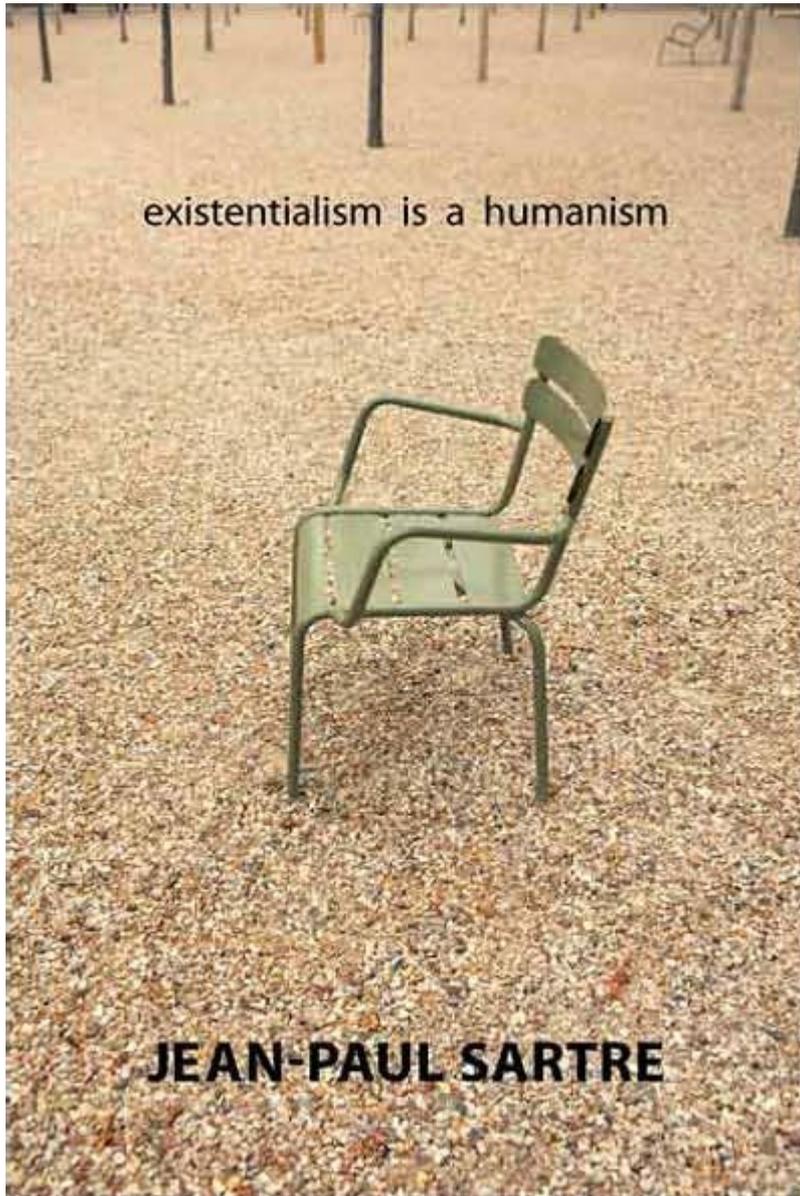


Existentialism Is A Humanism



Existentialism Is a Humanism: A Deep Dive into Sartre's Revolutionary Philosophy

Are you fascinated by the human condition, grappling with questions of freedom, responsibility, and the meaning of life? Then you've come to the right place. This comprehensive guide delves into Jean-Paul Sartre's seminal work, *Existentialism Is a Humanism*, exploring its core tenets and its enduring relevance in the 21st century. We'll unpack its key arguments, address common misconceptions, and show you why this seemingly complex philosophy remains strikingly pertinent to our daily lives. Get ready to embark on a journey of self-discovery as we unravel the powerful message of Sartre's existential humanism.

What is Existentialism? A Foundation for Understanding

Before we dive into Sartre's specific arguments, let's establish a basic understanding of existentialism. At its core, existentialism is a philosophical movement that emphasizes individual existence, freedom, and responsibility. It posits that existence precedes essence - meaning we are born into the world without a predetermined nature or purpose. We are free to define ourselves through our choices and actions. This freedom, however, comes with a profound responsibility: the responsibility to create our own meaning and values. This isn't a burden to be avoided, but rather the defining characteristic of the human experience.

Sartre's Key Arguments in "Existentialism Is a Humanism"

Sartre's *Existentialism Is a Humanism* is a powerful defense of existentialism against common criticisms. He argues that existentialism, far from being a nihilistic philosophy of despair, is actually deeply humanist. It's a philosophy that places human agency and responsibility at its heart.

Existence Precedes Essence: The Cornerstone of Sartre's Thought

This foundational concept signifies that humans are not born with a pre-defined purpose or nature. Unlike a manufactured object (e.g., a papercutter), which is created with a specific function in mind (its essence), humans are born into existence first and then define their essence through their choices and actions. We are condemned to be free.

Anguish, Abandonment, and Despair: The Human Condition

Sartre acknowledges the inherent anxieties that accompany this freedom. Anguish stems from the weight of responsibility for our choices; abandonment arises from the lack of pre-ordained moral guidelines; and despair recognizes the limitations of our control over the world. These are not negative states to be overcome but rather integral aspects of the human condition.

Subjectivity and Freedom: Defining Ourselves Through Action

Sartre stresses that human existence is fundamentally subjective. There are no objective moral truths or pre-defined values. We are free to create our own values and define our own meaning through our actions. This freedom, although daunting, is also liberating. It allows us to shape our lives and become the authors of our own destinies.

Responsibility and Engagement: The Ethical Dimension of Existentialism

Sartre emphasizes the profound responsibility that comes with this freedom. Our choices not only affect our own lives but also impact the lives of others. He argues that we should act in good faith, recognizing the consequences of our actions and striving to create a more just and meaningful world. This active engagement with the world is crucial to a fulfilling human existence.

Authenticity and Bad Faith: The Choice Between Freedom and Self-Deception

Sartre distinguishes between authenticity and bad faith. Authenticity involves embracing our freedom and responsibility, acknowledging our anguish and despair, and honestly confronting the choices we face. Bad faith, on the other hand, is a form of self-deception in which we avoid confronting our freedom and responsibility, hiding behind social norms and expectations.

Existentialism Is a Humanism: Relevance in the Modern World

Sartre's philosophy remains strikingly relevant today. In a world characterized by rapid change, uncertainty, and moral ambiguity, understanding our freedom and responsibility is more crucial than ever. His emphasis on individual agency empowers us to navigate the complexities of modern life and create a more meaningful existence. The challenges of climate change, social injustice, and political polarization all require us to engage authentically with the world and take responsibility for our actions.

Conclusion

Existentialism Is a Humanism isn't just a philosophical treatise; it's a call to action. It challenges us to embrace our freedom, confront our anxieties, and take responsibility for shaping our own lives and the world around us. By understanding Sartre's arguments, we can gain a deeper appreciation for the human condition and live more authentically. The journey of self-discovery that Sartre illuminates is a lifelong endeavor, constantly evolving as we navigate the choices and consequences that shape our existence.

FAQs

1. Is existentialism pessimistic? While acknowledging the anxieties of freedom, existentialism is not inherently pessimistic. It offers a framework for creating meaning and purpose in a world without pre-ordained values.
2. How does existentialism differ from nihilism? Nihilism asserts the meaninglessness of life, while existentialism emphasizes the creation of meaning through individual choices and actions.
3. What is the role of ethics in existentialism? Ethics in existentialism are not based on pre-existing moral codes but rather on the responsibility to create a just and meaningful world through our choices.
4. Can existentialism be applied to everyday life? Absolutely! Existentialism provides a framework for understanding our choices, responsibilities, and the impact we have on the world, enriching our daily lives.

5. What are some criticisms of Sartre's existentialism? Some critics argue that Sartre's emphasis on individual freedom neglects social and structural factors that influence our choices, and others question the universality of his claims about the human condition.

existentialism is a humanism: Existentialism is a Humanism Jean-Paul Sartre, 2007-07-24 This book presents a new English translation of two seminal works by Jean-Paul Sartre, the most dominant European intellectual of the post-World War II decades. The volume includes Sartre's 1945 lecture "Existentialism Is a Humanism" and his analysis of Camus's *The Stranger*, along with a discussion of these works by acclaimed Sartre biographer Annie Cohen-Solal. This edition is a translation of the 1996 French edition, which includes Arlette Elkaim-Sartre's introduction and a Q&A with Sartre about his lecture. In her foreword, intended for an American audience, acclaimed Sartre biographer Annie Cohen-Solal offers an assessment of both works. It was to correct common misconceptions about his thought that Sartre accepted an invitation to speak on October 29, 1945, at the Club Maintenant in Paris. The unstated objective of his lecture ("Existentialism Is a Humanism") was to expound his philosophy as a form of "existentialism," a term much bandied about at the time. Sartre asserted that existentialism was essentially a doctrine for philosophers, though, ironically, he was about to make it accessible to a general audience. The published text of his lecture quickly became one of the bibles of existentialism and made Sartre an international celebrity. The idea of freedom occupies the center of Sartre's doctrine. Man, born into an empty, godless universe, is nothing to begin with. He creates his essence—his self, his being—through the choices he freely makes ("existence precedes essence"). Were it not for the contingency of his death, he would never end. Choosing to be this or that is to affirm the value of what we choose. In choosing, therefore, we commit not only ourselves but all of mankind.

existentialism is a humanism: *Existentialism Is a Humanism* Jean-Paul Sartre, 2007-07-24 A fresh translation of two seminal works of existentialism To understand Jean-Paul Sartre is to understand something important about the present time.—Iris Murdoch Sartre matters because so many fundamental points of his analysis of the human reality are right and true, and because their accuracy and veracity entail real consequences for our lives as individuals and in social groups.—Benedict O'Donohoe, *Philosophy Now* It was to correct common misconceptions about his thought that Jean-Paul Sartre, the most dominant European intellectual of the post-World War II decades, accepted an invitation to speak on October 29, 1945, at the Club Maintenant in Paris. The unstated objective of his lecture ("Existentialism Is a Humanism") was to expound his philosophy as a form of "existentialism," a term much bandied about at the time. Sartre asserted that existentialism was essentially a doctrine for philosophers, though, ironically, he was about to make it accessible to a general audience. The published text of his lecture quickly became one of the bibles of existentialism and made Sartre an international celebrity. The idea of freedom occupies the center of Sartre's doctrine. Man, born into an empty, godless universe, is nothing to begin with. He creates his essence—his self, his being—through the choices he freely makes ("existence precedes essence"). Were it not for the contingency of his death, he would never end. Choosing to be this or that is to affirm the value of what we choose. In choosing, therefore, we commit not only ourselves but all of mankind. This book presents a new English translation of Sartre's 1945 lecture and his analysis of Camus's *The Stranger*, along with a discussion of these works by acclaimed Sartre biographer Annie Cohen-Solal. This edition is a translation of the 1996 French edition, which includes Arlette Elkaim-Sartre's introduction and a Q&A with Sartre about his lecture.

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"JEAN-PAUL SARTRE'S contribution to French Existentialism has been the principal cause of the wide publicity it has gained, chiefly but not only in Paris. The lecture here translated was delivered in Paris in 1945; it is a defence of Existentialism as a doctrine true to Humanism, and is followed by a discussion which shows how well Sartre can hold his own against criticism." - Publisher

existentialism is a humanism: Humanistic Existentialism Hazel Estella Barnes, 1959-01-01
Click for larger cover scan Humanistic Existentialism The Literature of Possibility Paper: 1959, X, 419, CIP.LC 59-11732 ISBN: 0-8032-5229-3 Price: \$29.95 University of Nebraska Press

----- This study in humanistic existentialism is highly informative as well as entertaining. It is a scholarly, detailed analysis of the literary art, the philosophical ideas, and the psychologies of Albert Camus, Jean-Paul Sartre, and Simone de Beauvoir. It is also a competent effort to explain the positive implications for the theory of freedom and possibility which lie half buried under this literature of nothingness, alienation, and absurdity. . . . Miss Barnes makes thoroughly enjoyable reading of a subject-matter which might have seemed forbidding.--Herbert W. Schneider, *Journal of Philosophy*. Recommended unqualifiedly as the most thorough and reliable exposition of the works of Sartre, Camus, and de Beauvoir to have appeared in this country.--Willard Colston, *Chicago Sun-Times*. Those who want a real understanding of existentialism instead of the usual superficial generalizations are certain to gain it from this book.--Walter Kaufmann, *The American Scholar*. The book captures much of the forlorn dark grandeur of the existentialist vision of the human condition.--*Yale Review*. The philosophy of Sartre is presented accurately and with rare elegance and simplicity. . . . The section on psychoanalysis compares Sartre to Freud, then to Horney and Fromm, then to the phenomenologists. The treatment is fair-minded and careful.--Robert Champigny, *L'Esprit Crateur*.

existentialism is a humanism: The World of Perception Maurice Merleau-Ponty, 2020-07-24
'In simple prose Merleau-Ponty touches on his principle themes. He speaks about the body and the world, the coexistence of space and things, the unfortunate optimism of science - and also the insidious stickiness of honey, and the mystery of anger.' - James Elkins Maurice Merleau-Ponty was one of the most important thinkers of the post-war era. Central to his thought was the idea that human understanding comes from our bodily experience of the world that we perceive: a deceptively simple argument, perhaps, but one that he felt had to be made in the wake of attacks from contemporary science and the philosophy of Descartes on the reliability of human perception. From this starting point, Merleau-Ponty presented these seven lectures on *The World of Perception* to French radio listeners in 1948. Available in a paperback English translation for the first time in the Routledge Classics series to mark the centenary of Merleau-Ponty's birth, this is a dazzling and accessible guide to a whole universe of experience, from the pursuit of scientific knowledge, through the psychic life of animals to the glories of the art of Paul Cézanne.

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Briefly: Sartre's Existentialism and Humanism is a short summary of Jean-Paul Sartre's *Existentialism and Humanism* which is designed to assist university and school-leaving students in acquiring knowledge and understanding of this key text in the philosophy of religion. The book closely adheres to Sartre's text, enabling the reader to follow each development in the argument as it occurs. Following the detailed summary which page references the original and includes useful key quotes, is a shorter summary acting as an overview of *Existentialism and Humanism*, which is intended to aid memory.

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existentialism is a humanism: Summer in Algiers Albert Camus, 2005 In May 2005 Penguin will publish 70 unique titles to celebrate the company's 70th birthday. The titles in the Pocket Penguins series are emblematic of the renowned breadth of quality of the Penguin list and will hark back to Penguin founder Allen Lane's vision of good books for all'. three essays evoke different aspects of the place - the title essay The Minotaur and The Return to Tipasa.

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2022-02-15 In *Practice, Power, and Forms of Life*, philosopher Terry Pinkard interprets Sartre's late work as a fundamental reworking of his earlier work, especially in terms of his understanding of the possibility of communal action as genuinely free, which the French philosopher had previously argued was impossible. Pinkard shows how Sartre figured in contemporary debates about the use of the first-person and how this informed his theory of action. Pinkard reveals how Sartre was led back to Hegel, which itself was spurred on by his newfound interest in Marxism in the 1950s. Pinkard also argues that Sartre took up Heidegger's critique of existentialism, developing a new post-Marxist theory of the way actors exhibit the class relations of their form of life in their actions, and showing how genuine freedom is present only in certain types of our relationships. Pinkard argues that Sartre constructed a novel position on freedom that has yet to be adequately taken up and thought through in philosophy and political theory. Through Sartre, Pinkard advances an argument that contributes to the history of philosophy as well as contemporary and future debates on action and freedom--

existentialism is a humanism: *Science and the Good* James Davison Hunter, Paul Nedelisky, 2018-01-01 Why efforts to create a scientific basis of morality are neither scientific nor moral In this illuminating book, James Davison Hunter and Paul Nedelisky trace the origins and development of the centuries-long, passionate, but ultimately failed quest to discover a scientific foundation for morality. The new moral science led by such figures as E. O. Wilson, Patricia Churchland, Sam Harris, Jonathan Haidt, and Joshua Greene is only the newest manifestation of that quest. Though claims for its accomplishments are often wildly exaggerated, this new iteration has been no more successful than its predecessors. But rather than giving up in the face of this failure, the new moral science has taken a surprising turn. Whereas earlier efforts sought to demonstrate what is right and wrong, the new moral scientists have concluded, ironically, that right and wrong don't actually exist. Their (perhaps unwitting) moral nihilism turns the science of morality into a social engineering project. If there is nothing moral for science to discover, the science of morality becomes, at best, a feeble program to achieve arbitrary societal goals. Concise and rigorously argued, *Science and the Good* is a definitive critique of a would-be science that has gained extraordinary influence in public discourse today and an exposé of that project's darker turn.

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a range of films, from directors including Claire Denis, Michael Haneke, Lucille Hadzihalilovic, Sam Mendes, and Sally Potter, by drawing from Beauvoir's key works such as *The Second Sex* (1949), *The Ethics of Ambiguity* (1947) and *Old Age* (1970).

existentialism is a humanism: Rethinking Existentialism Jonathan Webber, 2018-07-12 In *Rethinking Existentialism*, Jonathan Webber articulates an original interpretation of existentialism as the ethical theory that human freedom is the foundation of all other values. Offering an original analysis of classic literary and philosophical works published by Jean-Paul Sartre, Simone de Beauvoir, and Frantz Fanon up until 1952, Webber's conception of existentialism is developed in critical contrast with central works by Albert Camus, Sigmund Freud, and Maurice Merleau-Ponty. Presenting his arguments in an accessible and engaging style, Webber contends that Beauvoir and Sartre initially disagreed over the structure of human freedom in 1943 but Sartre ultimately came to accept Beauvoir's view over the next decade. He develops the viewpoint that Beauvoir provides a more significant argument for authenticity than either Sartre or Fanon. He articulates in detail the existentialist theories of individual character and the social identities of gender and race, key concerns in current discourse. Webber concludes by sketching out the broader implications of his interpretation of existentialism for philosophy, psychology, and psychotherapy.

existentialism is a humanism: Hope Now Jean-Paul Sartre, Benny Lévy, 2007-08-15 In March of 1980, just a month before Sartre's death, *Le Nouvel Observateur* published a series of interviews, the last ever given, between the blind and debilitated philosopher and his young assistant, Benny Levy. Readers were scandalized and denounced the interviews as distorted, inauthentic, even fraudulent. They seemed to portray a Sartre who had abandoned his leftist convictions and rejected his most intimate friends, including Simone de Beauvoir. This man had cast aside his own fundamental beliefs in the primacy of individual consciousness, the inevitability of violence, and Marxism, embracing instead a messianic Judaism. No, Sartre's supporters argued, it was his interlocutor, the ex-radical, the orthodox, ultra-right-wing activist who had twisted the words and thought of an ailing Sartre to his own ends. Or had he? Shortly before his death, Sartre confirmed the authenticity of the interviews and their puzzling content. Over the past fifteen years, it has become the task of Sartre scholars to unravel and understand them. Presented in this fresh, meticulous translation, the interviews are framed by two provocative essays from Benny Levy himself, accompanied by a comprehensive introduction from noted Sartre authority Ronald Aronson. Placing the interviews in proper biographical and philosophical perspective, Aronson demonstrates that the thought of both Sartre and Levy reveals multiple intentions that taken together nevertheless confirm and add to Sartre's overall philosophy. This absorbing volume at last contextualizes and elucidates the final thoughts of a brilliant and influential mind. Jean-Paul Sartre (1906-1980) was offered, but declined, the Nobel Prize for literature in 1964. His many works of fiction, drama, and philosophy include the monumental study of Flaubert, *The Family Idiot*, and *The Freud Scenario*, both published in translation by the University of Chicago Press.

existentialism is a humanism: Existentialism For Beginners David Cogswell, 2008-10-14 *Existentialism For Beginners* is an entertaining romp through the history of a philosophical movement that has had a broad and enduring influence on Western culture. From the middle of the Nineteenth Century through the late Twentieth Century, existentialism informed our politics and art, and still exerts its influence today. Tracing the movement's beginnings with close-up views of seminal figures like Kierkegaard, Dostoyevsky and Nietzsche, *Existentialism For Beginners* follows its intellectual and literary trail to German philosophers Jaspers and Heidegger, and finally to the movement's flowering in post-World-War-II France thanks to masterworks by such giants as Jean Paul Sartre, Albert Camus, Simone de Beauvoir, plus many others. Illustrations throughout — at once lighthearted and gritty — help readers explore and understand a style of thinking that, while pervasive in its influence, is often seen as obscure, difficult, cryptic and dark. *Existentialism For Beginners* draws the movement's many diverse elements together to provide an accessible introduction for those who seek a better understanding of the topic, and an enjoyable historical review packed with timeless quotes from existentialism's leading lights.

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existentialism is a humanism: Basic Writings of Existentialism Gordon Marino, 2007-12-18 Edited and with an Introduction by Gordon Marino *Basic Writings of Existentialism*, unique to the Modern Library, presents the writings of key nineteenth- and twentieth-century thinkers broadly united by their belief that because life has no inherent meaning humans can discover, we must determine meaning for ourselves. This anthology brings together into one volume the most influential and commonly taught works of existentialism. Contributors include Simone de Beauvoir, Albert Camus, Fyodor Dostoevsky, Ralph Ellison, Martin Heidegger, Søren Kierkegaard, Friedrich Nietzsche, Jean-Paul Sartre, and Miguel de Unamuno y Jugo.

existentialism is a humanism: Existentialism from Dostoevsky to Sartre Walter Arnold Kaufmann, 1957 Existentialism is perhaps the most misunderstood of modern philosophic positions--misunderstood by reason of its broad popularity and general unfamiliarity with its origins, representatives, and principles. Existential thinking did not originate with Jean Paul Sartre. It has prior religious, literary, and philosophic origins. In its narrowest formulation it is a metaphysical doctrine, arguing as it does that any definition of man's essence must follow, not precede, an estimation of his existence. In Heidegger, it affords a view of Being in its totality; in Kierkegaard, an approach to that inwardness indispensable to authentic religious experience; for Dostoevsky, Kafka, and Rilke the existential situation bears the stamp of modern man's alienation, uprootedness, and absurdity; to Sartre it has vast ethical and political implications. This book contains only complete

selections or entire works by the major thinkers.--From publisher description.

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existentialism is a humanism: *The Philosophy of Jean-Paul Sartre* Jean-Paul Sartre, 2012 First published in Great Britain in 1968, this is an authoritative introduction to the life of one of the greatest intellectual figures of the twentieth century. Prompted by the belief that none of the parts of Sartre's work is fully intelligible apart from the whole, this ambitious volume attempts to provide a synoptic view of Sartre's oeuvre in its entirety. The editor, Robert Denoon Cumming, has organised the work around certain concepts which are central to Sartrean thought, notably Consciousness in its relation to Being, to *le-Other*, to Art, Literature, History and Society. The reader can see for himself how Sartre's aesthetic and highly individual existentialism of *La Nause* is systematically transformed into the neo-Marxist sociological theory of his *Critique de la Raison dialectique*. By a skilful process of editing, Professor Cumming has provided an authoritative introduction to the life of one of the greatest intellectual figures of modern times.

existentialism is a humanism: *Sartre on Sin* Kate Kirkpatrick, 2017-10-27 *Sartre on Sin: Between Being and Nothingness* argues that Jean-Paul Sartre's early, anti-humanist philosophy is indebted to the Christian doctrine of original sin. On the standard reading, Sartre's most fundamental and attractive idea is freedom: he wished to demonstrate the existence of human freedom, and did so by connecting consciousness with nothingness. Focusing on Being and Nothingness, Kate Kirkpatrick demonstrates that Sartre's concept of nothingness (*le néant*) has a Christian genealogy which has been overlooked in philosophical and theological discussions of his work. Previous scholars have noted the resemblance between Sartre's and Augustine's ontologies: to name but one shared theme, both thinkers describe the human as the being through which nothingness enters the world. However, there has been no previous in-depth examination of this 'resemblance'. Using historical, exegetical, and conceptual methods, Kirkpatrick demonstrates that Sartre's intellectual formation prior to his discovery of phenomenology included theological elements-especially concerning the compatibility of freedom with sin and grace. After outlining the French Augustinianisms by which Sartre's account of the human as 'between being and nothingness' was informed, Kirkpatrick offers a close reading of *Being and Nothingness* which shows that the psychological, epistemological, and ethical consequences of Sartre's *le néant* closely resemble the consequences of its theological predecessor; and that his account of freedom can be read as an anti-theodicy. *Sartre on Sin* illustrates that Sartre's insights are valuable resources for contemporary hamartiology.

existentialism is a humanism: *Between Existentialism and Marxism* Jean-Paul Sartre, 2025-01-14 This book presents a full decade of Sartre's work, from the publication of the *Critique of Dialectical Reason* in 1960, the basic philosophical turning-point in his postwar development, to the inception of his major study on Flaubert, the first volumes of which appeared in 1971. The essays and interviews collected here form a vivid panorama of the range and unity of Sartre's interests, since his deliberate attempt to wed his original existentialism to a rethought Marxism. A long and brilliant autobiographical interview, given to *New Left Review* in 1969, constitutes the best single overview of Sartre's whole intellectual evolution. Three analytic texts on the US war in Vietnam, the Soviet invasion of Czechoslovakia, and the lessons of the May Revolt in France, define his political positions as a revolutionary socialist. Questions of philosophy and aesthetics are explored in essays on Kierkegaard, Mallarmé and Tintoretto. Another section of the collection explores Sartre's critical attitude to orthodox psychoanalysis as a therapy, and is accompanied by rejoinders from colleagues on his journal *Les Temps Modernes*. The volume concludes with a prolonged reflection on the nature and role of intellectuals and writers in advanced capitalism, and their relationship to the struggles of the exploited and oppressed classes. *Between Existentialism and Marxism* is an impressive demonstration of the breadth and vitality of Sartre's thought, and its capacity to respond to political and cultural changes in the contemporary world.

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set text Existentialism and Humanism and to the broader existentialist philosophy of Jean-Paul Sartre. It is suitable for both A Level and HE philosophy students. historical context; a section by section guide to Existentialism and Humanism including key quotes; tasks and activities to help you understand and evaluate Sartre's philosophy; and a critical analysis of the philosophical implications of Sartre's ideas. It also offers summaries of key points needed for exam questions about Sartre and existentialism plus an extensive glossary of key words and ideas focused coverage of AS and A2 Philosophy

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existentialism is a humanism: An Atheism that Is Not Humanist Emerges in French Thought Stefanos Geroulanos, 2010-03-08 French philosophy changed dramatically in the second quarter of the twentieth century. In the wake of World War I and, later, the Nazi and Soviet disasters, major philosophers such as Kojève, Levinas, Heidegger, Koyré, Sartre, Merleau-Ponty, and Hyppolite argued that man could no longer fill the void left by the death of God without also calling up the worst in human history and denigrating the dignity of the human subject. In response, they contributed to a new belief that man should no longer be viewed as the basis for existence, thought, and ethics; rather, human nature became dependent on other concepts and structures, including Being, language, thought, and culture. This argument, which was to be paramount for existentialism and structuralism, came to dominate postwar thought. This intellectual history of these developments argues that at their heart lay a new atheism that rejected humanism as insufficient and ultimately violent.

existentialism is a humanism: Situating Existentialism Jonathan Judaken, Robert Bernasconi, 2012-06-05 This anthology provides a history of the systemization and canonization of existentialism, a quintessentially antisystemic mode of thought. Situating existentialism within the history of ideas, it features new readings on the most influential works in the existential canon, exploring their formative contexts and the cultural dialogues of which they were a part. Emphasizing the multidisciplinary and global nature of existential arguments, the chosen texts relate to philosophy, religion, literature, theater, and culture and reflect European, Russian, Latin American, African, and American strains of thought. Readings are grouped into three thematic categories: national contexts, existentialism and religion, and transcultural migrations that explore the reception of existentialism. The volume explains how literary giants such as Dostoevsky and Tolstoy were incorporated into the existentialist fold and how inclusion into the canon recast the work of Kierkegaard and Nietzsche, and it describes the roles played by Jaspers and Heidegger in Germany and the Paris School of existentialism in France. Essays address not only frequently assigned works but also underappreciated discoveries, underscoring their vital relevance to contemporary critical debate. Designed to speak to a new generation's concerns, the collection deploys a diverse range of voices to interrogate the fundamental questions of the human condition.

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of the people that inhabit it . This is an unexpurgated edition translated from the French by Lloyd Alexander.

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existentialism is a humanism: Jean-Paul Sartre Steven Churchill, Dr. Jack Reynolds, 2014-09-11 Most readers of Sartre focus only on the works written at the peak of his influence as a public intellectual in the 1940s, notably Being and Nothingness. Jean-Paul Sartre: Key Concepts aims to reassess Sartre and to introduce readers to the full breadth of his philosophy. Bringing together leading international scholars, the book examines concepts from across Sartre's career, from his initial views on the inner life of conscious experience, to his later conceptions of hope as the binding agent for a common humanity. The book will be invaluable to readers looking for a comprehensive assessment of Sartre's thinking - from his early influences to the development of his key concepts, to his legacy.

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