

Emmanuel Lévinas

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Ética e infinito



# Etica E Infinito

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## **Etica E Infinito:**

**Ética e infinito** Emmanuel Lévinas, 2015-09-21 tica e infinito recoge las conversaciones mantenidas entre Emmanuel Levinas 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 contenidos 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** ,

**Ética e infinito** Emmanuel Lévinas, 1991 tica e infinito recoge las conversaciones mantenidas entre Emmanuel Levinas 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 La responsabilità del pensare Laura Tundo, 2004 **Ética e infinito. Dialoghi con Philippe Nemo** Emmanuel Levinas, Philippe Nemo, 2012 **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 filosofía de Emmanuel Levinas possui um primado essencialmente tico voltado para uma relação de alteridade na qual o mesmo est 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 possível 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 tica interminável expresso 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 a 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 poss vel pensar em verdadeiras rela es pol ticas na propor o em que sua diferen a chega clamando justi a com o intuito de tamb m pertencer rela o tica O terceiro assim traz equidade para as rela es em sociedade A vida em comunidade requer que sejam observados os diferentes para que a mesmidade n o prevale a e da a dimens o antropol gica o humano constitu do como ser aberto rela o de alteridade Ainda preciso ir al m h possibilidade de uma aplica o tica e pol tica na comunidade institu da a partir da justi a pois precisa de artif cios que possam garantir o direito do Outro Para tanto o Estado possui a fun o de mediador social e se apresenta como Eleidade um aspecto do Terceiro capaz de garantir a rela o justa entre o Eu o Outro e o Terceiro A Eleidade existe para que a mesmidade n o se repita e n o se reduza o outro a um corpo mat vel dispens vel Por demandas concretas advindas da fome explora o preconceitos que a justi a do Terceiro nasce No entanto o Eu nunca existiu nem existir numa independ ncia absoluta de autonomia total O sujeito hist rico e social nasce sempre numa rela o plural a alteridade que possibilita a constitui o do Eu Se o Outro n o existisse o Eu perderia a condi o de possibilidade de seu existir enquanto sujeito hist rico A tica vista ent o como a dimens o capaz de reestruturar as rela es humanas a partir do respeito pela alteridade de cada membro da rela o A tica moderna da autonomia fecha as portas para a alteridade Por fim A pol tica acontece com a chegada do Terceiro sobre os par metros que dizem respeito organiza o da Pluralidade humana A justi a acontece com a necessidade de comparar o Outro ao Terceiro O encontro tem sentido como realiza o da Justi a A signific ncia que motiva o agir tico n o est mais polarizado no ser mas no movimento do que vai em dire o ao Outro para instaurar a paz e a justi a Para Levinas esta seria a fonte de legitimidade do Estado e se o Estado n o cumprisse esta voca o se n o permitisse as rela es interpessoais ou ocupasse o lugar delas ele seria ileg timo A pol tica o momento em que o Eu se abre alteridade do outro ficando em alerta da responsabilidade pelo Outro na rela o do face a face

**A look at development** , *Etica e infinito* Emmanuel Lévinas,1991 **L'individuo nell'etica e nel diritto** Antonio Pagano,1912  
*Anais Do I Congresso de Iniciação Científica* ,2010 *Compendio di etica e breve storia di essa* Antonio Rosmini,1907  
*From Big Bang to Big Mystery* Brendan M. Purcell,2012 Everyone knows about the mystery of the Big Bang what started it This book is about the other creation mystery where did human beings in particular come from It traces the material part of our origins from the Big Bang through evolution including the almost 7 million year hominid sequence up to the first humans in Africa over 150 000 years ago That data doesn t seem to explain what paleontologists and archaeologists call the Big Bang of Human Consciousness In his fascinating accessible and thorough study renowned priest and academic Brendan Purcell shows the complementarity that scientists theologians and philosophers bring to a deeper understanding of the mystery of human existence and human consciousness *Pensar el presente* Mirtha Rodríguez,Pablo César Martín Meier,2024-09-25 El Congreso Pensar el presente realizado en formato virtual durante la vigencia de la pandemia incluy la participaci n de destacados representantes del mbito del pensamiento internacional y nacional entre los cuales contamos a profesores de nuestro Departamento e Instituto de Filosof a docentes que distinguieron el Congreso con sobresalientes

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Elementi scientifici di etica e diritto Angelo Valdarnini,1891      **Saggi di etica e di diritto** Giuseppe de Castellotti,1905      **Some Recent Insights in the Philosophy of the Other** Stanislaus Mutajwaha,1992      **Psicoanalisi e religione** Mario Aletti,Fabio De Nardi,2002

**Occupational Therapy Without Borders** Frank Kronenberg,Salvador Simó Algado,Nick Pollard,2005 This book challenges occupational therapists to more fully realise the profession s social vision of a more just society where disability old age and other marginalising conditions and experiences are addressed The book explores the new idea of occupational apartheid

**Studi antropologici** Giuseppe Allievo,1891      **Studi antropologici** Allievo,1891

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