

Jacques Ricot
Du bon usage
de la compassion



puf

Du Bon Usage De La Compassion

Gérard Pommier

Du Bon Usage De La Compassion:

Du bon usage de la compassion Jacques Ricot, 2013-08-01T00:00:00+02:00 Le statut moral de la compassion exige d abord un d poussi rage de ce que ce sentiment d signe La d finition qu en donnait Adam Smith au XVIIIe si cle peut servir de point de d part La piti ou la compassion c est dire l motion que nous sentons pour la mis re des autres Comme la piti avec laquelle elle partage une ambivalence cong nitale la compassion peut d river vers un paternalisme peine voil ou bien nous tenir une distance hypocrite de la souffrance d'autrui Il existe donc un usage douteux de la compassion La tradition plurielle des grandes philosophies m rite d tre revisit e pour tenter d y voir clair et surtout pour pr ciser quelles conditions la vie morale peut tre vivifi e par ce sentiment Une conclusion s impose alors si la compassion ne se laisse pas clairer par des consid rations raisonn es et visant l'universel elle ne peut fournir elle seule une assise pour les d cisions toujours singuli res auxquelles la vie morale nous confronte **Compassion's Edge** Katherine Ibbett, 2018 Compassion's Edge traces the relation between compassion and toleration after France's Wars of Religion This is not however a story about compassion overcoming difference but one of compassion reinforcing division It provides a robust corrective to today s hope that fellow feeling draws us inexorably and usefully together **Du bon usage des pauvres** Philippe Sassier, 2014-04-01 Si les nouveaux pauvres sont des exclus n est ce pas que l isolement de chacun est aujourd hui le mal q n ral N est ce pas d ailleurs cet isolement plus que celui des pauvres eux m mes que cherche rompre la charit m diatis e Au fil des si cles les r flexions sur la pauvret refl tent non pas tant la condition r elle des pauvres que ce que chaque poque consid re comme son malheur Au XVIe et au d but du XVIIe si cle si le pauvre est per u comme un d sordonn et un criminel c est que le d sordre s vit au coeur de l'Etat Lorsqu au XVIIIe on tend voir le pauvre comme une majorit utile qui l'on ne fait pas justice c est sans doute que des paysans meurent de faim mais plus encore que la bourgeoisie cherche faire reconna tre son utilit sociale Lorsqu l av nement de l re industrielle on voit dans le pauvre cet ouvrier d moralis dans tous les sens du terme c est que se pose la guestion de l avenir moral de l'homme dans une soci t vou e la production et l'change de richesses Parler des pauvres c est donc moins s int resser leurs propres besoins qu ceux de la communaut Mais c est aussi r v ler les trois grands imp ratifs de toute soci t que sont l'ordre l'utilit et le don Philippe Sassier est n'en 1951 Il est docteur d'Etat en science politique de la douceur en politique dans l'œuvre de Tacite Yasmina Benferhat, 2011 English summary This book by Yasmina Benferhat takes the form of an in depth survey of the notion of kindness in the corpus of Tacitus writings including both his opuscules and his major historical works This exploration of kindness in the works of Tacitus AD 55 120 is presented in four successive components The first concerns what might be called false kindness an issue which somehow needs to be confronted These are examples of excessive indulgence whether towards oneself or towards others Such kindness is nothing but permissiveness and weakness The second component deals with a form of kindness which already demands a certain amount of resolve if not an effort of self control made on one s own behalf or that of others This part covers the aspects of

kindness associated with the desire to make human relations more agreeable from polite small talk to benevolence and compassion At this stage however the role of individual will remains limited It is less restricted in the third part of the book which considers how one might react when confronting a fault or an offence clemency this virtue to which several centuries earlier Seneca had devoted his treatise may be defined as the capacity to forgive Such clementia still falls within the realm of behaviour It is only in the fourth and last part of this book that the highest and most internal form of kindness is explored that of the individual who strives to control and calm anger his own or that of others French description Qu ils me haissent pourvu qu ils me craignent est ce la le seul heritage que les Romains nous aient laisse en matiere de gouvernance Un dirigeant ne peut il donc s imposer que par la crainte et la terreur en laissant libre cours a la cruaute L uvre de Tacite ce grand historien de l'Empire invite a penser qu'au contraire les Romains ont accorde une grande place a la douleur en politique considerant qu'elle pouvait etre utile en bien des circonstances le dialogue permanent entre cet auteur et ceux qui l ont precede Ciceron en particulier revele meme une continuite de la Republique au Principat Mais par douceur faut il n entendre que la clemence ce pardon du vainqueur aux vaincus Tant s en faut la courtoisie la bienveillance la generosite la compassion la gentillesse la capacite de faire grace la temperance enfin sont autant d'aspects reconnus de la douceur en politique de Ciceron a Tacite Et qu en est il du gout de la dolce vita de la complaisance vis a vis de soi meme comme vis a vis des autres travers qui sont bien presents dans l'uvre taciteenne Cette etude se propose d'apprehender les differentes facettes de la douceur en politique chez Tacite et ses predecesseurs afin de mieux cerner son interet aux yeux des Romains dans une cite marquee par le meurtre originel de Remus puis par la violence des guerres civiles la douceur celle du moins qui est le fruit de la maitrise de soi semble bien avoir ete la meilleure arme de tous ceux qui avaient a exercer une autorite a l armee comme a la ville et qu ils aient ete Princes generaux ou grands commis de l Etat Du bon usage de Descartes Alain Laurent, 1996 L ouvrage entend faire revisiter avec sympathie un aspect quelque peu habituellement n glig mais pourtant capital de l'oeuvre cart sienne sa morale individualiste port e universelle qui compl te et couronne la r flexion scientifique et m taphysique Du bon usage érotique de la colère et quelques-unes de ses conséquences Gérard Pommier, 1994 Du **bon usage de Soljénitsyne** Emil Kogan, 1983 Du bon usage de l'exclusion Philippe Caumartin, Albert Rouet, 2000 Monseigneur Rouet v que de Poitiers et Philippe Caumartin conomiste travaillant dans des associations de ch meurs et de jeunes en difficult abordent le m canisme de l'exclusion sa place sociale l'utilit qu'on lui pr te Ils d'noncent le syst me d assistanat et la bonne conscience actuelle Ils proposent des ouvertures vers une soci t qui humanise Tous malades Florence Fix, 2018-09-26 Plut t qu un tous malades anxiog ne mobilisant les hantises de la contamination et de l pid mie ce volume convie penser la maladie comme motif de rassemblement et de stimulante r flexion La maladie autorise des modalit s d criture de ressaisissement de soi ou d panchement d appel l autre et d exposition Les contributeurs de ce volume les interrogent et les mettent en perspective dans l'tude de r cits de patients de romans de la maladie comme m taphore de films

catastrophe et de performances de corps souffrants **Du bon usage du sexe et du mariage** Jean-Claude Muller, 1982 Etude d anthropologie sociale centr e sur les coutumes matrimoniales de diverses ethnies d une r gion du Nig ria Lettre à un ami sur la politique et le bon usage du pouvoir Lansiné Kaba,1995 Collection intégrale et universelle des orateurs sacrés du premier et du second ordre, savoir Jacques-Paul Migne, 1892 Tables générales de la Le nouvel observateur Collection intégrale et universelle des orateurs sacrés François Xavier Villaume, 1892 Oeuvres complètes de Saint Augustin Aurelius Augustinus (Hipponensis), 1871 Oeuvres complètes de Saint ,2001 **Augustin** Augustin, 1871 Entretiens Saint Vincent de Paul,1924 Encyclopédie du bon français dans l'usage contemporain P. Dupré, 1972 Notices sur les prêtres, clercs et frères défunts de la congrégation de la mission ,1881 Correspondance, entretiens, documents: Entretiens Saint Vincent de Paul, 1924

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