

La conscience

*Approches croisées,
des classiques aux sciences cognitives*

Natalie DEPRAZ

 Cursus



ARMAND COLIN

La Conscience Approches Croiseeacutees Des Classiques Aux Sciences Cognitives Philosophie

Michel Bitbol



La Conscience Approches Croisées Des Classiques Aux Sciences Cognitives Philosophie:

La Conscience Natalie Depraz, 2002-08-20 Nouvelle présentation L'être humain ne se conçoit pas sans une relation avec lui-même où il va de la perception qu'il a de son corps de son existence de celle des autres de son adhésion telle ou telle valeur etc Mais la notion même de conscience n'apparaît qu'au XVIII^e siècle Depuis ce concept tard venu n'a cessé de commander depuis une dynamique sans fin d'interrogation et de recherches plurielles L'originalité du présent ouvrage est d'aborder la question selon les angles philosophique mais aussi psychologique psychanalytique phénoménologique psychiatrique cognitif religieux et spirituel faire droit pleinement et avec une rigueur constante à l'hybridation interdisciplinaire du thème de la conscience constituait un défi indispensable enfin relevé ici L'auteur redonne vie à l'aventure anticipation dans le contexte grec latin problématisation dans les conceptions classiques s'inscrivant de la mise en évidence de l'inconscient par la psychanalyse largement au corps et au monde par la phénoménologie interrogations permises par l'exploration psychiatrique du pathologique forte implication enfin dans le débat cognitif contemporain tant il apparaît qu'une méthode en première personne peut renouveler les conditions et l'approche de l'objectivité empirique La richesse du parcours rend particulièrement fécond l'examen final des traditions spirituelles véritable retour aux sources de l'interrogation Natalie Depraz ancienne élève de l'école Normale Supérieure agrégée de philosophie est maître de conférences à l'Université de la Sorbonne Paris IV et directrice de programmes au Collège international de philosophie Les conceptions classiques profils d'une philosophie de la conscience La psychanalyse formulations d'une théorie pratique de l'inconscient La phénoménologie descriptions d'une expérience élargie de la conscience La psychiatrie lucidation des pathologies de la conscience Les sciences cognitives prises en compte de la dimension irductible de la conscience Les traditions spirituelles pratiques ancestrales de l'veil de la conscience Conclusion Des théories classiques la pratique de la conscience

Sciences cognitives et phénoménologie: la conscience incarnée Didier Venazio, 2012-02-27 Après des études pluridisciplinaires en sciences humaines sociologie psychologie anthropologie et philosophie il se spécialise en philosophie de l'esprit Il abandonne ensuite le monde universitaire pour voyager et travailler de par le monde avec des enfants et des personnes handicapées Il se forme alors en pédagogie artistique et développe le théâtre et le mouvement Il intègre actuellement ses disciplines dans son travail d'artiste avec différents publics tout en travaillant la thérapie corporelle dans sa consultation privée Les sciences cognitives prétendent aujourd'hui résoudre la question de l'esprit dans une perspective matérialiste l'esprit est identique au cerveau Mais la science objective qui s'inscrit dans une perspective la troisième personne ne peut rendre compte de l'expérience vécue en tant que telle la première personne La conscience d'être un Je par exemple n'est observable dans aucun recoin du cerveau et pourtant tout le monde en fait quotidiennement l'expérience C'est cette expérience vécue du sujet que la phénoménologie de Husserl explore afin de rendre compte des structures de la conscience et de la manière dont elles constituent notre réalité quotidienne L'enjeu de cet ouvrage est alors d'entamer un dialogue entre phénoménologie et sciences cognitives et de chercher dans le corps et l'incarnation de la conscience une

possible r conciliation de ces deux approches Chercher une base scientifique et philosophique a cette r conciliation c est aussi tenter de briser certaines oppositions classiques du dualisme occidental corps esprit esprit nature sujet objet *La conscience a-t-elle une origine ?* Michel Bitbol, 2014-02-05T00:00:00+01:00 Ce livre renouvelle le d bat s culaire sur la possibilit de r duire la conscience un processus neuronal Il fait du lecteur l arbitre de l enq te non seulement en tant que spectateur rationnel mais aussi en tant qu acteur apte se reconna tre conscient aux moments d cisifs de l argumentation Le fin mot de l nigme ne se dissimulerait il pas dans l vidence que la question sur l origine de la conscience a une conscience pour origine Au cours de cette investigation qui mobilise la ph nom nologie la m taphysique les pratiques contemplatives les neurosciences et la th orie de l volution chaque th se sur la conscience est alors mise l preuve d un questionnement lancinant pour qui vaut elle et dans quel tat de conscience doit on tre pour la soutenir L objectif n est pas d opposer entre elles les doctrines physicaliste ou dualiste les strat gies de recherche objective ou r flexive et les directions d tude physiologique ou introspective mais de les rapporter aux postures existentielles divergentes d o elles tirent leur pouvoir de persuasion Une r flexion singuli re sur et au c ur de la conscience Le progr s de la conscience dans la philosophie occidentale L on Brunschvicg, 2009 **Le cerveau et la pens e** Jean-Fran ois Dortier, 2003 Comment le cerveau filtre et reconstruit les donn es du monde ext rieur Peut on parler d une pens e animale Y a t il plusieurs types de m moires d intelligences Qu est ce que la conscience Depuis un quart de si cle les sciences cognitives ont profond ment renouvel la fa on de concevoir l esprit humain La perception la m moire l intelligence le raisonnement le langage la conscience cet ouvrage pr sente les principales d couvertes issues de la psychologie cognitive de l intelligence artificielle des neurosciences de la philosophie de l esprit

L'inscription corporelle de l'esprit Francisco J. Varela, Evan Thompson, Eleanor Rosch, 2017-03-02 Depuis son mergence en Occident la science s est construite en rupture avec l exp rience humaine Cette coupure pist mologique est l origine du schisme entre la science et la philosophie Or aujourd hui la premi re s attaque ce domaine qu elle avait conc d la seconde l esprit Ce livre montre que par leurs avanc es les sciences cognitives d construisent la conception classique du sujet l gu e par la philosophie Mais le neuro r ductionnisme qu elles lui substituent aboutit une nouvelle s paration entre cognition et conscience En int grant la philosophie bouddhique la perspective neurobiologique cet ouvrage propose un cadre d analyse permettant d appr hender l intelligence incarn e Penser et croire au temps des sciences cognitives Michel Simon, 2001 Si depuis longtemps les philosophes cherchent lucider la nature de l esprit les scientifiques ont pour leur part r cemment d couvert des moyens de mettre un peu de lumi re dans la bo te noire du cerveau et donn un essor sans pr c dent aux neurosciences et aux sciences cognitives Les apports des disciplines traditions et humanismes pour lesquels la pens e et l esprit donnent sens la condition humaine et repr sentent le point d honneur des cultures et des civilisations doivent d sormais int grer le fait que volens nolens l esprit humain est devenu objet d tude pour les sciences de la nature et de la vie Ce livre veut contribuer au d bat que ces nouvelles approches de l esprit suscitent et donne la parole des chercheurs des praticiens

des philosophes des lecteurs de la Bible des théologiens Ce faisant il prouve que les nouvelles connaissances sur la conscience la pensée l'intelligence l'esprit nous concernent tous Cette démarche de dialogue constructif signifie également qu'il n'y a pas de fatalité qui oblige de succomber aux philosophies spontanées des savants au spiritualisme d'incarnation des philosophes aux mythologies du neuronal ou du mental ni aux idéologies triomphantes qui accompagnent parfois sans discernement suffisant les grandes découvertes

La conscience expliquée Daniel Clement Dennett, 1993

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