

# Critique Des Fondements De La Psychologie La Psyc

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**Priests and Jesters** Fred Bud Burkhard 1986

*Transactional Psychology of Education* Wolff-Michael Roth 2019-01-22 Toward the end of his life, the Russian psychologist L.S. Vygotsky turned away from his earlier work that he has become famous for only to sow the seeds for a new theory. In this theory, affect was to play a central role, there was to be a primacy of social relations, and anything mental (mind, thought, self, other, knowledge) was an event rather than a thing. This is essentially a transactional perspective. In this book, the author articulates a transactional psychology of education drawing on the works of G.H. Mead, J. Dewey, G. Bateson, F. Mikhailov, and E. Il'enkov. All theoretical positions are developed out of videotaped exchanges, thereby giving concrete character to every psychological concept articulated.

*The Mathematics of Mathematics* Wolff-Michael Roth 2017-03-23 This book takes up where L. S. Vygotsky has left off during the last few months of his life, when he renounced much of what he had done before. A month before Vygotsky died, he wrote in his notebook that he felt like Moses who had seen the promised land but was never allowed to set foot on it. The vision Vygotsky laid out during his final days had been influenced by his readings of the Dutch philosopher Baruch Spinoza and a book by Karl Marx published for the first time a year before Vygotsky died. In the present book, the author lays out a view of mathematics based on a monist view of knowing, learning, and development. Just as the essence of what is specifically human, the mathematics of mathematics exists in the ensemble of societal relations. For the individual, this means that mathematical thinking and reasoning was a society-typical relation with another person first, often the teacher. Using data from a variety of situations, including school students as well as scientists, the book develops some fundamental concepts and categories for mathematics education research, including the thinking body, sociogenesis, the intra-intersubjective field, pereživanie (experience), obučenie (teaching | learning), and drama.

*La conscience captive* Christopher Lapierre 2021-05-20 Ce livre aborde une série de problèmes situés à la charnière de l'imaginaire et de l'affectivité, qui poussent la notion de conscience dans ses retranchements ou la portent à ses limites. Il s'agit, avec Jean-Paul Sartre, Maurice Merleau-Ponty et Nicolas Grimaldi, de rendre compte d'expériences au sein desquelles la conscience semble se perdre en perdant son rapport au réel : ainsi en va-t-il de l'illusion, du rêve, de l'hallucination et de la croyance idéologique dont les analyses font la matière de ce livre et que je désigne sous l'expression générique de « conscience captive ». \*\*\* La conscience captive invite à une véritable refonte de la notion de conscience. C'est précisément la voie qu'emprunte Christopher Lapierre, et qui rend du coup son ouvrage si précieux. Comment concevoir la conscience, si celle-ci peut croire sans croire, savoir et ne pas savoir ? (Étienne Bimbenet)

**Reading Capital** Louis Althusser 2016-07-01 A classic work of Marxist analysis, available unabridged for the first time 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 École 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.

Young Foucault Elisabetta Basso 2022-11-22 In the 1950s, long before his ascent to international renown, Michel Foucault published a scant few works. His early writings on psychology, psychopathology, and anthropology have been dismissed as immature. However, recently discovered manuscripts from the mid-1950s, when Foucault was a lecturer at the University of Lille, testify to the significance of the work that the philosopher produced in the years leading up to the "archaeological" project he launched with History of Madness. Elisabetta Basso offers a groundbreaking and in-depth analysis of Foucault's Lille manuscripts that sheds new light on the origins of his philosophical project. She considers the epistemological style and methodology of these writings as well as their philosophical context and the scholarly networks in which Foucault was active, foregrounding his relationship to existential psychiatry. Young Foucault blurs the boundaries between biography and theory, exploring the transformations—and, at times, contradictions—that characterize the intellectual trajectory of a philosopher who, as Foucault himself put it, "turned to psychology, and from psychology to history." Retracing the first steps of the philosopher's intellectual journey, Basso shows how Foucault's early writings provide key insights into his archaeological work of the 1960s. Assembling a vast array of archival sources—including manuscripts, reading notes, notes for lectures and

conferences, and correspondence—this book develops a new and deeper understanding of Foucault's body of work.

**Concept and Form, Volume 2** Peter Hallward 2012-12-12 Edited by a small group of students—including Alain Badiou, Jacques-Alain Miller and François Regnault—at the Ecole normale supérieure in Paris, the Cahiers pour l'Analyse appeared in ten volumes between 1966 to 1969. The journal was conceived as a contribution to a philosophy based on the primacy of concepts and the rigor of logic and formalization, as opposed to lived experience or the interpretation of meaning. The Cahiers published landmark texts by the most influential thinkers of the day, including Derrida, Foucault, Irigaray, and Lacan, and were soon recognized as one of the most significant and innovative philosophical projects of the time. The two volumes of Concept and Form offer the first systematic presentation and assessment of the Cahiers legacy in any language. The second volume is a collection of newly commissioned essays on the journal and substantial interviews with members of the editorial board.

Georges Politzer, le concret et sa signification Giuseppe Bianco 2016 Figure incontournable de la psychologie et de la philosophie du XXe siècle, Georges Politzer (1903-1942) fut l'un des premiers philosophes français à s'engager au Parti communiste et, plus tard, dans la Résistance. Il fut notamment l'auteur d'une Critique des fondements de la psychologie, qui détermina les modalités de la réception de la psychanalyse en France, et d'un corrosif pamphlet contre Henri Bergson, dont l'importance est comparable aux Chiens de garde de l'ami Nizan. L'anthropologie philosophique élaborée par Politzer, située à la convergence du marxisme et de la psychanalyse, influença profondément les œuvres de Lacan, Merleau-Ponty, Sartre, Canguilhem, Ricoeur et Althusser. Ce volume rassemble des études visant à restituer l'originalité et la complexité de l'œuvre de Politzer, par-delà des usages qui ont été faits d'elle et par-delà des critiques faciles qui lui ont été adressées. Avec une lettre inédite de Georges Politzer à Leon Brunschvig.

**Phenomenology of Perception** Maurice Merleau-Ponty 1962 Challenging and rewarding in equal measure, Phenomenology of Perception is Merleau-Ponty's most famous work. Impressive in both scope and imagination, it uses the example of perception to return the body to the forefront of philosophy for the first time since Plato. Drawing on case studies such as brain-damaged patients from the First World War, Merleau-Ponty brilliantly shows how the body plays a crucial role not only in perception but in speech, sexuality and our relation to others. Perhaps above all, Merleau-Ponty's insights about the embodied mind are a bold and refreshing challenge to the new era of virtual reality and artificial intelligence, as scientists and psychologists discover the centrality of the body to mind and intelligence.

**The Early Foucault** Stuart Elden 2021-05-20 It was not until 1961 that Foucault published his first major book, History of Madness. He had already been working as an academic for a decade, teaching in Lille and Paris, writing, organizing cultural programmes and lecturing in Uppsala, Warsaw and Hamburg. Although he

published little in this period, Foucault wrote much more, some of which has been preserved and only recently become available to researchers. Drawing on archives in France, Germany, Switzerland, Sweden and the USA, this is the most detailed study yet of Foucault's early career. It recounts his debt to teachers including Louis Althusser, Jean Hyppolite, Maurice Merleau-Ponty and Jean Wahl; his diploma thesis on Hegel; and his early teaching career. It explores his initial encounters with Georges Canguilhem, Jacques Lacan, and Georges Dumézil, and analyses his sustained reading of Friedrich Nietzsche, Edmund Husserl and Martin Heidegger. Also included are detailed discussions of his translations of Ludwig Binswanger, Victor von Weizsäcker, and Immanuel Kant; his clinical work with Georges and Jacqueline Verdeaux; and his cultural work outside of France. Investigating how Foucault came to write *History of Madness*, Stuart Elden shows this great thinker's deep engagement with phenomenology, anthropology and psychology. An outstanding, meticulous work of intellectual history, *The Early Foucault* sheds new light on the formation of a major twentieth-century figure.

**Rediscovering Léon Brunschvicg's Critical Idealism** Pietro Terzi 2022-01-13 Léon Brunschvicg's contribution to philosophical thought in fin-de-siècle France receives full explication in the first English-language study on his work. Arguing that Brunschvicg is crucial to understanding the philosophical schools which took root in 20th-century France, Pietro Terzi locates Brunschvicg alongside his contemporary Henri Bergson, as well as the range of thinkers he taught and influenced, including Lévinas, Merleau-Ponty, de Beauvoir, and Sartre. Brunschvicg's deep engagement with debates concerning spiritualism and rationalism, neo-Kantian philosophy, and the role of mathematics in philosophy made him the perfect supervisor for a whole host of nascent philosophical ideas which were forming in the work of his students. Terzi outlines Brunschvicg's defence of neo-Kantian judgement, historical analysis and the inextricability of the natural and humanist sciences to any rigorous system of philosophy, with wide-ranging implications for contemporary scholarship.

**French Marxism Between the Wars** Fred Burkhard 2000 No Marketing Blurb

**Jacques Lacan & Co** Elisabeth Roudinesco 1990-10-29 "Roudinesco provides a finely drawn map of the intellectual debates within French psychoanalysis, especially under the influence of the German émigrés during the 1930s and 1940s. She is a good historian, in that she provides not only a narrative history but also extensive passages from Lacan's own oral-history interviews with the various figures, so that we have not only her commentary but some flavor of the original documentation. Many of the quotes are gems."—Sander I. Gilman, *Bulletin of the History of Medicine*

**Critique des fondements de la psychologie** Georges Politzer 2003 C'EST en 1928, à l'âge de vingt-cinq ans, que Georges Politzer, alors jeune professeur de philosophie, publie cette *Critique des fondements de la psychologie*, qui apparaît aujourd'hui comme la première tentative majeure de présentation de l'œuvre de Freud aux lecteurs français. Cette publication ne précède que d'un an son adhésion au Parti communiste et la création de la *Revue de psychologie*

concrète, qui va durablement marquer le champ de la psychologie en France et ses rapports avec les autres sciences humaines. Dans ce texte célèbre, disponible pour la première fois en édition de poche, Politzer soumet à un examen critique sévère la démarche fondamentale de la psychologie, à savoir la description, bien souvent en termes mécanistes, des processus psychologiques, et donc la mise à l'écart des particularités individuelles. Il prône ainsi une " psychologie concrète " qui sera lue et discutée tant par des philosophes, comme Merleau-Ponty ou Sartre, que par des cliniciens, comme Lacan, et qui trouvera sans doute son prolongement dans la naissance de la " psychologie clinique " au milieu des années 1950.

*Reconsidering the Moveable Frame in Psychoanalysis* Isaac Tyllim 2017-09-14  
Reconsidering the Moveable Frame in Psychoanalysis explores the idea of 'the frame' at a time when this concept is undergoing both systematic revival and widespread transformation. It has always been tempting to see the frame as a relatively static, finite and definable feature of psychoanalytic work. At its most basic, the frame establishes agreed upon conditions of undertaking psychoanalytic work. But as this book shows, the frame has taken on a protean quality. It is sometimes a source of stability and sometimes a site of ethical regulation or discipline. It can be a place of imaginative mobility, and in certain analytic hands, a device for psychic work on projections and disavowals. Beginning with a seminal essay on the frame by José Bleger, this book includes commentary on that work and proceeds to explorations of the frame across different psychoanalytic theories. The frame is perhaps one of the spots in psychoanalysis where psyche and world come into contact, a place where the psychoanalytic project is both protected and challenged. Inevitably, extra-transference forces intrude onto the psychoanalytic frame, rendering it flexible and fluid. Psychoanalysts and analysands, supervisors and candidates are relying increasingly on virtual communication, a development that has effected significant revisions of the classical psychoanalytic frame. This book presents a dialogue among distinct and different voices. It re-examines the state and status of the frame, searching for its limits and sifting through its unexpected contents whilst expanding upon the meaning, purview and state of the frame. Reconsidering the Moveable Frame in Psychoanalysis will appeal to all psychoanalysts and psychoanalytic psychotherapists interested in how best to understand the frame and to use it most effectively in their clinical practice.

*Vers une nouvelle philosophie transcendantale* T.F. Geraets 2012-12-06 Depuis la vigoureuse monographie que, en 1951, Alphonse de Waelhens consacra, sous le titre de "Une philosophie de l'Ambiguïté" à la pensée de Maurice Merleau-Ponty, la réflexion et les études sur les divers aspects de cette pensée se multipliaient en France et dans le monde. La mort prématurée du philosophe en 1961, n'a pas diminué l'intérêt qu'avaient suscité ses écrits et son enseignement. Des notes et des résumés de cours, des manuscrits inédits pieusement réunis par des disciples, furent publiés depuis lors. "Le Visible et l'Invisible, suivi de notes de travail", paru en 1964, révéla les

perspectives perspectives nouvelles d'une oeuvre qui apparut ainsi eomme comme la plus riche riche en possibilites, possibilites, parmi toutes eelles celles que, que, meme meme sur sur sa terre natale, inspira la phenomenologie de Husserl et de Heidegger. La philosophie de Merleau-Ponty ne se limite ee ce pendant a aucune ecole. Elle reste ouverte sur les problemes de son temps et notamment sur eeux ceux que, que, des des avant la penetration de la phenomenologie en France, posaient, en Allemagne et en Amerique, les sciences humaines: la psychologie dite de la Gestalt, le le behaviourisme, behaviourisme, la psychanalyse. psyehanalyse.

The Freudian Slip Sebastiano Timpanaro 2011-01-10 Philology cross-examines Freud in this sustained critique of psychoanalysis and its foundational notion of the slip. Challenging virtually every account of linguistic error in Freud's work as arbitrary and constrained, Sebastiano Timpanaro advances an alternative picture keyed to the dynamics of "banalization," "disimprovement," and contextual play borrowed from the field of literary criticism. Underscored with a Marxist defense of science against the professed materialism of the psychoanalytic "individual drama," Timpanaro's analysis demands a strong reassessment of the Freudian legacy and a renewed debate over its value for the Left.

**Science et métaphore** Marie-Andrée Charbonneau 1997

*Du sens des sens* Erwin W. Straus 2000 *Du Sens des Sens*, paru en 1935, est sous plus d'un rapport un ouvrage prophétique, dans lequel les principales difficultés épistémologiques et les apories de la psychologie scientifique contemporaine sont clairement mises en évidence par l'auteur. Partant d'une critique fondamentale de la théorie pavlovienne, considérée ici comme le dernier développement de la conception cartésienne de l'organisme, Erwin Straus procède à une analyse serrée des postulats de la psychologie objective et montre sans peine les contradictions auxquelles celle-ci mène, sur le plan même de la biologie du comportement. Rompant avec le réductionnisme, hérité des sciences de la nature, la problématique de la psychologie comme science humaine proposée par Straus, se développe en une phénoménologie du temps et de l'espace vécue et souligne la nécessité d'aborder le sentir et le se-mouvoir dans la perspective propre de la subjectivité. L'ouvrage, qui doit être considéré comme une œuvre capitale de l'épistémologie de la psychologie et des sciences humaines en général, fait justice de l'ancienne conception atomiste des sensations et dégage une théorie originale de la perception, tant chez l'homme que chez l'animal. Bien que les critiques de Straus aient été formulées il y a plus de cinquante ans, elles s'appliquent sans la moindre restriction aux formes contemporaines du courant objectiviste.

**Encyclopedia of Modern French Thought** Christopher John Murray 2013-01-11 In this wide-ranging guide to twentieth-century French thought, leading scholars offer an authoritative multi-disciplinary analysis of one of the most distinctive and influential traditions in modern thought. Unlike any other existing work, this important work covers not only philosophy, but also all the

other major disciplines, including literary theory, sociology, linguistics, political thought, theology, and more.

**La Pensee 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 deceiver, and deceiver 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.

Phénoménologie et science du comportement Georges Thines 1980

*Understanding Educational Psychology* Wolff-Michael Roth 2016-08-19 This book takes up the agenda of the late (but unknown) L. S. Vygotsky, who had turned to the philosopher Spinoza to develop a holistic approach to psychology, an approach that no longer dichotomized the body and mind, intellect and affect, or the individual and the social. In this approach, there is only one substance, which manifests itself in different ways in the thinking body, including as biology and culture. The manifestation as culture is premised on the existence of the social. In much of current educational psychology, there are unresolved contradictions that have their origin in the opposition between body and mind, individual and collective, and structure and process—including the different nature of intellect and affect or the difference between knowledge and its application. Many of the same contradictions are repeated in constructivist approaches, which do not overcome dichotomies but rather exacerbate them by individualizing and intellectualizing our knowledgeable participation in recognizably exhibiting and producing the everyday cultural world. Interestingly enough, L. S. Vygotsky, who is often used as a referent for making arguments about inter- and intrasubjective “mental” “constructions,” developed, towards the end of his life, a Spinozist approach according to which there is only one substance. This one substance manifests itself in two radically different ways: body (material, biology) and mind (society, culture). But there are not two substances that are combined into a unit; there is only one substance. Once such an approach is adopted, the classical question of cognitive scientists about how symbols are grounded in the world comes to be

recognized as an artefact of the theory. Drawing on empirical materials from different learning settings—including parent-child, school, and workplace settings—this book explores the opportunities and implications that this non-dualist approach has for educational research and practice.

*Marx and Freud in Latin America* Bruno Bosteels 2012-08-21 This book assesses the untimely relevance of Marx and Freud for Latin America, thinkers alien to the region who became an inspiration to its beleaguered activists, intellectuals, writers and artists during times of political and cultural oppression. Bruno Bosteels presents ten case studies arguing that art and literature—the novel, poetry, theatre, film—more than any militant tract or theoretical essay, can give us a glimpse into Marxism and psychoanalysis, not so much as sciences of history or of the unconscious, respectively, but rather as two intricately related modes of understanding the formation of subjectivity.

**Critique of the Foundations of Psychology** Georges Politzer 1994 An English translation of Politzer's 1928 critique of psychoanalysis. Contents Include: The Kalevala Metre and its Development; The Ingrian Epic Poem and its Models; The Wife-Killer Theme in Karelian and Russian Songs; Ale, Spirits, and Patterns of Mythical Fantasy; Song in Ritual Context: North Karelian Wedding Songs; Women's Songs and Reality.

**Préhistoire de la violence et de la guerre** Marylène Patou-Mathis 2013 L'Homme a-t-il toujours été violent ? La guerre est-elle consubstantielle au genre humain ou est-elle inhérente à la construction des sociétés modernes ? Nourri par les recherches scientifiques, le débat sur le pourquoi de la violence n'en finit pas de rebondir. Il donne à la querelle qui opposait Rousseau (le « bon sauvage ») à Hobbes (« l'homme est un loup pour l'homme ») une actualité toute nouvelle. Pour en finir avec les approches caricaturales, Marylène Patou-Mathis propose avec ce livre une vaste enquête qui croise les données de l'archéologie et de l'anthropologie. Explorant les raisons qui ont transformé les chasseurs-cueilleurs en sociétés guerrières - sédentarisation et changement d'économie, avènement du patriarcat, apparition des castes -, elle pointe aussi le rôle des croyances et met en évidence l'existence d'une violence antérieure à l'apparition de la guerre. Ainsi se dessine peu à peu le portrait d'un homme préhistorique, dont la violence exprime surtout ses peurs et ses premières pensées existentielles : humain, trop humain. Marylène Patou-Mathis est l'auteure de plusieurs ouvrages de préhistoire qui font autorité. Elle est docteur en préhistoire, directrice de recherche au CNRS et vice-présidente du conseil scientifique du Muséum national d'histoire naturelle. Elle a également été commissaire de la grande exposition Au temps des mammouths au Muséum et conseiller scientifique du film A0. Le dernier Néandertal. Avant-propos Introduction Présentation Chapitre 1. Les origines de la guerre Chapitre 2. Le cannibalisme : premières traces de violence Présentation Chapitre 1. La lutte pour les territoires et leurs ressources Chapitre 2. Le changement d'économie et ses conséquences sociales Chapitre 3. Le rôle du sacré Chapitre 4. L'homme est-il un loup pour l'homme ? Chapitre 5. L'altruisme, catalyseur de



l'humanisation ? Présentation Chapitre 1. Le « Préhistorique violent » : une double construction Chapitre 2. Réalités archéologiques Chapitre 3. La violence, un symptôme social ? Quelques réflexions conclusives Glossaire Orientation bibliographique NotesIndex.

Evaluation du travail a l'epreuve du reel Christophe Dejours 2016-05-31  
L'évaluation est à la base des nouvelles méthodes de management et d'organisation du travail mais aussi source de difficultés théoriques et techniques. Est-il possible de dégager les principes d'une évaluation rationnelle de l'activité humaine ?

**Louis Althusser and the Traditions of French Marxism** William S. Lewis 2005 In a careful exposition of French Marxism, William Lewis places Althusser and his thought alongside the pre- and post-war French communist intellectual climate: the result is an excellent and unique work. Part theoretical treatise on some of Althusser's more complicated and less explored ideas, part intellectual history, Louis Althusser and the Traditions of French Marxism is, in total, an important text for philosophy, French and francophone studies, political thought, cultural studies, marxist thought, and several other disciplines interested in the intellectual life and times of the twentieth century.

*Current Catalog* National Library of Medicine (U.S.) 1968 Includes subject section, name section, and 1968-1970, technical reports.

*The Child as Natural Phenomenologist* Talia Welsh 2013-03-31 Maurice Merleau-Ponty (1908–1961) is well known for his work in phenomenology, but his lectures in child psychology and pedagogy have received little attention, probably because Talia Welsh translated the lectures in their entirety only in 2010. *The Child as Natural Phenomenologist* summarizes Merleau-Ponty's work in child psychology, shows its relationship to his philosophical work, and argues for its continued relevance in contemporary theory and practice. □ Welsh demonstrates Merleau-Ponty's unique conception of the child's development as inherently organized, meaningful, and engaged with the world, contrary to views that see the child as largely internally preoccupied and driven by instinctual demands. Welsh finds that Merleau-Ponty's ideas about human psychology remain relevant in today's growing field of child studies and that they provide important insights for philosophers, sociologists, and psychologists to better understand the human condition.

Jacques Lacan Anika Lemaire 1979 The first general exposition of Lacan's important but difficult work, this is designed to provide the conceptual tools which will enable the reader to study Lacan using the original texts.

**Chiasmi International 17** Aa. Vv. 2016-10-28T00:00:00+02:00 Textes de – Texts by – testi di Renaud Barbaras, Dorel Bucur, Lamberto Colombo, Anna Caterina Dalmaso, Caterina di Fazio, Claire Dodeman, Annabelle Dufourcq, Guy-Félix Duportail, Michaël Foessel, Anna Petronella Foulter, Jacques Garelli (†), Frédéric Jacquet, Randall Johnson, Christopher Lapierre, Leonard Lawlor,

Isabelle Letellier, Catherine Malabou, Rita Messori, Ron Morstyn, Eugène Nicole, Jean-Philippe Pierron, Gleisson Roberto Schmidt

Le Moment marxiste de la phénoménologie française Alexandre Feron 2022 Entre la fin de la Seconde Guerre mondiale et le début des années 1960, certaines des figures majeures du courant phénoménologique en France, Jean-Paul Sartre, Maurice Merleau-Ponty et Trần Đức Thảo, considèrent que le projet d'articuler marxisme et phénoménologie constitue l'un des principaux enjeux de la philosophie dans le monde contemporain. L'objet de cet ouvrage est de comprendre la spécificité du travail philosophique effectué par chacun de ces penseurs sur ces deux courants de pensée apparemment incompatibles afin de rendre possible leur synthèse. L'auteur retrace la manière dont le projet initial de 1944 a été progressivement mis en question et reconfiguré au contact des mutations politiques et historiques, des débats philosophiques et du développement des sciences humaines. Ce volume, qui s'adresse aux étudiants et chercheurs, met ainsi en lumière les enjeux et les innovations conceptuelles de ce qui reste l'un des moments les plus féconds et originaux de la philosophie française contemporaine.

**National Library of Medicine Current Catalog** National Library of Medicine (U.S.) 1965

Les consciences réfractaires Michel Onfray 2013-01-16 Le XXe siècle fut pour les intellectuels celui des fascismes rouge et brun qui ont laissé peu de penseurs indemnes... Nombre de philosophes ont mis leur intelligence au service des deux barbaries. Toutefois, il y eut des consciences réfractaires à ce renoncement à la raison. Alors que le PCF souscrit au Pacte germano-soviétique (23 août 1939-22 juin 1941) et fait de la politique de collaboration avec l'occupant allemand une priorité décidée par Moscou, Georges Politzer, juif et communiste, inaugure la résistance intellectuelle dès 1939, puis la résistance en armes, avant de mourir en 1941 sous les balles d'un peloton d'exécution. Contre Bergson qu'il range aux côtés des bellicistes et de l'occupant, il célèbre un certain Descartes inaugurant la philosophie des Lumières achevée par Marx et le marxisme. Nizan, lui aussi communiste, rechigne au Pacte : il le comprend pour l'URSS qui défend sa survie, mais pas pour le PCF... Marxiste secrètement déçu par l'Union soviétique, Nizan demande à Epicure ce que Marx, le marxisme et la Russie bolchevique ne lui donnent pas : des raisons de vivre en sachant qu'il nous faudra mourir... Camus, pour sa part, fut communiste le temps que dura le combat du Parti pour la décolonisation : quand le PCF obéit à Moscou qui décrète nul et non avenu le combat pour la décolonisation afin de mettre en avant le combat antifasciste, en 1937, il quitte le Parti qu'il avait rejoint à l'été 1935. Il s'oppose aux totalitarismes brun et rouge au nom d'un socialisme libertaire étouffé et ridiculisé par la critique sartrienne qui ne connaît du socialisme que sa version césarienne et barbelée. Simone de Beauvoir, et son compagnon Jean-Paul Sartre, ont construit une légende aux antipodes de leur vécu pendant la guerre : on ne trouve aucune trace de leur résistance partout proclamée, on dispose en revanche d'accablantes preuves du contraire... Beauvoir passe à côté de la Résistance – mais aussi du féminisme

qu'elle critique dans *Le deuxième sexe*. Finalement, le féminisme fera ce livre plus qu'il n'aura été fait par lui. Le PCF se déchaînera contre cet ouvrage qui, réfractaire en ce sens, déconstruit la domination masculine...

*Le tournant de l'expérience* Renaud Barbaras 1998 L'oeuvre de Merleau-Ponty est tout entière commandée par le souci de mettre rigoureusement en oeuvre le mot d'ordre husserlien de retour aux choses mêmes, ce qui exige, conformément au geste amorcé par Husserl dans la *Krisis*, de reconnaître l'oeuvre de l'idéalisation - c'est-à-dire de l'objectivation - la même où elle se fait oublier, afin de la neutraliser. À l'instar de Bergson, pour qui la tâche de la philosophie était d'aller chercher l'expérience au-dessus du tournant où, s'infléchissant dans le sens de l'utilité, elle devient proprement l'expérience humaine, pour Merleau-Ponty, la tâche de la pensée est de se situer à ce tournant où l'expérience s'accomplit et se voile à la fois dans des productions où elle se fait proprement humaine, de définir un sens de l'Être antérieur à la bifurcation du preobjectif et de l'oeuvre idéalisante. Le but des recherches est de tenter de clarifier la nature exacte du tournant de l'expérience ainsi que le projet phénoménologique merleau-pontien.

Écrits ...: Les fondements de la psychologie Georges Politzer 1969

and 2. Essai sur les fondements de la psychologie et sur ses rapports avec l'étude de la nature.- Vol. 3. Fragments relatifs aux fondements de la morale et de la religion; Examen critique des opinions de M. de Bonald; Notes sur l'Évangile de St. Jean; Nouveaux essais d'anthropologie ou de la science de l'homme intérieur; Catalogue raisonné de toutes les oeuvres philosophiques de Maine de Biran Pierre Maine de Biran 1859

*Lacan in Contexts* David Macey 1988-01-01 In the most comprehensive study of Jacques Lacan yet to be published in English, David Macey challenges many of the assumptions that have come to surround Lacan's work. He shows that key elements of Lacanian thought relate not to structuralism, as is often claimed, but to surrealism, Bataille and the early French phenomenologists. The famous "return to Freud" is shown to mask Lacan's adherence to a psychiatric tradition and to trends within French psychoanalysis which were opposed by Freud himself. A detailed and challenging reading of work by Lacan and his associates on femininity reveals its reliance upon a virulently sexist discourse and upon an iconography derived from surrealism. The view that Lacanian psychoanalysis has a positive contribution to make to feminism and to theories of gender and sexual difference is contested. As well as providing a new and provocative reading of Lacan's work, *Lacan in Contexts* is an important contribution to psychoanalytic history and to the history of French intellectual life.

**From the Conscious Interior to an Exterior Unconscious** David Pavon Cuellar 2018-04-24 This striking Lacanian contribution to discourse analysis is also a critique of contemporary psychological abstraction, as well as a reassessment of the radical opposition between psychology and psychoanalysis. This original introduction to Lacan's work bridges the gap between discourse-analytical

debates in social psychology and the social-theoretical extensions of discourse theory. David Pavon Cuellar provides a precise definition and a detailed explanation of key Lacanian concepts, and illustrates how they may be put to work on a concrete discourse, in this case a fragment of an interview obtained by the author from the Mexican underground Popular Revolutionary Forces (EPR). Throughout the book, Lacanian concepts are compared to their counterparts in psychology. Such a comparison reveals insuperable incompatibilities between the two series of concepts. The author shows that Lacan's psychoanalytical terminology can neither be translated nor assimilated to the terms of current psychology. Among the notions in actual or potential competition with Lacanian concepts, the book deals with those proposed by semiology, Marxism, phenomenology, constructionism, deconstruction, and hermeneutics.