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Cover image: Luciano Ponzio, *Colto nel segno*, 2009

ISBN 978-88-6977-093-7



Mimesis International
Philosophy
www.mimesisinternational.com

\$ 36.00 / £ 28.00 / € 34,00

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**CHALLENGES
TO LIVING TOGETHER**
TRANSCULTURALISM, MIGRATION, EXPLOITATION
FOR A SEMIOETHICS OF HUMAN RELATIONS

SUSAN PETRILLI: – It would seem that you have dedicated your life to testifying to the importance of hope deriving from socio-political and ethical engagement. As much as it seems unreasonable if not impossible, is hope for a better world justified? From this point of view, how significant do you think are such expressions as “anti-global movements”, “peace movements”, the “World Social Forum”? –.

NOAM CHOMSKY: – They are extremely important. In fact, they are the hope for the future. I would not use the term “anti-globalisation”, however. The World Social Forum, for example, illustrates globalisation in a far richer and more extensive way than the World Economic Forum, which meets at the same time. The WSF brings together people from all over the world, from all walks of life, committed to further international integration, but for the interests of people, not concentrated economic and state power. Therefore, the expression “anti-globalisation” in the doctrinal system refers to that which is shaped by concentrated power, in this respect as in others –.

(From the interview with Noam Chomsky)

CHALLENGES TO LIVING TOGETHER

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Extending the gaze to all signs of life, semiotics as global semiotics evidences the condition of inter-relatedness and interdependency not only among the sign systems forming the anthroposphere, but also between the latter and those forming the biosphere, ultimately between nature and culture. As “the art of listening”, “of caring”, semiotics as semioethics shows how the relation with the other, whether the other of self or the other from self, is inevitable and cannot be escaped. The vocation of the sign, of life, of communication, verbal and nonverbal, is the other. The other is a constitutive part of the world inhabited by all living beings. Challenges to human and nonhuman life in today’s world are numerous and appear unsurmountable. In reality, these are challenges to living together, but living together is possible. Semiotics as global semiotics and semioethics tells us as much. This book designs a common vision from different perspectives all essentially oriented by the belief that living together can only be fully achieved when the business of living espouses diversity and care for the other as the principle of unity, when the unifying principle is difference.