desconcierto en la sociedad a través de un lenguaje múltiple e incomprendible, o galimatías, que no define y menos permite conocer qué es el "género"; más aún cuando niega la existencia del sexo que practica, del masculino y el femenino, atribuyéndoles ser únicamente conceptos culturales y por esto también es que coloca el "género" no solo a las personas, sino también a los animales y a los objetos, para hacer más amplia la gama de la confusión cultural que genera frutos e inmensas ganancias. Mediante esta estrategia ha logrado que lo ideológico del género haya penetrado la mente de muchas personas, y fácilmente a casi todos los políticos que en las leyes aprueban este texto: "igualdad de género", así de modo abstracto y opaco que nada dice, cuando hombre y mujer son diferentes pero iguales en dignidad. ¿La igualdad de género se refiere a que el hombre y la mujer son iguales biológicamente, o iguales en derechos y en dignidad? La ideología de género lo explica a medias: iguales biológicamente como seres que afirma son asexuados, pero guarda silencio sobre la igualdad de derechos del hombre y la mujer, según la naturaleza de cada uno, y la dignidad de ambos como personas humanas. La verdad binaria "hombre-mujer" denota que son diferentes (¿cómo negarlo?), pero iguales en dignidad. Obviamente esto lo defiende el "feminismo de equidad", pero lo rechaza el "feminismo radical" o ideología de género, o marxismo cultural. Todo lo anteriormente señalado sobre la familia, la sexualidad, el género y la persona humana; así como las múltiples temáticas que se entrelazan, forman parte del debate del siglo XXI que en este libro se presenta de manera modesta, pero firme.

Nuevas miradas tras medio siglo de las siete tesis equivocadas sobre América Latina. Arturo Alvarado Mendoza, Serena Chew Plascencia, 2020-01-22 El 25 y 26 de junio de 1965 aparecieron en el periódico El Día las «Siete tesis equivocadas sobre el desarrollo de América Latina», del gran intelectual Rodolfo Stavenhagen. Con una visión continental y comparativa, proponía hacer un balance crítico y forjar una interpretación genuina de los procesos de cambio ocurridos en América Latina. El libro que hoy publica El Colegio de México retoma, entre otros temas, un aspecto fundamental del trabajo académico de Rodolfo Stavenhagen: la vigencia de sus interpretaciones y la persistencia de ciertas problemáticas que señaló a lo largo de su trayectoria intelectual.

Desarrollo económico : revista de ciencias sociales ,2004

Desarrollo económico ,2004

Trabajo, ingresos y políticas en Argentina Javier Lindenboim,Luis Beccaria,2008

Dinâmicas do mundo do trabalho na Argentina e no Brasil Isabel Pauline Hildegard Georges,Ania

Tizziani,2020-12-07 A coletânea organizada a partir da rede de pesquisa SAGEMM - Social activities, gender, markets and mobilities from below (Latin America) é dedicada à publicação de obras de pesquisadores que atuam no seu interior ou que

vêm mantendo férteis interlocuções com os membros que dela fazem parte. Essa rede teve como origem o Laboratório Misto Internacional, fomentado de 2016 a 2018 pelo Institut de Recherche pour le Développement - IRD, sediado na França e coordenado respectivamente por Isabel P. H. Georges (IRD) e Cibele S. Rizek (USP). As temáticas desta coletânea se debruçam sobre um conjunto de processos de transformação no âmbito do trabalho, família e políticas sociais e de assistência, bem como suas ancoragens urbanas. Suas dimensões de análise abarcam questões de gênero, estruturas familiares, processos de concepção, implementação e operacionalização de políticas sociais, problematizando a dinâmica dessas interconexões com relação aos desafios impostos pela mundialização. Toma-se como objetos de pesquisa e análise tanto as políticas voltadas ao mercado de trabalho, à família e às questões de gênero, como as políticas urbanas, também em transformação desde os anos 1990, nos cruzamentos entre o horizonte de direitos e as formas de governo e de controle. A análise dessas políticas sociais e daquelas voltadas para o mercado de trabalho tem ainda como desdobramento o desafio de compreender como os atores que as implementam bem como seus beneficiários acabam por experimentá-las. A articulação entre objetos e programas de pesquisa que compõem a rede se assenta: na constatação de uma relação paradoxal entre a tendência mundial de desregulação por um lado, e os modos de ativação, por outro; nas dinâmicas da formalização/informalização no âmbito da América Latina, da experimentação de políticas sociais - inclusive as do trabalho - e de sua circulação, configurando a região como um laboratório de experimentações. Trata-se de investigar como políticas sociais e urbanas, bem como políticas de (des)regulação do mercado de trabalho são adaptadas a configurações nacionais específicas, por meio de um processo de pesquisa multi-escalar e multi-situado que pretende iluminar processos sociais e históricos por sua justaposição e, quando possível, sua comparação.

Propuesta educativa, 1997

Parciales Sociología Uba Xxi Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has been more apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Parciales Sociología Uba Xxi**," written by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we will delve into the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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