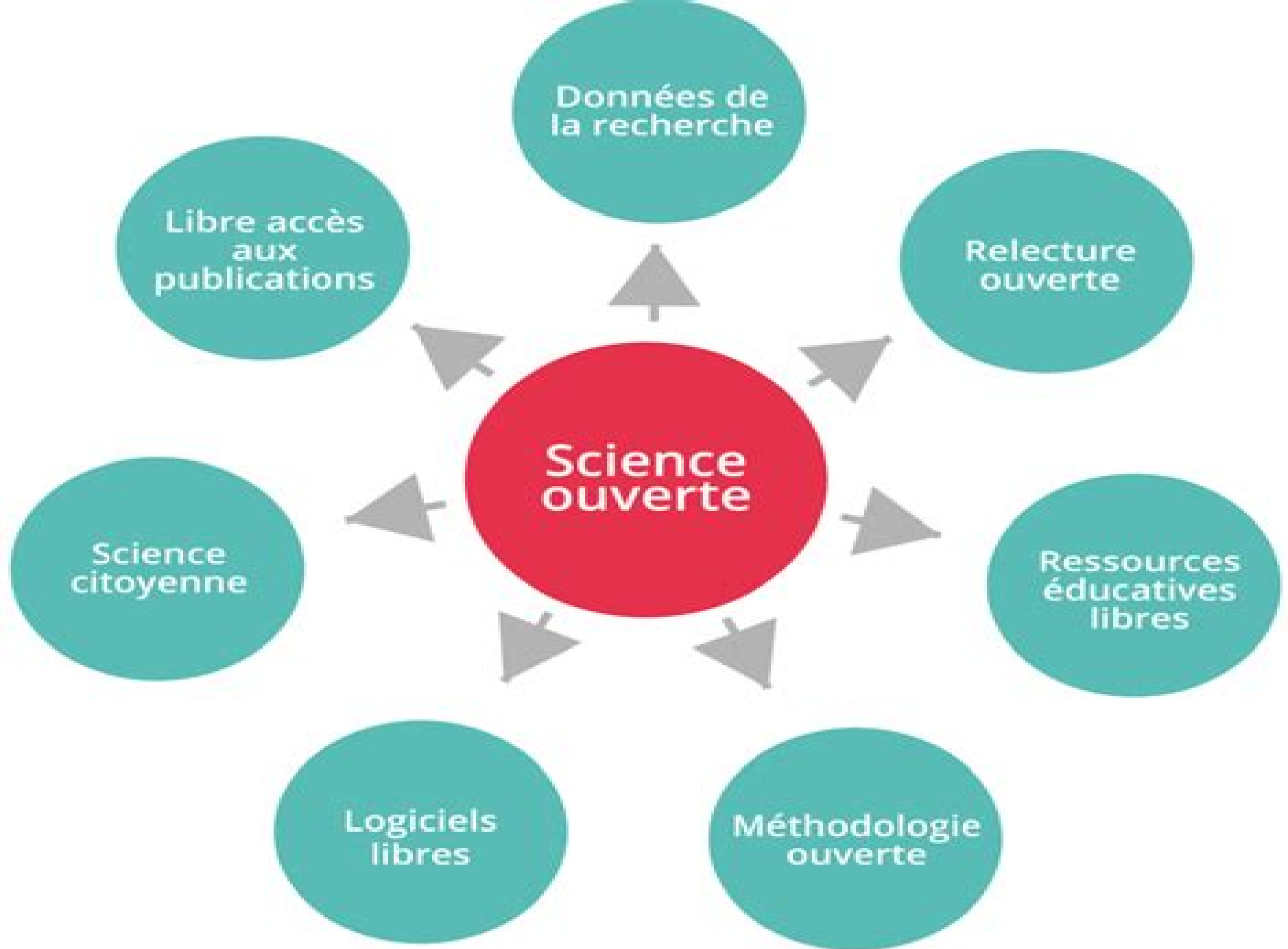




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L'ethos, mémoire autobiographique de l'homme de science Beatrice Barbalato, 2013-07 L'ethos mémoire autobiographique de l'homme de science est le thème traité dans ce sixième numéro de Mnemosyne o la costruzione del senso. On y trouvera des articles sur des autobiographies de scientifiques surtout mathématiciens, physiciens, naturalistes qui utilisent d'habitude des codes de communication très sectoriels, iconographiques ou crits dans leur profession. Le mot science nous réfère d'emblée à un domaine où l'application rigoureuse d'une méthodologie vise à trouver des courances dont les applications seraient démontrables et reproductibles. Dans un essai court Roland Barthes distingue les écrivains des écrivains pour les premiers le langage est un véhicule pour les seconds le style est un but en soi et pour soi. Dans tous les essais qui sont publiés ici la distinction barthienne serait très faible on percevra dans tous ces écrits une rhétorique, la recherche d'une façon de transmettre, de communiquer, l'intrication entre œuvre et vie, entre leurs découvertes et leur vie privée. Le terme beauté est en outre très récurrent. Voir entre autres l'article d'Alessio Porretta sur *A mathematician's apology* de G.H. Hardy qui n'était pas par hasard l'ami de Charles P. Snow, auteur de *The Two Cultures* 1959. **Library of Congress Catalogs** Library of Congress, 1982 *Corps déformé et cosmogonie chez Victor Hugo: étude du roman "L'homme qui rit"* Silvio (Santos) Da Silva (Mártin), 2013 Etude portée sur la représentation de la déformation du corps humain afin de défendre l'idée que ces exemples de corps déformés ont fini par engendrer de nouvelles recherches et des transgressions artistiques qui caractérisent le XIXe siècle français. Dante Alighieri a pu nourrir l'imaginaire hugolien auquel ajoutons le labyrinthe existentiel. La Gwynplaine le monstre de la laideur rencontre Josiane le monstre de la beauté. Méthodologiquement la lecture est faite à partir de l'espace proposée par Greimas. Les axes orthogonaux y sont marqués par les personnages en établissant des emplacements spécifiques qui indiquent un langage à déchiffrer et plusieurs supports théoriques indispensables pour s'orienter dans cet univers riche de références à l'Antique, au mythologique, au religieux, au sacré, au politique, à l'artistique, au fantastique, donc sont évoqués Phidias, Vitruve, Jean-Jacques Rousseau, Jorge Luis Borges, Mircea Eliade, Claude Lévi-Strauss, Michel Foucault, Umberto Eco, entre autres. **Fundamenta Scientiae**, 1980 The international journal for critical analysis of science and the responsibility of scientists. **Making the History of Computing Relevant** Arthur Tatnall, Tilly Blyth, Roger Johnson, 2013-12-06 This book constitutes the refereed post proceedings of the IFIP WG 9.7 International Conference on the History of Computing HC 2013 held in London UK in June 2013. The 29 revised full papers presented were carefully reviewed and selected from numerous submissions. The papers cover a wide range of topics related to the history of computing and offer a number of different approaches to making this history relevant. These range from discussion of approaches to describing and analyzing the history through storytelling and education to description of various collections, working installations and reconstruction projects. The papers have been organized in the following topical sections: the importance of storytelling in museums, spotlight on some key collections and their future plans, thoughts on expanding the

audience for computing history spotlight on some research projects integrating history with computer science education putting the history of computing into different contexts celebrating nostalgia for games and its potential as Trojan horse the importance and challenges of working installations and reconstruction stories **Monographic Series** Library of Congress, La Pensée ,1981 **La naissance de Dieu dans l'Homme II** François Darbois,2021-10-15 L homme existe t il Produit d une nature et d une culture il a devenir une personne capable de libert de cr ativit de gratuit et de dignit L homme est capable de l Esprit Par Lui l homme est capable de l infini Par del l individualisme et le collectivisme s ouvre ici une troisi me voie le personnalisme et plus pr cis ment l alt rit intersubjective Au del de la pens e rationaliste et subjective Zundel ouvre un chemin vers la relation interpersonnelle Partant de la c l bre phrase de Rimbaud Je est un Autre Il donne a ces trois termes une profondeur infinie Si la vie humaine a un sens cette v rit ne se r duit pas un concept elle ne peut s objectiver Elle n est pas non plus subjective elle s ouvre sur une vie en dialogue La vie ne peut que se vivre comme une rencontre une histoire deux un myst re nuptial De la rencontre d un Je et un Tu peut jaillir un dialogue infini par del les impasses de la raison et de la subjectivit La vie est change partage d alt rit entre personnes C est une v ritable r volution anthropologique et m taphysique Nous sortons ici d une vision du monde statique pour entrer dans une dynamique relationnelle Le sens de la vie au del de la morale et de la mystique sp culative c est de vivre avec d autres dans la Pr sence d un troisi me la relation intersubjective La vie prend sens quand elle s ouvre au dialogue Mais ici il n y a plus de chemin de vie sinon celui que l on trace soi m me en marchant **Répertoire bibliographique de la philosophie** ,1981 **National Union Catalog** ,1981 Includes entries for maps and atlases

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