

DAVID GUY JOANNIS

**Sartre**  
et  
**le problème de  
la connaissance**

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# Sartre Et Le Probleme De La Connaissance

**Josiane Boulad Ayoub, Raymond  
Klibansky**



## Sartre Et Le Probleme De La Connaissance:

Sartre et le problème de la connaissance David Guy Joannis,1997

## Sartre et le problème de la connaissance

**[microforme]** David Guy Joannis,1994 *The Oxford Handbook of German Philosophy in the Nineteenth Century* Michael N. Forster,Kristin Gjesdal,2015-02-05 The Oxford Handbook of German Philosophy in the Nineteenth Century is the first collective critical study of this important period in intellectual history The volume is divided into four parts The first part explores individual philosophers including Fichte Hegel Schopenhauer Marx and Nietzsche amongst other great thinkers of the period The second addresses key philosophical movements Idealism Romanticism Neo Kantianism and Existentialism The essays in the third part engage with different areas of philosophy that received particular attention at this time including philosophy of nature philosophy of mind philosophy of language philosophy of history and hermeneutics Finally the contributors turn to discuss central philosophical topics from skepticism to materialism from dialectics to ideas of historical and cultural Otherness and from the reception of antiquity to atheism Written by a team of leading experts this Handbook will be an essential resource for anyone working in the area and will lead the direction of future research

**Thinking Through Systems Thinking** Ion Georgiou,2013-01-11 Systemicity is receiving wider attention thanks to its evident paradox On the one hand it occurs as a problem with complex symptoms On the other it is sought after as an approach for dealing with the non linear reality of the world At once problem and prize systemicity continues to confound This book details the mechanics of this paradox as they arise from human epistemological engagement with the world Guided by an original analysis of the fundamental idea of emergent property Thinking Through Systems Thinking uncovers the distinct significance but also incompleteness of the systems approach as a theory of human epistemological engagement The incompleteness is treated through a non eclectic interdisciplinary investigation which meets ten distinctly developed criteria required of any potential interdisciplinary partner to systems thinking There results a theory of knowledge an epistemology which is systemic in both senses of the term it belongs to the general systems movement and it is systemically structured The systems movement is thus offered a distinct epistemological voice which can compete on equal ground with other philosophical epistemological positions In true systemic fashion this theory of knowledge also offers methodological ethical and existential implications

L'Altérité enseignante Muriel Briançon,2012-04-05 Tandis que la mondialisation gomme les différences et que les NTIC mettent distance un autre toujours plus virtuel l'altérité devient une espèce en voie de disparition Dans le champ éducatif le développement exponentiel du e learning et des outils d'apprentissage distance va galement dans le sens d'une déincarnation progressive de l'enseignant qui est en train de disparaître de sa classe Il nous semble cependant essentiel de questionner ce fondement de l'école publique jusqu'alors évident et qui est présent mis mal sans autre forme de procès la présence de l'enseignant en classe En parcourant ce sentier de l'Etrange qui se transforme en même temps qu'il transforme celui qui l'emprunte l'auteure n'a d'autre ambition que de comprendre ce que l'altérité peut enseigner chacun d'entre nous L'Altérité

enseignante pose le cadre théorique d'une école du futur où l'altérité serait enseignante et où l'on enseignerait l'altérité. Cet ouvrage s'adresse donc toute personne sensible au questionnement philosophique ayant un intérêt pour les choses de l'éducation et s'interrogeant en même temps sur ses rapports à autrui, ses propres failles et les limites de toute connaissance.

*A Critique of Jean-Paul Sartre's Ontology* M.A. Natanson, 2012-12-06

Why is my pain perpetual and my wound incurable which refuseth to be healed? Existentialism today refers to faddism, decadentism, morbidity, the philosophy of the graveyard to words like fear, dread, anxiety, anguish, suffering, aloneness, death to novelists such as Jean Paul Sartre, Dostoevski, Camus, Kafka to philosophers like Kierkegaard, Heidegger, Marcel, Jaspers and Sartre and because it refers to and is concerned with all of these ideas and persons, existentialism has lost any clearer meaning it may have originally possessed. Because it has so many definitions it can no longer be defined. As Sartre writes: "Most people who use the word existentialism would be embarrassed if they had to explain it since now that the word is all the rage even the work of a musician or painter is being called existentialist." A gossip columnist signs himself "The Existentialist" so that by this time the word has been so stretched and has taken on so broad a meaning that it no longer means anything at all.

2 This state of definitional confusion is not an accidental or negligible matter. An attempt will be made in this introduction to account for the confusion and to show why any definition of existentialism involves us in a tangle.

First, however, it is necessary to state in a tentative and very general manner what points of view are here intended when reference is made to existentialism.

**La compréhension d'autrui** Maxime Chastaing, 2017-11-17

Maxime Chastaing s'efforce de l'embarras manifesté par les philosophes pour s'assurer de l'existence des autres ne va-t-il pas de soi que nous coexistons depuis toujours avec nos semblables et que nous ne doutons pas de leur présence tant que nous ne spéculons pas? Il s'agit dès lors de dénoncer avec énergie le faux problème philosophique de la connaissance d'autrui tout en s'employant à rendre compte grâce à la psychologie des conditions de notre communauté d'existence. Cette perspective proprement psychophilosophique est développée dès 1934 dans un travail intitulé ce jour-là "La compréhension d'autrui. Essai de psychologie descriptive". Proche de cette époque de Gabriel Marcel et d'Emmanuel Mounier après avoir suivi de Jean Paul Sartre au lycée du Havre, Chastaing est un des premiers en France à discuter les thèses de la phénoménologie allemande d'Edmund Husserl, Max Scheler. Il anticipe ce faisant sur la phénoménologie d'autrui que Sartre développera non sans résoudre par avance des difficultés que ce dernier mettra du temps à percevoir.

Fichte et la France Ives Radrizzani, 1997

Pour plusieurs raisons, Fichte a servi d'outil idéaliste produit extrême du développement de la faculté spéculative, figure emblématique de l'orgueil humain dans sa tentative prométhéenne de tirer de la cuisse de son "Moi" nature sociale et même Dieu. L'histoire de la réception de la philosophie fichtienne en France se résume pour l'essentiel à la répétition d'une grossière erreur d'interprétation propagée par les adversaires de l'entreprise transcendantale. Jacobi, Reinhold, Hegel importés en France par Degrand et imposés par Victor Cousin, par-delà la non-rencontre historique, les articles réunis dans ce volume tentent d'amorcer une rencontre d'ordre systématique. D'aggraver des erreurs qui en viciaient fondamentalement la compréhension.

hension la philosophie fichtenne n'apparaît plus si trange et trangre La confrontation avec d'illustres représentants de divers courants de la tradition française Descartes Rousseau Maine de Biran Lequier Proudhon Bergson Sartre Levinas permet de mettre en évidence de multiples points de convergence fait entrevoir la possibilité d'enrichissements réciproques et esquisse des pistes exploiter pour affronter les problèmes du monde contemporain Ce premier tome destiné à poser des jalons pour une approche renouvelée de la subtile relation entre Fichte et la philosophie française sera complété par un second tome paraître en 1998 consacrant l'image de la France et des Français chez Fichte et par un troisième tome qui étudie l'image de Fichte dans la littérature et la philosophie françaises

*Leçons sur l'Histoire* Raymond Aron, Sylvie Mesure, 2023-01-25 Ce volume réunit deux cours inédits prononcés au Collège de France entre 1972 et 1974 Trente-cinq ans après l'Introduction à la philosophie de l'histoire ces Leçons restituent la tonalité propre d'un enseignement témoignant de l'extraordinaire ouverture d'une pensée constamment mise à jour et accessible la rectification Revenant sur les problèmes de la connaissance historique Raymond Aron introduit sa réflexion dominée autrefois par la sociologie allemande de Dilthey Weber l'apport des auteurs anglo-saxons contemporains Tentative périlleuse tant les deux traditions semblent hétérogènes Les Allemands abordaient directement la question de l'objectivité des sciences historiques Les Anglo-Saxons analysent les noncs pour discerner ceux qui sont vridiques et ceux qui ne le sont pas c'est dans ce cadre qu'ils examinent le langage de l'historien comme langage sur des événements passés Entre deux approches aussi différentes rien d'étonnant si le dialogue est rare et parfois difficile Raymond Aron montre pourtant que appliquée aux sciences de l'homme La philosophie analytique retrouve une interrogation centrale dans la tradition allemande la connaissance de la réalité humaine présente-t-elle par rapport à celle de la nature des traits originaux Issue de Dilthey cette redoutable question retravaillée par Hempel Dray ou Danto est ici développée dans sa portée concrète explique-t-on la décision de Hitler d'attaquer l'URSS comme on explique la chute des corps Ou encore quelle est la responsabilité des dirigeants dans les crises internationales En faisant dialoguer les deux principales traditions intellectuelles on se développe la réflexion entre les sciences humaines courant allemand et courant anglo-saxon en traduisant les apports de l'une dans le langage de l'autre c'est le rôle de l'homme dans l'histoire et le tragique de l'action politique que nous convie à méditer la parole vivante de Raymond Aron

**Giacometti: Critical Essays** Peter Read, 2017-07-05 Giacometti Critical Essays brings together new studies by an international team of scholars who together explore the whole span of Alberto Giacometti's work and career from the 1920s to the 1960s During this complex period in France's intellectual history Giacometti's work underwent a series of remarkable stylistic shifts while he forged close affiliations with an equally remarkable set of contemporary writers and thinkers This book throws new light on under-researched aspects of his output and approach including his relationship to his own studio his work in the decorative arts his tomb sculptures and his use of the pedestal It also focuses on crucial ways his work was received and articulated by contemporary and later writers including Michel Leiris Francis Ponge Isaku Yanaihara and Tahar Ben Jelloun This book thus engages with energising

tensions and debates that informed Giacometti's work including his association with both surrealism and existentialism his production of both high art and decorative objects and his concern with both formal issues such as scale and material and with the expression of philosophical and poetic ideas This multifaceted collection of essays confirms Giacometti's status as one of the most fascinating artists of the twentieth century

**Merleau-Ponty's Critique of Sartre's Philosophy** Margaret Whitford, 1982

**Husserl et l'horizon comme problème** Aurélien Djian, 2021-06-11 En quoi l'horizon est-il un concept central de la phénoménologie husserlienne Si elle n'est pas neuve cette thèse n'a chez les commentateurs succès cependant pas encore reçu de véritable justification Ce livre veut montrer qu'elle ne la recevra qu'en embrassant simultanément le problème de l'horizon et celui de la phénoménologie

Subjekt und Welt Svaneke Schüler, 2015-09-16 The investigation of Sartre's theory of consciousness focusses on two main problems First the theory of consciousness presupposes the fact of self-consciousness but is not able to explain it without struggling with the difficulties of circularity and infinite regresses The supposed pre-reflexive cogito that is aiming to express self-consciousness to avoid these difficulties remains a cogito concerning its internal structure of cogito and cogitatum Furthermore this investigation shows that the origin of the presumed relation between the subject on the one hand and the world on the other hand is founded on the pre-reflexive cogito For that reason this relation necessarily remains in pure subjectivity and is therefore not able to offer any possibility of evidently based knowledge about the world nor any concept of intersubjectivity or alterity

**La Pensée logique et politique de M. Merleau-Ponty** Joseph M Labaki, 2021-01-20 Maurice Merleau-Ponty is the giant phenomenologist of his time in the entire French speaking world He is not an epistemologist nor a moralist For him the beginning of the beginning is human flesh the flesh becomes word the word becomes flesh and both die There is science and there is experience perception The mother is the latter They aren't contradictory but complete and depend on each other With regard to language for him there are words and there is grammar A word is never empty but carries its own weight even a lie is full of meaning Liberty resides in grammar an individual function and independent from books It's in the grammar where singularity lives Thinking and talking are the same Wherever there is human life there is meaning and that is irrespective of age culture religion education or social position Merleau-Ponty is not a Marxist nor a communist According to him history is blind it has no mind He also finds a flaw in Freudianism Flesh is an infinite universe full of stars and black holes Following Merleau-Ponty verity is de-voiler and de-voiler is verity but verity is never absolute One must take a step back There is light and there is shadow they never coincide in human life The shadow is always first and no matter how one tries to run he will never catch his shadow

*The Wager of Lucien Goldmann* Mitchell Cohen, 2015-12-08 In *The Wager of Lucien Goldmann* Mitchell Cohen provides the first full length study of this major figure of postwar French intellectual life and champion of socialist humanism While many Parisian leftists staunchly upheld Marxism's scientificity in the 1950s and 1960s Lucien Goldmann insisted that Marxism was by then in severe crisis and had to reinvent itself radically if it were to survive

He rejected the traditional Marxist view of the proletariat and contested the structuralist and antihumanist theorizing that infected French left wing circles in the tumultuous 1960s Highly regarded by thinkers as diverse as Jean Piaget and Alasdair MacIntyre Goldmann is shown here as a socialist who unlike many others of his time refused to portray his aspirations for humanity's future as an inexorable unfolding of history's laws He saw these aspirations instead as a wager akin to Pascal's in the existence of God Risk Goldmann wrote in his classic study of Pascal and Racine The Hidden God possibility of failure hope of success and the synthesis of the three in a faith which is a wager are the essential constituent elements of the human condition In *The Wager* of Lucien Goldmann Cohen retrieves Goldmann's achievement his genetic structuralist method his sociology of literature his libertarian socialist politics Originally published in 1994 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

French Bibliographical Digest, 1961      *Problèmes de la jeune génération* Ernst Fischer, 1968      **Le problème d'une anthropologie théologique** Georges Crespy, 1950      *Reading Capital* Louis Althusser, Étienne Balibar, Pierre Macherey, Jacques Rancière, Roger Establet, 2016-07-12 Originally published in 1965 *Reading Capital* is a landmark of French thought and radical theory reconstructing Western Marxism from its foundations Louis Althusser the French Marxist philosopher maintained that Marx's project could only be revived if its scientific and revolutionary novelty was thoroughly divested of all traces of humanism idealism Hegelianism and historicism In order to complete this critical rereading Althusser and his students at the cole normale supérieure ran a seminar on *Capital* re-examining its arguments strengths and weaknesses in detail and it was out of those discussions that this book was born Previously only available in English in highly abridged form this edition appearing fifty years after its original publication in France restores chapters by Roger Establet Pierre Macherey and Jacques Rancière It includes a major new introduction by Étienne Balibar      La pensée philosophique d'expression française au Canada Josiane Boulad Ayoub, Raymond Klibansky, 1998

## **Sartre Et Le Probleme De La Connaibance** Book Review: Unveiling the Power of Words

In some sort of driven by information and connectivity, the power of words has be more evident than ever. They have the capacity to inspire, provoke, and ignite change. Such may be the essence of the book **Sartre Et Le Probleme De La Connaibance**, a literary masterpiece that delves deep to the significance of words and their affect our lives. Published by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we will explore the book is key themes, examine its writing style, and analyze its overall affect readers.

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