

# Problema De La Identidad

**Hernando E. Bravo-Pazmiño, Sonia Lucía Peña Contreras, David Andrés Jiménez**

*Venezuela y el problema de su identidad arquitectónica* Azier Calvo Albizu, 2007 Resumen: este trabajo centra su atención en la arquitectura moderna venezolana que procede fundamentalmente del campo cultural académico, especialmente en el período de 1941-1958. En segundo orden y como paradigma de lo que podría significar el énfasis en la representatividad nacional dentro de la arquitectura, profundiza en el estudio de los pabellones venezolanos en diversas exposiciones internacionales entre 1893 y 1992. En tercer lugar explora el espacio ocupado por el pensamiento sobre la arquitectura venezolana en el discurso elaborado por arquitectos, críticos e historiadores, así como el énfasis que, en algunos casos, se ha hecho en torno a la delimitación, alcance y manifestaciones de la identidad.

**La identidad personal y la colectiva** International Institute of Philosophy. Entretiens, 1994

*La identidad nacional mexicana como problema político y cultural nuevas miradas* Raúl Béjar Navarro, 2005

*La identidad nacional mexicana como problema político y cultural* Raúl Béjar Navarro, 1999 La identidad nacional mexicana es una realidad histórica cultural que ofrece múltiples desafíos para su aprehensión y comprensión. Desde horizontes teóricos, políticos y vivenciales se ofrecen en este libro once ensayos para explorar el campo de complejidades que se anudan en torno a la identidad, lo mexicano y la nación. Un libro que propone a todos los actores sociales y políticos de México que definan sus posiciones en torno al proyecto nacional asumido o deseado.

**El problema de la identidad personal** Mariano Rodríguez González, 2003

*Psicopatología* Irwin G. Sarason, Barbara R. Sarason, 1993

**Sí mismo como otro** Paul Ricoeur, 1996-01-01 El autor aborda temas como: la filosofía del lenguaje, inscribiendo en la hermenéutica del sí fragmentos de la filosofía analítica; pone de manifiesto una filosofía de la acción; la confrontación constructiva entre filosofía analítica y hermenéutica planteando el problema de la identidad personal; el aspecto ético y moral de lo bueno y lo obligatorio, y la dialéctica de sí mismo y del otro. Por último, cuestiona la unidad analógica del actuar humano, ahuyentando así la ambición de fundamento último de las filosofías del Cogito y de la idea de episteme.

El problema del doble en Cambio de Piel de Carlos Fuentes Zsuzsanna Csikós, 2003

*Estética del peligro* Jaime Labastida, 2008

Identidades, segregación, vulnerabilidad. ¿Hacia la construcción de sociedades inclusivas? Un reto pluridisciplinar.

Sandra Olivero Guidobono, Alfredo José Martínez González, 2021-12-22 Las identidades sociales de grupos étnicos, religiosos, de géneros, corporaciones, etc. se construyen y resignifican a lo largo de las trayectorias vitales de individuos, familias y redes relacionales a través de la historia. Conceptos tales como raza, etnicidad, identidad están siendo analizados desde múltiples enfoques disciplinares y con el uso de una diversidad de fuentes. La heterogeneidad étnica, cultural, social, económica, religiosa genera espacios de encuentros e integración, pero también espacios de conflicto, miedos y discriminación. Instituciones, sectores políticos, económicos y sociales generan fragmentación y un organigrama donde los diferentes grupos sociales deben ser ubicados para conservar un orden conveniente. Dicha fragmentación origina marginalidad, exclusión y reacciones discriminatorias de dominantes sobre oprimidos. Manifestaciones tales xenofobia y racismo se hallan presente a lo largo de la historia y es necesario desde los estudios académicos poner de manifiesto cómo se construyen las identidades sociales -individuales y colectivas- y se resignifican a medida que las sociedades cambian. Esas fronteras indefinidas generan la necesidad de establecer lindes, es decir conducen implícitamente a la discriminación, los comportamientos desiguales y la exclusión.

**El Libro de los Médiums** Allan Kardec, 1972

Exclusión "científica" del otro Juan R. Coca, Jesús A. Valero Matas, 2012 La interculturalidad encuentra en el ámbito educativo un gran número de dificultades, una de ellas es la que proviene del mantenimiento de planteamientos excluyentes por parte de algunos ámbitos del saber. Es fundamental considerar al otro como un elemento de alteración de nuestra propia realidad y por ello un factor fundamental de crecimiento.

*Construir la identidad en la Edad Media* José Antonio Jara Fuente, Geroges Martin, Isabel Alonso Anton, Francisco Ruiz Gómez, Julio Escalona Monge, Charles García, Pascual Martínez Sopena, Carlos Estepa Díez, José Manuel Nieto Soria, Aengus Ward, Hélène Sirantoine, Georges Martin, 2010-09-13 La noción "identidad" es uno de los constructos sociales cargado de una mayor fuerza simbólico-ideológica, política y emotiva. Constituye uno de los principales fundamentos no solo de la proyección en el espacio y en el tiempo del individuo sino también de la construcción en comunidad de los sujetos sociales singulares. De ahí que el preguntarnos por el sujeto histórico, cualquiera que este sea, debe conducir a reflexionar precisamente en su identidad: sus fundamentos, estrategias, mecanismos de producción y reproducción, teniendo siempre presente que no hay identidades pacíficas, pues la identidad es el producto de una relación dialéctica entre dos procesos de construcción y percepción del sujeto (individual o colectivo), encarnados en un "yo" y un "otro/s". En este estudio pretendemos profundizar en el examen de estos procesos de construcción de la identidad, tomando como sujeto de análisis la Castilla medieval. Un análisis que se asume con un carácter interdisciplinar, anclado en planteamientos de alteridad y persiguiendo, en la medida en que el objeto de análisis lo ha permitido en cada ocasión, más que un estudio de caso (al que no renunciamos), una teorización de aquel desde los planteamientos intelectuales de las investigaciones de identidad.

Identidades, modernidad y escuela Hernando E. Bravo-Pazmiño, Sonia Lucía Peña Contreras, David Andrés Jiménez, 2006  
CONTENIDO: Identidad, modernidad y escuela: reflexiones desde la formación de maestros / Oscar Armando Ibarra Russi / - Identidad y escuela / Guillermo Páramo Rocha / - Escuela, identidades y hegemonía / Orlando Pulido Chaves / - Niñez y escuela / Daniel Hernández / - La universidad rizomática Crisis y posibilidades de la universidad en la sociedad del conocimiento / Santiago Castro-Gómez / - Claustros sin resguardo: representaciones fluctuantes de la diferencia entre estudiantes y docentes de la UN / Marta Zambrano / - Subjetividades, educación y proyectos hegemónicos: Colombia en la primera mitad del siglo XX / Martha Cecilia Herrera / - Educación para los otros o educación intercultural: estado, educación y grupos étnicos en Colombia / Axel Alejandro Rojas / - Memoria, identidad y constitución de sujetos: ¿ficciones o realidades emergentes? / Alfonso Torres Carrillo / - Modernidades, subalternidades y escuelas: a propósito de las antropologías del mundo / Eduardo Restrepo.

Nada es lo que es Daniel Tubau, 2012-01-01

*Crisis de identidad: Cómo fortalecer Tu identidad personal en 7 días* Obehi Ewanfoh, Qué es la identidad? En un mundo que enfrenta una migración masiva, donde más de 258 millones de personas están buscando un nuevo lugar para llamar hogar, qué es la identidad? Hoy en día, si bien la única alegría para millones de personas, en particular los jóvenes, es la cantidad de me gusta o de seguidores en Facebook e Instagram, qué es una identidad? Mírate al espejo y dime cómo defines tu identidad. Obehi nos ayuda a construir un plan de acción apropiado, definiendo objetivos reales alcanzables, estableciendo plazos e hitos, medios y prioridades, invitándonos a actuar en función de quiénes somos realmente y avanzando en la dirección en la que nos estamos enfocando.

**El can de Kant** David E. Johnson, 2018 En El can de Kant David Johnson establece un diálogo con la enigmática idea de Borges de que la traducción es consustancial a las letras, a partir de una reconsideración de la estructura temporal de la traducción que pone en tela de juicio la relación entre lo necesario y lo accidental, lo universal y lo singular. De ese modo, Johnson conceptualiza la lógica subterránea del archivo borgeano de acuerdo con las principales preocupaciones del escritor argentino en torno al tiempo, y los problemas que emergen de la contradicción evidente entre el tiempo que pasa y la identidad que perdura. Este análisis se lleva a cabo en un diálogo con algunas figuras angulares de la historia de la filosofía –tales como Maimónides, Aristóteles, San Pablo, Locke, Hume, Kant, Heidegger y Derrida– y algunos de los más importantes ensayos y ficciones de Borges. La contradicción entre la sucesión temporal y la identidad que Johnson elabora, deriva en un cuestionamiento de la posibilidad de la letra y de la literatura, en el debilitamiento de la autoridad del original. En suma, Johnson lleva al lector a asomarse a aquel misterio que comporta la traducción en la medida en que hace posible el conocimiento y la imaginación, el nombrar y las decisiones de la hospitalidad y la justicia.

**Modernización agraria y construcción de identidades** Catalina Arteaga, 2000

**Formación de Profesores y Educación Social** Teresa Marín Eced, Clotilde Navarro García, Mariano Aragón Marín, 1996  
*Status of Puerto Rico: Social-cultural factors in relation to the status of Puerto Rico* United States-Puerto Rico  
Commission on the Status of Puerto Rico, 1966

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