



Paul Ricoeur

Persona, comunità e istituzioni

Dialettica tra giustizia e amore

a cura di
Achille Mbembe

Traduzione da

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ECP

Persona Comunità E Istituzioni Dialettica Tra Giustizia E Amore

David Baud



Persona Comunità E Istituzioni Dialettica Tra Giustizia E Amore:

Paul Ricoeur Frans D. Vansina, 2000 Already more than sixty years Paul Ricoeur enriches the international philosophical patrimony with an astonishing number of highly technical books and enlightening reflections on actual problems and situations To serve the community of researchers in philosophy I have already published two systematic bibliographies of and on Ricoeur in 1985 and 1995 Encouraged by friends and colleagues I present now another updated bibliography as exhaustive as possible

Etica e pedagogia. Linee di teorizzazione etica e pedagogica dal Novecento ad oggi

Francesca Caputo, 2005 *Between Care and Justice* Elena Pulcini, 2024-05-01 Elena Pulcini 1950 2021 an internationally renowned philosopher of care was at the forefront of thinking and creating a new ethical framework to respond efficaciously to problems that affect individuals at a global level This translation of Pulcini's last work addresses perhaps the two fundamental questions for our times namely Why care for others when we are not bound by personal relationships and Why commit to justice even when it does not personally affect us By focusing on passions such as indignation fear compassion resentment and love Pulcini offers an alternative ethical perspective in which justice and care intertwine to supplement and balance each other Together care and justice are proven capable of addressing the challenge of the other distant in space the outsider the marginalized and the migrant and time future generations In the end Pulcini proposes a form of moral education that nurtures and develops desirable moral sentiments for a more just world at the interpersonal social political economic and environmental levels thereby providing an alternative social global model to current individual focused rights based purely rationalist ethical systems

Care Ethics in the Age of Precarity Maurice Hamington, Michael Flower, 2021-11-30 How care can resist the stifling force of the neoliberal paradigm In a world brimming with tremendous wealth and resources too many are suffering the oppression of precarious existences and with no adequate relief from free market driven institutions Care Ethics in the Age of Precarity assembles an international group of interdisciplinary scholars to explore the question of care theory as a response to market driven capitalism addressing the relationship of three of the most compelling social and political subjects today care precarity and neoliberalism While care theory often centers on questions of individual actions and choices this collection instead connects theory to the contemporary political moment and public sphere The contributors address the link between neoliberal values such as individualism productive exchange and the free market and the pervasive state of precarity and vulnerability in which so many find themselves From disability studies and medical ethics to natural disaster responses and the posthuman examples from Mori Dutch and Japanese politics to the COVID 19 pandemic and the Black Lives Matter movement this collection presents illuminating new ways of considering precarity in our world Care Ethics in the Age of Precarity offers a hopeful tone in the growing valorization of care demonstrating the need for an innovative approach to precarity within entrenched systems of oppression and a change in priorities around the basic needs of humanity Contributors Andries Baart U Medical Center Utrecht Tilburg U and Catholic Theological U Utrecht the

Netherlands Vrinda Dalmiya U of Hawaii M noa Emilie Dionne U Laval Maggie FitzGerald U of Saskatchewan Sacha Ghandeharian Carleton U Eva Feder Kittay Stony Brook U SUNY Carlo Leget U of Humanistic Studies in Utrecht the Netherlands Sarah Clark Miller Penn State U Luigina Mortari U of Verona Yayo Okano Doshisha U Kyoto Japan Elena Pulcini U of Florence Amici a vita. Il segreto dell'amore coniugale Giulia P. Di Nicola, Attilio Danese, 2000 *La storia contemporanea tra scuola e università* Giuseppe Bosco, Claudia Mantovani, 2004 **Il paradosso del potere** Luca Alici, 2007

Etica dei servizi alla persona e delle relazioni d'aiuto Calogero Caltagirone, 2017-05-26 I servizi alla persona si pongono l'obiettivo di assicurare ai cittadini di una comunità nazionale un sistema integrato di azioni che mirano a garantire una migliore qualità della vita. In essi vi sono innumerevoli ruoli e funzioni ma fondamentale la presenza di personale qualificato in grado di rispondere in maniera efficace alle diverse esigenze. Siccome ci che accomuna tutti i profili professionali impiegati in quest'area è l'essere in grado di stabilire una concreta relazione con gli altri, l'esigenza di dare vita a relazioni di autentica condivisione delle pratiche e degli interventi pone la necessità della definizione di un'etica dei servizi alla persona e delle relazioni d'aiuto. Il testo nell'individuare i servizi alla persona e le relazioni d'aiuto come luoghi della promozione dell'umano in pienezza cerca di motivare e spiegare che la domanda fondamentale sottesa a tutta l'impostazione riflessiva dell'etica dei servizi alla persona e delle relazioni d'aiuto non riguarda tanto una investigazione di tipo deontologico morale che cosa devo fare quanto piuttosto una domanda più radicale come dovrei vivere quale qualità buona devo attribuire alla mia vita e a quella altrui che interpella l'esistenza quotidiana dell'uomo, il senso della sua condizione umana, il suo progetto di vita e la realizzazione della sua dignità di essere persona.

Essere e politica Antonio De Simone, 2020-11-19 T00:00:00+01:00 I temi affrontati sono filosofici da Antonio De Simone in *Essere e politica*. Dialettica dell'umano e i profili politico filosofici Machiavelli, Rousseau, Vico, Kant, Hegel, Simmel, Benjamin, Horkheimer, Adorno, Habermas, Honneth, Rawls, Heller, Arendt, Lefort, Ricoeur, Masullo, ivi discussi criticamente, esprimono il bisogno di analizzare e valutare il ruolo, la funzione pubblica e il tenore immanente della contraddizione prosemica entro e oltre l'ethos del moderno nelle morfologie assunte dalla filosofia contemporanea della normatività. Un atto interpretativo in cui implicito l'agire politico connesso dialetticamente alla vita e alla metamorfica costituzione della soggettività nella faglia disegualitaria tra individualità e società. Attraverso l'interrogazione paradigmatica dei classici moderni, le riflessioni svolte nel libro nella forma di lezioni problematicizzano la scelta esistenziale che pervade la relazione contingente tra agire umano, vita quotidiana, libertà, valori e norme nella dialettica della modernità. Ritratti filosofici della condizione umana o meglio del destino umano nell'ontologia politica del vivente che performano l'umano come permeato dal vivere in tensione tra l'essere e il dover essere, dove gli attori umani nel loro agire tra colpevolezza e innocenza disvelano l'oscurità ultima tra bene e male, tra ragione e virtù, tra ethos, conflitto e politica del teatro storico delle maschere della vita. L'Epilogo in forma di Appendice segue alla persuasione manifestata nella penultima Lezione che le ragioni della filosofia possano ancora affrontare nelle condizioni dell'eticità post.

tradizionale una difficile eredità generazionale che si oggettiva tra teoria critica filosofia e politica nel passaggio ai contemporanei dai maestri agli allievi per la libertà la comunicazione intersoggettiva e il riconoscimento interumano e dunque nella patetica e socialità che intrama nell'arte del vivere e del conflitto l'enigmatica vincolatezza dell'umano dell'irriducibile soggettività tra essere e politica tra realtà e pensiero

Oltre Babele. Codici per una democrazia interculturale Mario Ricca, 2008

Saggezza pratica e riconoscimento Mauro Piras, 2007 *La persona ai confini della vita e della morte. Questioni di bioetica tra medicina e società* AA. VV., 2011-06-27T00:00:00+02:00 1571 1

La persona e i nomi dell'essere Francesco Botturi, Francesco Totaro, Carmelo Vigna, 2002 *Dalla persona alla... persona* Sergio Marini, 2014-06-05

Educare alla legalità Irene Di Dedda, 2014-07-15 *Che cos'è la coscienza storica?* Mario Miegge, 2022-12-02T00:00:00+01:00

Che cos'è la coscienza storica la capacità di risalire il corso della storia alla ricerca di quel retroterra di memoria in cui il nostro presente radicato e che consente di orientare e progettare il futuro individuale e collettivo storia che si fa coscienza nelle grandi narrazioni collettive e nutre le azioni e le lotte dei movimenti politici della modernità La coscienza storica spezza il cerchio dell'eterno presente in cui tendiamo a rinchiuderci e di prospettiva e senso alla nostra esistenza Quando come accade nel nostro tempo si trascura la propria provenienza mediante la rimozione della memoria e l'avvenire diviene uno specchio opaco che non lascia intravedere alcuna direzione significativa allora si smarriscono i legami che connettono il passato con il presente e il futuro cos'è che svanisce la possibilità non solo di comprendere la storia ma soprattutto di fare la storia di assumersi la responsabilità di agire in essa proponendosi obiettivi da realizzare e prospettive di senso da costruire Questo uno di quei libri che come diceva Italo Calvino a proposito dei classici non hanno mai finito di dire quello che hanno da dire Elena Bein Ricco

Società-mondo e pedagogia della differenza Angela Perucca, Maria Grazia Simone, 2012

Soggetti di diritto Antonio De Simone, 2025-05-21T00:00:00+02:00

Perché nelle morfologie del Moderno il filosofo e sociologo tedesco Jürgen Habermas ha individuato nel diritto sia il medium formale procedurale e istituzionale dell'integrazione sociale sia uno strumento di emancipazione dell'umano nel conflitto ontologico politico e sociale che lo conferma Per Habermas nei mondi sociali degli interessi dell'agire strategico dei rapporti di dominio pervasi dai media funzionali del denaro e del potere dall'antropologia degli schermi digitali e dell'intelligenza artificiale attraverso il diritto cercando di connettere nella logica discorsiva dell'intersubiettività i sistemi al mondo della vita possibile coniugare la coesione sociale con il particolarismo delle identità individuali e di gruppo nel quadro di uno Stato democratico di diritto che includa i soggetti senza attentare alle loro diversità Habermas legge il diritto e il sistema giuridico come dimensioni dell'interazione sociale nella difficile distinzione mediazione tra discorso giuridico morale e politico tra sociologia del diritto e filosofia della giustizia Il diritto nella sua componente di fatticità capace di imporre il rispetto delle norme Il problema come legittimarlo implicando la tutela della libertà e degli individui dopo la secolarizzazione della giustizia tra nuove forme oligarchiche di potere e incognite dei destini democratici nella cifra del presente Con *Soggetti di diritto* un originale e

completa monografia sul discorso filosofico giuridico di Habermas Antonio De Simone illumina il tratto habermasiano che ha trasformato la teoria critica della modernità della intersoggettività della ragione comunicativa e della normatività Una lezione habermasiana quella di De Simone necessaria per comprendere la dialettica normativa contemporanea entro e oltre il destino dell'Occidente nel divenire del mondo **Paul Ricoeur in dialogo** Daniella Iannotta, 2008-01-01 Gli Autori di questo volume Fabrizia Abbate Marcelino Aguilera Villaverde Luigi Aversa Francesca Brezzi Giovanna Costanzo Attilio Danese Giulia Paola Di Nicola Claudia Dovolich Antoine Garapon Catherine Goldenstein Domenico Jervolino Peter **Le politiche attive del lavoro nella prospettiva del bene comune** AA. VV., 2010-02-28 T00:00:00+01:00 364 178

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