

DOMINACION Y ACUERDO

Dolf Sternberger

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Estudios Alemañes

Dominacion Y Acuerdo

José Matos Mar



Dominación Y Acuerdo:

Dominación y acuerdo Dolf Sternberger, 1992 *Dominación y contienda* Javier Arteaga Pérez, Viviane Brachet-Márquez, 2011 Esta obra abre a los lectores las puertas de un micromundo poco conocido pero que como argumentan los autores es una más de las claves para entender la dinámica de la desigualdad en la sociedad mexicana. A la vez es un ejercicio rico de empalmar tres esquemas teóricos previamente separados aplicándolos a lo que los autores observaron y reconstruyeron a partir de la observación directa, las entrevistas, los periódicos y los archivos agrarios e históricos. El resultado es un ejemplo de cómo se pueden estudiar los fenómenos sociales reconstruyendo los procesos que los actores crearon colectivamente con sus giros repentinos y sus resultados inciertos RACIONALIDAD PRÁCTICA Y DOMINACIÓN CULTURAL Gabriela Kraemer Bayer, 1999 La última década del siglo XX se ha caracterizado por una fuerte crítica y un cuestionamiento severo a las tradicionales formas de pensamiento eurocentrista occidental. Tales críticas han llevado al surgimiento de una fuerte tendencia de revaloración reivindicación y defensa de los pueblos que han encontrado un desarrollo político cultural económico o religioso distinto al occidental. Ejemplo paradigmático de esta tendencia es el caso de México en donde por siglos los grupos indígenas minoritarios han vivido sometidos y subyugados en el interior del Estado nación que se rige por marcos políticos jurídicos y culturales con los que no se identifican ni coinciden. Así los movimientos en defensa de los grupos indígenas han dado como resultado el surgimiento de muchos estudios enfocados al tratamiento de los derechos de los pueblos indígenas, tema que contraviene la tradición jurídica mexicana que siempre ha mantenido al margen dichas discusiones como la demanda de derechos colectivos de los indígenas o la demanda de autodeterminación en el interior de un Estado nación. Todo esto tiene como base un tema en el que se conjugan moral, derecho y política: la defensa de la universalidad de la razón frente a la diversidad cultural, tema en el que nunca se ha tomado en consideración el hecho de la dominación cultural. Tal pareciera que todos los discursos acerca de la razón, la justicia, la legitimidad del Estado democrático y aun los que defienden los derechos fundamentales del hombre están destinados a ocultar formas más sutiles de poder y dominación. Este problema se analiza debatiendo con uno de los filósofos más destacados de este siglo, Jürgen Habermas, quien justifica la democracia participativa como un modelo legítimo de organización política por estar basado en un consenso justificado. El problema mayor es saber si semejante forma de organización política funciona adecuadamente y sin menoscabo en un país como el nuestro con una gran pluralidad étnica y con hondas diferencias culturales. El objetivo último de la obra son los elementos que justifiquen la autonomía indígena justificación basada en el ideal de un proceso de aprendizaje de otras culturas prácticas que creen a las condiciones jurídicas y políticas que eviten la dominación cultural, misma que no ha podido ser desechada Estudios críticos acerca de la dominación española en América Ricardo Cappa, 1894 Orígenes de la dominación española en América Manuel Serrano y Sanz, 1918 Dominación y cambios en el Perú rural José Matos Mar, 1969 La investigación se ha realizado en el marco proporcionado por un convenio de colaboración entre el Instituto de

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12 4 355 154 g mol 1

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