



ÉGALITÉ



ÉQUITÉ

Egalite Et Partialite

Brest (France)



Egalite Et Partialite:

Egalité et partialité Thomas Nagel,1994-01-01 *Justice sociale et éthique individuelle* Caroline Guibet Lafaye,2006

L'amour de l'égalité Jean-Fabien Spitz,2000 Dans la seconde moitié du XVIIIe siècle Rousseau et ses disciples formulent un programme néo classique de libération individuelle qui montre que la fin de tous les systèmes de législation se réduit à deux objets étroitement associés la liberté et l'égalité Ils montrent en particulier que la liberté qui prend la forme de l'égalité de tous sous l'autorité de la loi n'est qu'une chimère si l'égalité relative des conditions que nul ne soit dépourvu de tout et que nul ne soit assez riche pour acheter autrui n'en est pas le fondement Ce livre est un essai pour retracer la genèse et le développement des arguments qui esquissés dans les années 1770 et accentués sous l'impact de la révolution ont tenté de réfuter l'idée que l'égalité des droits ne pourrait subsister sans une certaine égalité de fait **Égalité et**

discriminations Alain Renaut,2007 Un état des lieux sur trois grandes problématiques des démocraties contemporaines l'égalité les discriminations et la justice sociale Philosophe l'auteur en appelle une action préventive qui ne passerait pas par les quotas mais redonnerait son sens l'égalité des chances Au terme de sa réflexion il illustre cela par un programme de réforme de l'université française **La justice comme composante de la vie** Caroline Guibet-Lafaye,2017-02-07T00:00:00-05:00

Vivons nous mieux si il y avait davantage de justice dans la société laquelle nous appartenons L'objectif du présent ouvrage est d'apporter une réponse cette interrogation d'inspiration platonicienne dont le sens comme en atteste la philosophie contemporaine demeure actuel en mettant en évidence les conditions auxquelles le point de vue d'autrui peut s'insérer dans la façon dont chaque agent conçoit son projet de vie et formule sa propre conception du bien C'est la mise en évidence des conditions d'intégration du juste dans le bien s'appuyant sur la philosophie classique comme sur la tradition libérale contemporaine que cet ouvrage se consacre en partant d'une analyse de l'égoïsme et des jugements pratiques formulés aussi bien en réponse un intérêt instrumental qu'en référence des principes universels de justice Cette lucidité de la prise en compte du point de vue d'autrui par les agents se double d'une analyse des structures politiques répondant cette même exigence La comparaison des modèles respectifs d'interprétations de la justice en termes de réciprocité d'avantage mutuel d'impartialité et d'équité justifie qu'une priorité et un intérêt particuliers soient accordés aux formes de la justice comme impartialité Il apparaît ainsi que le respect des circonstances de l'impartialité est décisif pour qui veut identifier les conditions d'implémentation de la justice sociale **Mythe de l'égalité et rayonnement des Lumières** Corrado Rosso,1980 **Principes**

élémentaires de législation universelle, exposés avec méthode et impartialité Pierre Louis René Destriché de La Barre,1819 **Mutations culturelles et transcendance** Pierre Gaudette,2000 1790-93 Brest (France),1894

Enquête sur l'enseignement secondaire ... France Commission de l'enseignement,1899 **Le droit international maritime et la grande guerre** Elias Pchédécki,1916 **Journal officiel de la République Française** Frankreich,1897

League of Nations Publications ,1920 *La nouvelle ignorance et le problème de la culture* Thomas De Koninck,2000

La philosophie a-t-elle quelque chose à dire sur le monde contemporain ? Peut-elle intervenir dans des débats publics pour contribuer à clarifier leurs enjeux et aider à mieux définir les conditions d'une réponse ? La collection Intervention philosophique a pour ambition de montrer que l'on peut répondre positivement à ces deux questions. Il n'y a pas de philosophie sans exercice de la raison. Mais outre ses usages spéculatif et pratique, la raison philosophique a également une fonction de critique publique. C'est cet effet public de la philosophie qu'il s'agit de restituer par la publication de textes prenant position sur des questions d'actualité. On l'a marqué avec justesse : nos gains inouïs de connaissance se paient en gains inouïs d'ignorance. Pis encore : au cœur des flaux les plus graves de nos sociétés tels la violence, la pauvreté, l'autodestruction des jeunes se découvre une nouvelle ignorance. Les modes de pensée propres à chaque science ou secteur du savoir ne sont pas aptes à répondre aux questions complexes de l'expérience concrète. Plus indispensable que jamais est la philosophie appelée à critiquer inlassablement les réductionnismes et les abstractions pour reconduire au concret, en particulier la question du sens et l'être le plus concret et le plus complexe qui soit en ce monde : l'être humain. L'évolution des sociétés est déterminée par la culture, avant tout, bien avant les modes de production ou les régimes politiques. Ne voit-on pas quel point les nouveaux pouvoirs de communication restructurent tant l'action politique que le monde de l'économie et de la science ? C'est donc la culture qu'on doit mettre d'abord en examen et dont il faut considérer neuf le sens. Rien n'est plus urgent ni plus vital.

Revue de l'enseignement chrétien, 1897. L'Enseignement chrétien. *Studia*, revue d'enseignement secondaire. **Annales de la Chambre des députés (Nouvelle série)**. France. Assemblée nationale (1871-1942). Chambre des députés, 1900. Annales de la Chambre des députés France. Assemblée nationale (1871-1942). Chambre des députés, 1898. **Equality and Partiality**. Thomas Nagel, 1991. Essays based on Nagel's Locke Lectures delivered at Oxford University in 1990 address the conflict between the claims of the group and those of the individual. Annales. France. Assemblée nationale (1871-1942). Chambre des députés, 1898. **Essai sur les institutions et le droit malgaches**. Albert Cahuzac, 1900.

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