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Academia.edu no longer supports the Internet Explorer.To browse the Academia.edu and the wider Internet faster and more securely, please take a few seconds to update the browser. Academia.edu cookies to personalize content, adapt ads, and improve user experience. Using our website, you agree to our collection of information using cookies. To find out more, review our privacy policy.x Origin: Mexico (import costs included in the price) It will be shipped from our winery between Friday, October 30 and Tuesday, November 10. You will get it anywhere in Colombia from 1 to 5 business days after dispatch. This book is a course to update the philosophy of science. Its author, Dr. Mano Bunge, now a professor at McGill University in Montreal, reveals some of the hottest challenges in the philosophy of formal, natural and social sciences, as well as engineering and medicine. Therefore, the book is of interest to both a philosophy scientist and a scientific researcher. ... More Hide This book is a course to update the philosophy of science. Its author, Dr. Mano Bunge, now a professor at McGill University in Montreal, reveals some of the hottest challenges in the philosophy of formal, natural and social sciences, as well as engineering and medicine. Therefore, the book is of interest both for the philosophical scientist, and for the scientific researcher, technician and doctor. A product of lessons taught at Mexican universities, this book is particularly aimed at the Hispanic American public. The book is divided into eight parts. The first focuses on the characteristics of current epistemology and is a new concept that, pertaining to the knowledge industry, covers the sectors of semantics, ontology, axiology, ethics and other branches of philosophy. The second part is devoted to the philosophy of formal sciences; it sets out a new concept of the nature of conceptual objects. The third part, which focuses on the philosophy of physics, discusses the meaning and reference to physical theories and formulates a realistic interpretation of quantum mechanics. The fourth part is devoted to biophilosophy. In it, the author reveals his idea of the body as a physical and chemical system endowed with its own or emerging laws; it also criticizes the various ideas of modern biologists and biophilophos, in particular mechanistics and finalism. The fifth part is devoted to problems with the philosophy of mentality and psychology. In it, the author criticizes, in particular, both mentality and behavior, and defends his preferences in psychobiology, while proposing a new way of constructing theories of mentality. The sixth part, devoted to the philosophy of social sciences, is devoted, in particular, to the issue of ideology and the systemic approach of social sciences, which, according to the author, transcends both individualism and globalism. The seventh part is devoted to a discipline in which Dr. Bunge is a well-known pioneer, namely the philosophy of technology. In it, he outlines a program of work for this new industry of philosophy, as well as new ideas about iatrophilosophy, in particular the concept of disease. One-eighth is involved in the scientific policy of developing countries, as well as how best to become a professional epistemologist. This book is a course to update the philosophy of science. Its author, Dr. Mano Bunge, now a professor at McGill University in Montreal, reveals some of the hottest challenges in the philosophy of formal, natural and social sciences, as well as engineering and medicine. Therefore, the book is of interest both for the philosophical scientist, and for the scientific researcher, technician and doctor. A product of lessons taught at Mexican universities, this book is particularly aimed at the Hispanic American public. It is also the first book Dr. Bunge has written in Spanish for two decades. The book is divided into eight parts. The first focuses on the characteristics of current epistemology and is a new concept that, having taken it to the branch of knowledge theory, covers the sectors of semantics, ontology, axiology, ethics and other branches of philosophy. The second part is devoted to the philosophy of formal sciences; it sets out a new concept of the nature of conceptual objects. The third part, which is devoted to philosophy physics, discusses the meaning and references of physical theories, and formulates a realistic interpretation of quantum mechanics. The fourth part is devoted to biophilosophy. In it, the author reveals his idea of the body as a physical and chemical system endowed with its own or emerging laws; it also criticizes the various ideas of modern biologists and biophilophos, in particular mechanistics and finalism. 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Undoubtedly, he is one of the most important philosophers of science in Spanish (I do not know how he is quoted in other languages). Bunge was lucky to have lived for 100 years and published more than 70 books with a variety of topics, but always associated with philosophy, science, politics and society. His Wikipedia page is devoted to the controversial aspect of his statements, and most people are more likely to know him, such as his defense of scientific realism; his critique of philosophical currents such as existentialism, phenomenology, hermeneutics and so-called postmodern philosophy; also its characteristic of pseudoscience, in which it usually includes psychoanalysis, homeopathy, and a long list that Wikipedia also has; and sharp criticism of socio-political theories such as Marxism or feminism. I think that focusing on these aspects of his thinking is irrelevant and absurd, as he is a fantastic epistemologist and to some extent it is these controversial statements that enliven his books. Although we do not agree with his position, we cannot deny the extraordinary clarity in his thinking. Anyone who forms to some extent of the science must at some point read the science. His method and philosophy (1960) and of course anyone who is interested in philosophy read Epistemology: Course Update (2015). The book was published in 1980, but was written in the 1970s while at the Institute of Philosophical Studies of the National Autonomous University of Mexico, and is a product of classes taught at the same university. What struck me is its structure, because unlike other books of Epistemology, it does not make a philosophical analysis of the conditions that make possible scientific knowledge, such as method, experimentation, observations or hypotheses, but is aimed at creating fundamental problems and topics for specific sciences. To see the themes of the book let's copy the back cover: 1. The first is devoted to the characteristics of current epistemology and is a new concept that, far from reducing it to the industry of knowledge theory, covers the sectors of semantics, ontology, axiology, ethics and other branches of philosophy. The second part is devoted to the philosophy of formal sciences; it sets out a new concept of the nature of conceptual objects. 3. The third part, which focuses on the philosophy of physics, discusses the meaning and reference to physical theories and formulates a realistic interpretation of quantum mechanics.4. The fourth part is devoted to biophilosophy. In it, the author reveals his idea of the body as a physical and chemical system endowed with its own or emerging laws; it also criticizes the various ideas of modern biologists and biophilophos, in particular mechanistics and finalism. 5. The fifth part is devoted to the problems of philosophy of mentality and psychology, in which the author criticizes, in particular, both mentality and behavior, and defends his preferences for psychobiology, while proposing a new way of constructing theories of mentality. 6. The sixth part on the philosophy of social sciences is devoted, in particular, to the issue of ideology and the systemic approach of social sciences, which, according to the author, transcends both individualism and globalism. 7. The seventh part is a discipline in which Dr. Bunge is a well-known pioneer, namely the philosophy of technology. In it, he outlines a program of work for this new industry of philosophy, as well as new ideas about iatrophilosophy, in particular the concept of disease. 8. The eighth part is devoted to the scientific policy of developing countries, as well as how best to become a professional epistemologist, and is invited to obtain a master's degree in epistemology. From now on, I would like to point out that this is not a book that encourages philosophical reflection. Sincerely wondering if Dr. Bunge had actually formed philosophers who Subsequently. This is not a philosophical text, but a very normative text. The way it is written is designed to say it is worth exploring in epistemology and the topics that waste our time. I give an example: on the first page of the foreword, he writes: I am not dented by the anti-unical counterrevolution initiated by Thomas S. Kuhn and Paul Fireabend. For those who have adopted some of the themes of Philosophy of Science you will know that perhaps you can have reservations with Freyeraabend, but with Kuhn? It is almost sacrilege, and it is not because Kuhn is an untouchable philosopher, but because he gives no reason. On the same page he throws dirt on great philosophers and post-Kuneeos sociologists such as David Bloor, Karin Knorr-Cetina, Steve Vulgar, Bruno Latour, and some of Kuhn's contemporaries, such as Harold Garfinkel, Michel Foucault and Freyeraabend. These are very big names to give up them a priori. What Bunge does to disprove these theories is to use rhetoric, from snowball confusion and decline to absurdity with the following statements, if sociology-constructionism-relativism were true, there would be no difference between science and superstition. [...] If this is true, no one will seek to find out if the hypotheses match the facts. [...] If this is true, the adoption of the theory will be more like religious or political transformation than critical learning (Bunge, Epistemology: Update Of the Course (2015). 14)At the end of this paragraph he just gives us a link to his book Sociology of Science (1993), and that's what he does throughout the text. It is understandable that the author refers to later works, especially if he likes Mario Bunge, but this text seems to be a dossier, and this is his main weakness: discussion in other texts, you won't find it here. But that doesn't mean the book. Anyone can learn a lot of things from this book, things you don't know. For example, I managed to salvage very interesting things in almost all chapters, except for a chapter on social sciences, because this is where I have more to discuss with Dr. Mario. Next, I'll look at some of the ideas from the book, which I find controversial and unrecognised. I do this for the economy, since these ideas are the least, and we don't want this text to be too long. But first we have to establish the criteria of science set by Bunge. These criteria can be summarized in which theories, hypotheses, ideas, research and sciences possess these characteristics or principles: Non-reduction of materialism (recognition that the world is made up entirely of concrete, material, in accordance with the laws, without it, excluding the existence of new properties) Realism (recognition that the world exists independently of research and those who researched it, and that it can be known at least partially and gradually); rationalism (which requires the inner coherence of ideas and the logical coherence between them) Empiricism (the requirement that to make every idea of real things empirically proven) Systemism (a budget that scientific data and hypotheses form a scientific system, do not contradict each other) (Corredo No. 2010, p. 21) Mathematics, which includes a description of the logical relationships of variables that interact in a particular phenomenon, and that these mathematical entities are based on the principles of set above. Bunge is quite consistent with these principles and they are through them, allowing it to cut with the same scissors of different disciplines, without really differentiating whether they are formal, natural, social or rather practical science as technology. In the first chapter, Bunge strives to make it clear what epistemology or philosophy of science is and why it is. Throughout the book he repeated several times that the relationship between science and philosophy of the relationship that is properly maintained will be very fruitful, but that the high point that an epistemologist can achieve is to contribute to scientific development. This is based on the political project of Bunge, and I speak politically, since he firmly believes that science and technology have assured us in the future. Apparently, she did not accept feminist, non-colonial or environmental criticism of seemingly impeccable science. The philosophy of science, as a branch of philosophy, seeks within itself a number of interesting problems of various natures, such as logical, semantic, logical, methodological, ontological, axiological, ethical and aesthetic problems. These 8 aspects of the philosophy of science will generate a number of industries within the New Epistemology. Also in the first chapter, Bunge reveals the history of epistemology, which obviously has its origins in modern discussions about scientific profiling of knowledge, but which do not recognize themselves as epistemologists. However, there were several characters who profiled some fundamental epistemology problems, such as A. Comt, E. Mach, F. Engels, W. Lenin, H. Poincare, B. Russell or A. N. Whitehead. Of course, there is a consensus that the Philosophy of Science was born with the Confederation of the Vienna Circle (Wiener Kreis) in 1927. It is always interesting to see the heterogeneity of the circle in which they lived and argued historians, natural scientists and social scientists. The Vienna circle changed the technical face of philosophy, implementing and developing Bertrand Russell's program, making philosophy more geometric, and in particular mathematical logic. Neo-Kantians were left behind and extinct, while existentialists were ridiculed, and dialectical tomeists and materialists were sharply criticized (2015, 23). Despite Bunge's admiration for the Vienna Circle, he admits that his way of doing philosophy had two drawbacks: one of preference and one historical. The first concerns the intimacy and belonging of it empiricism and inductivism. This pair of concepts was sharply criticized by contemporaries such as Popper. The second law is historical, as it was the future of history, which, according to Bunge, deflected efforts to form a solid epistemology, and the main culprit was Ludwig Wittgenstein. Wittgenstein is known to be recognized as the greatest philosopher of the 20th century, but in Bunge's eyes he spoke only Pavadas (as he mentions in the video below), with his disinterest in mathematics and science, and his obsession with language games, he powerfully influenced the Viennese circle to the point where he made him lose sight of his original goals. People stopped talking about science, to speak about the language of science (2015, 24)For me, who has studied communication and who loves semiotics, this statement is too controversial, but fortunately it sets a pretty good reason to give this opinion, because in his words scientific revolutions - such as the birth of synthetic theory of evolution, molecular biology, neuropsychology, mathematical work of public science and the application of the method to human activity - have gone unnoticed. (2015, 24). This argument, at the beginning of the book, is devastating. There is no doubt in me that members of the Vienna circle have lost a little attention by focusing on the philosophy of language, and that if you follow Wittgenstein's philosophy, you may have rather relativistic and even postmodern positions. However, I think it takes credit from Popper, who has left the language and focussed on the empirical base. Moreover, in my opinion, the paradigm shift of hnosology and, therefore, epistemology towards the philosophy of language had no way out. Hegel himself refutes Kant, showing how there is no pure understanding of his philosophical system of language (this is the argument of Karl-Otto Apel and Jorgen Habermas). To whom need to add some ideas about his chapter on social sciences. This is divided into two parts, the first is a kind of glossary on the basic concepts of sociology (rarely for him talk only about sociology, when social sciences include more disciplines). The second part is a rather superficial discussion about whether society is a set of individuals, society is more than the sum of individuals or whether it is a system. It is this first part that seems to me contradictory to his conception of the philosophy of language and his criticism of Wittgenstein, as he performs a critical analysis of the concepts of social sciences, from the realization that social sciences use dark language (which is true) and that to conduct social science it is necessary to have a denoting language. This may obviously be because he has no training as a sociologist, but as a physicist, but if we think that the pioneers of any discipline should get the concept in order, it would seem justified for the pioneers of the philosophy of science to focus on bringing order to the concepts of physics. To this can be added many variables of the socio-political context in which they live. Now maybe for this chapter he just made it free to do a better job. Why does Bunge treat members of the Vienna circle like that? Because in the end it has a very rigid vision of what the philosophy of science should serve and what is the deontological duty of the epistemologist. In the penultimate chapter of the lib, called The Letter to the Disciple of Epistemology, Dr. Mario writes 10 tips to a woman who wants to study as a philosopher of science. Tip type:1. Make sure you are able to do productive intellectual work and this is the only possible way: Try it.2. Attend good schools and surround yourself with smart and productive people with broad interests, as well as diverse professions and ages.3. Carefully study science or technology.4. Don't be content with reading and participating in some courses: follow intensive formal research.5. He specializes in this science or technology without neglecting other scientific disciplines.6 Learn epistemology on your own by studying science or technology.7. Enter philosophy historically or through the door of logic. 8. Don't limit yourself to book study: consult with magazines and write.9. Look for and exercise criticism, but don't let yourself be crushed by it or exercise it for simple pleasure.10 Start by solving modest problems, but to strive for ambitious problems Most of these tips are very useful and certainly have the best of intentions. It seems that tips like 1, 2, 3, 4, 5, 8, 9 and 10 Useful for anything in life; however, tips like 7 are quite dubious (already in another entry talk about different ways of learning philosophy that is not a historical way) and compared to six, it's not that bad advice, but that it's ill-intentioned where it comes from. Bunge mentions this, as the epistemologist must not be a failed scientist or aimless philosopher, but a philosopher who excelled in science but was more drawn to the philosophical problems it causes (2015, 239). The problem lies in the concept of the epistemologist, what is his task and what it is for. It's not that I refuse to think about epistemologist in the service of science, however I don't believe that science is that great engine of social change that Bunge has proposed, and I also don't believe (perhaps because it's my condition) that it's super necessary to be a natural scientist to be an epistemologist. In fact Bunge believes that admission to a master's degree in epistemology should require a bachelor's degree in some formal or factual sciences, pure or applied. Although it is ironic, only graduates of a career in philosophy, writing, history and law should be excluded (2015, 244). Can't philosophers be epistemologists? Anyway, with this I want to show a very problematic vision about the science and philosophy that Bunge has or what he seems to have in this book. Finally, I want to say that this muunuy text friendly with really important issues and disciplines. The chapters of physics, biology and psychology are great and demonstrate what kinds of research should be done in philosophy. And, without a doubt, the best section is that, related to the technology, Bunge processing on this issue is extraordinary and it's really nice to read. My attitude towards Bunge has changed a bit and I hope to be twice as recognized as he was. He was wrong in many things, but he certainly has the advantage that the philosopher is clearly enough to make himself understood with people who do not study philosophy (which, in his opinion, are worth people). Bange, M. (1993). Sociology of science. Buenos Aires: Siglo Veinte.Bunge, M. (2015). Epistemology: Refresh course. Mexico City: 21st century. Corridor, C. (2010). Mario Bunge: The claim of reason and science. In M. Bunge, Pseudoscience is that scam! (pages 18-24). Navarre: Laetoli. Philosophical theories, taking into account scientific knowledge, are called Epistemology, as opposed to hnosology, which deals with knowledge in general. Simply put, Epistemology is the philosophy of science, and ology is the theory of knowledge. That's if you're watching the flow philosophy, but if you're contental, you'll surely say it was Martin Heidegger. Heidegger. epistemologia libro mario bunge pdf. mario bunge epistemologia libro. libro de epistemologia de mario bunge pdf. libro de mario bunge epistemologia. resumen del libro epistemologia de mario bunge

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