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Antonio Pérez-Esclarín

El valor de educar Fernando Savater, 2008 Cada vez que se mencionan las grandes inquietudes de nuestro tiempo -el racismo, la intolerancia, la violencia, el abuso de drogas, etc.- se llega a la misma conclusión: son temas que deben afrontarse desde la escuela. Pero también sabemos que en casi todos los países se habla de crisis de la educación y reina el desconcierto entre los profesores, los padres y los propios alumnos ... Parece oportuno pues plantearnos algunas cuestiones esenciales: ¿qué es la educación?, ¿qué esperamos de ella?, ¿consiste en la mera transmisión de conocimientos o debe formar para la ciudadanía democrática? Este ensayo responde a estas preguntas y aborda otras cuestiones fundamentales: la tensión educativa entre disciplina y libertad, el eclipse de las humanidades, los límites de la neutralidad escolar, el papel de la familia, la formación moral y su relación con el sexo, las drogas o la violencia, etc. Completa la obra una breve antología de textos de filósofos y escritores sobre el tema educativo, y un texto hasta ahora inédito sobre la educación cívica.

El valor de educar Fernando Savater, 2010-08-03 Cada vez que se mencionan las grandes inquietudes de nuestro tiempo —el racismo, la intolerancia, la violencia, las drogas, etc.— se llega a la misma conclusión: son temas que deben afrontarse desde la escuela, pero también se habla de crisis de la educación y reina el desconcierto entre profesores, padres y alumnos. Parece oportuno, pues, plantearnos algunas preguntas esenciales: ¿qué es la educación?, ¿consiste en la mera transmisión de conocimientos o es la base para la formación de la ciudadanía democrática? Este ensayo responde a estas y otras cuestiones fundamentales: la tensión educativa entre disciplina y libertad, el eclipse de las humanidades, el papel de la familia, la formación moral y su relación con el sexo, la educación cívica..., planteamientos diversos que giran en torno a la enseñanza y el valor de educar.

La educación en ética, ciencia y espiritualidad Vidal Arizabaleta, Martha Cecilia, 2018-12-15 Pensar y reflexionar sobre la intersección de ciencia, educación y espiritualidad, con apoyo de la investigación neurocientífica, es un desafío de grandes proporciones. El presente libro realza la emergencia del saber y actuar éticos en el mundo global desde la neuroeducación, aborda los nuevos discernimientos sobre el cerebro en relación con la cognición moral y espiritual a la luz de los últimos hallazgos en neurociencias, y afronta la confluencia entre ciencia y ética.

Filosofía y práctica de enfermería Rocío del Carmen Guillén Velasco, Carlos Christian Compton García Fuentes, 2016-03-08 Contiene una descripción del proceso que siguen las enfermeras en su práctica profesional como servicio

a la sociedad único, definido, esencial y remunerado; especialmente responde a preguntas sobre su esencia: su ser, su saber y su hacer, que le permiten tomar decisiones prácticas para la persona, el cuidado, la salud, el entorno y enfermería como proceso con una elevada responsabilidad social que precisa dos requisitos: la independencia y la libertad. Como la práctica profesional no es una isla sino un proceso integrado en la vida cotidiana, se describe la filosofía de dicha práctica desde la orientación filosófica positivista y hermenéutica interpretativa y la necesidad de una complementariedad que se traduzca en una práctica de enfermería científica y humana. Este contenido pretende que reflexiones sobre los nuevos aportes de la filosofía a la disciplina de enfermería en el marco de los problemas sustantivos de su práctica y de los roles derivados de su hacer concreto que es cuidar la salud de la persona. En este sentido, el propósito principal del libro es ofrecer una visión ética propia de enfermería como profesión y como disciplina científica, interesada por el cuidado de la vida y que, mediante un sistema de creencias, le dé firmeza ética y bioética necesaria en su quehacer profesional. Esto lo consideramos básico porque los valores que le asigne la enfermera a la persona, tiene que ver con el conocimiento de la naturaleza humana y la esencia del ser (ontología). El libro está integrado por tres unidades. En la primera unidad revisamos la naturaleza filosófica de la enfermería, a partir de su quehacer profesional y de la lógica del proceso de cuidado (aspectos ontológicos, epistemológicos, antropológico-filosóficos y éticos) así como la filosofía de la praxis. En la segunda, hacemos un recorrido entre las posturas empírico analítica (positivista) y empírico hermenéutica (hermenéutica) en la epistemología del conocimiento en enfermería, el cual a su vez, como teoría, genera una oposición entre el conocimiento obtenido en la reflexión y el conocimiento obtenido de la práctica o praxis de enfermería. Finalmente, en la tercera unidad, reflexionamos sobre como la sociedad tecnocrática en la que vivimos, genera políticas de salud guiadas según la productividad y eficiencia (como consecuencia del neoliberalismo), que a su vez producen una alienación en el personal de salud, por lo que los profesionales de enfermería para estar en consonancia con el cuidado, deben estar guiados por una perspectiva humanista, que integre la teoría con la práctica (la praxis de enfermería) y que logren el sentido de la práctica de enfermería: trascender, desarrollar sus potencialidades, buscando hacer de su práctica una praxis constante y buscando siempre, apoyado por la técnica y la tecnología, la promoción de la vida, la dignidad de la persona sustentada en el amor incondicional hacia la persona cuidada.

La paz como ideal moral. Una reconfiguración de la filosofía de la paz para la acción común Dora Elvira García-González, 2019-09-25 La preocupación por estudiar la paz pretende impulsar cambios en la mentalidad de las sociedades, para que se comprenda —desde lo sucedido— la posibilidad de modificación de las estructuras políticas, económicas y morales que radica en ellas mismas. El trabajo de los estudios de paz emprende una acometida de investigación que, además de apreciar las circunstancias en que se viven en conjunción con la filosofía de la paz, se refuerzan poco a poco al recuperar, retomar y repensar los constructos teóricos de pensadores y filósofos que han hecho esfuerzos, a lo largo de la historia, por

pensar la paz. Dar razones de lo que hacemos y nos hace, entretene la responsabilidad de vivir junto a quienes nos rodean, diversos a nosotros, que nos confrontan con lo que somos mediante la conformación de un ideal regulativo que nos orienta desde nuestras propias perspectivas. Así, pensar y construir de manera alternativa e imaginativa la realidad mediante la superación de los conflictos y mediante la consideración de la alteridad y del reconocimiento de las personas, implica resistirse moralmente, desobedecer civilmente, negarse a cooperar con lo que se discurre como un mal, rehusarse a colaborar con acciones que propician y generan la abyección y la indignidad. No podemos dejar de lado y dejar de ver la indignación que hoy nos consume ante las evidencias que muestran la traición a la dignidad humana y la destrucción de muchas posibles opciones para dejar atrás esas infamias. Las violencias sufridas —de todo tipo— en todos los resquicios humanos nos impulsan a modificar estas lógicas; esa indignación sirve de motor para trascenderlas y sortearlas y pensar desde la filosofía de la paz. La paz y la justicia han de considerarse como utopías posibles que a partir de la esperanza y mediante la acción permiten bregar el camino a su realización. En ese sentido, pensar la paz como ideal moral nos prepara para esperar, para pensar en otras posibilidades mediante construcciones realizadas a través de nuestras acciones. Los posibles e infinitos cauces que las acciones pueden tomar, serán los que logren subsanar estos daños infringidos a la humanidad; por ello, la comprensión es un interminable diálogo que no se cansa de su ir y venir; ni de ese inicio constante de acción y reconciliación tenaz que entresaca hitos valiosos para trastocar la oscuridad —que en muchos casos se vive—, en luminosidades esperanzadoras abiertas a los otros.

O valor de educar Fernando Savater, 2006

El Valor d'educar Fernando Savater, 2004 Sempre que es debaten les grans inquietuds del nostre temps -el recisme, la intolerància, la violència, l'abús de drogues, etc.- s'arriba a la mateixa conclusió: són qüestions que s'han d'afrontar des de l'escola. Però també sabem que a gairebé tots els p

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