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CINDY SHEPARD

[Feminism and Islamic Fundamentalism](#) Fordham Univ Press

In 2001, the Harvard scholar Michael Hardt and the independent Italian left wing intellectual Toni Negri published a modern critique of imperialism. The book was widely criticized by left wing intellectuals who felt that the book posed unfortunate implications for political resistance to imperialism, and that it ignored both the experience and intellectual analysis of thinkers from the South. Atilio Boron is one of those. He argues that Hardt and Negri's concept of "imperialism without an address," though well intentioned, ignores most of the fundamental parameters of imperialism. The nation state, far from weakening, remains a crucial agent of capitalism, deploying a large arsenal of economic weaponry to protect and extend its position and actively promoting globalization in its own interests.

Animals, Politics and Morality John Wiley & Sons

How can we distinguish between injustice and misfortune? What can we learn from the victims of calamity about the sense of injustice they harbor? In this book a distinguished political theorist ponders these and other questions and formulates a new political and moral theory of injustice that encompasses not only deliberate acts of cruelty or unfairness but also indifference to such acts. Judith N. Shklar draws on the writings of Plato,

Augustine, and Montaigne, three skeptics who gave the theory of injustice its main structure and intellectual force, as well as on political theory, history, social psychology, and literature from sources as diverse as Rosseau, Dickens, Hardy, and E. L. Doctorow. Shklar argues that we cannot set rigid rules to distinguish instances of misfortune from injustice, as most theories of justice would have us do, for such definitions would not take into account historical variability and differences in perception and interest between the victims and spectators. From the victim's point of view--whether it be one who suffered in an earthquake or as a result of social discrimination--the full definition of injustice must include not only the immediate cause of disaster but also our refusal to prevent and then to mitigate the damage, or what Shklar calls passive injustice. With this broader definition comes a call for greater responsibility from both citizens and public servants. When we attempt to make political decisions about what to do in specific instances of injustice, says Shklar, we must give the victim's voice its full weight. This is in keeping with the best impulses of democracy and is our only alternative to a complacency that is bound to favor the unjust.

[Conocimiento expropiado](#) University of Chicago Press

A highly controversial intervention into the debate on postmodernism and feminism, this book looks at what happens when these modes of analysis are jointly employed to illuminate the sexual politics of Islam. As a religion, Islam has been demonized for its gender practices like no other. This book analyzes that Orientalism, with particular reference to representations of Muslim women and describes the real sexual politics of Islam. The author goes on to describe the rise of Islamic fundamentalism and the West's response to it. She argues that regardless of the sophisticated argument of

postmodernists and their suspicion of power, as an intellectual and political movement postmodernism has put itself in the service of power and the status quo. Moghissi brilliantly demonstrates how this trend has given rise to a neo-conservative feminism. A major feminist critique of Islamic fundamentalism, this book asks some hard questions of those who, in denouncing the racism of Western feminism, have taken up an uncritical embrace of the Islamic identity of Muslim women. It is urgent reading for all those concerned about human rights, as well as for students and academics of women's studies, political science, social theory and religious studies.

[Cybernetics Without Mathematics](#) Ediciones AKAL

The thirteen specially-commissioned essays in this volume are written by philosophers at the forefront of feminist scholarship, and are designed to provide an accessible and stimulating guide to a philosophical literature that has seen massive expansion in recent years. Ranging from history of philosophy through metaphysics to philosophy of science, they encompass all the core subject areas commonly taught in anglophone undergraduate and graduate philosophy courses, offering both an overview of and a contribution to the relevant debates. Together they testify to the intellectual value of feminism as a radicalizing energy internal to philosophical inquiry. This volume will be essential reading for any student or teacher of philosophy who is curious about the place of feminism in their subject.

[Senses of the Subject](#) Herder Editorial

In this exploration of new territory between ethics and epistemology, Miranda Fricker argues that there is a distinctively epistemic type of injustice, in which someone is wronged specifically in their capacity as a knower. Justice is one of the oldest and most central themes in philosophy, but in order to reveal the ethical dimension of our epistemic practices the focus must shift to injustice. Fricker adjusts the philosophical lens so that we see through to the negative space that is epistemic injustice. The book explores two different types of epistemic injustice, each driven by a form of prejudice, and from this exploration comes a positive account of two corrective ethical-intellectual virtues. The characterization of these phenomena casts light on many issues, such as social power, prejudice, virtue, and the genealogy of knowledge, and it proposes a virtue epistemological account of testimony. In this ground-breaking book, the entanglements of reason and social power are traced in a new way, to reveal the different forms of epistemic injustice and their place in the broad pattern of social injustice.

[The Darkening Age](#) Cambridge University Press

Nietzsche's Philosophy traces the passionate development of Nietzsche's thought from the aestheticism of *The Birth of Tragedy* through to the late doctrines of the "will to power" and "eternal return". Inspired by the phenomenological method of Edmund Husserl and by the work of Martin Heidegger, Fink exposes the central themes of Nietzsche's philosophy, revealing the philosopher who experiences thinking as a fate and who ultimately searches for an expression of his own ontological experience in a negative theology.

[La Terapia Familiar Sistémica y el Pensamiento de Tercer Orden](#) Oxford University Press

Perfect science is but an idealization that provides a useful contrast to highlight the limited character of what we do and can attain. This lies at the core of various debates in the philosophy of science and Rescher's discussion focuses on the question: how far could science go in principle—what are the theoretical limits on science? He concentrates on what science can discover, not what it should discover. He explores in detail the existence of limits or limitations on scientific inquiry, especially those that, in principle, preclude the full realization of the aims of science, as opposed to those that relate to economic obstacles to scientific progress. Rescher also places his argument within the politics of the day, where "strident calls of ideological extremes surround us," ranging from the exaggeration that "science can do anything"—to the antiscientism that views science as a costly diversion we would be well advised to abandon. Rescher offers a middle path between these two extremes and provides an appreciation of the actual powers and limitations of science, not only to philosophers of science but also to a larger, less specialized audience.

[La escritura del instante](#) Harvard Business Review Press

“El libro *La terapia familiar sistémica y el pensamiento del tercer orden*, es una importante reflexión crítica que visibiliza cómo los sistemas cambian sistemas, y la responsabilidad de las y los psicoterapeutas en aportar o brindar intervenciones incorporando la socioculturalidad, multiculturalidad y perspectiva de género y feminista, para buscar el bienestar desde la construcción de procesos relacionales con justicia social. Se trata de una metaperspectiva que plantea la importancia de cuestionarnos las construcciones identitarias propias, de inicio, y de nuestras y nuestros usuarios de servicios de salud mental, para que con base en esas características, podamos acercarnos a comprender su experiencia, considerando los sistemas que influyen, o en algunos casos generan su malestar, pero además, los recursos y limitantes que puede haber en su tratamiento”. Dr. Ricardo Hernández Brussolo Presidente del Colegio de Psicólogos Victorenses A.C. “Cada uno de los cuatro apartados del presente libro nos adentra en el pensamiento de tercer orden desde diferentes líneas que van llevándonos a pasar de una mirada de lo más cercano y particular hasta ubicarlo en toda nuestra realidad. Como personas y como terapeutas familiares, nos invita a hacer de este pensamiento una línea transversal en toda nuestra práctica terapéutica”. Mtra. Ana Montserrat Burgos De Anda Coordinadora de la Maestría en Terapia Familiar | Universidad Iberoamericana Torreón “Debo confesar que me observé experimentando diversos niveles de emociones al leer el libro. Surgieron sentimientos de asombro y felicidad, al saber que existen personas preocupadas por escribir sobre temas dentro de la terapia familiar, que si bien es cierto que han estado presentes, no han sido nombrados visibilizados ni señalados como urgentes por atender. Sobre todo para mirarlos desde una postura reflexiva y crítica, pues también experimente sentimientos de sorpresa, e incluso vergüenza por no percatarme de lo importante que es reconocer cómo la falta de una visión multicultural en la práctica clínica es una forma de discriminación, e impone estructuras sin haberlas examinado con sentido reflexivo y contextual respecto a las zonas de privilegio del terapeuta” Dra. Lucía Sánchez Pérez Profesora Investigadora | Universidad Autónoma de Nayarit

[Atlas político de emociones](#) Lebooks Editora

Un ensayo sobre la autoayuda cargado de la inteligencia y la sensibilidad social de Gopegui. A la altura de sus mejores novelas. Un murmullo creciente de soledad y angustia puede oírse, a veces, en las secciones de libros de autoayuda. Las historias que esos libros cuentan no están lejos de la ficción. Aunque no siempre, a menudo contienen falsas promesas, y hay una que se repite: aparecerán atajos para resolver determinados problemas, de pronto ya no será necesario pasar por la organización colectiva, necesaria y costosa en términos de fuerza, paciencia y medios. ¿Es posible no desoir ese murmullo, ese deseo, y responder con argumentos que no mientan? Para su doctorado, la novelista Belén Gopegui se sumergió

en la literatura de autoayuda y escribió la tesis que da lugar a las dos partes de este ensayo: por un lado, un pequeño estudio del género desde el punto de vista de la ficción; por otro, a modo de experimento, un manual sereno y perspicaz para el uso de la desesperación silenciosa leve. Alejado de lo académico, *El murmullo* es un libro inclasificable que combina la mirada política y filosófica con una capacidad deslumbrante para armar, desarmar y comprender algunos mecanismos del comportamiento humano en páginas de una belleza inteligente y extraña.

[Reading Ethics](#) Manchester University Press

La exclusión de las mujeres de los ámbitos del saber ha tenido y tiene consecuencias estructurales. Las relaciones de poder, especialmente si hablamos de género, tienen un efecto directo y frecuentemente perjudicial en la formación y desarrollo del conocimiento. Como consecuencia, una atmósfera de escepticismo, incredulidad y negación se impone en los espacios en los que las voces de las mujeres luchan por el reconocimiento. A partir de esta visión, Flor Emilce Cely investiga, desde la filosofía feminista, cómo esas relaciones afectan la producción de conocimiento en distintas áreas, así como las consecuencias perjudiciales para el estatus de las mujeres como conocedoras y para sus propias vidas. En este libro se proponen claves para conquistar el poder a través de la recuperación del dominio epistemológico. Para ello, la autora tiene en cuenta tres ejes imprescindibles: la inclusión de las mujeres en los campos de conocimiento que les han sido vetados históricamente; el progreso en las diversas áreas de conocimiento sobre el cuerpo y la sexualidad femeninos, y finalmente, un mayor conocimiento de sí mismas, de sus propios cuerpos y de la importante conexión que hay entre el placer y el saber.

[THE ALLEGORY OF THE CAVE - Plato](#) Oxford University Press

The death of God began, according to Vahanian, the moment Western man started to compromise with the Biblical concept of God transcendent, and to merge the identity of the Godhead with the identity of humankind. From this compromise evolved the belief in the possibility of heaven on earth, in human perfectibility, in the expectation that man, both individually and collectively, can control his temporal fate. Today, as a consequence, Western society not only exalts all possible material comforts, but requires as well easy, guaranteed, status-assuring religious affiliations. The present search for "inner security" is in direct opposition to the toleration of doubt that tests the strength of genuine religious faith. And Vahanian shows how our spiritual decline is reflected in much of the most important imaginative writing of today.

[The Theory of Communicative Action](#) Hassell Street Press

Gives an extended argument for epistemic authority from the implications of reflective self-consciousness. Epistemic authority is compatible with autonomy, but epistemic self-reliance is incoherent. The book argues that epistemic and emotional self-trust are rational and inescapable, that consistent self-trust commits us to trust in others, and that among those we are committed to trusting are some whom we ought to treat as epistemic authorities, modelled on the well-known principles of authority of Joseph Raz. Some of these authorities can be in the moral and religious domains. The book investigates the way the problem of disagreement between communities or between the self and others is a conflict within self-trust, and argue against communal self-reliance on the same grounds as the book uses in arguing against individual self-reliance. The book explains how any change in belief is justified—by the conscientious judgment that the change will survive future conscientious self-reflection. The book concludes with an account of autonomy. -- Información de la editorial.

[Critical Theory](#) Wipf and Stock Publishers

Self that require solicitude, he indicates the direction from the self to the other and clarifies moral problems that appear to founder on the issue of identity. His identification of the nonpersonal concept of the self with the concept of the other thus exposes the key to the Moral Law. Oneself as Another expands on the Gifford Lectures that Ricoeur gave in Edinburgh in 1986 and published in French in 1990. It will be widely discussed among philosophers, literary.

[The Routledge Handbook of Social Epistemology](#) ESIC

Tavistock Press was established as a co-operative venture between the Tavistock Institute and Routledge & Kegan Paul (RKP) in the 1950s to produce a series of major contributions across the social sciences. This volume is part of a 2001 reissue of a selection of those important works which have since gone out of print, or are difficult to locate. Published by Routledge, 112 volumes in total are being brought together under the name *The International Behavioural and Social Sciences Library: Classics from the Tavistock Press*. Reproduced here in facsimile, this volume was originally published in 1957 and is available individually. The collection is also available in a number of themed mini-sets of between 5 and 13 volumes, or as a complete collection.

[El murmullo](#) Psychology Press

Este libro es el resultado de un ejercicio académico que tiene como inspiración central la necesidad de comprender tanto el complejo edificio de la constitución de la ciencia moderna, como, por su puesto, el lugar que ocupamos en este proyecto inacabado como profesionales de las ciencias sociales y humanas. Así mismo, tiene como función revisar la investigación y las metodologías utilizadas por la filosofía y las ciencias sociales a la hora de enfrentarse al discurso monolítico de las miradas epistémicas hegemónicas. La reflexión está motivada por la pregunta acerca de cómo se puede aportar desde la teoría al ámbito de la práctica. Tiene también la pretensión de comprender el hiato y la escisión, entre teoría y práctica, y la obligación de encontrar alternativas, para restablecer su vínculo, mas no como antes, sino con perspectivas azas novedosas.

[The Faces of Injustice](#) Clarendon Press

En esta original obra, Miranda Fricker revela los aspectos éticos y políticos que subyacen en nuestra forma de conocer y comprender y apuesta por reconducir nuestra conducta epistémica hacia un terreno de racionalidad y de justicia. Una injusticia epistémica se produce cuando se anula la capacidad de un sujeto para transmitir conocimiento y dar sentido a sus experiencias sociales. Fricker analiza y hace visible el error que se comete —y las consecuencias que acarrea— cuando se desacredita el discurso de un sujeto por causas ajenas a su contenido. La autora determina dos tipos de injusticia epistémica: la que se produce cuando un emisor es desacreditado debido a los prejuicios que de él tiene su audiencia —la injusticia testimonial—; y la que se produce ante la incapacidad de un colectivo para comprender la experiencia social de un sujeto debido a una falta de recursos interpretativos, poniéndolo en una situación de desventaja y de credibilidad reducida —la injusticia hermenéutica. La caracterización de estos dos fenómenos arroja luz sobre infinidad de cuestiones, como el poder social, los prejuicios, la razón o la autoridad de un discurso, y permite

revelar los rasgos éticos intrínsecos en nuestras prácticas epistémicas.

Toxic Emotions at Work and what You Can Do about Them DEBATE

This introductory text encourages students to engage with key problems and arguments in ethics through a series of classic and contemporary readings. It will inspire students to think about the distinctive nature of moral philosophy, and to draw comparisons between different traditions of thought, between ancient and modern philosophies, and between theoretical and literary writing about the place of value in human life. Each of the book's six chapters focuses on a particular theme: the nature of goodness, subjectivity and objectivity in ethical thinking, justice and virtue, moral motivation, the place of moral obligation, and the idea that literature can be a form of moral philosophy. The historical readings come from Plato, Aristotle, Hume, Kant and Mill; and the contemporary readings from Foot, Rawls, McDowell, Mackie, Nagel, Williams, Nussbaum and Gaita. The editors' introductions to the themes, and the interactive commentaries they provide for each reading, are intended to make Reading Ethics come as close as possible to a seminar in philosophy.

The Limits Of Science Palestra Editores

This study offers a systematic reconstruction of the theoretical foundations and framework of critical social theory. It is Habermas' "magnum opus", and it is regarded as one of the most important works of modern social thought. In this second and final volume of the work, Habermas examines the relations between action concepts and systems theory and elaborates a framework for analyzing the developmental tendencies of modern societies. He discusses in detail the work of Marx, Durkheim, G.H. Mead and Talcott Parsons, among others. By distinguishing between social systems and what he calls the "life-world", Habermas is able to analyze the ways in which the development of social systems impinges upon the symbolic and subjective dimensions of social life, resulting in the kind of crises, conflicts and protest movements which are characteristic of advanced capitalist societies in the late-20th century.

Injusticia epistémica Cambridge University Press

Injusticia epistémica es una etiqueta conceptual que ha tenido, al menos, un doble rendimiento. Por una parte, el concepto que ha propuesto Miranda Fricker en Injusticia Epistémica ha permitido profundizar en el diálogo filosófico respecto de cómo se generan y justifican las creencias y las pretensiones de conocimiento y, por otra parte, ha permitido en el dominio social nombrar distintas prácticas culturales de abuso, invisibilización, o asimetrías de poder que benefician algunos y deterioran a otros. Ya han pasado quince años desde la publicación del libro de Fricker que permitió tales avances, en la esfera disciplinaria y en la esfera política. El presente volumen, por un lado, intenta celebrar esta importante obra que generó un

espacio indiscutido en el terreno filosófico mediante la consideración de sus temas y, por otra parte, intenta contribuir ofreciendo el análisis de problemas reales y contingentes en distintas culturas epistémicas, y de prácticas sociales ancladas en distintos países de Latinoamérica. CRISTIÁN SANTIBÁÑEZ Es investigador y profesor de la Facultad de Educación de la Universidad Católica de la Santísima de Concepción, Chile, y miembro del Centro de Investigación en Educación y Desarrollo de la misma universidad. Se doctoró en lingüística en la Universidad de Houston, USA. Ha propuesto una perspectiva cognitiva y evolutiva de la competencia argumentativa en Origen y función de la argumentación (Palestra, 2018). Desarrolla investigación en teoría de la argumentación, cognición, epistemología y filosofía del lenguaje. LEANDRO DE BRASI es Doctor en Filosofía del King's College London y Profesor Asociado del Departamento de Ciencias Sociales (Área de Investigación Filosófica) de la Universidad de La Frontera (Chile). Sus intereses de investigación se concentran principalmente en la epistemología social, política y legal y ha publicado sobre estos y otros temas en revistas tales como The International Journal of Evidence and Proof, Critical Review: A Journal of Politics and Society, IEEE Technology and Society, y Cogency: Journal of Reasoning and Argumentation. Actualmente se encuentra investigando distintas patologías epistémicas de la esfera pública, con especial énfasis en injusticias epistémicas.

Epistemic Authority University of Pittsburgh Pre

This book brings together a group of Judith Butler's philosophical essays written over two decades that elaborate her reflections on the roles of the passions in subject formation through an engagement with Hegel, Kierkegaard, Descartes, Spinoza, Malebranche, Merleau-Ponty, Freud, Irigaray, and Fanon. Drawing on her early work on Hegelian desire and her subsequent reflections on the psychic life of power and the possibility of self-narration, this book considers how passions such as desire, rage, love, and grief are bound up with becoming a subject within specific historical fields of power. Butler shows in different philosophical contexts how the self that seeks to make itself finds itself already affected and formed against its will by social and discursive powers. And yet, agency and action are not necessarily nullified by this primary impingement. Primary sense impressions register this dual situation of being acted on and acting, countering the idea that acting requires one to overcome the situation of being affected by others and the linguistic and social world. This dual structure of sense sheds light on the desire to live, the practice and peril of grieving, embodied resistance, love, and modes of enthrallment and dispossession. Working with theories of embodiment, desire, and relationality in conversation with philosophers as diverse as Hegel, Spinoza, Descartes, Merleau-Ponty, Freud, and Fanon, Butler reanimates and revises her basic propositions concerning the constitution and deconstitution of the subject within fields of power, taking up key issues of gender, sexuality, and race in several analyses. Taken together, these essays track the development of Butler's embodied account of ethical relations.