

## Existentialist Ontology And Human Consciousness By William L McBride

This book is a critical re-evaluation of Jean-Paul Sartre's phenomenological ontology, in which a theory of egological complicity and self-deception informing his later better known theory of bad faith is developed. This novel reinterpretation offers a systematic challenge to orthodox apprehensions of Sartre's conceptualization of transcendental consciousness and the role that the ego plays within his account of pre-reflective consciousness. Heldt persuasively demonstrates how an adequate comprehension of Sartre's theories of negation and reflection can reveal the world as it appears to human consciousness as one in which our reality is capable of becoming littered with illusions. As the foundation upon which the rest of Sartre's philosophical project is built, it is essential that the phenomenological ontology of Sartre's early writings be interpreted with clarity. This book provides such a reinterpretation. In doing so, a philosophical inquiry emerges which is genuinely contemporary in its aim and scope and which seeks to demonstrate the significance of Sartre's thought, not only as significant to the history of philosophy, but to ongoing debates in continental philosophy and philosophy of mind.

Playwright, novelist, political theorist, literary critic and philosopher, Jean-Paul Sartre (1905-80) remains an iconic figure. This book examines his philosophical ideas and methods. It is an introductory guide for the student who wishes to understand Sartre's philosophical argumentation. It reconstructs in plain language key instances of Sartre's philosophical reasoning at work and shows how certain questions arise for Sartre and what philosophical tools he uses to address those questions. Each chapter considers a range of issues in the Sartrean corpus including his conception of phenomenology, the question of self-identity, the Sartrean view of conscious beings, his understanding of the self, his theory of value, human action as both the originator and the outcome of social processes, dialectical reason, and his conception of artistic activity. Hatzimoyis uncovers the philosophical argumentation, identifies Sartre's most important philosophical ideas and addresses the arguments in which those ideas are employed. Readers are able to get a real understanding of Sartre's approach to the activity of philosophising and how his method favours certain types of philosophical analysis.

"The fact that you have picked up a book like this one and have begun to read it suggests that you strive for a fulfilling life. Presumably you aim, like many people do, to live as well and as meaningfully as possible, well aware that you have only one life, and that it is finite. Each day you press forward with no clear path signposted just for you. Your existence comes with no set of instructions what exactly to do with it. You will be well aware, perhaps with some anxiety, that only you can make some crucial decisions which will shape your existence, determine how your one life will play out. Existential philosophy begins by thinking from the standpoint of an individual concretely existing, wondering how to make sense of this existence. This may be anything but straightforward. In a busy, overcrowded world, there will be distractions everywhere from any goal you might try to keep in mind. At times you may not know which goals to strive for. Difficulties will arise. Some demands upon you will conflict with others, and responsibilities may come to feel relentless. Perhaps they do right now. You may come to wonder what this life is all about, and sometimes even despair at the lack of an answer. A sudden loss or change can render exigent otherwise merely nagging uncertainties. All of these concerns are the stuff of existential philosophy. If philosophy can be applied to spiritual ailments, existentialism is one of the most versatile prescriptions. Most people at some point in their lives will experience moments of suffering that have an existential cast. This is suffering that impacts your sense of self, making you wonder who you really are or ought to be, making you wonder about the purpose of your existence. The works of existentialist philosophers elaborate on such phenomena as despair, anxiety, dread, angst, forlornness, the tragic, the absurd, nothingness, being-towards-death, ennui, oppression, and inauthenticity. While not solving such human difficulties, existentialism recognizes and studies them in philosophical terms. Indeed, when a crisis is diagnosed as 'existential', it is salvaged from the indignity of mere pain, and recognized as bearing what the Danish philosopher S2ren Kierkegaard called a 'subjective truth.' The remedy of existential thinking comes in the form of relating individual struggles to a human condition understood as universal, and of illuminating the freedom and responsibility, or the creativity, with which they can be tackled"

Camus, Merleau-Ponty, Debeauvoir & Enduring Influences

Existentialist Ethics  
Existentialist Literature and Aesthetics

Being and Time  
Being and Having

Being and Nothingness

This work reexamines Sartre's phenomenology from the perspective of contemporary debates in political theory with particular attention to the reemergence of theories of human nature. For Sartre, any construct that stood between the self and its direct encounter with the world was suspect.

Sartre's version of direct realism is a strong refutation of the "new essentialism" that has emerged in recent years as a back-door invocation of theories of human nature. This book provides an account of the major ideas that inform the new essentialism and that serve to further identify it as other than what it claims to be, a scientific grounding of human behavior. Instead, from the perspective of Sartre's realism it is exposed as an abstract ideology. One aspect of this new essentialism has been its encouragement of ideological claims about human essences. Historically and culturally derived attributes of individuals that, it is alleged, define individual human existence itself. Thus human freedom is diminished even while essentialist categories such as male aggression become an overlooked underpinning for political ideology. Sartre's later philosophical account of why essentialist theories of human nature are particularly damaging in relation to political theory is explained with an eye towards the current global danger wherein ideologies of human nature are increasingly masked as religion. Sartre's philosophy insists that the full exposition of human freedom and agency must be established first for only then can the life of history and culture enhance and not detract from the actualization of humanist goals. It explicates this concept first, through a study of Sartre's early article on intentionality, and then the larger work.

Transcendence of the Ego. A detailed account is given of Sartre's direct realism in which the intentional structure of consciousness emerges as evidence against essentialist claims of human nature. Professor Carney's analysis considers the way Sartre develops the concept of Intentional

"Why is my pain perpetual, and my wound incurable, which refuseth to be healed?" Jeremiah "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 em barrased 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 Exis tentialist, 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 in volves us in a tangle. First, however, it is necessary to state in a tenta tive and very general manner what points of view are here intended when reference is made to existentialism.

"What is the meaning of being?" This is the central question of Martin Heidegger's profoundly important work, in which the great philosopher seeks to explain the basic problems of existence. A central influence on later philosophy, literature, art, and criticism—as well as existentialism and much of postmodern thought—Being and Time forever changed the intellectual map of the modern world. As Richard Rorty wrote in the New York Times Book Review, "You cannot read most of the important thinkers of recent times without taking Heidegger's thought into account." This first paperback edition of John Macquarrie and Edward Robinson's definitive translation also features a new foreword by Heidegger scholar Taylor Carman.

An Inquiry Into the Nature and Structure of the Human Situation and Existential Knowledge in Existentialist Metaphysics

A Companion to Phenomenology and Existentialism

Peripent Action

Sartre's Phenomenology  
Philosophy, Politics, Ethics, the Psyche, Literature and Aesthetics

Neuroexistentialism

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 hypostatized 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 study 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.

Scholars from many different disciplines examine consciousness through the lens of intellectual approaches and cultures ranging from cosmology research and cell biophysics laboratories to pre-Columbian Mesoamerica and Tibetan Tantric Buddhism in a volume that extends consciousness studies beyond the limits of current neuroscience research.

Eva Bramm considers what the great philosophers on the passions and feelings have thought and written about them. She examines the relevant work of Plato, Aristotle, the Stoics, Aquinas, Descartes, Spinoza, Adam Smith, Hume, Kierkegaard, and Heidegger, and also includes a chapter on contemporary studies on the brain. This book provides a comprehensive look at this pervasive and elusive topic.

Consciousness and the Ontology of Properties

Aquinas and Sartre

Being, Emotion and Philosophy  
What Philosophers Think and People Know

Sartre's Life, Times and Vision du Monde

Existentialist Background

Captures the full range of existentialism For the quarter-century following World War II, existentialism was a pervasive current of thought worldwide, not only in philosophy, but also in literature and in much of psychological and social theory. Jean-Paul Sartre was the towering, controversial figure who gave impetus to the movement and with whom existentialism was identified. Sartre's philosophy, which evolved considerably over more than three decades, continues to generate attention today. Scholarship on all of Sartre's writings The collection begins with contemporary articles that recapture the atmosphere in which the idea of existentialism crystallized. It presents important comparative and background studies that establish connections between Sartre and existentialist writers who preceded him, and offers some of the best scholarship on his writings, including posthumous publications. The articles also connect Sartre's philosophy with the work of his best-known French contemporaries and associates, notably Camus, de Beauvoir, and Merleau-Ponty, and with major post-existentialist intellectual currents. Interdisciplinary and balanced coverage While presenting Sartre as a philosopher, as he saw himself, this interdisciplinary collection of articles includes both comprehensive overviews of his philosophy and in-depth analyses of it, some highly sympathetic and some highly critical. Because of its interdisciplinary character and its chronological range over more than half a century, this series is an exceptionally valuable resource for scholars in the humanities and social sciences. A multidisciplinary resource This collection of outstanding articles brings multiple perspectives to bear on existentialism and draws on a wider range of periodicals than even the largest library usually holds. Even if all the articles were available on campus, chances are that a student would have to track them down in several libraries and microfilm collections. Providing, of course, that no journals were reserved for graduate students, out for binding, or simply missing. This convenient set saves students substantial time and effort by making available all the key articles in one reliable source. Comprehensive-contemporary to classic Not only does the collection offer the best of contemporary articles, but it also includes important classics and seminal pieces. Thus a student can view in one place the historical evolution and advances in existentialist thought, as well as be informed about the latest developments. Authoritative introductions A distinguished authority in the field, the series editor has put together a balanced and well thought-out selection of the most significant works, accompanied by expert commentary. A general introduction gives important background information and outlines fundamental issues, current scholarship, and scholarly controversies. Introductions to individual volumes put the articles in context and draw attention to germinal ideas and major shifts in the field. After reading the material, even a beginning student will have an excellent grasp of the basics of the subject. Durable and permanent Unlike journals, which cannot withstand the rigors of constant use, the hardbound books in this series have sturdy library-style bindings and are printed on acid-free paper that has a guaranteed shelf life of 300 years. Consequently, the set will still be in excellent condition when the original periodicals are long gone. An affordable research resource Even if a library has all of the journals represented in the series, this inexpensive core collection of articles in permanent form saves wear and tear on the fragile journals themselves. The series puts into the hands of undergraduates a selection of the best writings on existentialism that is convenient, comprehensive, multidisciplinary, and ideal as a starting point for research. The many articles introduce students in auser-friendly way to a range of important opinions and intellectual discourse that is likely to whet their appetite for pursuing the subject further on their own. Individual volumes available: Vol. 1: The Development and Meaning of Twentieth-Century Existentialism 400 pages, 0-8153-2491-X Vol. 2: Existentialist Background: Kierkegaard, Dostoevsky, Nietzsche, Jaspers, Heidegger 0-8153-2492-8 Vol. 3: Sartre's Life, Times, and Vision Du Monde 392 pages, 0-8153-2493-6 Vol. 4: Existentialist Ontology and Human Consciousness 392 pages 0-8153-2494-4 Vol. 5: Existentialist Ethics 400 pages, 0-8153-2495-2 Vol. 6: Existentialist Politics and Political Theory 376 pages, 0-8153-2496-0 Vol. 7: Existentialist Politics and Aesthetics 376 pages, 0-8153-2497-9 Vol. 8: Sartre's French Contemporaries and Enduring Influences 392 pages, 0-8153-2498-7

A Companion to Phenomenology and Existentialism is a complete guide to two of the dominant movements of philosophy in the twentieth century. Written by a team of leading scholars, including Dagfinn Føllesdal, J. N. Mohanty, Robert Solomon, Jean-Luc Marion Highlights the area of overlap between the two movements Intelligence, and environmental philosophy

Existentialisms arise when the foundations of being, such as meaning, morals, and purpose come under assault. In the first-wave of existentialism, writings typified by Kierkegaard, Dostoevsky, and Nietzsche concerned the increasingly apparent inability of religion, and religious tradition, to support a foundation of being.

Second-wave existentialism, personified philosophically by Sartre, Camus, and de Beauvoir, developed in response to similar realizations about the overly optimistic Enlightenment view of reason and the common good. The third-wave of existentialism, a new existentialism, developed in response to advances in the neurosciences that threaten the last vestiges of an immaterial soul or self. Given the increasing explanatory and therapeutic power of neuroscience, the mind no longer stands apart from the world to serve as a foundation of meaning. This produces foundational anxiety. In Neuroexistentialism, a group of contributors that includes some of the world's leading philosophers, neuroscientists, cognitive scientists, and legal scholars, explores the anxiety caused by third-wave existentialism and possible responses to it. Together, these essays tackle our neuroexistentialist predicament, and explore what the mind sciences can tell us about morality, love, emotion, autonomy, consciousness, selfhood, free will, moral responsibility, law, the nature of criminal punishment, meaning in life, and purpose.

Sartre's Ontology

Rethinking Sartre

A Phenomenological Essay on Ontology

A Philosophical Biography

Sartre's French Contemporaries and Enduring Influences

Existentialism and Human Emotions

"To all who love the God with a 1000 names and respect science" In the last quarter century, the academic field of Science and Theology (Religion) has attracted scholars from a wide variety of disciplines. The question is, which disciplines are attracted and what do these disciplines have to contribute to the debate? In order to answer this question, the encyclopedia of religious traditions that participate or might come to participate in the Science and Religion debate. This is done by letting each representative of a discipline and tradition answer specific chosen questions. They also need to identify the discipline in relation to the Science and Religion debate. Understandably representatives of several disciplines and traditions answer. Nevertheless, they can still be important for the debate: indeed, scholars and scientists who work in the field of Science and Theology (Religion) may need knowledge beyond their own specific discipline. Therefore the encyclopedia also includes what are called general entries. Such entries may explain specific theories, methods, and topics. The general aim is to provide an invitation for fresh perspectives on the possibilities for engagement between and across sciences (again which includes the social and human sciences) and religions and theology. This encyclopedia is a comprehensive reference work for scholars interested in the topic of 'Science and Religion.' It covers the widest spectrum possible of academic disciplines and religions.

The extensive cross-referencing between key words, phrases, and technical language used in the entries facilitates easy searches. We trust that all of the entries have something of value for any interested reader. Anne L.C. Runehov and Lluís Oviedo

Essays culled from two former books by the leading French exponent of this philosophy.

Thomas Aquinas and Jean-Paul Sartre are usually identified with completely different philosophical traditions: intellectualism and voluntarism. In this original study, Stephen Wang shows, instead, that there are some profound similarities in their understanding of freedom and human identity.

Feeling Our Feelings

The Cambridge Companion to Existentialism

Existentialist Ontology and Human Consciousness

Mortal Subjects

Sartre and Existentialism

Sartre

*First Published in 1987, Routledge is an imprint of Taylor & Francis, an informa company.*

*A new trade edition of Sartre's magnum opus. First published in 1943, this masterpiece defines the modern condition and still holds relevance for today's readers.*

*This open access book chronicles the rise of a new scientific paradigm offering novel insights into the age-old enigmas of existence. Over 300 years ago, the human mind discovered the machine code of reality: mathematics. By utilizing abstract thought systems, humans began to decode the workings of the cosmos. From this understanding, the current scientific paradigm emerged, ultimately discovering the gift of technology. Today, however, our island of knowledge is surrounded by ever longer shores of ignorance. Science appears to have hit a dead end when confronted with the nature of reality and consciousness. In this fascinating and accessible volume, James Glaffeldeer explores a radical paradigm shift uncovering the ontology of reality. It is found to be information-theoretic and participatory, yielding a computational and programmable universe.*

*The Notion of Encounter*

*Immanence and Illusion in Sartre's Ontology of Consciousness*

*Meaning, Morals, and Purpose in the Age of Neuroscience*

*Existence and Freedom*

*A Study of Being and Nothingness in the Light of Hegel's Logic*

*Ontology of Consciousness*

Over the course of the last four decades, William Leon McBride has distinguished himself as one of the most esteemed and accomplished philosophers of his generation. This volume—which celebrates the occasion of his seventy-fifth birthday—includes contributions from colleagues, friends, and former students and pays tribute to McBride's considerable achievements as a teacher, mentor, and scholar.

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 complement these new essays, the collection features significant scholarship and commentary on The Comedy of Errors that is published in obscure and difficultly accessible journals, newspapers, and other sources. This collection brings together these essays for the first time.

This book aims to show the centrality of a proper ontology of properties in thinking about consciousness. Philosophers have long grappled with what is now known as the hard problem of consciousness, i.e., how can subjective or qualitative features of our experience—such as how a strawberry tastes—arise from brain states? More recently, philosophers have incorporated what seems like promising empirical research from neuroscience and cognitive psychology in an attempt to bridge the gap between measurable mental states on the one hand, and phenomenal qualities on the other. In Consciousness and the Ontology of Properties, many of the leading philosophers working on this issue, as well as a few emerging scholars, have written 14 new essays on this problem. The essays address topics as diverse as substance dualism, mental causation, the metaphysics of artificial intelligence, the logic of conceivability, constitution, extended minds, the emergence of consciousness, and neuroscience and the unity and neural correlates of consciousness, but are nonetheless unified in a collective objective: the need for a proper ontology of properties to understand the hard problem of consciousness, both on non-empirical and empirical grounds.

Towards an Ontology of Human Finitude

An Essay on Phenomenological Ontology

The Development and Meaning of Twentieth-century Existentialism

Information—Consciousness—Reality

The Philosophy of Sartre

On Being and Becoming

This wide ranging and challenging book explores the relationship between subjectivity and mortality as it is understood by a number of twentieth-century French philosophers including Sartre, Lacan, Levinas and Derrida. Making intricate and sometimes unexpected connections, Christina Howells draws together the work of prominent thinkers from the fields of phenomenology and existentialism, religious thought, psychoanalysis, and deconstruction, focusing in particular on the relations between body and soul, love and death, desire and passion. From Aristotle through to contemporary analytic philosophy and neuroscience the relationship between mind and body (psyche and soma, consciousness and brain) has been persistently recalcitrant to analysis, and emotion (or passion) is the locus where the explanatory gap is most keenly identified. This problematic forms the broad backdrop to the work's primary focus on contemporary French philosophy and its attempts to understand the intimate relationship between subjectivity and mortality, in the light not only of the 'death' of the classical subject but also of the very real frailty of the subject as it lives on, finite, desiring, embodied, open to alterity and always incomplete. Ultimately Howells identifies this vulnerability and finitude as the paradoxical strength of the mortal subject and as what permits its transcendence. Subtle, beautifully written, and cogently argued, this book will be invaluable for students and scholars interested in contemporary theories of subjectivity, as well as for readers intrigued by the perennial connections between love and death.

Existentialism everts a continuing fascination on students of philosophy and general readers. As a philosophical phenomenon, though, it is often poorly understood, as a form of radical subjectivism that turns its back on reason and argumentation and possesses all the liabilities of philosophical idealism but without any idealistic conceptual clarity. In this volume of original essays, the first to be devoted exclusively to existentialism in over forty years, a team of distinguished commentators discuss the ideas of Kierkegaard, Heidegger, Sartre, Merleau-Ponty and Beauvoir and show how their focus on existence provides a compelling perspective on contemporary issues in moral psychology and philosophy of mind, language and history. A further sequence of chapters examines the influence of existential ideas beyond philosophy, in literature, religion, politics and psychiatry. The volume offers a rich and comprehensive assessment of the continuing vitality of existentialism as a philosophical movement and a cultural phenomenon.

In Being and Nothingness Sartre picks up diverging threads in the phenomenological tradition, weaves them together with ideas from Gestalt and behaviourist psychology, and asks: What is consciousness? What is its relationship to the body, to the external world, and to other minds? Sartre believes that the mind and its states are by-products of introspection, created in the act that purports to discover them. How does this happen? And how are we able to perceive ourselves as persons - physical objects with mental states? Sartre's Phenomenology reconstructs Sartre's answers to these crucial questions. On Sartre's view, consciousness originally apprehends itself in terms of what it is consciousness of, that is, as an activity of apprehending the world. David Reisman traces the path from this minimal form of self-consciousness to the perception of oneself as a full-blown person. Similar considerations apply to the perception of others. Reisman describes Sartre's account of the transition from one's original apprehension of another consciousness to the perception of other persons. An understanding of the various levels of self-apprehension and of the apprehension of others allows Reisman to penetrate the key ideas in Being

and Nothingness, and to compare Sartre to analytic philosophers on fundamental questions in the philosophy of mind.

A Political Reading

Essays in Honor of William L. McBride

A Critique of Jean-Paul Sartre's Ontology

An Existentialist Diary

Encyclopedia of Sciences and Religions

Revolutionary Hope

Existentialist Ontology and Human Consciousness The majority of the distinguished scholarly articles in this volume focus on Sartre's early philosophical work, which dealt first with imagination and the emotions, then with the critique of Husserl's notion of a transcendental ego, and finally with systematic ontology presented in his best-known book, Being and Nothingness. In addition, since his preoccupation with ontological questions and especially with the meanings of ego, self, and consciousness endured throughout his career, other essays discuss these themes in light of later developments both in Sartre's own thought and in the phenomenological, hermeneutic, and analytic traditions.

Jean-Paul Sartre (1905-1980) was one of the most influential thinkers of the twentieth century. Regarded as the father of existentialist philosophy, he was also a political critic, moralist, playwright, novelist, and author of biographies and short stories. Thomas R. Flynn provides the first book-length account of Sartre as a philosopher of the imaginary, mapping the intellectual development of his ideas throughout his life, and building a narrative that is not only philosophical but also attentive to the political and literary dimensions of his work. Exploring Sartre's existentialism, politics, ethics, and ontology, this book illuminates the defining ideas of Sartre's oeuvre: the literary and the philosophical, the imaginary and the conceptual, his descriptive phenomenology and his phenomenological concept of intentionality, and his conjunction of ethics and politics with an 'egoless' consciousness. It will appeal to all who are

interested in Sartre's philosophy and its relation to his life.

An Essay in Phenomenological Ontology

Existentialist Politics and Political Theory

On Freedom, Personal Identity, and the Possibility of Happiness

Sartre and Magic

Feminist Interpretations of Jean-Paul Sartre

How a New Understanding of the Universe Can Help Answer Age-Old Questions of Existence