

William James Empirisme Et Pragmatisme

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Gilles Deleuze's Transcendental Empiricism Marc Rolli 2016-09-20 Deleuze's readings of Hume, Spinoza, Bergson and Nietzsche respond to philosophical critiques of classical and modern empiricism. However, Deleuze's arguments against those critiques - by Kant, Hegel, Husserl and Heidegger - consolidate the philosophy of immanence that can be called 'transcendental empiricism'. Marc Rolli offers us a detailed examination of Gilles Deleuze's philosophy of transcendental empiricism. He demonstrates that Deleuze takes up and radicalises the empiricist school of thought developing a systematic alternative to the mainstreams of modern continental philosophy.

Chromatikon VI Michel Weber 2010 Le réseau "Chromatiques whiteheadiennes" a pour objectif premier de fédérer les recherches sur les différents aspects, nuances et implications de la pensée du philosophe et algébriste britannique Alfred North Whitehead (1861-1947). C'est dans ce cadre qu'ont été créés en 2002 à l'Université Paris 1 Panthéon Sorbonne des séminaires de recherche sur la philosophie organique whiteheadienne. Les "Annales de la philosophie en procès" publient les principaux résultats de ces travaux et offrent complémentairement des études critiques et des comptes rendus récents dans les domaines whiteheadiens et connexes.

Le pragmatisme William James 2011-03-23 Qu'est-ce que le pragmatisme ? Un des rares termes de la langue courante qui vienne de la philosophie, qui plus est de la philosophie américaine. Le psychologue et philosophe William James, frère du célèbre romancier, compare le pragmatisme au corridor de l'hôtel-philosophie : chaque chambre est occupée par un philosophe avec sa doctrine propre, mais tous doivent emprunter le corridor comme voie d'accès ou de sortie. Il n'importe donc pas d'être athée ou théiste, idéaliste ou réaliste, moniste ou pluraliste, pour être pragmatiste - le pragmatisme est au moins en première instance un simple moyen pour rendre clairs les concepts de ces différentes doctrines, que chacun a donc intérêt à utiliser pour le profit de sa pensée. Cette méthode d'élucidation, qui réactualise l'empirisme anglais dans la lignée de Locke, de Berkeley et de Hume, s'est également développée en une théorie générale de la connaissance, laquelle débouche sur une nouvelle définition de la vérité. Le Pragmatisme, publié en 1907, est à nouveau actuel. Pour beaucoup de philosophes contemporains, dont Richard Rorty et Hilary Putnam, il est un remède contre les " crampes philosophiques " qui gênent périodiquement le débat d'idées. Il était donc temps de revenir à ce texte fondamental de la philosophie américaine, enfin disponible dans une nouvelle traduction présentée et annotée.

Bells and Whistles Graham Harman 2013-11-29 In this diverse collection of sixteen essays, lectures, and interviews dating from 2010 to 2013, Graham Harman lucidly explains the principles of Speculative Realism, including his own object-oriented philosophy. From Brazil to Russia, and in Poland, France, Croatia, and India, Harman addresses local philosophical concerns with the energy of a roving evangelist. He reflects on established giants such as Greenberg, Latour, and McLuhan, while refining his differences with such younger authors as Brassier, Bryant, Garcia, and Meillassoux. He speaks to philosophers in Paris, hecklers in New York, media theorists in Berlin, and architects in Curitiba, as object-oriented philosophy consolidates its position as the most widespread form of Speculative Realism. There has never been a more upbeat introduction to one of the most challenging philosophical schools of our time.

William James David Lapoujade 2019-12-13 Originally published in French in 1997 and appearing here in English for the first time, David Lapoujade's *William James: Empiricism and Pragmatism* is both an accessible and rigorous introduction to James's thought and a pioneering rereading of it. Examining pragmatism's fundamental questions through a Deleuzian framework, Lapoujade outlines how James's pragmatism and radical empiricism encompass the study of experience and the making of reality, and he reopens the speculative side of pragmatist thought and the role of experience in it. The book includes an extensive afterword by translator Thomas Lamarre, who illustrates how James's interventions are becoming increasingly central to the contemporary debates about materialist ontology, affect, and epistemology that strive to bridge the gaps among science studies, media studies, and religious studies.

The Pragmatist Imagination Joan Ockman 2000 Thirty-three leading thinkers discuss topics such as place and citizenship, technology and its impact on perception, and pragmatist aesthetics.

Our Emotional Makeup Vinciane Despret 2004-06-17 Broken hearts, edgy nerves, tightened throats—our emotions grab and take hold of us. But if our emotions appear obvious to us, are they necessarily real or universal? This, of course, is what researchers in physiology and psychology assert, but they will ultimately be disappointed. Vinciane Despret sets out in this book to show how some of our emotions, precisely those we thought were a natural part of our make-up, do not exist unless they have been inscribed in our subjectivity through the mediation of culture. Emotions do not exist per se, but only within relations to others. Anthropologists and ethnologists often return from distant regions and remote islands with emotions unknown to their peers at home, and which can only be expressed in the tribal tongue they have learned. Following such discoveries, one should not be surprised to find that anger does not exist among the Uktus, and the Ikfalus have to teach fear to their children. One only has to consider the emotions of other cultures and traditions to recognize that they are human productions with wide and significant variations, like good manners. Our emotions, finally, represent the way that we see the world and try to make it our own.

The Other Emerson Branka Arsić , Cary Wolfe, Stanley Cavell 2010 New readings of Ralph Waldo Emerson that reclaim his work for philosophy.

Political Aesthetics Arundhati Virmani 2015-09-07 *Political Aesthetics* highlights the complex and ambiguous connections of aesthetics with social, cultural and political experiences in contemporary societies. If today aesthetics seems a rather overused term, mixing a variety of historical realities and complex personal states of being, its relevance as a connecting agent between individual, state and society is stronger than ever. The actual context of political and economic crisis generates new relations between official imposed aesthetics and the resistance and critiques they trigger. Considered beyond the poles of power and protest, the book examines how traditional or innovative artistic practices may acquire unexpected capacities of subversion. It nourishes the current debate around the new political

stakes of aesthetics as an inviolable right of ordinary citizens, an essential element of empowerment and agency in a democratic every day. It will be of interest to students and scholars of international relations, political culture and political aesthetics, as well as critical sociology and history. It will also be useful for some broad courses in media studies, cultural studies, and sociology.

Practical Action Albert Ogien 2018-10-01 This book delineates a pluralist and dynamic model of practical action which thoughtfully takes into account the reflexive conception of agency that is, by and large, prevailing in current social sciences research. Such a model will challenge the one the cognitive sciences have rather successfully imposed on our understanding of the relationship between knowledge and action. To make this model available, the book compares Wittgenstein's theses on knowing, the pragmatist outlook on inquiry and the analysis of action in common offered by interactionist sociology. It thus shows how an integrated theory of practical action would warrant a radically contextual conception of human individual and collective behaviour.

Comptes Rendus Philosophiques 1998

Literature and Cartography Anders Engberg-Pedersen 2017-11-24 The relationship of texts and maps, and the mappability of literature, examined from Homer to Houellebecq. Literary authors have frequently called on elements of cartography to ground fictional space, to visualize sites, and to help readers get their bearings in the imaginative world of the text. Today, the convergence of digital mapping and globalization has spurred a cartographic turn in literature. This book gathers leading scholars to consider the relationship of literature and cartography. Generously illustrated with full-color maps and visualizations, it offers the first systematic overview of an emerging approach to the study of literature. The literary map is not merely an illustrative guide but represents a set of relations and tensions that raise questions about representation, fiction, and space. Is literature even mappable? In exploring the cartographic components of literature, the contributors have not only brought literary theory to bear on the map but have also enriched the vocabulary and perspectives of literary studies with cartographic terms. After establishing the theoretical and methodological terrain, they trace important developments in the history of literary cartography, considering topics that include Homer and Joyce, Goethe and the representation of nature, and African cartographies. Finally, they consider cartographic genres that reveal the broader connections between texts and maps, discussing literary map genres in American literature and the coexistence of image and text in early maps. When cartographic aspirations outstripped factual knowledge, mapmakers turned to textual fictions. Contributors Jean-Marc Besse, Bruno Bosteels, Patrick M. Bray, Martin Brückner, Tom Conley, Jörg Dünne, Anders Engberg-Pedersen, John K. Noyes, Ricardo Padrón, Barbara Piatti, Simone Pinet, Clara Rowland, Oliver Simons, Robert Stockhammer, Dominic Thomas, Burkhardt Wolf

Handbook of Knowledge and Economics Richard Arena 2012-01-01 'While there is growing recognition that understanding knowledge is at the very heart of economics, little work has thus far been forthcoming representing in a comprehensive and coherent way its fundamental nature and wide-ranging consequences for economic analysis. The editors are to be commended for having filled this critical gap by providing a well-organized collection of outstanding contributions. This rich and greatly needed Handbook is comprised of contributions about the role knowledge plays in the history of the discipline as well as the most significant current developments as we witness them, particularly in the branches of evolutionary, institutional and complexity economics.' - Kurt Dopfer, University of St Gallen, Switzerland Why do societies benefit differently from knowledge? How exactly does social interaction interfere with knowledge acquisition and diffusion? This original Handbook brings together a wide range of differing approaches to shed light on these questions and others relating to the role and relevance of knowledge

in economic analysis. By illuminating the philosophical roots of the various notions of knowledge employed by economists, this Handbook helps to disentangle conceptual and typological issues surrounding the debate on knowledge among economists. Wide-ranging in scope, it explores fundamental aspects of the relationship between knowledge and economics – such as the nature of knowledge, knowledge acquisition and knowledge diffusion. This important compendium embraces various fields and traditions of economic analysis and discusses the role of knowledge in 21 papers from outstanding international scholars. Advanced scholars and postgraduate students interested in cross-fertilization between different fields of economic analysis will find this Handbook of considerable importance.

Rhizosphere Mary Zamberlin 2006-04-20 This book explores the significant intellectual impact the philosopher Jean Wahl had on the directions Gilles Deleuze took as a philosopher and writer of a philosophy of experimentation. The study of this influence also brings to light the significance of Deleuze's emphasis on la pragmatique, inspired by Wahl's writings and teachings and his fascination with American pluralism and pragmatism, particularly that of William James. This book also attempts to put Deleuze's theories into action, to write in a deleuzian way about American 'minor' literature and thought which Deleuze deemed 'superior.' This text inherently challenges and potentially provides an alternative way of reading/writing to standard critical approaches which Deleuze tells us necessarily reduce and distort a 'minor' work's most lively, subtle and micro-politically efficient elements as they abort them from their 'minoritarian' fields of meaning to coerce them into already existing, standard and standardizing concepts that belong to and reinforce the 'Major Order's' organizational grid.

Speculative Research Alex Wilkie 2017-02-17 Is another future possible? So called 'late modernity' is marked by the escalating rise in and proliferation of uncertainties and unforeseen events brought about by the interplay between and patterning of social-natural, techno-scientific and political-economic developments. The future has indeed become problematic. The question of how heterogeneous actors engage futures, what intellectual and practical strategies they put into play and what the implications of such strategies are, have become key concerns of recent social and cultural research addressing a diverse range of fields of practice and experience. Exploring questions of speculation, possibilities and futures in contemporary societies, Speculative Research responds to the pressing need to not only critically account for the role of calculative logics and rationalities in managing societal futures, but to develop alternative approaches and sensibilities that take futures seriously as possibilities and that demand new habits and practices of attention, invention, and experimentation.

Book Review Index 2003 Vols. 8-10 of the 1965-1984 master cumulation constitute a title index.

Identity and Difference Etienne Balibar 2013-12-17 John Locke's foundational place in the history of British empiricism and liberal political thought is well established. So, in what sense can Locke be considered a modern European philosopher? Identity and Difference argues for reassessing this canonical figure. Closely examining the "treatise on identity" added to the second edition of An Essay Concerning Human Understanding, Étienne Balibar demonstrates Locke's role in the formation of two concepts central to the metaphysics of the subject—consciousness and the self—and the complex philosophical, legal, moral and political nature of his terms. With an accompanying essay by Stella Sandford, situating Balibar's reading of Locke in the history of the reception of the Essay and within Balibar's other writings on "the subject," Identity and Difference rethinks a crucial moment in the history of Western philosophy.

Post-Western Revolution in Sociology Laurence Roulleau-Berger 2016-02-15 After Western hegemony in Social Sciences we are living in a global change. From the Chinese experience in sociology

the author is opening a transnational space to produce a Post-Western Sociology. This is a scientific revolution in the social sciences.

William James et le pragmatisme Emile Callot 1985

Responsible Innovation Xavier Pavie 2020-07-16 The major innovations which have occurred between the end of the 20th and the beginning of the 21st century represent a fresh challenge to the responsibility of innovators. Innovators have disrupted, and continue to disrupt the world through the growth of technology, DNA sequencing, genetic engineering, the management of large databases, different forms of intrusion into our private lives, etc. It is up to them take full responsibility for their actions, and question what they are accomplishing, why they are accomplishing it, to what end and with what means. Such questionings are those found in a practice conducted by Ancient philosophers: spiritual exercises. These were internal or external discourses, enabling individuals to act, think, to know how to behave and how to master oneself. It is surely toward these practices innovators of today should turn in order to innovate with wisdom.

Richard Serra Sculpture Kynaston Mc Shine 2007 "This book offers a detailed presentation of Richard Serra's entire career, from his early experiments with materials like rubber, neon, and lead to the environmentally scaled steel works of recent years, including three monumental new sculptures created for the exhibition that this book accompanies."--BOOK JACKET.

Choreographing Problems Bojana Cvejic 2016-04-29 This book illuminates the relationship between philosophy and experimental choreographic practice today in the works of leading European choreographers. A discussion of key issues in contemporary performance from the viewpoint of Deleuze, Spinoza and Bergson is accompanied by intricate analyses of seven groundbreaking dance performances.

Semblance and Event Brian Massumi 2011-09-30 An investigation of the "occurrent arts" through the concepts of the "semblance" and "lived abstraction." Events are always passing; to experience an event is to experience the passing. But how do we perceive an experience that encompasses the just-was and the is-about-to-be as much as what is actually present? In *Semblance and Event*, Brian Massumi, drawing on the work of William James, Alfred North Whitehead, Gilles Deleuze, and others, develops the concept of "semblance" as a way to approach this question. It is, he argues, a question of abstraction, not as the opposite of the concrete but as a dimension of it: "lived abstraction." A semblance is a lived abstraction. Massumi uses the category of the semblance to investigate practices of art that are relational and event-oriented—variously known as interactive art, ephemeral art, performance art, art intervention—which he refers to collectively as the "occurrent arts." Each art practice invents its own kinds of relational events of lived abstraction, to produce a signature species of semblance. The artwork's relational engagement, Massumi continues, gives it a political valence just as necessary and immediate as the aesthetic dimension.

Chromatikon 5 Michel Weber 2009-12-24 Le réseau « Chromatiques whiteheadiennes » a pour objectif premier de fédérer les recherches sur les différents aspects, nuances et implications de la pensée du philosophe et algébriste britannique Alfred North Whitehead (1861–1947). C'est dans ce cadre qu'ont été créés en 2002 à l'Université Paris 1 Panthéon Sorbonne des séminaires de recherche sur la philosophie organique whiteheadienne. L'Annuaire de la philosophie en procès publie les principaux résultats de ces travaux et offre complémentairement des études critiques et des comptes rendus récents dans les domaines whiteheadiens et connexes.

Pour une pratique de la pensée David Lapoujade 1996 LA PHILOSOPHIE DE JAMES EMPRUNTE D'ABORD UNE VOIE PSYCHOLOGIQUE QUI DECRIT LA CONSCIENCE COMME UN FLUX DE MULTIPLICITES INTENSIVES; ENSUITE, UNE VOIE METAPHYSIQUE - "L'EMPIRISME RADICAL" - QUI DECRIT LE MONDE EN TERMES D'"EXPERIENCES PURES" COMME UN CHAMP D'IMMANENCE PEUPLE D'EVENEMENTS; ENFIN, UNE VOIE PRAGMATIQUE QUI PROPOSE UNE METHODE D'EVALUATION ET DE CONSTRUCTION DES IDEES EN FONCTION DE NOTRE PRATIQUE. JAMES N'EST PAS LE THEORICIEN DE L'OPPORTUNISME ECONOMIQUE OU POLITIQUE, SUIVANT LA DEFINITION COURANTE DU TERME "PRAGMATISME". COMMENT DEGAGER LE LIEN ENTRE CES AXES DISTINCTS? IL FAUT PARTIR DU DIAGNOSTIC DE JAMES : NOUS N'ARRIVONS PLUS A CROIRE DANS CE MONDE, NI A LUI DONNER SENS. IL EN RESULTE UNE CRISE DE L'ACTION : NOUS N'ARRIVONS PLUS A AGIR, SINON DE MANIERE MECANIQUE. JAMES VOIT DANS CES IMPOSSIBILITES UNE SEULE CAUSE GENERALE : NOUS AVONS PERDU LA CONFIANCE. CE THEME CONDITIONNE TOUT SON TRAVAIL. LA PSYCHOLOGIE PRESENTE LA CONSCIENCE COMME UN FLUX EMOTIONNEL DE VARIATIONS CONTINUES. C'EST UNE PSYCHOLOGIE DE L'INDETERMINE, DU VIRTUEL. CES VARIATIONS SONT DETERMINEES PAR LES MONTEES ET LES CHUTES D'INTE NSITE DE LA CONSCIENCE. ON PRESSENT QUE LE SENTIMENT DE CONFIANCE EST INSEPARABLE DES VARIATIONS DE LA CONSCIENCE. LA METAPHYSIQUE MONTRE QUE LES RELATIONS PEUVENT S'ETABLIR EN TOUS SENS. ELLES SONT CONSTRUITES, EXPERIMENTEES SELON UNE "CONNAISSANCE DEAMBULATOIRE". IL N'EXISTE AUCUNE FORME PREEXISTANTE, SEULEMENT DES FONCTIONS. AINSI LES FORMES DU SUJET, DE L'OBJET SONT DE SIMPLES CONVENTIONS SEMIOTIQUES ETABLIES PAR DE LEUR CARACTERE OPERATOIRE. JAMES CONSTRUIT ALORS UNE METHODE PRAGMATIQUE DESTINEE, D'UNE PART A MONTRER SUIVANT QUELLES REGLES S'ETABLISSENT CES RE LATIONS ET D'AUTRE PART A EVALUER LES ACCORDS PASSES AVEC LES SIGNES POUR AUGMENTER NOTRE CONFIANCE. LE PRAGMATISME NE PRESCRIT AUCUNE REGLE MAIS DETERMINE LES MOYENS QUI FONT CROIRE DANS CE MONDE, POUR FINALEMENT FORMER UNE COMMUNAUTE. POUR CELA, IL FAUT UN MONDE OUVERT QUI FAIT APPEL A NOTRE PUISSANCE CREATRICE.

Deleuze and Pragmatism Simone Bignall 2014-09-19 This collection brings together the philosophy of Gilles Deleuze and the rich tradition of American pragmatist thought, taking seriously the commitment to pluralism at the heart of both. Contributors explore in novel ways Deleuze's explicit references to pragmatism, and examine the philosophical significance of a number of points at which Deleuze's philosophy converges with, or diverges from, the work of leading pragmatists. The papers of the first part of the volume take as their focus Deleuze's philosophical relationship to classical pragmatism and the work of Peirce, James and Dewey. Particular areas of focus include theories of signs, metaphysics, perspectivism, experience, the transcendental and democracy. The papers comprising the second half of the volume are concerned with developing critical encounters between Deleuze's work and the work of contemporary pragmatists such as Rorty, Brandom, Price, Shusterman and others. Issues addressed include antirepresentationalism, constructivism, politics, objectivity, naturalism, affect, human finitude and the nature and value of philosophy itself. With contributions by internationally recognized specialists in both poststructuralist and pragmatist thought, the collection is certain to enrich Deleuze scholarship, enliven discussion in pragmatist circles, and contribute in significant ways to contemporary philosophical debate.

The Guattari Effect Eric Alliez 2011-06-30 The Guattari Effect brings together internationally renowned experts on the work of the French psychoanalyst, philosopher and political activist Félix Guattari with philosophers, psychoanalysts, sociologists, anthropologists and artists who have been influenced by Guattari's thought. Best known for his collaborative work with Gilles Deleuze, Guattari's own writings are still a relatively unmined resource in continental philosophy. Many of his books have not yet been translated into English. Yet his influence has been considerable and far-reaching. This book explores the

full spectrum of Guattari's work, reassessing its contemporary significance and giving due weight to his highly innovative contributions to a variety of fields, including linguistics, economics, pragmatics, ecology, aesthetics and media theory. Readers grappling with the ideas of contemporary continental philosophers such as Badiou, Žižek and Rancière will at last be able to see Guattari as the 'extraordinary philosopher' Deleuze claimed him to be, with his distinctive radical ideas about the epoch of global 'deterritorialization' we live in today, forged within the practical contexts of revolutionary politics and the materialist critique of psychoanalysis.

Around the Day in Eighty Worlds Martin Savransky 2021-04-19 In Around the Day in Eighty Worlds Martin Savransky calls for a radical politics of the pluriverse amid the ongoing devastation of the present. Responding to an epoch marked by the history of colonialism and ecological devastation, Savransky draws on the pragmatic pluralism of William James to develop what Savransky calls a "pluralistic realism"—an understanding of the world as simultaneously one and many, ongoing and unfinished, underway and yet to be made. Savransky explores the radical multifariousness of reality by weaving key aspects of James's thought together with divergent worlds and stories: of Magellan's circumnavigation, sorcery in Mozambique, God's felt presence among a group of evangelicals in California, visible spirits in Zambia, and ghosts in the wake of the 2011 tsunami in Japan. Throughout, he experiments with these storied worlds to dramatize new ways of approaching the politics of radical difference and the possibility of transforming reality. By exploring and constructing relations between James's pluralism and the ontological turn in anthropology, Savransky offers a new conceptualization of the pluriverse that fosters modes of thinking and living otherwise.

Nietzsche et William James Tahir Karakas 2014-01-01 Que pourraient se dire nos deux philosophes-psychologues, Nietzsche et William James, au sujet de la philosophie elle-même ? Ces deux hommes, l'un inventeur du terme du "bon européen" et l'autre, considéré comme le philosophe américain par excellence et le plus européen des philosophes américains, ont-ils quelques mots à partager ? Que peut-il y avoir en commun chez ces deux philosophes, sauf à être considérés par Mussolini comme ses maîtres de philosophie à côté de Sorel ? Quels sont les points convergents et divergents par rapport au sens qu'ils attribuent à la philosophie ?

Les avatars jouables des mondes numériques : Théories, terrains et témoignages de pratiques interactives AMATO Etienne Armand 2013-09-01 Ces créatures d'images polymorphes que sont les avatars jouables nous font exister dans les mondes numériques des jeux vidéo, et même dans certains sites Web communautaires ou ludiques. Parce qu'elles nous y métamorphosent, elles apparaissent emblématiques des pratiques interactives les plus sophistiquées et troublantes. Toutefois, leurs propriétés et effets, espérés ou redoutés, restent encore à éclairer, ainsi que toutes ces interactions à distance réalisées par avatars interposés, au cœur des simulations audiovisuelles informatiques contemporaines. Ancré en sciences de l'information et de la communication, ce premier ouvrage collectif francophone sur le thème conceptualise l'avatar. Aussi, il bénéficie des apports conjugués de différentes disciplines (philosophie des techniques, psychologie, psychanalyse, sémiologie, ethnologie, sociologie, sciences de la gestion, arts). Par cette pluralité et grâce à de constants allers-retours entre théories et terrains, descriptions et analyses, hypothèses et témoignages, peuvent être articulées toutes les dimensions en jeu : technologiques, physiologiques, interpersonnelles, identitaires, intimes et/ou culturelles.

Marcel Proust in the Light of William James Marilyn M. Sachs 2013-11-29 Although William James was a significant presence in Paris at the dawn of the 20th century, his psychological and philosophical theories well known, any role he played in the gestation of Marcel Proust's ground-breaking novel *À la recherche*

du temps perdu has been neglected by scholars on both sides of the Atlantic—until now. Much of what made Proust's novel so startlingly original stems from James's writings, which were available to Proust in French translation.

Speculative Empiricism 2018-10-31 Explores the interaction between pre-Islamic tradition and modern supporters of continuity, reform and change in Muslim communities

Canadian Philosophical Reviews 1998

William James et l'attitude pragmatiste Andrew J. Reck 1967-01-01T00:00:00+01:00 Cet ouvrage est une réédition numérique d'un livre paru au XXe siècle, désormais indisponible dans son format d'origine.

The Deleuze Connections John Rajchman 2000-10-23 The first book to present Gilles Deleuze's philosophy in language the nonphilosopher can understand. This book is a map of the work of Gilles Deleuze—the man Michel Foucault would call the "only real philosophical intelligence in France." It is not only for professional philosophers, but for those engaged in what Deleuze called the "nonphilosophical understanding of philosophy" in other domains, such as the arts, architecture, design, urbanism, new technologies, and politics. For Deleuze's philosophy is meant to go off in many directions at once, opening up zones of unforeseen connections between disciplines. Rajchman isolates the logic at the heart of Deleuze's philosophy and the "image of thought" that it supposes. He then works out its implications for social and cultural thought, as well as for art and design—for how to do critical theory today. In this way he clarifies the aims and assumptions of a philosophy that looks constantly to invent new ways to affirm the "free differences" and the "complex repetitions" in the histories and spaces in which we find ourselves. He looks at the particular realism and empiricism that this affirmation implies and how they might be used to diagnose new forces confronting us today. In the process, he explores the many connections that Deleuze himself constructs in working out his philosophy, with the arts, political movements, even the neurosciences and artificial intelligence.

Damn Great Empires! Alexander Livingston 2016-08-05 *Damn Great Empires!* offers a new perspective on the works of William James by placing his encounter with American imperialism at the center of his philosophical vision. This book reconstructs James's overlooked political thought by treating his anti-imperialist Nachlass -- his speeches, essays, notes, and correspondence on the United States' annexation of the Philippines -- as the key to unlocking the political significance of his celebrated writings on psychology, religion, and philosophy. It shows how James located a craving for authority at the heart of empire as a way of life, a craving he diagnosed and unsettled through his insistence on a modern world without ultimate foundations. Livingston explores the persistence of political questions in James's major works, from his writings on the self in *The Principles of Psychology* to the method of Pragmatism, the study of faith and conversion in *The Varieties of Religious Experience*, and the metaphysical inquiries in *A Pluralistic Universe*. Against the conventional view of James as a thinker who remained silent on questions of politics, this book places him in dialogue with a transatlantic critique of modernity, as well as with champions and critics of American imperialism, from Theodore Roosevelt to W. E. B. Du Bois, in order to excavate James's anarchistic political vision. Bringing the history of political thought into conversation with contemporary debates in political theory, *Damn Great Empires!* offers a fresh and original reexamination of the political consequences of pragmatism as a public philosophy.

Measuring Mental Disorders Philippe Le Moigne 2018-11-21 This book is a collective work draws on the perspective of social sciences, mobilizing perspectives from the sociology of science, the history of psychiatry, medical ethnography and public policy analysis. This initiative, which has no precedent in

social sciences, is surrounded by an original, if not apparently paradoxical statement: considering that the deployment of these processes, strictly formal and depersonalized, is justified in becoming the rule in a society known as "individuals". Presents the measurement of mental disorders (tests / scales) across the various sectors Determines the underpinning of this measure and its performance Explains the rise of these tests and its success Understands its impact on users

William James, empirisme et pragmatisme David Lapoujade 2007 William James (1842-1910) est l'une des principales figures du pragmatisme américain, selon lequel toute distinction théorique doit conduire à une différence pratique. On sait moins que James a développé sous le nom d'"empirisme radical" une philosophie originale dont le projet général consiste à libérer les expériences de toute forme de pensée préexistante. Sa conception pragmatique de la vérité - "est vrai ce qui réussit" - est devenue célèbre, mais parce qu'on y a vu la maxime de l'homme d'affaires américain et la philosophie du capitalisme sauvage. En réalité, il s'agit de concevoir les expériences comme autant de processus d'expérimentation, comme autant d'actes de confiance. Peut-être la question de la vérité rejoint-elle finalement celle de la confiance ? Quels accords passer avec nos connaissances (épistémologie), avec les autres (sociologie) et avec nous-mêmes (éthique) pour favoriser cette confiance et libérer en nous la création de nouvelles vérités ? Telle devient alors la question centrale du pragmatisme de James.

Ontology after Philosophical Psychology Michela Bella 2019-08-21 Ontology after Philosophical Psychology develops a theoretical and historical analysis of William James's psychology of the stream of consciousness and its connections with his philosophy of radical empiricism. This context enables a fuller understanding of James's epistemological effort to deal with science, as well as his pluralistic metaphysics.

Vers le concret Jean Wahl 2004 L'auteur analyse les pensées de W. James, A. N. Whitehead et de G. Marcel qui ont en commun une volonté de prendre la mesure de la réalité dans toute son épaisseur, les opposant aux grands systèmes idéalistes et dialectiques qui les ont précédées.