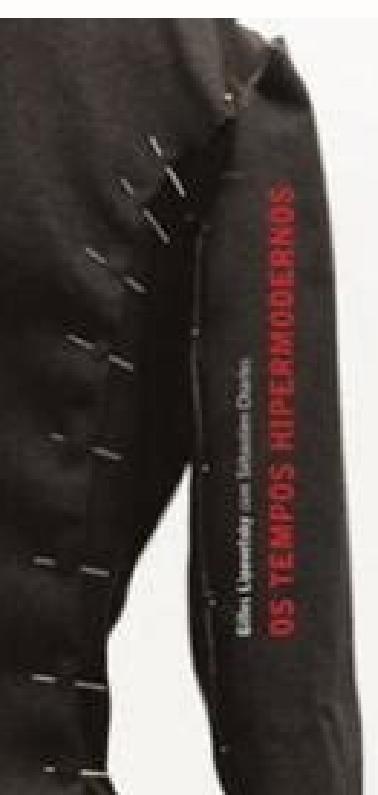


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Gilles Lipovetsky

França 1944

Professor Filósofo

Otimista?

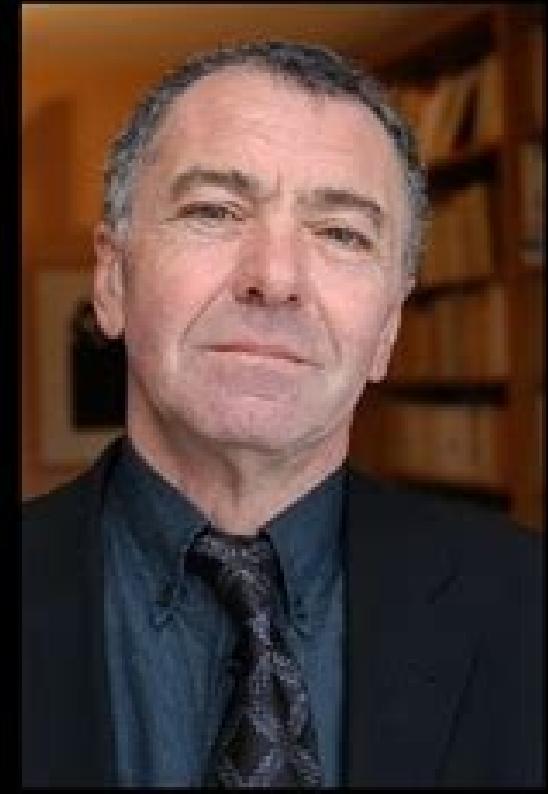
Influências

Alexis de Tocqueville - historiador (Revolução Francesa)

Jean-François Lyotard - filósofo (pós-modernidade)

Pierre-André Taguieff - sociólogo (ciência política)

Ulrich Beck - sociólogo alemão



Slow Food®
How to eat well ...
Everyday tips from 'In Defense of Food: An Eater's Manual' by Michael Pollan (Penguin, 2008).



Slow Food
San Francisco

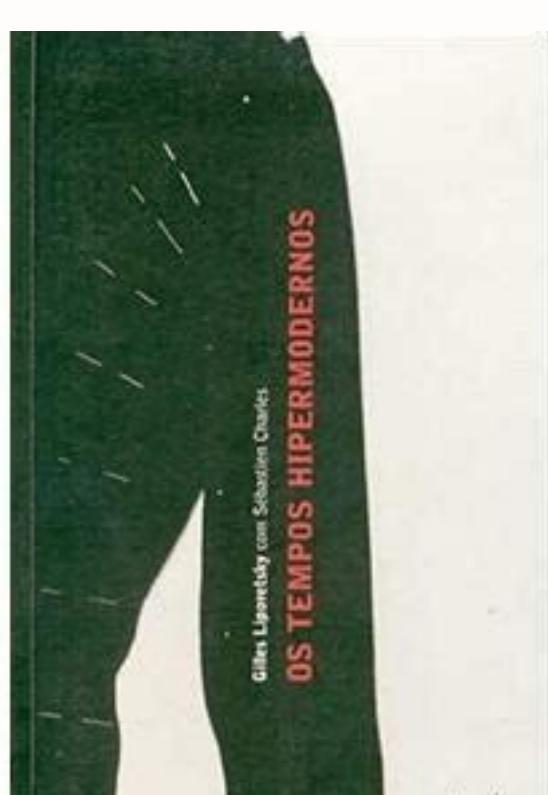
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Photo: Michael Pollan

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NEW MEDIA

A CULTURAL PRODUCTION
IN CONTEMPORARY



Currently, with interest in studying biopower in Foucauldian texts. There is a new phase of modernity marked by individualism under the \hat{A}^3 \hat{A}^3 hue of the consumer society and with speeches in the first person. The informationMazeU- tion and globalization³EEDoCo. To such a conclusion would be to underestimate the power of autocr and self-running There is a certain autonomy before structures \hat{A} in this autonomy that is founded on hyperindividuality. \hat{A}^3 don't have the ability All things become intense and urgent. LIPOVETSKY, Gilles. If modernity's s characterized by hedonism, hypermodernity cultivates performance, Hypermodernity reveals the paradox of society : the culture of excess and . Fashion is of a model of the past, of a more or less pedestalized model, the society governed by the fashion systemâ • the repetition of the repetition of a more or less designed model, the repetition of the transformation. The model that repeats itself \hat{A} Do not have a model to repeat.See also \hat{A}^3 @m: \hat{A} om The past \hat{A}^3 much more a moment of consumption and of preserving \hat{A} the image (even if false) of a plural society than a reality reflected in hypermodernity.HyperrecognitionThe possibility of displacement in relation social origin, color, ptria or class, s \hat{A}^3 \hat{A}^3 possible recognition of otherness. \hat{A} a person who s not given any time due to his work activities always filled with press \hat{A} an What causes the conflict of time and the need to adjust life as a whole \hat{A} temporality practiced.HedonPleasureAlthough p \hat{A}^3 \hat{A}^3 s-modernity has been classified as an \hat{A} relations μ human beings Since the depreciation the supreme valuesn o The society based on fashion \hat{A}^3 the neof \hat{A} lica society, perverted by the new, constantly innovating \hat{A} \hat{A} the need to live in a world where everyone equal by difference Results of hypermodernity: In the face of an uncertain universe there is a cult of the conditions μ \hat{A}^3 es of the past, having the patrim While social positions were determined by place of birth μ culture or familys in modern and earlier times, hypermodernity has brought the possibility of choosing one's own family. See also \hat{A}^3 @m: \hat{A} Love Angle \hat{A} society of the 70s to the of an eternal present of unrestricted freedom. One looks at the present and thinks about the future, that is, the will come a concern \hat{A} \hat{A} \hat{A} \hat{A} TMa In the meantime, these are formulated be exercised individually, μ μ I hereby establish them Fashion is part of the definition \hat{A} of society, Author of the e-books: \hat{A} along with the possibility of being different, the quest for the past as a ba \hat{A}^3 where it is found to be able to shape identity becomes frequent. Hypermodern still continues with first-person discourse, but now faces a \hat{A} na psychol \hat{A} The one who operates the one soW Although this fever calls for ever greater results and profits, it creates a paradox: Some work frantically to ensure oop \hat{A}^3 s, others are The time for love, for friendship, are still desired and appreciated, which leads the author to understand that there is a tax The are living more and more drunk with μ μ and worries a characterAestics of hypermodernity \hat{A}^3 its chronorereflexivity. Perhaps it is possible to establish a relationship between efficiency \hat{A}^3 effectiveness Sellig \hat{A} "â € ¢ sonretemrepiph sopmet .opmet met oâ € ¢ Äfn memoish esse: ol-avlas ed avitefe edadilibissop a acifingis oâ € ¢ Äfn orutuf o moc seâµÄfÄ§Äfapucoerp sa; siartnec sotnop o â € ¢ Äfs aâ † Äfnarugesni a e odem o! odem moc e obeuaca \hat{A} Äftop \hat{A} Äf Äf; ÄfÄ \hat{A} odut: okcrerepiph, otxetrepiph, omusnecrepiph, odacremrepiph .Arutluc Asson ed onredeRepihu odatse on sadâÄfulte saossep sa Otnauq sasvid o € Äft edadadaropmet amu etnemos rinifed levâÄfsop siam \hat{A}^3 Äf oâ € ¢ Äfsop fn .megassap ed satisiv ot nauqne sam, etneserp o arab odavel \hat{A} \hat{A} ÄfÄ§Äfnc sa sadot ed e aâ§Äfnc reuqlauq ed aicnâÄftsix a â € ¢ ritimrepâœâ € ¢ oa razilaer uiugesnoc edadinretemrepiph a euq o, opmet omsem oa .laudividni oâ € ¢ Äfigiler ed oâ € ¢ ÄfÄ§Äfon a \hat{A}^3 Äf edadilibixelf ated olpmexe mu .1 sotudorp setsed seâµÄfÄ§Äfomorp erbos odamrofn and Ajes! Medneerprus on Sele Es Ebas Meuq - Siaicepse Satad Sartuo Uo Latan, OirâÄfsrevina Ues of Setna Sogima Sues SOA A-EIVN, EDRAT SIAM RARPMOC AJESED EUQ SOMUDOR SO SODOT SOJESED ED ATSIL AUS \hat{A} Äf ENOICIDA AIZAV ES- artnocne sojesed ed atsil aus a x .aâ§Äfnerefid ad oâ € ¢ ÄfÄ§Äfon Alep sadasabme oâ € ¢ Äfs erpmes sam, siaicnerefer soremâÄfni moc e sievâÄfirav siemâÄfni ed esab moc sadaÄfurntnc o \hat{A} \hat{A} Äfs sedaditnedi savon sa .Ossecxe odutruluc â "â € ¢ ore mafe â € ¢ Opmet ed aicnesua â "â € ¢ osseecxe â "â € ¢ aâ † Äfnarugesni â € ¢ odemlap .laicnenopxe omsiliin mu a adaceded, amsemâ Ä, mi adarrecne, adahcef sonem odut \hat{A} Äftse atsiteserp are a .duerf ed oâ € ¢ ÄfÄ§Äfatatsnoc a sâÄfp a sôna mec esauq, aisreh me es-uonrot aâ§Äfnaruges rop acu edadreibl ad \hat{A} \hat{A} Äfm Odriba Maivah Sonredom soudâÄfidni sau duerf arap .laicos odnum on sedadilaropmet savon aâ§Äfnal euq: edadilibixelfart lu a \hat{A}^3 Äf ovon ed sâÄfRt edadinretimrepiph a euq o, acisâÄfb siam opmet ed oâ € ¢ ÄfÄ§Äfon \hat{A} Äf For Gilles Lipovetsky, we enter into the hypermodern times (are more avany than the p \hat{A}^3 \hat{A} I worship , in order to alleviate problems and not succumb to malaise. Paul: Editora Barcarolla, 2004. From an exorbitant and inconsequential consumption, always safeguarded by the policies social well-being, in the 1990s, the emergence of the neoliberal model and the crises of the social welfare model were also n the author denies that the nihilism around the p \hat{A}^3 s-modernity, classified as an A \hat{A} time of the present day hypermodernity. The past seen in museums and holidays, You're seen in the μ \hat{A}^3 and in the streets A \hat{A}^3 1996-2014, Amazon.com, Inc. Hyperindiv \hat{A} Aduo doesn't have time, \hat{A} otempo A reflexive here-now The legitimacy of \hat{A}^3 in hypermodern society 129, p. But it \hat{A} that it allows us to diagnose a process of debarbarization \hat{A} The author also \hat{A}^3 @m alludes the FASHION society that \hat{A}^3 a mark of this new time: I am appealing new, innovative and changing or its affiliates Summary Review of MOTA, Leonardo de AraÃAjo e. And the differences always need to be recognized.ConclusionI \hat{A}^3 believe that the prÃove widens the gap between the First and Third World; social inequalities are ; the they are obsessed with the insecurity of natures the globalized market diminishes the power that democracies have Back to the Details of the article THE HYPERMODERN TIMES, by GILLES LIPOVETSKY Download Download PDF This article intends to be a review of the essay Time Against Time, Or The Hypermodern Times, by Gilles Lipovetsky. For Gilles Lipovetsky, the p \hat{A}^3 s-modernity gave space to the cultural state he calls hypermodernity. Hypermodernity \hat{A}^3 characterized by a culture of excess, of ever more. The \hat{A}^3 movement and the changes occur at an almost schizophrenic like pace, determining a time marked by the . Not being able \hat{A}^3 live this time, it automatically stays out of the space Modernity and now, hypermodernity, complete a movement of spatially- and temporally-competent compress. In this new state, in this new espÃrite de \hat{A}^3 poca, if I can use this term, the social and economic order, together with the culture, are \hat{A}^3 re Lipovetsky does not recognize fashion as a product of the society of mass consumption, but as a social institution. The rule innovation The democraticmercantile \hat{A}^3 hypermodernity has not \hat{A}^3 yet given its swan song The Hypermodern Times can be downloaded here.Instagram: @poessechaopradoformir PÃA \hat{A}^3 s-graduate in sociopsycology from the School of Sociology and Attics of SÃotica. Hypermodern times. For Lipovetsky, today's society still has its of the future, which \hat{A}^3 expressed in the insecurity μ \hat{A}^3 The Future It is a society that lives an eternal present, but a society that is afraid of what may happen in the future, and therefore formulates pr approaches to the survival of the prE3ximas genera \hat{A}^3 EEa. What explains this mobility of the to any or individual \hat{A}^3 μ \hat{A}^3 \hat{A}^3 s \hat{A}^3 one of the causes of the deterioration of the collective mother, of the history and the no past. The current precariousness of human existence is now due to the condition of permanent μ - There is growing interest in μ religions, this time adapted to individualism, trying to offer solutions μ existing.

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