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Vivre en mourant Christophe Hitchens, 2013-09-04T00:00:00+02:00 Depuis que j'ai t sci en pleine tourn e de promotion d un livre pendant l t 2010 j ai ador saisir toutes les chances de me rattraper et de tenir tous les engagements que je peux D bats lectures et signatures font partie pour moi de la respiration de la vie Mais voici ce qui m est arriv il y a quelques semaines Imaginez moi assis ma table et voyant approcher une femme d aspect maternel Elle J ai t d sol e d apprendre que vous avez t malade Un cousin moi aussi a eu un cancer Moi Oh J en suis vraiment d sol Elle tandis que la queue s allonge derri re Oui du foie Moi a n est jamais bon Elle Mais c est pass alors que les docteurs lui avaient dit que c tait incurable puis c est revenu et bien pire qu avant Moi Oh quelle horreur Elle Et puis il est mort a a t atroce Atroce a n en finissait pas Bien s r il tait homosexuel depuis toujours Moi court de mots et ne voulant pas tre assez b te pour r p ter son bien s r Elle Toute sa famille proche l a reni Il est mort pratiquement seul Moi Eh bien je ne vois vraiment pas ce que je pourrais Elle Je voulais juste vous dire que je sais exactement quelle preuve vous traversez Ce fut une rencontre tonnamment puissante Du coup je me suis demand s il n y aurait pas place pour un bref manuel de savoir vivre en mati re de cancer destin aussi bien aux malades qu aux sympathisants En couverture d apr s une photo Christian Witkin *Vivre en mourant* Christopher

Hitchens, 2013 Depuis que j'ai t sci en pleine tourn e de promotion d un livre pendant l t 2010 j ai ador saisir toutes les chances de me rattraper et de tenir tous les engagements que je peux D bats lectures et signatures font partie pour moi de la respiration de la vie Mais voici ce qui m est arriv il y a quelques semaines Imaginez moi assis ma table et voyant approcher une femme d aspect maternel Elle J ai t d sol e d apprendre que vous avez t malade Un cousin moi aussi a eu un cancer Moi Oh J en suis vraiment d sol Elle tandis que la queue s allonge derri re Oui du foie Moi a n est jamais bon Elle Mais c est pass alors que les docteurs lui avaient dit que c tait incurable puis c est revenu et bien pire qu avant Moi Oh quelle horreur Elle Et puis il est mort a a t atroce Atroce a n en finissait pas Bien s r il tait homosexuel depuis toujours Moi court de mots et ne voulant pas tre assez b te pour r p ter son bien s r Elle Toute sa famille proche l a reni Il est mort pratiquement seul Moi Eh bien je ne vois vraiment pas ce que je pourrais Elle Je voulais juste vous dire que je sais exactement quelle preuve vous traversez Ce fut une rencontre tonnamment puissante Du coup je me suis demand s il n y aurait pas place pour un bref manuel de savoir vivre en mati re de cancer destin aussi bien aux malades qu aux sympathisants **Cherchez la femme**

Erika Fülöp, 2011-05-25 Throughout history the most fundamental values at the basis of societal organization and culture were determined and sanctified almost exclusively by men including the values traditionally associated with women such as corporeal beauty purity motherhood or empathy However from ancient times and increasingly toward the end of the second millennium women have succeeded in finding ways to overcome such limits and have made their contributions to the revision of values and to the establishment of new ones *Cherchez la femme* offers a selection of essays inquiring into the nature of aesthetic linguistic cultural and social values created informed or reformed by women in the French speaking world as well

as studies on how the discourse of male power used female figures to strengthen its own position With topics ranging in time from Semiramis s ancient legend to today and in space from Qu bec to Haiti metropolitan France and New Caledonia the volume shares the richness and fruitfulness of the female perspective in art culture theory and political action Témoigner Jacques Derrida,2025-11-21T00:00:00+01:00 Des fant mes hantent ces pages les fant mes de t moins disparus Leur passage est annonc par un propos du po te Paul Celan Nul ne t moigne pour le t moine C est partir de ces vers que Jacques Derrida demande ce que t moigner veut dire dans un s minaire de l ann e 1992 1993 Poursuivant la probl matique ouverte l ann e pr c dente ayant pour motif l affaire du secret le philosophe questionne ici l exp rience de ce qui est pour lui l acte le plus quotidien des tres parlants car chaque fois que je parle je t moigne dans la mesure o tout nonc implique je te dis la v rit je te dis ce que je pense je t moigne devant toi T moigner devant un tribunal ne serait donc qu un cas particulier de ce principe de fiabilit ou de cr dibilit d engagement envers l autre fond sur la foi en l autre sur la structure du serment que le nom de Dieu soit prononc ou non que cela ait lieu dans une situation judiciaire ou dans un engagement passionnel voire une banale conversation Le principe sera test dans des circonstances diverses qui vont du grand paradigme qu est la Shoah repr sent tant par la po sie de Celan que par le film de Claude Lanzmann au proc s de Rodney King qui avait lieu Los Angeles l poque de l nonc je t aime des discussions sur Descartes Husserl Heidegger et Blanchot Au c ur de ces recherches se trouvent la distinction entre t moigner et prouver la possibilit n cessaire du parjure et le dilemme d un moment unique que le t moine doit prouver puis r p ter en le racontant dilemme retrouv dans le t moignage vid o et d autres m diations modernes qui ne cessent de d montrer la contemporan it et la p rennit des enjeux abondants du volume dition tablie par Peggy Kamuf et David Wills

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