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*Unlock the more straightforward side of Existentialism and Humanism with this concise and insightful summary and analysis! This engaging summary presents an analysis of Existentialism and Humanism by Jean-Paul Sartre, a text which focuses on the philosopher's idea of existentialism in a more accessible and simplified manner than ever before. By directly addressing the main criticisms levelled against his work, Sartre dispels many of the misconceptions surrounding his ideas and*

*proves, once and for all, that existentialism is neither pessimistic nor depressing, but rather "a doctrine of action". However, the work received mixed reviews, with many readers challenging its factual and philosophical accuracy. Sartre himself later agreed with this criticism, and dismissed many of the arguments he had made in Existentialism and Humanism. A prominent French philosopher and novelist, Sartre was also well known for his relationship with Simone de Beauvoir, as well as being the first person to ever turn down a Nobel Prize. Find out everything you need to know about Existentialism and Humanism in a fraction of the time! This in-depth and informative reading guide brings you: • A complete plot summary • Character studies • Key themes and symbols • Questions for further reflection Why choose BrightSummaries.com? Available in print and digital format, our publications are designed to accompany you on your reading journey. The clear and concise style makes for easy understanding, providing the perfect opportunity to improve your literary knowledge in no time. See the very best of literature in a whole new light with BrightSummaries.com! Sartre's greatest novel -- and existentialism's key text -- now introduced by James Wood. Jean-Paul Sartre's most influential existentialist work, Being and Nothingness, broken down into its most fertile ideas In To Freedom Condemned, Sartre's most influential work, Being and Nothingness, is laid bare, presenting the philosopher's key ideas regarding existentialism. Covering the philosophers Hegel, Heidegger, and Husserl, and mulling over such topics as love, God, death, and freedom, To Freedom Condemned goes on to consider Sartre's treatment of the complexities around human existence. 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. Jean-Paul Sartre is an undisputed giant of twentieth-century philosophy. His intellectual writings popularizing existentialism combined with his creative and artistic flair have made him a legend of French thought. His tumultuous personal life - so inextricably bound up with his philosophical thinking - is a fascinating tale of love and lust, drug abuse, high profile fallings-out and political and cultural rebellion. This substantial and meticulously researched biography is accessible, fast-paced, often amusing and at times deeply moving. Existentialism and Excess covers all the main events of Sartre's remarkable seventy-five-year life from his early years as a precocious brat devouring his grandfather's library, through his time as a brilliant student in Paris, his wilderness years as a provincial teacher-writer experimenting with mescaline, his World War II adventures as a POW and member of the resistance, his post-war politicization, his immense amphetamine fueled feats of writing productivity, his harem of women, his many travels and his final decline into blindness and old age. Along the way there are countless intriguing anecdotes, some amusing, some tragic, some controversial: his loathing of crustaceans and his belief that he was being pursued by a giant lobster, his escape from a POW camp, the bombing of his apartment, his influence on the May 1968 uprising and his many love affairs. Cox deftly moves from these episodes to discussing his intellectual development, his famous feuds with Aron, Camus, and Merleau-Ponty, his encounters with other giant figures of his day: Roosevelt, Hemingway, Heidegger, John Huston, Mao, Castro, Che Guevara, Khrushchev and Tito, and, above all, his long, complex and creative relationship with Simone de Beauvoir.*

*Existentialism and Excess* also gives serious consideration to Sartre's ideas and many philosophical works, novels, stories, plays and biographies, revealing their intimate connection with his personal life. Cox has written an entertaining, thought-provoking and compulsive book, much like the man himself. From one of the 20th century's most profound philosophers and writers, comes a thought provoking essay that seeks to reconcile Marxism with existentialism. Exploring the complicated relationship the two philosophical schools of thought have with one another, Sartre supposes that the two are in fact compatible and complimentary towards one another, with poignant analysis and reasoning. An important work of modern philosophy, *Search for a Method* has a major influence on the current perceptions of existentialism and Marxism. "This is the most important philosophical work by Sartre to be translated since *Being and Nothingness*."—James Collings, *America* 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. Published posthumously, the text presents Sartre's ontology of truth in terms of freedom, action, and bad faith. Jean-Paul Sartre was a man of staggering gifts, whose accomplishments as philosopher, novelist, playwright, biographer, and activist still command attention and inspire debate. Sartre's restless intelligence may have found its most characteristic outlet in the open-ended form of the essay. For Sartre the essay was an essentially dramatic form, the record of an encounter, the framing of a choice. Whether writing about literature, art, politics, or his own life, he seizes our attention and drives us to grapple with the living issues that are at stake. *We Have Only This Life to Live* is the first gathering of Sartre's essays in English to draw on all ten volumes of *Situations*, the title under which Sartre collected his essays during his life, while also featuring previously uncollected work, including the reports



Sartre filed during his 1945 trip to America. Here Sartre writes about Faulkner, Bataille, Giacometti, Fanon, the liberation of France, torture in Algeria, existentialism and Marxism, friends lost and found, and much else. *We Have Only This Life to Live* provides an indispensable, panoramic view of the world of Jean-Paul Sartre. "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, Dostoievski, 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 embarrassed 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 Existentialist*, 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 involves us in a tangle. First, however, it is necessary to state in a tentative and very general manner what points of view are here intended when reference is made to existentialism. Jean-Paul Sartre's famous autobiography of his first ten years has been widely compared

to Rousseau's *Confessions*. Written when he was fifty-nine years old, *The Words* is a masterpiece of self-analysis. Sartre the philosopher, novelist and playwright brings to his own childhood the same rigor of honesty and insight he applied so brilliantly to other authors. Born into a gentle, book-loving family and raised by a widowed mother and doting grandparents, he had a childhood which might be described as one long love affair with the printed word. *The Words* explores and evaluates the whole use of books and language in human experience. 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. Presents Jean-Paul Sartre's existentialist novel, first published in 1938, in which Antoine Roquentin, a French writer, chronicles his reactions to the world and people around him, which combine to give him an overpowering feeling of nausea. Webber argues for a new interpretation of Sartrean existentialism. On this reading, Sartre is arguing that each person's character consists in the projects they choose to pursue and that we are all already aware of this but prefer not to face it. Careful consideration of his existentialist writings shows this to be the

*unifying theme of his theories of consciousness, freedom, the self, bad faith, personal relationships, existential psychoanalysis, and the possibility of authenticity. Developing this account affords many insights into various aspects of his philosophy, not least concerning the origins, structure, and effects of bad faith and the resulting ethic of authenticity. This discussion makes clear the contributions that Sartre's work can make to current debates over the objectivity of ethics and the psychology of agency, character, and selfhood. Written in an accessible style and illustrated with reference to Sartre's fiction, this book should appeal to general readers and students as well as to specialists. This book offers an assessment of Sartre as an exemplary figure in the evolving political and cultural landscape of post-1945 France. Sartre's originality is located in the tense relationship that he maintained between deeply held revolutionary political beliefs and a residual yet critical attachment to traditional forms of cultural expression. A series of case-studies centred on Gaullism, communism, Maoism (Part 1), the theatre, art criticism and the media (Part 2), illustrate the continuing relevance and appeal of Sartre to the contemporary world. Jean-Paul Sartre was brought up at his grandfather's home. This book recalls his illusion-ridden childhood, lived within the confines of French provincialism in the years before World War I, and considers its effects on his works. Jean-Paul Sartre: Mind and Body, Word and Deed celebrates Sartre's polyvalence with an examination of Sartrean philosophy, literature, and politics. In four distinct yet related sections, twelve scholars from three continents examine Sartre's thought, writing and action over his long career. "Sartre and the Body" reappraises Sartre's work in dialogue with other*

philosophers past and present, including Maine de Biran, Maurice Merleau-Ponty and Didier Anzieu. "Sartre and Time" offers a first-hand account by Michel Contat of Sartre and Beauvoir working together, and a "philosophy in practice" analysis by François Noudelmann. "Ideology and Politics" uses Sartrean notions of commitment and engagement to address modern and contemporary politics, including insights into Castro, De Gaulle, Sarkozy and Obama. Finally, an important but neglected episode of Sartre's life—the visit that he and Beauvoir made to Japan in 1966—is narrated with verve and humour by Professor Suzuki Michihiko, who first met Sartre during that visit and remained in touch subsequently. Taken together, these twelve chapters make a strong case for the continued relevance of Sartre today. A large, comprehensive compilation of journalism and international criticism of the works and activities of Jean-Paul Sartre. The work covers Sartre's stormy career from 1937 to 1975, containing nearly 700,000 entries and over 3,200 authors. Unlock the more straightforward side of *The Words* with this concise and insightful summary and analysis! This engaging summary presents an analysis of *The Words* by Jean-Paul Sartre, the only autobiography ever written by the famous philosopher. Not only does it describe the early years of Sartre's life, it also explores how his experiences during that time shaped his personality and the later stages of his life, providing the reader with a fascinating insight into one of the greatest minds of the 20th century. Jean-Paul Sartre was one of the leading figures of existentialism, a cultural and philosophical movement which helped to shape the social climate of the 19th and 20th centuries. *The Words* was the last literary work he published prior to his death in 1980. Find out

everything you need to know about *The Words* in a fraction of the time! This in-depth and informative reading guide brings you: • A complete plot summary • Character studies • Key themes and symbols • Questions for further reflection Why choose BrightSummaries.com? Available in print and digital format, our publications are designed to accompany you in your reading journey. The clear and concise style makes for easy understanding, providing the perfect opportunity to improve your literary knowledge in no time. See the very best of literature in a whole new light with BrightSummaries.com! Set in volatile Paris of 1938, this novel follows two days in the life of Mathieu Delarue and his circle. Mathieu has so far managed to contain sex and personal freedom in separate compartments, but now he is in trouble, urgently trying to find money to procure a safe abortion for his mistress. Webber argues for a new interpretation of Sartrean existentialism. On this reading, Sartre is arguing that each person's character consists in the projects they choose to pursue and that we are all already aware of this but prefer not to face it. Careful consideration of his existentialist writings shows this to be the unifying theme of his theories of consciousness, freedom, the self, bad faith, personal relationships, existential psychoanalysis, and the possibility of authenticity. Developing this account affords many insights into various aspects of his philosophy, not least concerning the origins, structure, and effects of bad faith and the resulting ethic of authenticity. This discussion makes clear the contributions that Sartre's work can make to current debates over the objectivity of ethics and the psychology of agency, character, and selfhood. Written in an accessible style and illustrated with reference to Sartre's fiction, this book should appeal to general

readers and students as well as to specialists. Professor Albérès in this well-ordered volume traces through successive works the elaboration of various concepts now linked to French Existentialism—anguish, nausea, hypocrisy, lucidity, consciousness, conformity, commitment, ethical values, situation, etc. Translated from the French by Wade Baskin. A reading of Sartre's later works, charting his transformation from existentialist to committed Marxist defender. Sartre portrays the emotional and intellectual impact of the fall of France on one group of citizens. While Sartre was committed to liberation struggles around the globe, his writing never directly addressed the oppression of women. Yet there is compatibility between his central ideas & feminist beliefs. In this first feminist collection on Sartre, philosophers reassess the merits of Sartre's radical philosophy of freedom for feminist theory. Contributors are Hazel E. Barnes, Linda A. Bell, Stuart Z. Charme, Peter Diers, Kate & Edward Fullbrook, Karen Green, Sarah Lucia Hoagland, Sonia Kruks, Guillermine de Lacoste, Thomas Martin, Phyllis Sutton Morris, Constance Mui, & Iris Marion Young. A revision of the author's thesis, Manchester University. Bibliography: p. 229-237. Includes index. This unique selection presents the essential elements of Sartre's lifework -- organized systematically and made available in one volume for the first time in any language. "First published in French in 1943 Jean-Paul Sartre's *L'Être et le Néant* is one of the greatest philosophical works of the twentieth century. In it, Sartre offers nothing less than a brilliant and radical account of the human condition. The English philosopher and novelist Iris Murdoch wrote to a friend of "the excitement - I remember nothing like it since the days of discovering Keats and Shelley and

*Coleridge". What gives our lives significance, Sartre argues in Being and Nothingness, is not pre-established for us by God or nature but is something for which we ourselves are responsible. Combining this with the unsettling view that human existence is characterized by radical freedom and the inescapability of choice, Sartre introduces us to a cast of ideas and characters that are part of philosophical legend: anguish; the 'bad faith' of the memorable waiter in the café; sexual desire; and the 'look' of the other, brought to life by Sartre's famous description of someone looking through a keyhole. Above all, by arguing that we alone create our values and that human relationships are characterized by hopeless conflict, Sartre paints a stark and controversial picture of our moral universe and one that resonates strongly today. This new translation includes a helpful Translator's Introduction, notes on the translation, a comprehensive index and a foreword by Richard Moran."--Book jacket. Presents a collection of critical essays on the works of Jean-Paul Sartre. Sartre's study of Baudelaire is one of the more brilliant achievements of modern criticism. He turned abstractions like Existence and Being, Freedom and Nature, into a theory of psychoanalysis, grounded in man's creativity and opposed to Freudian determinism. Then he put the theory into practice in this book on Baudelaire. This first collection of Sartre's key philosophical writings provides an indispensable resource for all students and readers of his work, which has been extremely influential in philosophy, literature and politics. Follows Sartre from his earliest years to the end of World War II, discussing Sartre's development into a political radical, his existentialism, his literary endeavors, his relationship with Simon de Beauvoir, and his Marxism. The writings published*

here are not so much an epitome as episodes. But most do not digress. They mark the turns and turning points of a human style, the tropes of an expressive life embodying the changing tempos of an age. Until we fall silent, all of us are trying to say. These fragmentary efforts to speak to, rejoin, and help create a new community of liberated human beings constitute the epigraphs of Sartre's historical inscription. This study analyzes Sartre's major literary works, with some attention to his philosophical and critical texts. It emphasizes the evolution of his lifelong concern for human freedom and commitment from his early insistence on the individual's need to create values through his later preoccupation with collective social and political action as a means of achieving personal, social, and political freedom for all. 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. "[A Commentary on Jean-Paul Sartre's *Being and Nothingness*] represents, I believe, a very important beginning of a deservedly serious effort to make the whole of *Being and Nothingness* more readily understandable and readable. . . . In his systematic interpretations of Sartre's book, [Catalano] demonstrates a determination to confront many of the most demanding issues and concepts of *Being and Nothingness*. He does not shrink—as do so many interpreters of Sartre—from such issues as the varied meanings of 'being,' the meaning of 'internal negation' and 'absolute event,' the idiosyncratic senses of transcendence, the meaning of the 'upsurge' in its different contexts, what it means to say that we 'exist our body,' the connotation of such concepts as quality, quantity, potentiality, and instrumentality (in respect to Sartre's world of 'things'), or



*the origin of negation. . . . Catalano offers what is doubtless one of the most probing, original, and illuminating interpretations of Sartre's crucial concept of nothingness to appear in the Sartrean literature."*—Ronald E. Santoni, *International Philosophical Quarterly*

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