

¿POR QUÉ FILOSOFAR, HOY? LAS CONDICIONES SOCIO-POLÍTICAS DEL FILOSOFAR EN AMÉRICA LATINA Y ECUADOR

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"He aquí, por qué filosofar: porque existe el deseo, porque hay ausencia en la presencia, muerte en lo vivo; y porque tenemos capacidad para articular lo que aun no lo está; y también porque existe la alienación, la pérdida de lo que se creía conseguido y la escisión entre lo hecho y el hacer, entre lo dicho y el decir; y finalmente porque no podemos evitar esto: atestiguar la presencia de la falta con la palabra. En verdad, ¿cómo no filosofar?"

Jean-François Lyotard, *¿Por qué filosofar?* pp. 163-164

INTRO D U C C I O N

Los griegos, inventores de la filosofía, no se preguntaron nunca por qué filosofar. Simplemente respondieron racionalmente a los problemas de comprensión de su realidad, que emergieron con la consolidación de la ciudad-estado y el apareamiento de la democracia. A ese saber político emergente llamaron luego *filo-sofía* (búsqueda, ir en pos de la sabiduría) para distinguirla de la sabiduría (*sophía*) propia de los dioses. Si después de un tiempo se hubieran preguntado "¿por qué filosofar?" habrían respondido que la filosofía fue la forma suprema de su *Paideia* (1), una forma de objetivación de su cultura, el modo de ser en el que confluían las virtudes griegas bajo la égida de la razón.

Para lo griegos no había misterio alguno en torno a la filosofía y al filosofar: era el modo como su razón respondía a preguntas naturales propias de su desarrollo histórico y su cultura, como éstas: cuál es el parámetro que permite entender lo que existe como un todo, cuál es el origen de las cosas, por qué las cosas "son", por qué se "mueven" (pasan del ser al no-ser)... Filosofar era, por eso, un modo de vivir. Solo más tarde se configuraría como un modo de pensar (con Platón y Aristóteles) y, más tarde, como un modo de crear (edad media) y, luego, como un pensar que pone incluso la realidad (racionalismo idealista moderno) y, en las últimas décadas, como un desencanto de las "virtudes" de la razón (postmodernidad). Hoy, es decir aquí y ahora, en el Hemisferio Sur; particularmente en América Latina y Ecuador, tiene pleno sentido preguntarnos "¿por qué filosofar?", puesto que la filosofía es un saber que entre nosotros debe mostrar su connaturalidad con nuestra realidad y con nuestro desarrollo histórico-cultural. La filosofía, es decir su proceso histórico en América Latina y Ecuador, debe mostrar que ha hecho, está haciendo o debe hacer la transición correcta entre saber-trasplantado y saber-apropiado. Esto obliga a definir y redefinir qué es filosofía y qué es filosofar, cómo filosofar, por qué filosofar, para qué filosofar, para quién filosofar, cuál es la función de la filosofía y cómo se han dado los diferentes recomienzos de la filosofía en nuestro contexto. La filosofía, tal como se ha desarrollado entre nosotros, debe mostrar en suma si es la culminación de nuestras "virtudes", es decir si es la forma suprema de

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El porqué de la filosofía Armando Rigobello, 2000 **Filosofía cristiana en el pensamiento católico de los siglos XIX y XX/2** Emerich Coreth, Walter M. Neidl, Georg Pfligersdorffer, 1995-01-24 Esta obra en tres tomos trata por primera vez de un modo global a todos aquellos pensadores y escuelas de pensamiento que han filosofado en los dos últimos siglos a la luz de la fe católica Este tomo segundo está dedicado a la tendencia sin duda más influyente la neoescolástica esta es analizada desde sus comienzos a fines del siglo XVIII hasta el pasado más reciente

Reencarnación y karma. Budismo, enfoques psicológicos (Xipe totok 54) Lama Geshe Tsultrim Gyeltsen, Carlos Aguirre, Héctor Garza, SJ, José María Mardones, Jaime Villalobos, Luis García Orso, SJ, David Velasco Yáñez, SJ, 2005-03-31 Continúa el análisis de Reencarnación y Karma que inició el número anterior bajo las perspectivas del budismo y de la psicología Se incluyen dos artículos sobre el quehacer filosófico y su pertinencia en pocas de liviandad ITESO ITESO Universidad

Teología para inconformes Juan Fernando Sellés Dauder, 2019-11-01 Este libro es una síntesis de tres claves de la teología de Leonardo Polo Como su antropología trascendental supone un avance respecto a las antropologías precedentes y su teología se complementa con los hallazgos de su antropología este texto goza de un valor cada día mayor Sellés destaca tres piezas clave en esta teología Como afecta el pecado a las diversas dimensiones humanas Como opera en ellas la elevación sobrenatural mediante la filiación las virtudes teologales los dones y los frutos los sacramentos etc y Como esas dimensiones son elevadas en la gloria Buen conocedor de la antropología de Polo Juan Fernando Sellés presenta ahora su teología de un modo ordenado indicando cómo actúa cada realidad sobrenatural en las capas que conforman el ser humano Bien podrá servir de inspiración para revitalizar el estudio de numerosas cuestiones teológicas fundamentales

Posibilidad, Crítica y Reflexión Mario Domínguez, Lucía Agraz Rubín, Estefanía Agraz Rubín, Ismael Cáceres-Correa, 2014-12-14 *Revista de filosofía de la Universidad de Costa Rica*, 2008 **Philosophia**, 1950 Modernidad y posmodernidad Antonio Hernández Sánchez, Espinosa Antón, Javier Espinosa, 1999 La posmodernidad con su catálogo de términos propios como particularidad coyunturalidad fragmentación deconstrucción interpretación diferencia discontinuidad es una especie de koinon o lenguaje común que articula diversas teorías técnicas filosóficas y artísticas Este nuevo idioma pretende llenarnos el corazón de desconfianza hacia todo lo que la modernidad presentaba como definitivo un voco y total Pero no es un salto en el vacío o es un volver a los temas de la modernidad quizá con otra mirada y otra sensibilidad Es esta una obra colectiva que consta de cinco conferencias que desde diferentes puntos de vista tratan el debate entre la modernidad y la posmodernidad pero indirectamente cuentan con el debate pero no se detienen en él porque su meta es otra para Reyes Mata el objetivo es pensar de nuevo la política partiendo del sufrimiento del hombre concreto que exige responsabilidad a quien no ha causado sus dolores para Julián Carvajal es traernos a la consideración la Paz perpetua de Kant con su ideal cosmopolita para Carlos Thiebaut consiste en una concepción de la democracia que permita una visión diferencialista de la igualdad y un trato igualitario de las diferencias para Antonio Hern

nde se trata de una nueva forma de pensar que conjugue el rigor científico con la subjetividad la complejidad con la diferencia y para Jos Luis Mora el fin es recordarnos que frente a la racionalidad matemática de la modernidad la literatura española ha mantenido una tradición muy posmoderna de pluralidad cotidianeidad y sensualidad **Perfiles**

filosófico-políticos Jürgen Habermas, 2019-02-07 El primer Habermas confrontándose a la memoria de los autores que marcaron su educación intelectual Fernando Vallespín Esta es una apasionante y apasionada historia de una parcela decisiva de la filosofía contemporánea que ilumina la complejidad de los motivos que confluyen en la obra de Jürgen Habermas El autor explora el perfil intelectual de pensadores alemanes como Heidegger Wittgenstein Bloch Marcuse Adorno y Gehlen cuya obra ha dejado huella en la conciencia filosófica de nuestro tiempo una generación que alcanza notoriedad en la década de los setenta y de la que él es uno de los más destacados representantes Jürgen Habermas Düsseldorf 1929 miembro más notable de la segunda generación de la Escuela de Frankfurt es uno de los grandes pensadores europeos del siglo XX Entre otras aportaciones es conocido por su teoría de la acción comunicativa sus análisis sobre capitalismo y democracia o sus trabajos sobre el concepto de modernidad Ha recibido galardones como el prestigioso Premio Gottfried Wilhelm Leibniz de la Deutsche Forschungsgemeinschaft 1986 el Premio de la Paz de los libreros alemanes 2001 y el Premio Príncipe de Asturias de Ciencias Sociales 2003 radical adj Pertenece o relativo a la raza Clásicos Radicales nace con la misión de recuperar algunos de los libros más emblemáticos del sello que en su día formularon una idea nueva u ofrecieron una mirada original y pertinente sobre las grandes cuestiones universales Ausentes de las librerías durante demasiado tiempo pero recordados y buscados por los lectores más despiertos estos textos esenciales de disciplinas como la filosofía la historia la sociología la economía la antropología la psicología y la política mantienen su plena vigencia y vuelven hoy con fuerza para iluminar nuestro presente **Olarte, Láscaris y la filosofía latinoamericana**, 1980 **Filosofía de la filosofía** Oscar

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Table of Contents Por Qu Filosofar Hoy

1. Understanding the eBook Por Qu Filosofar Hoy
 - The Rise of Digital Reading Por Qu Filosofar Hoy
 - Advantages of eBooks Over Traditional Books
2. Identifying Por Qu Filosofar Hoy
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Por Qu Filosofar Hoy
 - User-Friendly Interface
4. Exploring eBook Recommendations from Por Qu Filosofar Hoy
 - Personalized Recommendations
 - Por Qu Filosofar Hoy User Reviews and Ratings
 - Por Qu Filosofar Hoy and Bestseller Lists

5. Accessing Por Qu Filosofar Hoy Free and Paid eBooks
 - Por Qu Filosofar Hoy Public Domain eBooks
 - Por Qu Filosofar Hoy eBook Subscription Services
 - Por Qu Filosofar Hoy Budget-Friendly Options
6. Navigating Por Qu Filosofar Hoy eBook Formats
 - ePub, PDF, MOBI, and More
 - Por Qu Filosofar Hoy Compatibility with Devices
 - Por Qu Filosofar Hoy Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Por Qu Filosofar Hoy
 - Highlighting and Note-Taking Por Qu Filosofar Hoy
 - Interactive Elements Por Qu Filosofar Hoy
8. Staying Engaged with Por Qu Filosofar Hoy
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Por Qu Filosofar Hoy
9. Balancing eBooks and Physical Books Por Qu Filosofar Hoy
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Por Qu Filosofar Hoy
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Por Qu Filosofar Hoy
 - Setting Reading Goals Por Qu Filosofar Hoy
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Por Qu Filosofar Hoy
 - Fact-Checking eBook Content of Por Qu Filosofar Hoy
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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