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# La Transcendance De L Ego Esquisse D Une Descript

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## BAILEY KAUFMAN

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*The Transcendence of the Ego* Routledge  
 Reading philosophy through the lens of Alfred Hitchcock's *Vertigo*, Andrea Cavalletti shows why, for two centuries, major philosophers have come to think of vertigo as intrinsically part of philosophy itself. Fear of the void, terror of heights: everyone knows what acrophobia is, and many suffer from it. Before Freud, the so-called "sciences of the mind" reserved a place of honor for vertigo in the domain of mental pathologies. The fear of falling—which is also the fear of giving in to the temptation to let oneself fall—has long been understood as a destabilizing yet intoxicating element without which

consciousness itself was inconceivable. Some went so far as to induce it in patients through frightening rotational therapies. In a less cruel but no less radical way, vertigo also staked its claim in philosophy. If Montaigne and Pascal could still consider it a perturbation of reason and a trick of the imagination which had to be subdued, subsequent thinkers stopped considering it an occasional imaginative instability to be overcome. It came, rather, to be seen as intrinsic to reason, such that identity manifests itself as tottering, kinetic, opaque and, indeed, vertiginous. Andrea Cavalletti's stunning book sets this critique of stable consciousness beside one of Hitchcock's most famous thrillers, a drama of identity and its abysses. Hitchcock's brilliant combination of a dolly and a zoom to recreate the effect of falling describes that double movement of

"pushing away and bringing closer" which is the habitual condition of the subject and of intersubjectivity. To reach myself, I must see myself from the bottom of the abyss, with the eyes of another. Only then does my "here" flee down there and, from there, attract me. From classical medicine and from the role of imagination in our biopolitical world to the very heart of philosophy, from Hollywood to Heidegger's "being-toward-death," Cavalletti brings out the vertiginous nature of identity. *Existentialist Literature and Aesthetics* Presses universitaires de Rouen et du Havre  
 First published in France in 1936 as a journal article, *The Transcendence of the Ego* was one of Jean-Paul Sartre's earliest philosophical publications. When it appeared, Sartre was still largely unknown, working as a school teacher in

provincial France and struggling to find a publisher for his most famous fictional work, *Nausea*. The *Transcendence of the Ego* is the outcome of Sartre's intense engagement with the philosophy of Edmund Husserl, the founder of phenomenology. Here, as in many subsequent writings, Sartre embraces Husserl's vision of phenomenology as the proper method for philosophy. But he argues that Husserl's conception of the self as an inner entity, 'behind' conscious experience is mistaken and phenomenologically unfounded. The *Transcendence of the Ego* offers a brilliant diagnosis of where Husserl went wrong, and a radical alternative account of the self as a product of consciousness, situated in the world. This essay introduces many of the themes central to Sartre's major work, *Being and Nothingness*: the nature of consciousness, the problem of self-knowledge, other minds, anguish. It demonstrates their presence and importance in Sartre's thinking from the very outset of his career. This fresh translation makes this classic work available again to students of Sartre, phenomenology, existentialism, and twentieth century philosophy. It includes a thorough and illuminating introduction by Sarah Richmond, placing Sartre's essay in its philosophical and historical context.

#### **Vertigo Mimesis**

From Kant to Kierkegaard, from Hegel to Heidegger, continental philosophers have indelibly shaped the trajectory of Western thought since the eighteenth century. Although much has been written about these monumental thinkers, students and scholars lack a definitive guide to the entire scope of the continental tradition. The most comprehensive reference work to date, this eight-volume *History of Continental Philosophy* will both encapsulate the subject and reorient our understanding of it. Beginning with an overview of Kant's philosophy and its initial reception, the *History* traces the evolution of continental philosophy through major figures as well as movements such as existentialism, phenomenology, hermeneutics, and poststructuralism. The final volume outlines the current state of the field, bringing the work of both historical and modern thinkers to bear on such contemporary topics as feminism, globalization, and the environment. Throughout, the volumes examine important philosophical figures and developments in their historical, political, and cultural contexts. The first reference of its kind, *A History of Continental Philosophy* has been written and edited by

internationally recognized experts with a commitment to explaining complex thinkers, texts, and movements in rigorous yet jargon-free essays suitable for both undergraduates and seasoned specialists. These volumes also elucidate ongoing debates about the nature of continental and analytic philosophy, surveying the distinctive, sometimes overlapping characteristics and approaches of each tradition. Featuring helpful overviews of major topics and plotting road maps to their underlying contexts, *A History of Continental Philosophy* is destined to be the resource of first and last resort for students and scholars alike.

#### *Chiasmi International* 17 Routledge

This collection of more than two dozen essays by philosophy scholars of international repute traces the profound impact exerted by Husserl's *Meisterwerk*, known in its shortened title as *Ideen*, whose first book was released in 1913. Published to coincide with the centenary of its original appearance, and fifty years after the second book went to print in 1952, the contributors offer a comprehensive array of perspectives on the ways in which Husserl's concept of phenomenology influenced leading figures and movements of the last century, including, among others, Ortega y Gasset, Edith Stein, Martin Heidegger, Aron Gurwitsch, Ludwig Landgrebe, Dorion Cairns, Simone de Beauvoir, Jean-Paul Sartre, Maurice Merleau-Ponty, Jacques Derrida and Giles Deleuze. In addition to its documentation and analysis of the historical reception of these works, this volume also illustrates the ongoing relevance of the *Ideen*, offering scholarly discussion of the issues raised by his ideas as well as by the figures who took part in critical phenomenological dialogue with them. Among the topics discussed are autism, empathy, the nature of the emotions, the method and practice of phenomenology, the foundations of ethics, naturalism, intentionality, and human rights, to name but a few. Taken together, these specially commissioned original essays offer an unrivaled overview of the reception of Husserl's *Ideen*, and the expanding phenomenological enterprise it initiated. They show that the critical discussion of issues by phenomenologists continues to be relevant for the 21st century.

#### **Jean-Paul Sartre: A Bibliography of International Criticism** Springer Science & Business Media

Beatrice Longuenesse presents an original exploration of our understanding of ourselves and the way we talk about ourselves. In the first part of the book she

discusses contemporary analyses of our use of "I" in language and thought, and compares them to Kant's account of self-consciousness, especially the type of self-consciousness expressed in the proposition "I think." According to many contemporary philosophers, necessarily, any instance of our use of "I" is backed by our consciousness of our own body. For Kant, in contrast, "I think" just expresses our consciousness of being engaged in bringing rational unity into the contents of our mental states. In the second part of the book, Longuenesse analyzes the details of Kant's view and argues that contemporary discussions in philosophy and psychology stand to benefit from Kant's insights into self-consciousness and the unity of consciousness. The third and final part of the book outlines similarities between Kant's view of the structure of mental life grounding our uses of "I" in "I think" and in the moral "I ought to," on the one hand; and Freud's analysis of the organizations of mental processes he calls "ego" and "superego" on the other hand. Longuenesse argues that Freudian metapsychology offers a path to a naturalization of Kant's transcendental view of the mind. It offers a developmental account of the normative capacities that ground our uses of "I," which Kant thought could not be accounted for without appealing to a world of pure intelligences, distinct from the empirical, natural world of physical entities.

#### The History of Continental Philosophy

Oxford University Press

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 Foutier, 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

#### **Reactive scattering for H- + H2 and H+ + H2 and its isotopologues**

Springer Science & Business Media

This collection of essays and reviews represents the most significant and comprehensive writing on Shakespeare's *A Comedy of Errors*. Miola's edited work also features a comprehensive critical history, coupled with a full bibliography and photographs of major productions of the play from around the world. In the collection, there are five previously unpublished essays. The topics covered in these new essays are women in the play, the play's debt to contemporary theater,

its critical and performance histories in Germany and Japan, the metrical variety of the play, and the distinctly modern perspective on the play as containing dark and disturbing elements. To compliment these new essays, the collection features significant scholarship and commentary on *The Comedy of Errors* that is published in obscure and difficulty accessible journals, newspapers, and other sources. This collection brings together these essays for the first time.

### **The Early Sartre and Marxism**

Routledge

A large, comprehensive compilation of journalism and international criticism of the works and activities of Jean-Paul Sartre. The work covers Sartre's stormy career from 1937 to 1975, containing nearly 700,000 entries and over 3,200 authors.

*Husserl's Legacy in Phenomenological Philosophies* CUP Archive

Introduction to Phenomenology is an outstanding and comprehensive guide to phenomenology. Dermot Moran lucidly examines the contributions of phenomenology's nine seminal thinkers: Brentano, Husserl, Heidegger, Gadamer, Arendt, Levinas, Sartre, Merleau-Ponty and Derrida. Written in a clear and engaging style, Introduction to Phenomenology charts the course of the phenomenological movement from its origins in Husserl to its transformation by Derrida. It describes the thought of Heidegger and Sartre, phenomenology's most famous thinkers, and introduces and assesses the distinctive use of phenomenology by some of its lesser known exponents, such as Levinas, Arendt and Gadamer. Throughout the book, the enormous influence of phenomenology on the course of twentieth-century philosophy is thoroughly explored. This is an indispensable introduction for all unfamiliar with this much talked about but little understood school of thought. Technical terms are explained throughout and jargon is avoided. Introduction to Phenomenology will be of interest to all students seeking a reliable introduction to a key movement in European thought.

**A Bibliographical Life** University of Chicago Press

This book is a comprehensive study of the writings of Jean-Paul Sartre. As well as examining the drama and the fiction, the book analyses the evolution of his philosophy, explores his concern with ethics, psychoanalysis, literary theory, biography and autobiography and includes a lengthy section on the still much-neglected study of Flaubert, *L'Idiot de la famille*. One important aim of the book is

to rebut the charges made by many theorists and philosophers by revealing that Sartre is in fact a major source for concepts such as the decentred subject and detotalised truth and for the revolt against individualistic humanism. Dr Howells also takes into account much posthumously published material, in particular the *Chaiers pour une morale*, but also the *Lettres au Castor* and the *Cranets de la drole de guerre*. The work is a substantial contribution to Sartre studies, but has been written with the non-specialist in mind; to that end all quotations are translated into English and gathered in an appendix.

### **New Queries in Aesthetics and Metaphysics** French & European Publications Incorporated

First published in France in 1936 as a journal article, *The Transcendence of the Ego* was one of Jean-Paul Sartre's earliest philosophical publications. When it appeared, Sartre was still largely unknown, working as a school teacher in provincial France and struggling to find a publisher for his most famous fictional work, *Nausea*. *The Transcendence of the Ego* is the outcome of Sartre's intense engagement with the philosophy of Edmund Husserl, the founder of phenomenology. Here, as in many subsequent writings, Sartre embraces Husserl's vision of phenomenology as the proper method for philosophy.

**Husserl's Ideen** Northwestern University Press

This work highlights key areas of common ground between the ethical, aesthetic and political content of works from Sartre's early period and classic Marxist philosophy. Taking account of both the specificity of early Sartrean thought and the heterogeneity of Marxist theories, it affirms their lasting importance to the radical left critique.

*Sartre, Self-formation and Masculinities* Taylor & Francis

Jean-Paul Sartre's technical and multifaceted concept of magic is central for understanding crucial elements of his early philosophy (1936-1943), not least his conception of the ego, emotion, the imaginary and value. Daniel O'Shiel follows the thread of magic throughout Sartre's early philosophical work. Firstly, Sartre's work on the ego (1936) shows a personal, reflective form of consciousness that is magically hypostasized onto the pre-reflective level. Secondly, emotion (1938) is inherently magical for Sartre because emotive qualities come to inhere in objects and thereby transform a world of pragmatism into one of captivation. Thirdly, analyses of *The Imaginary* (1940)

reveal that anything we imagine is a spontaneous creation of consciousness that has the power to enchant and immerse us, even to the point of images holding sway over us. Culminating with Sartre's ontological system of Being and Nothingness (1943), O'Shiel argues that Sartre does not do away with the concept, but in fact provides ontological roots for it. This is most evident in Sartre's analyses of value, possession and language. A second part shows how such Sartrean magic is highly relevant for a number of concrete case studies: the arts, advertising, racism and stupidity, and certain instances of psychopathology. O'Shiel shows that Sartre's magical being is important for any contemporary philosophical anthropology because it is essentially at work at the heart of many of our most significant experiences, both creative and damaging.

*Ipseity and alterity* Macmillan

La transcendance de l'ego signe a la fois l'entree de Sartre en phenomenologie et la premiere mise en cause de l'idee de sujet au sein des philosophies du Cogito. En montrant que l'Ego se constitue comme illusion necessaire, Sartre libere un champ transcendantal deshumanise, allège du moi et du psychique, polarise par ses entours. C'est pourquoi son article sur l'intentionnalite precede cette reedition critique de la Transcendance: ce texte ne prepare pas L'etre et le neant mais scelle la redefinition sartrienne du moi, du monde et de la conscience, puisee dans une lecture rigoureuse de Husserl, mais aussi dirigee contre lui. Le troisieme texte de ce volume, *Conscience de soi et connaissance de soi*, une conference devenue presque introuvable ou se resume une bonne part de *L'etre et le neant* approfondit la visee anti-humaniste de cette theorie inedite du Cogito, qui jette la conscience dans le monde sans jamais les reconcilier.

*La transcendance de l'ego* Routledge

Depuis la vigoureuse monographie que, en 1951, Alphonse de Waelhens consacra, sous le le titre de {laquo}Vne {laquo}Une philosophie philosophie de de l'Ambi l'Ambi guite{raquo} guite{raquo} a la pensee de Maurice Merleau-Ponty, la reflexion et les etudes sur les divers aspects de eette cette pensee pensee se se multiplierent multiplierent en en Franee France et dans le le monde. monde. La mort prematuree du philosophe en 1961, n'a pas diminue l'inMret l'interet qu'avaient suscite ses eerits ecrits et son enseignement. Des notes et des resumes de cours, des manuscrits manuserits inedits pieusement reunis par des disciples, diseiples, furent publies depuis lors. {laquo}Le Visible et l'Invisible, suivi

de notes de travail{raquo}, paru en 1964, revela les perspectives nouvelles d'une oeuvre qui apparait ainsi comme la plus riche en possibilites, parmi toutes celles que, meme sur sa terre natale, inspira la phenomenologie de Husserl et de Heidegger. La philosophie de Merleau-Ponty ne se limite pas pendant a aucune école. Elle reste ouverte sur les problemes de son temps et notamment sur ceux que, 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 behaviourisme, la psychanalyse.

*The Philosophy of Sartre* Fordham University Press

After Husserl, the study of phenomenology took off in different directions. The ambiguity inherent in phenomenology - between conscious experience and structural conditions - lent itself to a range of interpretations. Many existentialists developed phenomenology as conscious experience to analyse ethics and religion. Other phenomenologists developed notions of structural conditions to explore questions of science, mathematics, and conceptualization. "Phenomenology: Responses and Developments" covers all the major innovators in phenomenology - notably Sartre, Merleau-Ponty, and the later Heidegger - and the major schools and issues. The volume also shows how phenomenological thinking encounters a limit, a limit most apparent in the

aesthetical and hermeneutical development of phenomenology. The volume closes with an examination of the furthering of the division between analytic and continental philosophy.

*The Transcendence of the Ego* Routledge Provides the most complete listing available of books, articles, and book reviews concerned with French literature since 1885. The bibliography is divided into three major divisions: general studies, author subjects (arranged alphabetically), and cinema. This book is for the study of French literature and culture.

*Sartre and Magic* Cambridge University Press

...entre la conscience et le psychique il établissait une distinction qu'il devait toujours maintenir; alors que la conscience est une immediate et evidente presence a soi, le psychique est un ensemble d'objets qui ne se saisissent que par une operation reflexive et qui, comme les objets de la perception, ne se donnent que par profils... S. de Beauvoir, *La force de l'age*, p. 189-190.

*Sartre: Literature and Theory* Springer Science & Business Media

Contents: Emanuele Mariani, *Presentazione* • Dermot Moran, *Husserl on Human Subjects as Sense-Givers and Sense-Apprehenders in a World of Significance* • Dominique Pradelle, *De Husserl à Heidegger : intentionnalité, monde et sens* • Pierre-Jean Renaudie, *Dire et penser "je" : La vacuité de la présence à soi du sujet de Husserl à Derrida* • Julien Farges, *Réflexivité et scission originaire du sujet chez Husserl* •

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*La transcendance de l'ego* Librairie Philosophique Vrin

L'ouvrage aborde la question de la relation entre le soi et l'autre. Il rassemble des contributions proposées par des chercheurs dans les domaines de la philosophie, de la littérature et des sciences humaines. Ce livre soulève plusieurs questions telles que : Est-il toujours possible de comprendre la personne individuelle sans la référence aux autres personnes ? Dans quelle mesure l'identité personnelle dépend-elle des différences entre les personnes ? L'interprétation de l'Autre est-elle toujours complète ? etc. L'ouvrage offre une discussion scientifique originale qui s'adresse tout particulièrement aux enseignants, aux chercheurs et aux étudiants intéressés par cette question de l'ipséité et de l'Altérité.

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