

Intimacy Jean Paul Sartre

In these letters, de Beauvoir tells Sartre everything, tracing the extraordinary complications of their triangular love life; they reveal her not only as manipulative and dependent, but also as vulnerable, passionate, jealous, and committed.

The Transcendence of the Ego may be regarded as a turning-point in the philosophical development of Jean-Paul Sartre. Prior to the writing of this essay, published in France in 1937, Sartre had been intimately acquainted with the phenomenological movement which originated in Germany with Edmund Husserl. It is a fundamental tenet of Husserl, the notion of a transcendent ego, which is here attacked by Sartre. This disagreement with Husserl has great importance for Sartre and facilitated the transition from phenomenology to the doctrine of Being and Nothingness.

SARTRE/BETWEEN EXISTENTIALISM AND M

Two women and one man are locked up together for eternity in one hideous room in Hell. The windows are bricked up, there are no mirrors, the electric lights can never be turned off, and there is no exit. The irony of this Hell is that its torture is not of the rack and fire, but of the burning humiliation of each soul as it is stripped of its pretenses by the cruel curiosity of the damned. Here the soul is shorn of secrecy, and even the blackest deeds are mercilessly exposed to the fierce light of Hell. It is an eternal torment. 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.

Provides translations of extracts from the French philosopher's works.

The first English translation of Sartre's unfinished fourth volume of Roads of Freedom, exploring themes central to Sartrean existentialism.

The Condemned of Altona is an act of judgment on the twentieth century, which might have been an admirable era (the closing lines tell us) if man had not been threatened by 'the cruel enemy who had sworn to destroy him, that hairless, evil, flesh-eating beast--man himself. 'All the characters in the play are defendants, trapped inside the frame of the proscenium as securely as Eichmann within his glass cage in Jerusalem; their judge is the past, and its verdict is without mercy. Two death penalties are imposed, and one sentence of solitary confinement for life. The stage, as so often in M. Sartre's hands, becomes a place of moral inquisition, at once a courtroom and a prison.

Outlines a mystical theology and experience of the sacred founded on the absence of god. Originally published in 1943, Inner Experience is the single most significant work by one of the twentieth century's most influential writers. It outlines a mystical theology and experience of the sacred founded on the absence of god. Bataille calls Inner Experience a "narrative of despair," but also describes it as a book wherein "profundity and passion go tenderly hand in hand."

Herein, he says, "The mind moves in a strange world where anguish and ecstasy take shape." Bataille's search for experience begins where religion, philosophy, science, and literature leave off, where doctrines, dogmas, methods, and the arts collapse. His method of meditation, outlined and documented here, commingles horror and delight. Laughter, intoxication, eroticism, poetry, and sacrifice are pursued not as ends in and of themselves but as means of access to a sovereign realm of inner experience. This new translation is the first to include Method of Meditation and Post-Scriptum 1953, the supplementary texts Bataille added to create the first volume of his Summa Atheologica. This edition also offers the full notes and annotations from the French edition of Bataille's Oeuvres Complètes, along with an incisive introductory essay by Stuart Kendall that situates the work historically, biographically, and philosophically.

The middle-aged protagonist of Sartre's philosophical novel, set in 1938, refuses to give up his ideas of freedom, despite the approach of the war

"Enthralling . . . Here we find an ugly, walleyed existentialist philosopher, the elegantly beautiful author of The Second Sex and the Gallic equivalent of a bevy of young starlets who share the bed of one or the other--or sometimes both. Readers will turn these pages alternately mesmerized and appalled." — Michael Dirda, Washington Post Book World
 Passionate, freethinking existentialist philosopher-writers Simone de Beauvoir and Jean-Paul Sartre are one of the world's legendary couples. Their committed but notoriously open union generated no end of controversy in their day. Biographer Hazel Rowley offers the first dual portrait of these two colossal figures and their intense, often embattled relationship. Through original interviews and access to new primary sources, Rowley portrays Sartre and Beauvoir up close. Tête-à-Tête magnificently details the passion, daring, humor, and contradictions of a remarkably unorthodox relationship.

Choice Outstanding Academic Title for 2015 Jean-Paul Sartre is often seen as the quintessential public intellectual, but this was not always the case. Until the mid-1940s he was not so well-known, even in France. Then suddenly, in a very short period of time, Sartre became an intellectual celebrity. How can we explain this remarkable transformation? The Existentialist Moment retraces Sartre's career and provides a compelling new explanation of his meteoric rise to fame. Baert takes the reader back to the confusing and traumatic period of the Second World War and its immediate aftermath and shows how the unique political and intellectual landscape in France at this time helped to propel Sartre and existentialist philosophy to the fore. The book also explores why, from the early 1960s onwards, in France and elsewhere, the interest in Sartre and existentialism eventually waned. The Existentialist Moment ends with a bold new theory for the study of intellectuals and a provocative challenge to the widespread belief that the public intellectual is a species now on the brink of extinction.

"Sartre as literary critic was never better than in this posthumous work." ---Hazel E. Barnes, author of "Sartre & Flaubert"
 Mallarme, like Baudelaire, always maintained that works of criticism should be written with as much commitment and force as poetry. Too few are; this one is." ---"French Studies
 This is the first translation of a major text by Sartre on one of the greatest modern French poets, Stephane Mallarme, whom Sartre hailed as a "hero, prophet, wizard, and tragedian." Written in 1953, Sartre's text provides not only an invigorating and convincing interpretation of Mallarme by also an original overview of French literature in the nineteenth century." Ernest Sturm's work is a distinguished and

laudable contribution of Anglo-Saxon understanding of Sartre's thinking, and captures the very strength of Sartre's most powerful style. It has the "lucidite used in the subtitle of the French edition." --Annie Cohen-Solal, author of Sartre"Mr. Sturm has translated an extremely difficult text into lucid English and has provided an introduction which interprets this long essay acutely and perceptively." --Rene Wellek

Four seminal plays by one of the greatest philosophers of the twentieth century. An existential portrayal of Hell in Sartre's best-known play, as well as three other brilliant, thought-provoking works: the reworking of the Electra-Orestes story, the conflict of a young intellectual torn between theory and conflict, and an arresting attack on American racism.

Sartre and Fiction offers a clear and accessible introduction to the extensive fictional writings of Jean-Paul Sartre.

Providing comprehensive coverage of his short stories, novels and plays, the book examines the close links between the ideas and themes in his fiction and those put forward in his formal philosophical works. Sartre wrote fiction as a means of developing and enriching his philosophical ideas. Gary Cox reveals the extent to which Sartre's fictional writings are truly philosophical and an integral part of his overall intellectual vision. He also explores the ways in which Sartre's fictional writings reflect the personal, historical and political context in which they were written. Aside from yielding a wealth of personal and historical detail, this fascinating book demonstrates that the only way to fully appreciate Sartre's grand philosophical project is to understand the man himself and the troubled times through which he lived and wrote. Ideal for undergraduate students encountering Sartre for the first time, this book offers the first sustained introduction to Sartre's fictional oeuvre.

One of Sartre's greatest existentialist works of fiction, *The Wall* contains the only five short stories he ever wrote. Set during the Spanish Civil War, the title story crystallizes the famous philosopher's existentialism. 'The Wall', the lead story in this collection, introduces three political prisoners on the night prior to their execution. Through the gaze of an impartial doctor—seemingly there for the men's solace—their mental descent is charted in exquisite, often harrowing detail. And as the morning draws inexorably closer, the men cross the psychological wall between life and death, long before the first shot rings out. This brilliant snapshot of life in anguish is the perfect introduction to a collection of stories where the neurosis of the modern world is mirrored in the lives of the people that inhabit it. This is an unexpurgated edition translated from the French by Lloyd Alexander.

"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, Dostoevski, 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. It is a curious and relatively little-known fact that for two decades—from the end of World War II until the late 1960s—existentialism's most fertile ground outside of Europe was in the Middle East, and Jean-Paul Sartre was the Arab intelligentsia's uncontested champion. In the Arab world, neither before nor since has another Western intellectual been so widely translated, debated, and celebrated. By closely following the remarkable career of Arab existentialism, Yoav Di-Capua reconstructs the cosmopolitan milieu of the generation that tried to articulate a political and philosophical vision for an egalitarian postcolonial world. He tells this story by touring a fascinating selection of Arabic and Hebrew archives, including unpublished diaries and interviews. Tragically, the warm and hopeful relationships forged between Arab intellectuals, Sartre, Simone de Beauvoir, and others ended when, on the eve of the 1967 war, Sartre failed to embrace the Palestinian cause. Today, when the prospect of global ethical engagement seems to be slipping ever farther out of reach, *No Exit* provides a timely, humanistic account of the intellectual hopes, struggles, and victories that shaped the Arab experience of decolonization and a delightfully wide-ranging excavation of existentialism's non-Western history. As the oldest of institutions, marriage seems outdated in modern times, when each individual is encouraged to break with tradition in order to fulfill him—or herself. And so artists like Diego Rivera and Frida Kahlo seem to be paving the way toward a brave, new kind of marriage, where spouses would be allowed—even encouraged—to fulfill different aspects of themselves in outside relationships. Shared creativity, they believed, would transcend their jealousies and compensate their sufferings: through art, they would rise above conventional marital fidelity, and prove a higher fidelity to art and to themselves. *The Love Lives of the Artists* tells the stories of Rainer Maria Rilke and Lou Andreas-Salomé, Alfred Stieglitz and Georgia O'Keeffe, Jean-Paul Sartre and Simone de Beauvoir, Diego and Frida, and Henry Miller and Anaïs Nin—five couples who approached their relationships with the same rebellious creativity as they practiced in their art. From their early artistic development and their first experiences in love, to their artistic marriages and their affairs—and then to their fights and reconciliations, addictions, nervous breakdowns and continued creativity—*The Love Lives of the Artists* describes the promise and the price of freedom and creativity in love.

Already an international literary sensation, an intimate and powerful memoir of a young French teenage girl's relationship with a famous, much older male writer—a universal #MeToo story of power, manipulation, trauma, recovery, and resiliency that exposes the hypocrisy of a culture that has allowed the sexual abuse of minors to occur unchecked. Sometimes, all it takes is a single voice to shatter the silence of complicity. Thirty years ago, Vanessa Springora was the teenage muse of

one of the country's most celebrated writers, a footnote in the narrative of a very influential man in the French literary world. At the end of 2019, as women around the world began to speak out, Vanessa, now in her forties and the director of one of France's leading publishing houses, decided to reclaim her own story, offering her perspective of those events sharply known. *Consent* is the story of one precocious young girl's stolen adolescence. Devastating in its honesty, Vanessa's painstakingly memoir lays bare the cultural attitudes and circumstances that made it possible for a thirteen-year-old girl to become involved with a fifty-year-old man who happened to be a notable writer. As she recalls the events of her childhood and her seduction by one of her country's most notable writers, Vanessa reflects on the ways in which this disturbing relationship changed and affected her as she grew older. Drawing parallels between children's fairy tales and French history and her personal life, Vanessa offers an intimate and absorbing look at the meaning of love and consent and the toll of trauma and the power of healing in women's lives. Ultimately, she offers a forceful indictment of a chauvinistic literary world that has for too long accepted and helped perpetuate gender inequality and the exploitation and sexual abuse of children. Translated from the French by Natasha Lehrer

What is Literature? challenges anyone who writes as if literature could be extricated from history or society. But Sartre does more than indict. He offers a definitive statement about the phenomenology of reading, and he goes on to provide a dashing example of how to write a history of literature that takes ideology and institutions into account.

First published in 1939, a few years before his most influential works in theatre and philosophy, *The Wall* was Sartre's first and only collection of short fiction. The title piece tells the story of a prisoner during the Spanish Civil War, on the eve of his execution by a firing squad, who is told he will be spared if he can betray the whereabouts of a fellow Republican. This leads him to question his cause and his loyalty, as the mental torment that he and two other inmates endure unfolds in unflinching detail. This collection, which also includes 'The Room', 'Erostratus' and 'Intimacy' - short psychological tales in which individuals grapple with questions of madness, sexuality and death - as well as 'The Childhood of a Leader', the extended chronicle of a young man's emotional deterioration and embrace of Fascism, provides a fascinating and accessible introduction to the author who would become the figurehead of Existentialism.

The Philosophical Contexts of The Wall and Other Stories presents a philosophical analysis of all five stories in Sartre's short-story collection, concentrating on characters' acts of bad faith. Kevin W. Sweeney argues that each of the five stories has its own philosophical problem that serves as the context for the narrative, and that Sartre constructs each story as a reply to the philosophical issue in the context and as support for his position on that issue.

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.

The Wall: (Intimacy) and Other Stories New Directions Publishing

In a series of highly publicized articles in 1952, Jean-Paul Sartre engaged Albert Camus in a bitter public confrontation over the ideas Camus articulated in his renowned work, *The Myth of Sisyphus*. This volume contains English translations of the five texts constituting this famous philosophical quarrel. It also features a biographical and critical introduction plus two essays by contemporary scholars reflecting on the cultural and philosophical significance of this confrontation.

A never-before-published novel by the iconic Simone de Beauvoir of an intense and vivid girlhood friendship. From the moment Sylvie and Andrée meet in their Parisian day school, they see in each other an accomplice with whom to confront the mysteries of girlhood. For the next ten years, the two are the closest of friends and confidantes as they explore life in a post-World War One France, and as Andrée becomes increasingly reckless and rebellious, edging closer to peril. Sylvie, insightful and observant, sees a France of clashing ideals and religious hypocrisy—and at an early age is determined to form her own opinions. Andrée, a tempestuous dreamer, is inclined to melodrama and romance. Despite their different natures they rely on each other to safeguard their secrets while entering adulthood in a world that did not pay much attention to the wills and desires of young women. Deemed too intimate to publish during Simone de Beauvoir's life, *Inseparable* offers fresh insight into the groundbreaking feminist's own coming-of-age; her transformative, tragic friendship with her childhood friend Zaza Lacoïn; and how her youthful relationships shaped her philosophy. Sandra Smith's vibrant translation of the novel will be long cherished by de Beauvoir devotees and first-time readers alike.

The French philosopher Jean-Paul Sartre (1905–1980) was the major representative of the philosophical movement called “existentialism,” and he remains by far the most famous philosopher, worldwide, of the post–World War Two era. This book will provide readers with all the help they will need to find their own way in Sartre's works. Author David Detmer provides a clear, accurate, and accessible guide to Sartre's work, introducing readers to all of his major theories, explaining the ways in which the different strands of his thought are interrelated, and offering an overview of several of his most important works. Sartre was an extraordinarily versatile and prolific writer. His gigantic corpus includes novels, plays, screenplays, short stories, essays on art, literature, and politics, an autobiography, several biographies of other writers, and two long, dense, complicated, systematic works of philosophy (*Being and Nothingness* and *Critique of Dialectical Reason*). His treatment of philosophical issues is spread out over a body of writing that many find highly intimidating because of its size, diversity, and complexity. A distinctive feature of this book is that it is comprehensive. The vast majority of books on Sartre, including those that are billed as introductions to his work, are highly selective in their coverage. For example, many of them deal only with his early writings and neglect the massive and difficult *Critique of Dialectical Reason*, or they address only his philosophical work and ignore his novels and plays (or vice versa). The present book, by contrast, discusses works in all of Sartre's literary genres and from all phases of his career. An introductory chapter provides an overview of Sartre's life and work. The next chapter analyzes several of Sartre's earliest philosophical writings. Each of the next six chapters is devoted to an in-depth examination of a single key book. Two of these chapters are devoted to philosophical works, two to plays, one to a biography, and one to a novel. These chapters also contain some discussion of other writings insofar as these are relevant to the topics under consideration there. A final chapter considers important concepts and theories that are not found in the major works discussed in earlier chapters, briefly introduces other important works of Sartre's, and offers some final thoughts. The book concludes with a short annotated bibliography with suggestions for further reading. Central to all of Sartre's writing was his attempt to describe the salient features of human existence: freedom, responsibility, the emotions, relations with others, work, embodiment, perception, imagination, death, and so forth. In this way he attempted to bring clarity and rigor to the murky realm of the subjective, limiting his focus neither to the purely intellectual side of life (the world of reasoning, or, more broadly, of thinking), nor to those objective features of human life that permit of study from the “outside.” Instead, he broadened his focus so as to include the meaning of all facets of human existence. Thus, his work addressed, in a fundamental way, and primarily from the “inside” (where Sartre's skills as a novelist and dramatist served him well) the question of how an individual is related to everything that comprises his or her situation: the physical world, other individuals, complex social collectives, and the cultural world of artifacts and institutions.

Jean-Paul Sartre, at the height of his powers, debates with Italy's leading intellectuals. In 1961, the prolific French intellectual Jean-Paul Sartre was invited to give a talk at the Gramsci Institute in Rome. In attendance were some of

Italy's leading Marxist thinkers, such as Enzo Paci, Cesare Luporini, and Galvano Della Volpe, whose contributions to the long and remarkable discussion that followed are collected in this volume, along with the lecture itself. Sartre posed the question "What is subjectivity?"—a question of renewed importance today to contemporary debates concerning "the subject" in critical theory. This work includes a preface by Michel Kail and Raoul Kirchmayr and an afterword by Fredric Jameson, who makes a rousing case for the continued importance of Sartre's philosophy.

In 1958, John Huston asked Jean-Paul Sartre to write a script for a movie about Sigmund Freud. The Freud Scenario, found among Sartre's papers after his death, is the result. A fluent portrait of a man engaged in a personal and intellectual struggle that was to change the course of twentieth-century thought, the script was too challenging and—at a projected seven hours—too long for a Hollywood audience. The script remains an unrealized classic and a testament to two of the most influential minds in modern history.

This book is an existential study of romantic loving. It draws on five existential philosophers to offer insights into what is wrong with our everyday ideas about romantic loving, why reality often falls short of the ideal, sources of frustrations and disappointments, and possibilities for creating authentically meaningful relationships.

In this quietly revolutionary work of social observation and medical philosophy, Booker Prize-winning writer John Berger and the photographer Jean Mohr train their gaze on an English country doctor and find a universal man—one who has taken it upon himself to recognize his patient's humanity when illness and the fear of death have made them unrecognizable to themselves. In the impoverished rural community in which he works, John Sassall tend the maimed, the dying, and the lonely. He is not only the dispenser of cures but the repository of memories. And as Berger and Mohr follow Sassall about his rounds, they produce a book whose careful detail broadens into a meditation on the value we assign a human life. First published thirty years ago, *A Fortunate Man* remains moving and deeply relevant—no other book has offered such a close and passionate investigation of the roles doctors play in their society. "In contemporary letters John Berger seems to me peerless; not since Lawrence has there been a writer who offers such attentiveness to the sensual world with responsiveness to the imperatives of conscience." --Susan Sontag

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.

[Copyright: d0ccf755febbbc8d5fe6b3e0cdbffaea](https://www.pdfdrive.com/Intimacy-Jean-Paul-Sartre-PDF-free-download.html)