

A COMMENTARY ON
JEAN-PAUL SARTRE'S

*Critique
of Dialectical
Reason*

Volume 1

Theory of Practical Ensembles

JOSEPH S. CATALANO

Critique Of Dialectical Reason I Theory Of Practical Ensembles

Joseph S. Catalano



Critique Of Dialectical Reason I Theory Of Practical Ensembles:

Critique of Dialectical Reason: Theory of practical ensembles Jean-Paul Sartre, 2004 During the Algerian War Jean Paul Sartre reappraised his own philosophical and political thought and wrote it up as a critique of dialectical reason In this first volume of his writings a new introduction has been added by Frederic Jameson **Critique of Dialectical Reason, Vol. 1** Jean-Paul Sartre, 2020-05-05 At the height of the Algerian war Jean Paul Sartre embarked on a fundamental reappraisal of his philosophical and political thought The result was the Critique of Dialectical Reason an intellectual masterpiece of the twentieth century now republished with a major original introduction by Fredric Jameson In it Sartre set out the basic categories for the renovated theory of history that he believed was necessary for post war Marxism Sartre s formal aim was to establish the dialectical intelligibility of history itself as what he called a totalisation without a totaliser But at the same time his substantive concern was the structure of class struggle and the fate of mass movements of popular revolt from the French Revolution at the end of the eighteenth century to the Russian and Chinese revolutions in the twentieth their ascent stabilisation petrification and decline in a world still overwhelmingly dominated by scarcity *A commentary on Jean-Paul Sartre's "Critique of dialectical reason". 1. Theory of practical ensembles* Joseph S. Catalano, 1986 **Critique of Dialectical Reason** Jean-Paul Sartre, 1976 **Critique of Dialectical Reason, 1. Theory of Practical Ensembles** Jean-Paul Sartre, 1976 **Critique of Dialectical Reason** Jean-Paul Sartre, Fredric Jameson, 2004 During the Algerian War Jean Paul Sartre reappraised his own philosophical and political thought and wrote it up as a critique of dialectical reason In this work Sartre set out the basic categories for the renovated theory of history that he believed was necessary for post war Marxism **Critique of Dialectical Reason, Vol. 1** Jean-Paul Sartre, 2004-08-17 At the height of the Algerian war Jean Paul Sartre embarked on a fundamental reappraisal of his philosophical and political thought The result was the Critique of Dialectical Reason an intellectual masterpiece of the twentieth century now republished with a major original introduction by Fredric Jameson In it Sartre set out the basic categories for the renovated theory of history that he believed was necessary for post war Marxism Sartre s formal aim was to establish the dialectical intelligibility of history itself as what he called a totalisation without a totaliser But at the same time his substantive concern was the structure of class struggle and the fate of mass movements of popular revolt from the French Revolution at the end of the eighteenth century to the Russian and Chinese revolutions in the twentieth their ascent stabilisation petrification and decline in a world still overwhelmingly dominated by scarcity **Critique of Dialectical Reason. 1** Jean-Paul Sartre, 1982 *An Analysis of Freedom in Jean-Paul Sartre's Critique of Dialectical Reason, Volume 1: Theory of Practical Ensembles* Mark R. Brown, 1997 *Critique of Dialectical Reason* Jean-Paul Sartre, 1976 *An Analysis of Freedom in Jean-Paul Sartre's Critique of Dialectical Reason, Volume 1: Theory of Practical Ensembles* Mark R. Brown, 1997 **A Commentary on Jean-Paul Sartre's Critique of Dialectical Reason, Volume 1, Theory of Practical Ensembles** Joseph S. Catalano, 1986 Sartre s Critique of Dialectical

Reason ranks with Being and Nothingness as a work of major philosophical significance but it has been largely neglected. The first volume published in 1960 was dismissed as a Marxist work at a time when structuralism was coming into vogue; the incomplete second volume has only recently been published in France. In this commentary on the first volume Joseph S. Catalano restores the Critique to its deserved place among Sartre's works and within philosophical discourse as a whole. Sartre attempts one of the most needed tasks of our times: Catalano asserts the delivery of history into the hands of the average person. Sartre's concern in the Critique is with the historical significance of everyday life. Can we, he asks, as individuals or even collectively, direct the course of our history? A historical context for our lives is given to us at birth but we sustain that context with even our most mundane actions: buying a newspaper, waiting in line, eating a meal. In looking at history, Sartre argues, reason can never separate the historical situation of the investigator from the investigation. Thus reason falls into a dialectic, always depending upon the past for guidance but always being reshaped by the present. Clearly showing the influence of Marx on Sartre's thought, the Critique adds the historical dimension lacking in Being and Nothingness. In placing the Critique within the corpus of Sartre's philosophical writings, Catalano argues that it represents a development rather than a break from Sartre's existentialist phase. Catalano has organized his commentary to follow the Critique and has supplied clear examples and concrete expositions of the most difficult ideas. He explicates the dialogue between Marx and Sartre that is internal to the text and he also discusses Sartre's Search for Method, which is published separately from the Critique in English editions.

Theory of practical ensembles Jean-Paul Sartre, 1976 Ecology and Existence Matthew C. Ally, 2017-07-20

This study explores the increasingly troubled relationship between humankind and the Earth with the help of a simple example and a complicated interlocutor. The example is a pond which it turns out is not so simple as it seems. The interlocutor is Jean Paul Sartre, novelist, playwright, biographer, philosopher, and despite his several disavowals, doyen of twentieth-century existentialism. Standing with the great humanist at the edge of the pond, the author examines contemporary experience in the light of several familiar conceptual pairs: nature and culture, fact and value, reality and imagination, human and nonhuman, society and ecology, Earth and world. The theoretical challenge is to reveal the critical complementarity and experiential unity of this family of ideas. The practical task is to discern the heuristic implications of this lived unity in diversity in these times of social and ecological crisis. Interdisciplinary in its aspirations, the study draws upon recent developments in biology and ecology, complexity science, and systems theory, ecological and Marxist economics, and environmental history. Comprehensive in its engagement of Sartre's oeuvre, the study builds upon his best-known existentialist writings and also his critique of colonialism, voluminous ethical writings, early studies of the imaginary, and mature dialectical philosophy. In addition to overviews of Sartre's distinctive inflections of phenomenology and dialectics and his unique theories of praxis and imagination, the study also articulates for the first time Sartre's incipient philosophical ecology. In keeping with Sartre's lifelong commitment to freedom and liberation, the study concludes with a programmatic

look at the relative merits of pragmatist prefigurative and revolutionary activism within the burgeoning global struggle for social and ecological justice We learn much by thinking with Sartre at the water's edge surprising lessons about our changing humanity and how we have come to where we are timely lessons about the shifting relation between us and the broader community of life to which we belong difficult lessons about our brutal degradation of the planetary system upon which life depends and auspicious lessons too about a participatory path forward as we work to preserve a habitable planet and build a livable world for all earthlings

Inclusive Feminism Naomi Zack, 2005-03-11 Second Wave feminism collapsed in the early 1980s when a universal definition of women was abandoned At the same time as a reaction to the narcissism of white middle class feminism intersectionality led to many different feminisms according to race sexual preference and class These ongoing segregations make it impossible for women to unite politically and they have not ended exclusion and discrimination among women especially in the academy In *Inclusive Feminism* Naomi Zack provides a universal relational definition of women critically engages both Anglo and French feminists and shows how women can become a united historical force with the political goal of ruling in place of men

Existentialist Politics and Political Theory William Leon McBride, 1997 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 difficult accessible journals newspapers and other sources This collection brings together these essays for the first time

Critique of Dialectical Reason: The intelligibility of history (unfinished) Jean-Paul Sartre, 1991 At the height of the Algerian war Jean Paul Sartre embarked on a fundamental reappraisal of his philosophical and political thought The result was the *Critique of Dialectical Reason* an intellectual masterpiece of the twentieth century now published as a two volume set with a major new introduction by Fredric Jameson In it Sartre set out the basic categories for the renovated theory of history that he believed was necessary for post war Marxism Sartre's formal aim was to establish the dialectical intelligibility of history itself as what he called a totalisation without a totaliser But at the same time his substantive concern was the structure of class struggle and the fate of mass movements of popular revolt from the French Revolution at the end of the eighteenth century to the Russian and Chinese revolutions in the twentieth their ascent stabilisation petrification and decline in a world still overwhelmingly dominated by scarcity The second volume of Sartre's *Critique of Dialectical Reason* was drafted in 1958 and published in France in 1985 first appearing in English in 1991 As in Volume One Sartre proceeds by moving from the simple

to the complex from individual combat through a perceptive study of boxing to the struggle of subgroups within an organized group form and finally to social struggle with an extended analysis of the Bolshevik Revolution The book concludes with a forceful reaffirmation of dialectical reason of the dialectic as that which is truly irreducible in action **Jean-Paul Sartre**

and His Critics François Lapointe, Claire Lapointe, 1981 *A Brief Epistemology of Seriality* Michelle Yvonne Lekas, 2000

Sartre and Psychoanalysis Betty Cannon, 1991 Betty Cannon is the first to explore the implications of Sartrean philosophy for the Freudian psychoanalytic tradition Drawing upon Sartre's work as well as her own experiences as a practicing therapist she shows that Sartre was a fellow traveler who appreciated Freud's psychoanalytic achievements but rebelled against the determinism of his metatheory The mind Sartre argued cannot be reduced to a collection of drives and structures nor is it enslaved to its past as Freud's work suggested Sartre advocated an existentialist psychoanalysis based on human freedom and the self's ability to reshape its own meaning and value Through the Sartrean approach Cannon offers a resolution to the crisis in psychoanalytic metatheory created by the current emphasis on relational needs By comparing Sartre with Freud and influential post Freudians like Melanie Klein Otto Kernber Margaret Mahler D W Winnicott Heinz Kohut Harry Stack Sullivan and Jacques Lacan she demonstrates why the Sartrean model transcends the limitations of traditional Freudian metatheory In the process she adds a new dimension to our understanding of Sartre and his place in twentieth century philosophy

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