

# Guillaume D Ockham Logique Et Philosophie

**William Ockham on Metaphysics** Jenny Pelletier.2012-10-31 In William Ockham on Metaphysics, Jenny E. Pelletier gives an account of Ockham's concept of metaphysics as the science of being and God as it emerges sporadically throughout his philosophical and theological work.

*Le discours intérieur* Claude Panaccio.1999

Traité sur la prédestination et la prescience divine des futurs contingents Guillaume d'Ockham.2007 Dans son Traite sur la predestination et la prescience divine des futurs contingents Guillaume d'Ockham aborde une question deja largement disputee, a laquelle il donne une solution a la fois traditionnelle et originale. Traditionnelle, parce qu'il defend l'idee d'une compatibilite de la science divine du futur, et meme du choix divin des destinees individuelles, avec la liberte de chaque homme. Originale, parce que le principe de sa solution reside dans une distinction de deux sortes de passes: un passe dur, et un passe souple. Cette conception s'etend a la consideration des rapports entre la grace et la liberte, et entre l'election divine et le merite, qui, contrairement a certaines interpretations recues, le situe a l'oppose de Pelage comme de Luther.

**Encyclopedia of Philosophy** Donald M. Borchert.2006 This volume, covering entries from Shaftesbury, Third Earl of to Zubiri, Xavier, presents articles on Eastern and Western philosophies, medical and scientific ethics, the Holocaust, terrorism, censorship, biographical entries, and much more.

**L'Utopia de Thomas More et la tradition platonicienne** Jean-Yves Lacroix.2007 L'Utopie de Thomas More, reference originnaire de l'utopie, se revendique platonicienne. Le fait est pourtant que la description detaillee de la forme achevee d'Utopie, en ne separant plus l'essence intelligible de l'existence sensible, du coup immediatement determinee en verite, presente une tout autre ontologie. L'indetermination utopique est alors fondamentalement dans la position imaginaire de cette cite parfaite supposee sans condition effective, ce qu'exprime specialement le caractere oblique de l'ecriture, et cela invite a revenir en contre-point sur le sens propre de l'atopie socratique. C'est dans cette perspective que l'ouvrage examine les elements constitutifs de l'essence utopique: principalement le plaisir, le communisme, le travail et les lois, ou encore le mal et l'histoire. Le pivot de l'Utopie est l'humanitas qui, ancree dans l'Infini divin, rend parfaite la Terre des hommes. L'ouvrage s'efforce en consequence d'y rapporter les déplacements et les mutations qui, dans la tradition platonicienne comme dans sa critique, peuvent aider a comprendre le passage des Dialogues a l'Utopie. Son enjeu plus general est d'en degager des utopismes, en particulier materialistes, et ce du Fini a l'Infini.

Guillaume d'Ockham et la théologie Joël Biard.1999

**Ockham on Concepts** Claude Panaccio.2017-05-15 William of Ockham (c.1287-1347) is known to be one of the major figures of the late Middle Ages. The scope and significance of his doctrine of human thought, however, has been a controversial issue among scholars in the last decade, and this book presents a full discussion of recent developments. Claude Panaccio proposes a richly documented and entirely original reinterpretation of Ockham's theory of concepts as a coherent blend of representationalism, conceptual atomism, and non reductionist nominalism, stressing in the process its special interest for current discussions in philosophy of mind and cognitive sciences.

**Philosophie de la connaissance** Robert Nadeau.2016-08-03T00:00:00-04:00 Que signifie connaître ou savoir? Cette redoutable question née avec la philosophie elle-même reste toujours cruciale aujourd'hui. Et, comme le montre la longue histoire de la théorie de la connaissance, de Platon et Aristote aux théoriciens cognitivistes contemporains, on y a répondu diversement. À chaque époque, des penseurs ont contribué magistralement à développer cette discipline, que ce soit par des analyses poussées et souvent techniques ou par les débats suscités par leurs arguments. Chacun des dix-neuf chapitres de cet ouvrage expose en détail une pensée qui a fait date et la situe dans le contexte qui l'a vue naître. Robert Nadeau a fait carrière au Département de philosophie de l'Université du Québec à Montréal, où il a fondé et dirigé pendant vingt-cinq ans le Groupe de recherche en épistémologie comparée. Avec les textes de Richard Bodéüs, Yves Bouchard, Josiane Boulad-Ayoub, Sébastien Charles, François Duchesneau, Yves Gingras, Sandra Lapointe, Georges Leroux, Iain Macdonald, Mathieu Marion, Martin Montminy, Robert Nadeau, Claude Panaccio, Dario Perinetti, Claude Piché, David Piché, Pierre Poirier, Serge Robert et Alain Voizard.

Theory of Demonstration According to William Ockham Damascene Webering.1953

**Science et nature** Joël Biard.2012

*Philosophical Writings* Guillaume d'Ockham.1959

*Ockham's Theory of Terms, Part I of the Summa Logicae* William (of Ockham).1974

**William Ockham** Marilyn McCord Adams.1987

**Commentaire sur le livre des prédicables de Porphyre, précédé du Proème du commentaire sur les livres de l'art logique** William (of Ockham),Louis Valcke,Roland Galibois.1978

**Ockham's Theory of Propositions** William (of Ockham).2011

**Langages et philosophie** Jean Jolivet.1997 Le lecteur ne trouvera pas ici de melanges; classees en quatre chapitres, les articles et les traductions rassembles illustrent l'unite et la diversite du propos qui les a inspires: histoire des traditions scientifiques et textuelles (d'Euclide au Timee latin), logique et philosophie du langage (d'Abelard a Guillaume d'Ockham), psychologie et noetique (autour d'Aristote, d'Avicenne et d'Averroes), exegece et theologie (de Boece a Buridan).

**Philosophie et théologie chez Guillaume d'Ockham** Robert Guelluy.1947

*Guillaume d'Ockham* Encyclopaedia Universalis.2017-03-20 Partez à la découverte de Guillaume d'Ockham avec ce Grand Article Universalis ! À l'époque où naît Ockham, saint Bonaventure et saint Thomas sont morts depuis plus de quinze ans et leur aîné Albert le Grand leur a survécu d'assez peu ... Un ouvrage spécialement conçu pour le numérique afin d'en savoir plus sur Guillaume d'Ockham À PROPOS DES GRANDS ARTICLES D'UNIVERSALIS La collection des Grands Articles d'Universalis rassemble, dans tous les domaines du savoir, des articles écrits par des spécialistes reconnus mondialement et édités selon les critères professionnels les plus exigeants. Une sélection thématique, effectuée parmi les nombreux articles qui composent l'Encyclopaedia Universalis, permet au lecteur curieux d'en savoir plus sur un sujet précis et d'en faire le tour grâce à des ouvrages conçus pour une lecture en numérique. À PROPOS DE L'ENCYCLOPAEDIA UNIVERSALIS Écrite par plus de 7 400 auteurs spécialistes de renommée internationale et riche de près de 30 000 médias (vidéos, photos, cartes, dessins...), Encyclopaedia Universalis offre des réponses d'une grande qualité dans toutes les disciplines et sur tous les grands domaines de la connaissance. Elle est la référence encyclopédique du monde francophone.

*Guillaume d'Occam* Léon Baudry.1949

Science et nature Joël Biard.2012 La notion medievale de scientia comporte une multiplicite de dimensions: disposition de l'esprit qui accorde un assentiment justifie a des propositions, discours organise qui doit etre analyse du point de vue des criteres semantiques et des modalites argumentatives, encyclopedie des disciplines profanes ou sacrees. Cet ouvrage etudie systematiquement la theorie buridanienne de la science, la

diversité de ses sens, l'étagement de ses degrés de certitude depuis la connaissance du contingent jusqu'aux formes les plus rigoureuses du savoir démonstratif, ainsi que la diversité de ses rationalismes régionaux. Avec Jean Buridan (né entre 1295 et 1300, mort en 1361), la science est solidement ancrée dans le monde de la nature des hommes, et se déploie en un réseau des savoirs qui surgissent et se développent dans le cadre du cours naturel du monde, dessinant le champ autonome de la philosophie.

Somme de logique de Guillaume d'Ockham Encyclopaedia Universalis.2023-04-28 Si les écrits de Guillaume d'Ockham (1287 env.-1347) couvrent tous les champs de la philosophie et de la théologie, la logique tient dans son œuvre une place centrale. La logique est un instrument sans lequel aucune science ne peut être connue. Elle est présentée comme la discipline qui a pour fonction de discerner le vrai du faux, mais son champ est beaucoup plus large. À PROPOS DE L'ENCYCLOPAEDIA UNIVERSALIS Reconnue mondialement pour la qualité et la fiabilité incomparable de ses publications, Encyclopaedia Universalis met la connaissance à la portée de tous. Écrite par 8 000 auteurs spécialistes et riche de plus de 31 000 médias (vidéos, photos, cartes, dessins...), l'Encyclopaedia Universalis est la plus fiable collection de référence disponible en français. Elle aborde tous les domaines du savoir.

Logique et théorie du signe au XIVe siècle Joël Biard.1989 Vers la fin du XIVe siècle se fait jour une théorie du signe et de la signification qui, par une réélaboration des principaux concepts sémantiques, renouvelle toute l'analyse logique du langage. Partant de Guillaume d'Ockham, dont l'œuvre est ici décisive, cet ouvrage suit le développement d'une logique fondée sur des éléments de sémiologie, à travers différents auteurs du XIVe siècle tels que Gauthier Burley, Jean Buridan, Albert de Saxe, Marsile d'Inghen, Pierre d'Ailly... Une telle logique du signe prend place dans toute une mutation du savoir, en ce siècle où la crise profonde du monde médiéval appelle une autre conception des rapports entre l'homme, les choses extérieures et le langage.

Ad aliquid Beatrice Beretta.1999

**Nominalisme** Cyrille Michon.1994

Guillaume d'Ockham. Logique et philosophie Joël Biard.1997-03-01 G. d'Ockham (1285-1347) instaure un rapport inédit entre l'analyse logique du langage, la théorie de la connaissance et les sciences du réel, physique, théologie. Il contribue à élaborer à la fin du Moyen Âge, une nouvelle façon de penser et de faire de la philosophie.

Predestination, God's Foreknowledge, and Future Contingents William (of Ockham), William of Ockham.1983-01-01 Includes an introduction by Marilyn McCord Adams along with Notes and Appendices.

Mental Language Claude Panaccio.2017-02-01 The notion that human thought is structured like a language, with a precise syntax and semantics, has been pivotal in recent philosophy of mind. Yet it is not a new idea: it was systematically explored in the fourteenth century by William of Ockham and became central in late medieval philosophy. Mental Language examines the background of Ockham's innovation by tracing the history of the mental language theme in ancient and medieval thought. Panaccio identifies two important traditions: one philosophical, stemming from Plato and Aristotle, and the other theological, rooted in the Fathers of the Christian Church. The study then focuses on the merging of the two traditions in the Middle Ages, as they gave rise to detailed discussions over the structure of human thought and its relations with signs and language. Ultimately, Panaccio stresses the originality and significance of Ockham's doctrine of the oratio mentalis (mental discourse) and the strong impression it made upon his immediate successors.

Guillaume d'Ockham. Le singulier Pierre Alféri.1989-02-01 Au début du XIVe siècle, Guillaume d'Ockham assigna à la philosophie une tâche nouvelle, dont elle a encore à s'acquitter : penser la singularité de chaque chose, décrire depuis ce point irréductible le contenu de l'expérience et le fonctionnement du langage. Pour cerner ce projet, on propose ici une interprétation systématique de la pensée d'Ockham. En affirmant résolument leur singularité, il cherche dans les choses mêmes un point de départ modeste pour la philosophie. C'est le projet d'une ontologie réduite à sa plus simple expression. Il demande à l'expérience de montrer comment cet arbre, cette pierre devient pour nous l'élément d'une série - les arbres, les pierres. C'est le projet d'un empirisme. Il demande au langage de montrer que l'on peut, fût-ce par des termes généraux, signifier des choses singulières, afin d'analyser la référence sous toutes ses formes. C'est le projet d'un nominalisme. Singularité, sérialité, référence : trois faits fondateurs et trois questions à nouveau ouvertes. Qu'est-ce que le singulier ? Comment, autour de lui, constituer des séries ? Comment le signifier ? Cet ouvrage est paru en 1989.

Central Works of Philosophy John Shand.2005 The 26th edition of 'How Ottawa Spends' assesses the Martin Liberal Government's policy and political dilemmas in managing the minority Parliament bequeathed by Canada's voters.

**Central Works of Philosophy, Volume 1** John Shand.2005-09-01 Ranging over 2,500 years of philosophical writing, this five-volume collection of essays is an unrivalled companion for studying and reading philosophy. Each essay provides an overview of a work and a clear exposition of its central ideas. Covering the most influential works of our greatest philosophers, the series offers remarkable insights into the ideas out of which our present ways of thinking emerged. VOLUME 1 offers readers a deep understanding of ancient philosophy and the medieval period in Western Europe during which philosophers sought to harmonize the great thinkers of antiquity with Christian belief. The works of Plato, Aristotle, Lucretius, Sextus Empiricus, Plotinus, Augustine, Anselm, Aquinas, Duns Scotus, and Ockham are considered. Contributors include Hugh H. Benson, Stephen R. L. Clark, Richard Cross, Paula Gottlieb, R.J. Hankinson, Peter King, Christopher Kirwan, Harry Lesser, John Marenbon, and Paul O'Grady.

**Central Works of Philosophy v1** John Shand.2015-01-28 This collection of essays showcases the most important and influential philosophical works of the ancient and medieval period, roughly from 600 BC to AD 1600. Each chapter takes a particular work of philosophy and discusses its proponent, its content and central arguments. These are: Plato's Republic; Aristotle's Nichomachean Ethics; Lucretius' On the Nature of the Universe; Sextus Empiricus' Outlines of Pyrrhonism; Plotinus' The Enneads; Augustine's City of God; Anselm's Proslogion; Aquinas' Summa Theologia; Duns Scotus' Ordinatio; William of Ockham's Summa Logicae .

**Avènement de l'aristotélisme en terre chrétienne** Catherine König-Pralong.2005 Entre 1150 et 1280, le monde latin hérite de la totalité de l'œuvre d'Aristote par le biais d'une vaste entreprise de traductions du grec et de l'arabe, accompagnée d'interprétations arabes et néoplatoniciennes, et se trouve ainsi confronté à de nouvelles théories face auxquelles il s'agit de mettre en place des stratégies d'assimilation. Par l'étude des textes, ce livre restaure le témoignage de ces entreprises relativement aux lectures arabes de la Métaphysique et à la notion de matière. Ou l'on voit qu'à Paris, des disputes se mettent en place pour débattre sur les notions d'être et d'essence, de temporalité et d'historicité du monde, de possibilité des choses et du statut des relations. Sont également abordées les difficultés théoriques que rencontrent les lecteurs latins face aux textes aristotéliciens, de Thomas d'Aquin à Guillaume d'Ockham, pour en mettre les principes au service de leur cosmogonie et de leur anthropologie.

**The Cambridge History of Medieval Philosophy** Robert Pasnau.2014-06-19 The Cambridge History of Medieval Philosophy comprises over fifty specially commissioned essays by experts on the philosophy of this period. Starting in the late eighth century, with the renewal of learning some centuries after the fall of the Roman Empire, a sequence of chapters takes the reader through developments in many and varied fields, including logic and language, natural philosophy, ethics, metaphysics, and theology. Close attention is paid to the context of medieval philosophy, with discussions of the rise of the universities and developments in the cultural and linguistic spheres. A striking feature is the continuous coverage of Islamic, Jewish, and Christian material. There are useful biographies of the philosophers, and a comprehensive bibliography. The volumes illuminate a rich and remarkable period in the history of philosophy and will be the authoritative source on medieval philosophy for the next generation of scholars and students alike.

Langages et philosophie Jean Jolivet.1997 Le lecteur ne trouvera pas ici de mélanges; classées en quatre chapitres, les articles et les traductions rassemblés illustrent l'unité et la diversité du propos qui les a inspirés: histoire des traditions scientifiques et textuelles (d'Euclide au Timée latin), logique et philosophie du langage (d'Abélard à Guillaume d'Ockham), psychologie et noétique (autour d'Aristote, d'Avicenne et d'Averroès), exégèse et théologie (de Boèce à Buridan).

**La théorie ockhamienne de la connaissance évidente** Ernesto Perini-Santos.2006 La théorie ockhamienne de la connaissance évidente porte sur certains aspects causaux qui ont lieu dans l'intellect et produisent l'assentiment à certaines propositions. Les propositions connues de façon évidente sont les propositions connues par les sens, celles dont la connaissance dépend de la seule appréhension des concepts et, de façon indirecte, les conclusions des raisonnements. Dans tous ces cas, l'assentiment à la proposition est cause naturellement par l'appréhension des termes. Si le Venerabilis Inceptor suit une certaine tradition dans la reconnaissance des traits communs à ces situations, l'assentiment immédiat et universel, il en offre une explication qui lui est propre, par la causalité naturelle. Cette explication se déploie dans une théorie de la scientia. Par scientia, il faut entendre à la fois le savoir et la science. Il s'agit, d'une part, d'une théorie sur un discours organisé en syllogismes, ayant une certaine dynamique cognitive et constitué par des qualités mentales singulières et, d'autre part, d'une théorie de la rationalité, construite autour des processus causaux naturels. Ce livre présente ce complexe théorique ockhamien et ses rapports avec les théories de Robert Grosseteste, Alhazen, Jean Duns Scot et Jean Buridan.

**Ockham's Assumption of Mental Speech** Sonja Schierbaum.2014-06-26 In Ockham's Assumption of Mental Speech: Thinking in a World of Particulars, Sonja Schierbaum offers a detailed philosophical reconstruction of William Ockham's (1287-1349) conception of mental speech.

**Dictionnaire des philosophes médiévaux** Benoît Patar.2006 Ce dictionnaire est la refonte complète et fortement augmentée d'un Dictionnaire abrégé des philosophes médiévaux paru en 2000. Il est le fruit de recherches menées depuis plus de trente-cinq ans et se veut un instrument de haute érudition tout autant qu'un outil de consultation. Il n'est donc pas réservé seulement aux spécialistes de la philosophie médiévale, mais s'adresse aussi à quiconque s'intéresse de près ou de loin aux grandes orientations de la pensée du Moyen Âge. Il comprend plus de 450 entrées consacrées aussi bien à des penseurs occidentaux, tels que Pierre Abélard, Philippe le Chancelier, Duns Scot, Buridan, Ockham ou Thomas d'Aquin, qu'à des philosophes arabes, tels que Al-Fârâbî, Avempace, Avicenne ou Averroès, ou juifs, tels que Maïmonide ou Gersonide. Il passe également en revue les principaux savants, traducteurs et auteurs spirituels de cette époque, tout en les replaçant dans les courants de pensée qui leur sont contemporains. Pour la première fois, un ouvrage de langue française permet de faire la synthèse à peu près complète des grandes orientations doctrinales de l'Antiquité finissante et du Moyen Âge.

**Le singulier Guillaume d'Ockham. - Lille 1989** Pierre Derrida.1988 CETTE THESE PROPOSE UNE INTERPRETATION SYSTEMATIQUE DE LA PHILOSOPHIE DE GUILLAUME D'OCKHAM TELLE QU'ELLE S'EST EXPRIMEE DANS SON ENSEIGNEMENT (AVANT 1330). ELLE S'APPUIE SUR LE CORPUS DES OPERA PHILOSOPHICA ET THEOLOGICA DE L'INSTITUT FRANCISCAIN SAINT BONAVENTURE DE NEW YORK. ELLE EST CENTREE SUR LA QUESTION DE LA SINGULARITE, DANS LES TROIS DOMAINES DE L'ONTOLOGIE, DE LA THEORIE DE L'EXPERIENCE ET DE LA LOGIQUE. L'ONTOLOGIE D'OCKHAM EST INTERPRETEE COMME UNE TENTATIVE MINIMALISTE POUR PENSER L'ABSOLUE SINGULARITE DE TOUS LES ETANTS NATURELS. LA THEORIE DE L'EXPERIENCE CHEZ OCKHAM EST INTERPRETEE COMME UNE DESCRIPTION DE LA PRODUCTION DE SIGNES NATURELS (LES CONCEPTS) PAR UNE MISE EN SERIE. LA LOGIQUE D'OCKHAM EST INTERPRETEE COMME UNE SEMIOLOGIE DE LA REFERENCE AU SINGULIER, QUI PERMET UNE CRITIQUE RADICALE DU DISCOURS PHILOSOPHIQUE. CETTE THESE PROPOSE EGALEMENT UN CHOIX DE PLUSIEURS CENTAINES D'EXTRAITS TRADUITS, EMPRUNTES AUX TEXTES D'OCKHAM LES PLUS REPRESENTATIFS, AINSI QU'UNE BIBLIOGRAPHIE.

**Somme de logique** Guillaume d'Ockham.2003 A négliger l'étude du langage pour aller directement aux choses, on ne fait que projeter dans l'être l'ombre portée du discours, de ses éléments, de ses articulations. Soutenu par cette conviction, Guillaume d'Ockham mène, au début du XIV<sup>e</sup> siècle, une analyse critique minutieuse des catégories logiques et métaphysiques léguées par Aristote, Porphyre et Boèce : entreprise de déréalisation qui ne conduit pas à un enfermement dans le langage, mais tout au contraire à une étude rigoureuse des modes selon lesquels les signes verbaux et conceptuels se rapportent aux choses existantes, dans leur réalité singulière. Les deux premières parties du troisième et dernier traité de la Somme de Logique correspondent aux Analytiques d'Aristote. L'étude du syllogisme en général est menée de façon systématique. Il s'agit, en s'aidant de nombreux exemples, d'évaluer la validité des différentes combinaisons, selon les figures et modes traditionnels, mais aussi selon les diverses sortes de propositions. La théorie de la démonstration est quant à elle reformulée sur la base de la métaphysique de l'étant singulier et contingent, de la théorie de la connaissance comme contact direct avec la chose connue, et d'une conception purement logique de la nécessité.

**Intuition et abstraction** Guillaume d'Ockham, David Piché.2005 Le philosophe et théologien anglais Guillaume d'Ockham (v. 1285-1347) a développé une théorie de la connaissance forte et originale à l'intérieure de laquelle il opère une distinction capitale entre intuition et abstraction. Le présent ouvrage offre la toute première traduction française des textes dans lesquels le Venerabilis Inceptor expose sa pensée au sujet des connaissances intuitive et abstractive. L'étude philosophique qui accompagne cette traduction inédite comporte une mise en contexte théorique et une analyse des concepts clés de la doctrine ockhamienne de la duplex notitia incomplexa, ainsi qu'une discussion de quelques questions cruciales que celle-ci soulève, notamment: les données sensorielles suffisent-elles à la formation des jugements intellectuels? A quelles conditions une intuition est-elle naturellement produite? Quelles sont les implications gnoseologiques de l'intuition du non-existant? Quel rapport la connaissance abstractive entretient-elle avec la singularité et l'existence de son objet?

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