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Emmanuel Levinas

ÉTICA E INFINITO

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ÉTICA E INFINITO

Etica E Infinito

Diane Bretherton, Siew Fang Law



Ética E Infinito:

Ética e infinito Emmanuel Lévinas, 1991 tica e infinito recoge las conversaciones mantenidas entre Emmanuel Lévinas y Philippe Nemo a través de las cuales podemos tener una idea resumida pero muy completa del pensamiento del filósofo La edición se acompaña con una introducción y abundantes notas de Jesús María Ayuso Díez traductor del texto

Ética e infinito Emmanuel Lévinas, 2015-09-21 tica e infinito recoge las conversaciones mantenidas entre Emmanuel Lévinas y Philippe Nemo a través de las cuales podemos tener una idea resumida pero muy completa del pensamiento del filósofo La edición se acompaña con una introducción y abundantes notas de Jesús María Ayuso Díez traductor del texto Me pregunto si se puede hablar de una mirada vuelta hacia el rostro pues la mirada es conocimiento percepción Pienso más bien que el acceso al rostro es de entrada tico Cuando usted ve una nariz unos ojos una frente un mentón y puede usted describirlos entonces usted se vuelve hacia el otro como hacia un objeto La mejor manera de encontrar al otro es la de ni siquiera darse cuenta del color de sus ojos Cuando observamos el color de los ojos no estamos en relación social con el otro Ciertamente es que la relación con el rostro puede estar dominada por la percepción pero lo que es específicamente rostro resulta ser aquello que no se reduce a ella Ante todo hay la derechura misma del rostro su exposición derecha sin defensa La piel del rostro es la que se mantiene más desnuda más desprotegida La más desnuda aunque con una desnudez decente La más desprotegida también hay en el rostro una pobreza esencial Prueba de ello es que intentamos enmascarar esa pobreza dándonos poses contenidas El rostro está expuesto amenazado como invitándonos a un acto de violencia Al mismo tiempo el rostro es lo que nos prohíbe matar

Un compromiso con la Otredad Pensamiento ético de la intersubjetividad , La responsabilità del pensare Laura Tundo, 2004

Otherness in Literary and Intercultural Communication Cândido Oliveira Martins, Carmen Ramos Villar, Michela Graziani, 2024-10-15 Looking at both Lusophone literature and literatures from around the globe from the perspective of intercultural communication this book addresses post colonial literature intercultural negotiations and how multicultural debates are reflected in literary production Topics addressed include mobility and its effects be it through work business leisure travel or study contact between countries even within the boundaries of the country itself migration or exile be it by choice or by force As a whole the volume provides a comparative study of representations of intercultural communication in literature The volume conceives literature broadly to include both traditional fictional and non fictional prose and more recent genres like social media posts

A possibilidade da aplicação ética e política: na perspectiva da noção de terceiro em Emmanuel Levinas Marcos Aurélio Costa da Silva, 2022-05-14 A filosofia de Emmanuel Levinas possui um primado essencialmente tico voltado para uma relação de alteridade na qual o mesmo está merc do outro Tudo se baseia numa dinâmica de responsabilidade sou responsável pelo outro A alteridade dessa forma não deve ser confundida com uma passividade ou um objeto a ser desejado e possuído O Eu assim como o outro alguém que porta um rosto e com quem posso vel manter encontros isto ocorre no que Levinas chamar de face a face Tal encontro impede o eu de reduzir o outro

coisa na medida em que se trata aqui de uma relação de significância de constante produção de sentido pois o humano nunca um dado acabado Dessa forma o rosto não pode ser considerado como uma característica estática mas a própria metáfora da relação de alteridade torna interminável expressão do infinito e assim a responsabilidade se converte em acolhimento Nestes termos o filósofo lituano rompe com toda uma tradição filosófica ao problematizar de forma crítica as noções de desejo totalidade ontologia etc Tais conceitos se contrapõem à noção de infinito A relação ética em Levinas não pode permanecer binária entre o eu e o outro mas necessita ser sopesada pela vinda do diferente Este elemento seria o Terceiro o estrangeiro o refugiado aquele que permanece distante Com ele possível pensar em verdadeiras relações políticas na proporção em que sua diferença chega clamando justiça com o intuito de também pertencer relação ética O terceiro assim traz equidade para as relações em sociedade A vida em comunidade requer que sejam observados os diferentes para que a mesmidade não prevaleça e daí a dimensão antropológica o humano constituído como ser aberto relação de alteridade Ainda preciso ir além há possibilidade de uma aplicação política e política na comunidade instituída a partir da justiça pois precisa de artifícios que possam garantir o direito do Outro Para tanto o Estado possui a função de mediador social e se apresenta como Eleidade um aspecto do Terceiro capaz de garantir a relação justa entre o Eu o Outro e o Terceiro A Eleidade existe para que a mesmidade não se repita e não se reduza o outro a um corpo material dispensável Por demandas concretas advindas da fome explora o preconceitos que a justiça do Terceiro nasce No entanto o Eu nunca existiu nem existir numa independência absoluta de autonomia total O sujeito histórico e social nasce sempre numa relação plural à alteridade que possibilita a constituição do Eu Se o Outro não existisse o Eu perderia a condição de possibilidade de seu existir enquanto sujeito histórico A ética vista então como a dimensão capaz de reestruturar as relações humanas a partir do respeito pela alteridade de cada membro da relação A ética moderna da autonomia fecha as portas para a alteridade Por fim A política acontece com a chegada do Terceiro sobre os parâmetros que dizem respeito organiza o da Pluralidade humana A justiça acontece com a necessidade de comparar o Outro ao Terceiro O encontro tem sentido como realização da justiça A significância que motiva o agir político não está mais polarizado no ser mas no movimento do que vai em direção ao Outro para instaurar a paz e a justiça Para Levinas esta seria a fonte de legitimidade do Estado e se o Estado não cumprisse esta vocação se não permitisse as relações interpessoais ou ocupasse o lugar delas ele seria ilegítimo A política o momento em que o Eu se abre à alteridade do outro ficando em alerta da responsabilidade pelo Outro na relação do face a face

Privacidad, transparencia y éticas renovadas Eliza Ribeiro de Oliveira, Vania Baldi, Rogério Christofolletti, Paulo Martins, Emili Adami Rossetti, Elviro López-Martín, María Plaza-Macías, Samuel Ruiz-González, Carla Baptista, Otília Leitão, José Carlos Vasconcelos e S., Ética de la compasión Joan-Carles Mèlich, 2013-03-27 La ética es la respuesta a una interpelación que pone en cuestión el orden moral Lo que nos convierte en humanos no es la obediencia a un código universal y absoluto sino el reconocimiento de la radical vulnerabilidad de nuestra condición y el hecho de no poder eludir la demanda del dolor del otro No hay ética porque sepamos qué es el bien sino porque hemos vivido y hemos sido testigos de la experiencia

del mal No hay tica porque uno cumpla con su deber sino porque nuestra respuesta ha sido adecuada al sufrimiento No hay tica porque seamos dignos porque tengamos dignidad sino porque somos sensibles a los indignos a los infrahumanos a los que no son personas La tica pues a diferencia de la moral es la respuesta compasiva que damos a los heridos que nos interpelan en los distintos trayectos de nuestra vida cuando bajamos de Jerusal n a Jeric

Methodologies in Peace Psychology Diane Bretherton, Siew Fang Law, 2015-09-03 This volume looks at research methods through the lens of peace studies and peace values Apart from reviewing established methods from peace psychology it presents some innovative ideas for conducting research in the area of peace psychology Many of these methods are drawn from the field from activities used by active peace practitioners A critical component of this volume is its core argument that peace research should be conducted by peaceful means and should model peaceful processes Organized thematically the volume begins with a review of the established best practices in peace psychology research methodology including methods for qualitative research for quantitative research and participative action networks In doing so it also points to some of the limitations of working for peace within the tradition of a single discipline and to the need to expand psychology methodology to methodologies Therefore the second half of the volume proceeds to explore the realm of innovative relatively unorthodox research methods such as participatory and workshop methods the creative arts and sports for research purposes The use of new advances in information technology to conduct peaceful research are also discussed The concluding chapters synthesize key issues from the previous chapters and links peace psychology with ideas and implementation of research designs and practices Finally it discusses the nature of academic knowledge and more specifically academic knowledge in peace psychology and where that fits into the mission to build a more peaceful world Overall this book aims to provide peace psychologists with an array of possibilities and best practices for approaching their research Many researchers find the experience of doing research a somewhat lonely if not isolating experience Methodologies in Peace Psychology Peace Research by Peaceful Means aims to alleviate this feeling as the use of these more innovative methods leads to a closer engagement with the community and a much more social experience of research This volume is a useful tool for both new and experienced researchers because it provides leads for idealistic young researchers who want their work to make a difference in addition to encouraging more reflection and analysis for experienced peace psychologists

Barcelona 2004 - Edges of Experience: Memory and Emergence Lyn Cowan, 2006 The stimulating program featured clinical artistic historical and other interests and concerns of Jungian Psychology today with wide ranging presentations and events From the Contents Cultural Complexes in the Group and the Individual Psyche by Thomas Singer Sam Kimbles Descent and Emergence Symbolized in Four Alchemical Paintings by Dyane Sherwood An Archetypal Approach to Drugs and AIDS A Brazilian Perspective by Dartiu Xavier da Silveira Frida Kahlo by Mathy Hemsari Cassab Images from ARAS Healing our Sense of Exile from Nature by Ami Ronnberg Trauma and Individuation by Ursula Wirtz Human Being Human Subjectivity and the Individuation of Culture by Christopher Hauke

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Unveiling the Magic of Words: A Overview of "**Etica E Infinito**"

In some sort of defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their ability to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**Etica E Infinito**," a mesmerizing literary masterpiece penned with a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book is central themes, examine its distinctive writing style, and assess its profound effect on the souls of its readers.

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