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Emmanuel Levinas

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Emmanuel Levinas

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Etica E Infinito

Christian Dunker



Etica E Infinito:

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 perceptivo 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 no 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 mediante 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

Etica 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 **Un compromiso con la Otredad Pensamiento ético de la intersubjetividad**, *La*

responsabilità del pensare Laura Tundo, 2004 **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

Ética e Educação , **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 em relação com o outro Tudo se baseia numa dinâmica de responsabilidade sobre o 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 possível manter encontros isto ocorre no que Levinas chama 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 implica interminável expressão do infinito tico 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 tico A relação tica 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 à relação tica 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 à relação de alteridade Ainda preciso ir além há possibilidade de uma aplicação ética 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 os 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 tica 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 à organização 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 ético 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 é o momento em que o Eu se abre à alteridade do outro, ficando em alerta da responsabilidade pelo Outro na relação. *face*

Ética de la compasión Joan-Carles Mèlich, 2013-03-27. La tica 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 tica porque sepamos que 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 Jerusalén a Jericó.

Desire and Human Flourishing Magdalena Bosch, 2020-07-23. This book discusses the concept of desire as a positive factor in human growth and flourishing. All human decision making is preceded by some kind of desire and we act upon desires by either rejecting or following them. It argues that our views on and expressions of desire in various facets of life and through time have differed according to how human beings are taught to desire. Therefore the concept has tremendous potential to affect human beings positively and to enable personal growth. Though excellent research has been done on the concepts of flourishing, character education and positive psychology, no other work has linked the concept of desire to all of these topics. Featuring key references, explanations of central concepts and significant practical applications of desire to various fields of human thought and action, the book will be of interest to students and researchers in the fields of positive psychology, positive education, moral philosophy and virtue ethics.

Body Image and Eating Disorders Fabio Gabrielli, Floriana Irtelli, 2022-06-09. One of the paradoxes of our current era is that only 10% of obese or overweight people are actually dieting, whereas nearly 20% of the remaining population are trying to lose weight even if they do not need to. This volume looks into our contemporary relationship with food by inserting current body image and eating disorders like orthorexia and bigorexia into a broader historical overview. Gabrielli and Irtelli combine their knowledge of psychoanalysis and anthropology with scientific research and clinical experience to create this truly interdisciplinary work. Their study uses psychoanalytical theories about our hyper-modern times to trace the impact that mass media has on individuals, families and societies. It explores various food tribes and exposes the contradictions of today's mass

media that advertise fitness and dieting alongside increasingly tastier and accessible foods The work helps us to understand our highly social relationship with our bodies and what we eat **Ética e infinito** Emmanuel Lévinas,1991 Privacidad, transparencia y éticas renovadas Eliza Ribeiro de Oliveira,Vania Baldi,Rogério Christofolletti,Paulo Martins,Mili Adami Rossetti,Ivario López-Martín,María Plaza-Macías,Samuel Ruiz-González,Carla Baptista,Otília Leitão,José Carlos Vasconcelos e Siqueira, **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 Lutos finitos e infinitos Christian Dunker,2023-07-21 Um luto termina quando a perda se integra em uma cadeia de lutos que o precedeu e o tornou possível Essa tarefa pode se afigurar terminável para alguns e infinita para outros Ao longo da história em diferentes tempos e sociedades o luto tem sido um desafio literário filosófico e técnico Mas ele também é uma tarefa prática que todos nós enfrentamos Luto é o trabalho de recompor o simboliza o e subjetiva o da perda seja ela a perda de uma pessoa seja o luto pela perda de um amor de uma época de uma experiência de corpo ou até mesmo a perda de algo tão concreto como um emprego e tão abstrato como um sonho Ao convocar memórias pessoais e estudos desenvolvidos sobre o tema o psicanalista Christian Dunker promove uma leitura sensível e humanizadora do trabalho do luto Para o escritor e professor trata-se de um processo individual e solitário mas também coletivo e modelo para o trabalho de criação O luto termina quando se interliga com outros lutos próprios e alheios que se renem em séries e cadeias rearticulando-se e se transformando em percursos finitos e infinitos envolvendo reparações e transformações passadas mas também futuras Tendo em conta um novo modelo de luto e fortemente baseado nas premissas teóricas da psicanálise e em exemplos clínicos entremeados com narrativas culturais Lutos finitos e infinitos aborda um dos temas mais relevantes da contemporaneidade pois o luto não se resume à perda de uma pessoa amada mas a uma espécie de paradigma generoso para pensar os destinos para a experiência humana da perda Resultado de uma imersão teórica e pessoal do autor no assunto após a morte de sua mãe o livro é considerado uma obra de referência *Personalist Anthropology: A philosophical guide to life* Juan Manuel Burgos,2022-04-05 Philosophical personalism has generated a very powerful field of study in the twentieth and twenty first centuries but has not produced a systematic exposition This book fills this big gap by offering for the first time a full systematic personalistic vision of the human person This ambitious volume offers a pedagogical and integrated exposition of philosophical personalism answering vital questions about human identity and

existence in a way that the reader or student can achieve an integrated view of the person The book points to the real life of each person so that by partially unraveling the mystery of the personal being it becomes a philosophical guide for life For these reasons the book can be used both for academic purposes as a manual of philosophy of man or for personal enlightenment Divided in five parts the first part of the book works as an introduction offering an overview of the human person and of the notion of person The second part describes the internal structure of the human being addressing topics as corporeity as a personal fact sensibility and the senses affectivity intelligence freedom understood as choice and self determination and finally the personal self The third part analyses the person in action and some special types of action such as work and language The fourth part deals with interpersonal relationships beginning with I You relationship friendship love and following with the family and the social structure Finally part five deals with the so called ultimate questions that is those that decide the final meaning of each person s life namely time death immortality and religion

Hacia una nueva ética
Rosario Herrera Guido,2006-01-01 *L'individuo nell'etica e nel diritto* Antonio Pagano,1912 **Love: Eros** Luisa Aurora Viviana Rodal,2020-01-23 Love Eros explains the philosophical religious and literary understandings of love Related to the essay Time and Iconoclasm it offers a personal reflection on iconoclasm and utopia as a conclusion *Alteridade e ética: obra comemorativa dos 100 anos de nascimento de Emmanuel Levinas* , **THE IDEAS FACTORY** ,2024-09-29 This book explores how the beliefs and paradigms that govern our lives are manufactured and marketed especially in the personal development industry The text offers a deep analysis of how we have been trapped in an individualistic logic that promotes the idea that well being depends exclusively on personal effort when in reality many of our problems are of a social and collective nature From this critique an approach based on the power of the community is proposed redefining our beliefs to build new more inclusive and conscious realities The book presents a clear and accessible method called Creators which invites readers to move from being passive consumers of ideas to active creators of new realities where personal and collective transformation are intertwined This makes it a unique resource in today s market where the self help industry has saturated people with empty promises of individual change

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