Latin American Philosophy In The Twentieth Century By Jorge J E Gracia

Latin American Philosophy from Identity to Radical Exteriority
This book demonstrates the vast range of philosophical approaches, regional issues and problems, perspectives, and historical and theoretical frameworks that together constitute feminist philosophy in Latin America and Spain. It makes available to English-Speaking readers recent feminist thought in Latin America and Spain to facilitate dialogue among Latin American, North American, and European thinkers.

Latin American Philosophy in the Twentieth Century
"El libro tiene dos grandes temas: la identidad cultural, sobre la que se expresan opiniones balanceadas entre los extremos posibles, y la 'liberacion social', entendida en general como liberacion con respecto a estructuras opresivas. El itinerario de e

Role of History in Latin American Philosophy, The Latin American and Latinx Philosophy: A Collaborative Introduction is a beginner's guide to canonical texts in Latin American and Latinx philosophy, providing the non-specialist with necessary historical and philosophical context, and demonstrating their contemporary relevance. It is written in jargon-free prose for students and professors who are interested in the subject, but who don’t know where to begin. Each of the twelve chapters, written by a leading scholar in the field, examines influential texts that are readily available in English and introduces the reader to a period, topic, movement, or school that taken together provide a broad overview of the history, nature, scope, and value of Latin American and Latinx philosophy. Although this volume is primarily intended for the reader without a background in the Latin American and Latinx tradition, specialists will also benefit from its many novelties, including an

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introduction to Aztec ethics; a critique of “the Latino threat” narrative; the legacy of Latin American philosophy in the Chicano movement; an overview of Mexican existentialism, Liberation philosophy, and Latin American and Latinx feminisms; a philosophical critique of indigenism; a study of Latinx contributions to the philosophy of immigration; and an examination of the intersection of race and gender in Latinx identity.

Latin American Philosophy “Latin American Positivism: Theory and Practice” is unique in that the work examines this subject from a multi-disciplinary prospect. The philosophy contributors examine the doctrines of Latin American positivism as they evolved during the nineteenth century while the historians study the interplay between the philosophy and the larger society.

Pedagogics of Liberation This comprehensive collection of original essays written by an international group of scholars addresses the central themes in Latin American philosophy. Represents the most comprehensive survey of historical and contemporary Latin American philosophy available today Comprises a specially commissioned collection of essays, many of them written by Latin American authors Examines the history of Latin American philosophy and its current issues, traces the development of the discipline, and offers biographical sketches of key Latin American thinkers Showcases the diversity of approaches, issues, and styles that characterize the field

Directory of Latin American Philosophers Enrique Dussel is considered one of the founding philosophers of liberation in the Latin American tradition, an influential arm of what is now called decoloniality. While he is astoundingly prolific, relatively few of his works can be found in English translation - and none of these focus specifically on education. Founding members of the Latin American Philosophy of Education Society David I. Backer and Cecilia Diego bring to us Dussel’s THE PEDAGOGICS OF LIBERATION: A Latin American Philosophy of Education, the first English translation of Dussel’s thinking on education, and also the first translation of any part of his landmark multi-volume work Towards an Ethics of Latin American Liberation. Dussel’s oeuvre is an impressive intellectual mosaic that uses Europeans to disrupt European thinking. This mosaic has at its center French philosopher Emmanuel Levinas, but also includes Ancient Greek philosophy, Thomist theology, modern Enlightenment philosophy, analytic philosophy of language, Marxism, psychoanalysis (Freud, Klein, evolutionary psychology, neuroscience), phenomenology (Sartre, Heidegger, Husserl, Hegel), critical theory (Frankfurt School, Habermas), and linguistics. Dussel joins these traditions to Latin American history, literature, and philosophy, specifically the work of Octavio Paz, Ivan Illich, and the philosophers of liberation whom Dussel studied with in Argentina before his exile to Mexico in the late 1970s. Drawing heavily from the ethical philosophy of Emmanuel Levinas, Dussel examines the dominating and liberating features of intimate, concrete, and observable interactions between different kinds of people who might sit down and have face-to-face encounters, specifically where there may be an inequality of knowledge and a responsibility to guide, teach, learn, care, or study: teacher-student, politician-citizen, doctor-patient, philosopher-nonphilosopher, and so on. Those occupying the superior position of these face-to-face encounters (teachers, politicians, doctors, philosophers) have a clear choice for Dussel when it comes to their pedagogics. They are either open to hearing the voice of the Other, disrupting their sense of what is and should be by a newness beyond what they know; or, following the dominant pedagogics, they can try to communicate and instruct their sense of what is and should be to the (supposed) tabula rasas in their charge. Dussel calls that sense of what is and should be “lo Mismo.” This groundbreaking translation makes possible a face-to-face encounter between an Anglo Philosophy of Education and Latin American Pedagogics. “Pedagogics” should be considered as a type of philosophical inquiry
alongside ethics, economics, and politics. Dussel's pedagogics is a decolonizing pedagogics, one rooted in the philosophy of
liberation he has spent his epic career articulating. With an Introduction by renowned philosopher Linda Martin Alcoff, this
book adds an essential voice to our conversations about teaching, learning, and studying, as well as critical theory in general.
ENRIQUE DUSSEL was born in 1934 in the town of La Paz, in the region of Mendoza, Argentina. He first came to Mexico in 1975
as a political exile and is currently a Mexican citizen, Professor in the Department of Philosophy at the Iztapalapa campus of
the Universidad Autónoma Metropolitana (Autonomous Metropolitan University, UAM), and also teaches courses at the
Universidad Nacional Autónoma de México (National Autonomous University of Mexico, UNAM). He has an undergraduate
degree in Philosophy (from the Universidad Nacional de Cuyo/National University of Cuyo in Mendoza, Argentina), a Doctorate
from the Complutense University of Madrid, a Doctorate in History from the Sorbonne in Paris, and an undergraduate degree
in Theology obtained through studies in Paris and Münster.

Philosophy and Literature in Latin America Enrique Ambrosini Dussel is and has been one of the most prolific Latin American
philosophers of the last 100 years. He has written over fifty books, and over three hundred articles ranging over the history of
the Latin American philosophy, political philosophy, church history, theology, ethics, and occasional pieces on the state of
Latin American countries. Dussel is first and foremost a moral philosopher, a philosopher of liberation. But for him, philosophy
must be liberated so that it may contribute to social liberation. In one sense, 'beyond philosophy' means to go beyond
contemporary, academicized, professionalized, and 'civilized' philosophy by turning to all that demystifies the autonomy of
philosophy and turns our attention to its sources. 'Beyond philosophy,' also means to go beyond philosophy in the Marxian
sense of abolishing philosophy by realizing it. This is the definitive English language collection of Dussel's enormous body of
work. It will allow the reader to get a good sense of the breadth and depth of Dussel's opus, covering four major areas: ethics,
economics, history, and liberation theology.

Cultural Relativism and Philosophy This volume contains articles on topics within a variety of disciplines: political philosophy,
ethics, history of philosophy, formal logic, philosophy of science and technology, as well as philosophical interpretation of
literature. It is relevant to philosophers and researchers in these disciplines. It addresses the question of a genuine Latin
American local, national and continental cultural identity being a challenge to philosophy.

Comparative Studies in Asian and Latin American Philosophies This book provides a historical and theoretical analysis of the
Ayotzinapa social movement from the perspective of Latin American philosophy. The author addresses questions such as how
a social movement is born, how (and if) the distinct social movement organizations should be defined, and what (if any)
should be the extent of these organizations.

Feminist Philosophy in Latin America and Spain Historians of Latin American philosophy have paid relatively little attention to
the development of philosophical analysis in Latin America. There are two reasons for this neglect: First, they have been
primarily concerned with the formative period of philosophical development, in particular with the so called "founders" of La
ti n American philosophy. And second. philosophical analysis did not become a noticeable philosophical trend in Latin America
until recent years. True. a number of Latin American philosophers took notice of Moore. Russell. the members of the Vienna
Circle and other important figures in the analytic movement qu ite early. But these were isolated instances that lacked the
sustained effort and broad base indispensible to make a serious impact in the development of Latin American philosophy. That has changed now. There are not only good numbers of philosophers who work within the analytic tradition, but also some journals and institutes dedicated to the analytic mode of philosophizing. It is, therefore, most appropriate to publish a collection of articles which would introduce the reader of philosophy to the most representative analytic material produced so far in Latin America. Indeed, it is not only appropriate, but also necessary, since most of the published analytic literature to date is scattered in various journals, sometimes of difficult access. Moreover, not all that has been published is representative of the best already produced and of the potential that the movement has in Latin America.

Latin American Philosophy

Latin American and Latinx Philosophy

An Introduction to Latin American Philosophy "The essays in this book make it elegantly clear that there is a vigorous and rigorous Latin American philosophy and that others dismiss it at their peril." —Mario Sáenz The ten essays in this lively anthology move beyond a purely historical consideration of Latin American philosophy to cover recent developments in political and social philosophy as well as innovations in the reception of key philosophical figures from the European Continental tradition. Topics such as indigenous philosophy, multiculturalism, the philosophy of race, democracy, postmodernity, the role of women, and the position of Latin America and Latin Americans in a global age are explored by notable philosophers from the region. An introduction by Eduardo Mendieta examines recent trends and points to the social, political, economic, and cultural conditions that have inspired the discipline. Latin American Philosophy brings English-speaking readers up to date with recent scholarship and points to promising new directions.

Philosophy of Latin America The title of this publication suggests a double meaning: on the one hand, most of the contributions outline philosophies of religion relevant for Latin America, without, however, betraying an explicit Latin American perspective. Does not philosophical reason always articulate itself in the same way, whether in Berlin or Rio de Janeiro? On the other hand, the title refers to a specific form of philosophy that has developed regionally and bears explicit traces of its origins that differentiate it from philosophy in Europe. Does not philosophical reason always articulate itself in a specific cultural context? The charm of the book lies in the encounter of these two variants to think philosophically.

The Quest for Recognition While recognizing its origins and scope, Alejandro A. Vallega offers a new interpretation of Latin American philosophy by looking at its radical and transformative roots. Placing it in dialogue with Western philosophical traditions, Vallega examines developments in gender studies, race theory, postcolonial theory, and the legacy of cultural dependency in light of the Latin American experience. He explores Latin America’s engagement with contemporary problems
in Western philosophy and describes the transformative impact of this encounter on contemporary thought.

With a Diamond in My Shoe Latin American Thought examines the relationship between philosophy and rationality in Latin American thought, the nature of justice, human rights, and cultural identity, and other questions that have concerned Latin American thinkers from the colonial period to the present day. From the Mayans, Aztecs, and Incas to the present day, reveals the assembly of interesting philosophical arguments offered by Latin Americans. Nuccetelli traces Latin American thought through questions concerning rationality, gender discrimination, justice, human rights, reparation for historically dispossessed peoples, and relativism vs. universalism - all matters of continuing concern in Spanish and Portuguese-speaking parts of the world. Amongst issues of heated controversy from the early twentieth century to the present, also explores how Latin Americans and their descendants abroad think of their own cultural identity, of US mass-culture and philosophy, and of the vexing problem of which name, if any, to use when referring to this exceedingly diverse ethnic group. Many of the philosophical questions raised by Latin American thinkers are problems that have concerned philosophers at different times and in different places throughout the Western tradition. But in fact the issues are not altogether the same - for they have been adapted to capture problems presented by new circumstances, and Latin Americans have sought resolutions in ways that are indeed novel. This book explains how well-established philosophical traditions gave rise in the "New World" to a distinctive manner of thinking. There was no clean sweep of the past and an attempt to start over: rather, Latin American thinkers mostly welcomed European ideas at whatever pace such traditions happened to arrive. It is then no surprise that, for instance, Scholasticism became the accepted view under Spanish rule, and began to lose its grip only when the rulers did. But what does seem surprising is the radical way in which those traditions were transformed to account for problems that, though familiar, were now seen intaken light of new circumstances. A distinctive Latin American way of thinking about such problems emerged from the project of "recycling" European philosophical traditions, some of which were already obsolete in Europe at the time their transplant took place. Thus theories commonly taken to be incompatible within Western traditions in philosophy were absorbed by Latin American thought-- and, in their newly acquired forms, such theories are even now at the basis of proposed solutions to many practical and philosophical problems. The book explores that recycling process. Above all, it aims to determine whether the various cultures that met in the "New World" could now be said to have come to share a common identity. This is in fact an issue which has preoccupied Latin Americans since at least the beginning of the 19th century, when their countries won their independence. But, in connection with this, it is also important to ask how Latin Americans have thought about the relationship between philosophy and rationality, and about other issues belonging to the major areas of philosophy such as epistemology, moral philosophy, and political philosophy, as well their application to vital social issues, including education and the emancipation of women. These are all taken up by the author, who pays special attention to questions of gender discrimination, justice, human rights, reparation for historically dispossessed peoples, and the role of education-- all matters of continuing concern in Latin American thought, from its earliest stirrings to the present day.

The Influence of Heidegger in Latin-American Philosophy

Beyond Philosophy Critique of Latin American Reason is one of the most important philosophical texts to have come out of South America in recent decades. First published in 1996, it offers a sweeping critique of the foundational schools of thought in Latin American philosophy and critical theory. Santiago Castro-Gómez argues that “Latin America” is not so much a...
geographical entity, a culture, or a place, but rather an object of knowledge produced by a family of discourses in the humanities that are inseparably linked to colonial power relationships. Using the archaeological and genealogical methods of Michel Foucault, he analyzes the political, literary, and philosophical discourses and modes of power that have contributed to the making of “Latin America.” Castro-Gómez examines the views of a wide range of Latin American thinkers on modernity, postmodernity, identity, colonial history, and literature, also considering how these questions have intersected with popular culture. His critique spans Central and South America, and it also implicates broader and protracted global processes. This book presents this groundbreaking work of contemporary critical theory in English translation for the first time. It features a foreword by Linda Martín Alcoff, a new preface by the author, and an introduction by Eduardo Mendieta situating Castro-Gómez's thought in the context of critical theory in Latin America and the Global South. Two appendixes feature an interview with Castro-Gómez that sheds light on the book’s composition and short provocations responding to each chapter from a multidisciplinary forum of contemporary scholars who resituate the work within a range of perspectives including feminist, Francophone African, and decolonial Black political thought.

Social Movements and Latin American Philosophy This book offers the reflections of Latin American thinkers on the nature of philosophy, justice, human rights, cultural identity, and other issues that have faced them from the colonial period to the present day. Most of the essays are short and easy to read—making them accessible to readers with little or no philosophical background. This book presents readers with philosophical ideas about present-day controversies such as poverty, racism, the equality of women, and the distribution of wealth. For anyone interested in Latin American philosophy and the development of philosophy in Latin America.

A Companion to Latin American Philosophy Philosophy and Literature in Latin America presents a unique and original view of the current state of development in Latin America of two disciplines that are at the core of the humanities. Divided into two parts, each section explores the contributions of distinguished American and Latin American experts and authors. The section on literature includes the literary activities of Latin Americans working in the United States, an area in which very little research has been demonstrated and, for that reason, will add an interesting new dimension to the field of Latin American studies.

Latin American Philosophy for the 21st Century A first-of-its-kind book that seriously and profoundly examines what it means philosophically to be Latino and where Latinos fit in American society. Offers a fresh perspective and clearer understanding of Latin American thought and culture, rejecting answers based on stereotypes and fear Takes an interdisciplinary approach to the philosophical, social, and political elements of Hispanic/Latino identity, touching upon anthropology, history, cultural studies and sociology, as well as philosophy Written by Jorge J. E. Gracia, one of the most influential thinkers of Hispanic/Latino descent

Latin American Philosophy Today Latin American philosophy has dedicated a century of philosophical attention to the question: Does a distinct Latin American philosophy exist? While the efforts of Latin American philosophers should be lauded for positing possible parameters for Latin American philosophy and solutions to its problems of recognition, scant attention has been dedicated to considering why the existence of Latin American philosophy continues to be questioned. In this
dissertation I argue that the contemporary models for understanding what makes Latin American philosophy a distinct philosophical field is best understood as informed by a desire for recognition. This desire is rendered problematic because of the way in which it re-enforces the dominance of European American philosophy as the gatekeepers of the philosophical tradition through the maintenance of Eurocentric ideals of what it means to do philosophy. Situated within this context, Latin American philosophy's desire to be seen is better understood as a condition of oppression brought about by disciplinary exclusion. This framework, I contend, has created a condition symptomatic of a "pathology of oppression" whereby Latin American philosophy seeks recognition from the group that has historically excluded it from its disciplinary constructions. Thus, the efforts of Latin American philosophers to gain visibility and recognition as a distinct philosophical subfield has merely re-inscribed the problematic hierarchies that yielded its invisibility in the first place.

A Companion to Latin American Philosophy The intellectual autobiography of a leading figure in the field of Latin American Philosophy. In 1961, at the age of nineteen, Jorge J. E. Gracia escaped from the island of Cuba by passing himself off as a Catholic seminarian. He arrived in the United States with just a few spare belongings and his mother’s diamond ring secured in a hole in one of his shoes. With a Diamond in My Shoe tells the story of Gracia’s quest for identity—from his early years in Cuba and as a refugee in Miami to his formative role in institutionalizing the field of Latin American philosophy in the US academy. Committed to integrating into Anglo America without forgetting his roots, Gracia reflects on his struggles and successes as an immigrant and academic, bringing a philosopher’s eye to bear on his personal and professional development as a leading Latinx scholar. “Gracia is a writer in full control of his material, and yet someone who in his own search for identity as a philosopher, as a Cuban, as a Cuban American, as a Hispanic, as a Latino, as a Latinx, leaves many questions open, as any good philosopher should, allowing his readers to answer for themselves. The strength of his authorial voice resides in his honesty.” — Rolando Pérez, author of Severo Sarduy and the Neo-Baroque Image of Thought in the Visual Arts

Latin American Philosophy and the Place of Alejandro Korn This introduction provides a comprehensive and accessible overview of the central topics in Latin American philosophy. It explores not only the unique insights offered by Latin American thinkers into pre-established fields of Western philosophy, but also the many 'isms' developed as a direct result of Latin American thought.

Social Movements and Latin American Philosophy Latin America - its people, its politics, its economy - has burst upon the world scene with powerful images that have captured the curiosity of many English-speaking North Americans. The strategic importance of this vast region to the stability of the Wes

Philosophical Analysis in Latin America Twenty-two leading Latin American philosophers are featured in this complete anthology on the human condition, values, and the search for identity. Bibliography.

Latin American Positivism

Latin-American Philosophy of Law in the Twentieth Century "This book provides a historical and theoretical analysis of the Ayotzinapa social movement from the perspective of Latin American philosophy. The author addresses questions such as how
a social movement is born, how (and if) the distinct social movement organizations should be defined, and what (if any) should be the extent of these organizations"

Life and Evolution

Latin American Thought

Latin-American Philosophy of Law in the Twentieth Century One of the most unfortunate facts about the relationship of the United States with Latin America is that only in recent years has there been any appreciable amount of intellectual interchange with reference to law. This, of course, is an example of the relative lack of cultural exchange between these peoples. Only in very recent years has the North American interest in Latin America been in any sense general and active. While there are a few recent volumes which discuss various aspects of Latin American law in a fashion calculated to interest the North American lawyer and academicians, the Latin American contributions to and attitudes toward international law are virtually unknown in the United States except in very restricted quarters. For this reason it was thought that a survey such as the one presented here would contribute not only to a better understanding of Latin American juristic thought as pertaining to international law, but also to a better comprehension of legal theory in general, and of Latin American culture as a whole. The phase of the philosophy of international law which, with reference to the regional application here studied, has been the major interest in this work, i.e., whether writers rely more on naturalism or positivism as the philosophical foundation of the law of nations, is, like the matter of Latin American law itself, a subject which has been neglected by North American scholars.

20 Thesen zu Politik Comparative philosophy is an important site for the study of non-Western philosophical traditions, but it has long been associated with "East-West" dialogue. Comparative Studies in Asian and Latin American Philosophies shifts this trajectory to focus on cross-cultural conversations across Asia and Latin America. A team of international contributors discuss subjects ranging from Orientalism in early Latin American studies of Asian thought to liberatory politics in today’s globalized world. They bring together resources including Latin American feminism, Aztec teachings on ethics, Buddhist critiques of essentialism, and Confucian morality. Chapters address topics such as educational reform, the social practices surrounding breastfeeding, martial arts as political resistance, and the construction of race and identity. Together the essays reflect the philosophical diversity of Asia and Latin America while foregrounding their shared concerns on issues of Eurocentrism and coloniality. By bringing these critical perspectives to bear on the theories and methods of cross-cultural philosophy, Comparative Studies in Asian and Latin American Philosophies offers new insights into the nature and practice of philosophical comparison.

Delimitations of Latin American Philosophy

Latin American Philosophy and the Case of Mariátegui

Cultural Identity and Social Liberation in Latin American Thought This book offers to the international reader a collection of
original articles of some of the most skillful historians and philosophers of biology currently working in Latin American universities. During the last decades, increasing attention has been paid in Latin America to the history and philosophy of biology, but since many local authors prefer to write in Spanish or in Portuguese, their ideas have barely crossed the boundaries of the continent. This volume aims to remedy this state of things, providing a good sample of this production to the English speaking readers, bringing together contributions from researchers working in Brazilian, Argentinean, Chilean, Colombian and Mexican universities. The stress on the regional provenance of the authors is not intended to suggest the existence of something like a Latin American history and philosophy of biology, supposedly endowed with distinctive features. On the contrary, the editors firmly believe that advances in this field can be achieved only by stimulating the integration in the international debate. Based on this assumption, the book focuses on two topics, life and evolution, and presents a selection of contributions addressing issues such as the history of the concept of life, the philosophical reflection on life manipulation and life extension, the structure and development of evolutionary theory as well as human evolution. Life and Evolution - Latin American Essays on the History and Philosophy of Biology will provide the international reader with a rather complete picture of the ongoing research in the history and philosophy of biology in Latin America, offering a snapshot of this dynamic community. It will also contribute to contextualize and develop the debate concerning life and evolution, and the relation between the two phenomena.

Latin American Philosophy
This book brings the history of Latin American philosophy to an English-speaking audience through the prominent voices of Mauricio Beuchot, Horacio Cerutti-Guldberg, María Luisa Femenías, Jorge J. E. Gracia, Oscar R. Martí, León Olivé, Carlos Pereda, and Eduardo Rabossi. They argue that Spanish is not a philosophically irrelevant language and that there are original positions to be found in the work of Latin American philosophers.

Critique of Latin American Reason
To what extent does cultural diversity affect the activity and the products of philosophizing? Can there be convergence of worldviews and conceptual frameworks across cultural boundaries? Can there be mutual understanding across them in spite of diversity? To what extent are the philosophies and worldviews developed in North and Latin America diverse? These and other questions prompted by the recent upsurge of relativism are tackled in original essays by philosophers and social scientists from North and Latin America.

Philosophy of Religion in Latin America and Europe
A distinctive focus of 19th- and 20th-century Latin American philosophy is the convergence of identity formation and political liberation in ethnically and racially diverse postcolonial contexts. From this perspective, Omar Rivera interprets how a "we" is articulated and deployed in central political texts of this robust philosophical tradition. In particular, by turning to the work of Peruvian political theorist José Carlos Mariátegui among others, Rivera critiques philosophies of liberation that are invested in the redemption of oppressed identities as conditions for bringing about radical social and political change, foregrounding Latin America's complex histories and socialities to illustrate the power and shortcomings of these projects. Building on this critical approach, Rivera studies interrelated epistemological, transcultural, and aesthetic delimitations of Latin American philosophy in order to explore the possibility of social and political liberation "beyond redemption."

A Study of the Philosophy of International Law as Seen in Works of Latin American Writers