

## Read Book Sartre On Violence Curiously Ambivalent

### Sartre On Violence Curiously Ambivalent

*This book brings together a group of Judith Butler's philosophical essays written over two decades that elaborate her reflections on the roles of the passions in subject formation through an engagement with Hegel, Kierkegaard, Descartes, Spinoza, Malebranche, Merleau-Ponty, Freud, Irigaray, and Fanon. Drawing on her early work on Hegelian desire and her subsequent reflections on the psychic life of power and the possibility of self-narration, this*

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*book considers how passions such as desire, rage, love, and grief are bound up with becoming a subject within specific historical fields of power. Butler shows in different philosophical contexts how the self that seeks to make itself finds itself already affected and formed against its will by social and discursive powers. And yet, agency and action are not necessarily nullified by this primary impingement. Primary sense impressions register this dual situation of being acted on and acting, countering the idea that acting requires one to overcome the situation of being*

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*affected by others and the linguistic and social world. This dual structure of sense sheds light on the desire to live, the practice and peril of grieving, embodied resistance, love, and modes of enthrallment and dispossession. Working with theories of embodiment, desire, and relationality in conversation with philosophers as diverse as Hegel, Spinoza, Descartes, Merleau-Ponty, Freud, and Fanon, Butler reanimates and revises her basic propositions concerning the constitution and deconstitution of the subject within fields of power, taking up key issues of gender, sexuality,*

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*and race in several analyses. Taken together, these essays track the development of Butler's embodied account of ethical relations.*

*This book aims to reinvigorate the Marxist project and the role it might play in illuminating the way beyond capitalism. Though political economy and scientific investigation are needed for pure Marxism, Martin's argument is that the extent to which these elements are needed cannot be determined within the conversations of political economy and other investigations into causal mechanisms. What has not*

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*been done, and what this book does, is to argue for the possibility of a rethought Marxism that takes ethics as its core, displacing political economy and "scientific" investigation.*

*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*

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*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*

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*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

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*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*

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*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,*

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*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*

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*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.*

*In Nausea, the 1938 novel that made Sartre famous, the protagonist is a historian who abandons the biography he is writing because he comes to believe that all histories are fictional, escapist, and useless. He sought the one and only truth of history; a truth that would revolutionize the world.*

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*By the time Sartre published his most mature works, he claimed to have written a biography that was perfectly true. This book examines how and why Sartre's position on the possibility and worth of historical knowledge changed so dramatically. In addition, it illuminates Sartre's unique contribution to the grand debate between Marxist and anarchist revolutionaries-a debate that continues today.*

*Encounters with History*

*Critical and Biographical*

*References for the Study of*

*French Literature Since 1885*

*Acts for Life*

*A Poststructuralist Mapping of*

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*History*

*Sartre on Contingency*

*Social and Political Philosophy*

*Sartre and the Moral Limits of  
War and Terrorism*

In the postwar years Jean-Paul Sartre set himself the task of writing a book on ethics. His concern was to take up issues raised by his existentialist ontology and to resolve problems in his bleak account of the human situation in *Being and Nothingness*. “ I am searching, ” he said, “ for an ethics for the present time. ” For several years he prepared background notes, but then put the material aside as too abstract and idealistic, leaving it for publication after his death. Years later he returned to

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ethics, this time in the hope of developing an account related to the Critique of Dialectical Reason. But once again he left the inquiry incomplete. There was yet a third attempt towards the end of his life when Sartre was blind and weak, a poignant witness to his abiding interest in ethics. This took the form of interviews with Benny Lévy, which appeared in a controversial publication just before his death. Sartre in Search of an Ethics is a study of each of these stages in his ethical quest, with a focus on the major themes of his existentialist and dialectical ethics in the context of some of his main philosophical and literary writings. The problem of antiblack racism

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has a long history in the world, with as long a history of thinkers writing and theorizing against it. Few philosophers have opposed institutionalized racism as vehemently as Jean-Paul Sartre, both in his intellectual work and in his political action. This book argues that not only does a relationship exist between Sartre's existentialist philosophy and antiracism but also, more profoundly, that it is precisely his existential ontology that informs his anti-racist social and political commitments. He sought to examine the complexity of our existence as conscious bodies and thus provides the ontological basis for understanding the situation of a

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black person in an antiblack world. This book is about how Sartre's philosophy - especially his early writings - can be applied to address the problem of racism against black people. It argues that among the many concepts in Sartre's work that are useful in understanding the problem of racism against black people, the philosophical notion of contingency is one of the most significant. Contingency in Sartre is the view that whatever exists, need not exist, and that therefore it can be changed; that the fact that one is born white or black without their choice, has no moral weight at all in treating others as though they are responsible for what they are. In this book Mabogo More contends

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that through Sartre's philosophical notion of contingency, he provides us with the ammunition to understand and deal with racism broadly, and antiblack racism in particular.

This book explores Sartre ' s engagement with the Cuban Revolution. In early 1960 Jean-Paul Sartre and Simone de Beauvoir accepted the invitation to visit Cuba and to report on the revolution. They arrived during the carnival in a land bursting with revolutionary activity. They visited Che Guevara, head of the National Bank. They toured the island with Fidel Castro. They met ministers, journalists, students, writers, artists, dockers and agricultural workers. Sartre

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spoke at the University of Havana. Sartre later published his Cuba reports in France-Soir. Sartre endorsed the Cuban Revolution. He made clear his political identification. He opposed colonialism. He saw the US as colonial in Cuban affairs from 1898. He supported Fidel Castro. He supported the agrarian reform. He supported the revolution. His Cuba accounts have been maligned, ignored and understudied. They have been denounced as blind praise of Castro, 'unabashed propaganda.' They have been criticised for 'clichés,' 'panegyric' and 'analytical superficiality.' They have been called 'crazy' and 'incomprehensible.' Sartre was

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called naïve. He was rebuked as a fellow traveller. He was, in the words of Cuban author Guillermo Cabrera Infante, duped by ‘Chic Guevara.’ This book explores these accusations. Were Sartre’s Cuba texts propaganda? Are they blind praise? Was he naïve? Had he been deceived by Castro? Had he deceived his readers? Was he obligated to Castro or to the Revolution? He later buried the reports, and abandoned a separate Cuba book. His relationship with Castro later turned sour. What is the impact of Cuba on Sartre and of Sartre on Cuba?

Sartre Today is a tribute to Jean-Paul Sartre on the centenary of his birth (1905-2005). With twenty-two

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contributions from leading Sartre scholars in North America and the United Kingdom, this volume will greatly enhance Sartre scholarship in the English-speaking world. The diversity of these chapters reflects the depth and breadth of Sartre's wide-ranging engagement with the political and cultural issues of his time. Yet as these contributions demonstrate, it is clear that Sartre's work still offers an important framework through which to address contemporary issues of a similar magnitude. This applies to Sartre's enduring contribution to philosophy and his conception of violence and terror, as well as analyses of the latest political events in the United States. Other

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contributions address Sartre's relationship to the contemporary understanding of neuroscience and group therapy as well as his conception of literature, biography, the theater and cinema. This rich volume will be of great use not only to all Sartre scholars but also to anyone who has an interest in modern philosophy, politics, psychology, and literature.

Contributors: Thomas R. Flynn, Joseph S. Catalano, Reidar Due, Steve Martinot, Ronald E. Santoni, David Detmer, John Duncan, Hazel E. Barnes, Betty Cannon, Constance L. Mui, Peter Caws, Ann Jefferson, Dennis A. Gilbert, Colin Davis John Gillespie Ian Birchall, Betsy Bowman and Bob Stone,

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Azzedine Haddour, Ronald  
Aronson, William L. McBride  
Experience and Reflection in  
Camus and Sartre

Jean-Paul Sartre's Anarchist  
Philosophy

Thinking Politically in the Dialectical  
Tradition

Readings From Plato to Gandhi  
Sartre, Jews, and the Other  
A Centenary Celebration

In the Spirit of Critique

**In the same spirit as his most recent book, Living With Nietzsche, and his earlier study In the Spirit of Hegel, Robert Solomon turns to the existential thinkers Albert Camus and Jean-Paul Sartre, in an attempt to get past the academic and political**

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**debates and focus on what is truly interesting and valuable about their philosophies. Solomon makes the case that--despite their very different responses to the political questions of their day--Camus and Sartre were both fundamentally moralists, and their philosophies cannot be understood apart from their deep ethical commitments. He focuses on Sartre's early, pre-1950 work, and on Camus's best known novels *The Stranger*, *The Plague*, and *The Fall*. Throughout Solomon makes the important point that their shared interest in phenomenology was much more important than their**

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**supposed affiliation with "existentialism." Solomon's reappraisal will be of interest to anyone who is still or ever has been fascinated by these eccentric but monumental figures.**

**Published on the eve of the philosopher-play-wright's centenary, this study offers a wide-ranging re-appraisal of Sartre's complete dramatic opus, from the inaugural 'nativity' play, *Bariona* (1940), to the swan-song chorus of *Armageddon*, *Les Troyennes* (1965). It draws on a close reading of Sartre's writings in philosophy, literature and criticism, and provides an extensive survey of journalistic and academic**

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**reception. Each play is situated in relation both to Sartre's intellectual evolution and to the broader historical context. This is the first full-length study in English, for more than thirty years, covering the whole of Sartre's theatre, and it will interest students of twentieth-century European drama, as well as those of modern French literature and ideas.**

**Sartre on Violence Curiously Ambivalent Penn State Press Social and Political Philosophy Readings From Plato to Gandhi Anchor Evil remains a primary source of inquiry in contemporary literature of French expression, even among its**

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**most secular writers. In considering French-speaking authors from France, Belgium, the United States, the Maghreb, and Sub-Saharan Africa, this collection delineates a rich international perspective on some of the most disturbing events of our time. Each essay testifies to the urgency expressed in works of fiction to give an account of human catastrophes, from the Shoah and the Rwandan genocide to the terrorist attacks of September 11, and the ongoing oppression of women in Islamic nations. Themes underlying this volume include an investigation into the origins of evil, its**

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**representations in writing, and the ethical responsibilities of authors who write on human suffering. Contemporary fiction on evil confronts us with fundamental questions: Can evil be attributed to intentionality, is evil “subconscious,” or is it the result of impersonal forces? Which styles of writing are ethically appropriate or effective for depicting evil? Can we speak of a veritable “poetics of evil” shared by contemporary authors? When does a literary text on evil become “evil”? In providing informed and nuanced answers to these important questions, the scholars**

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**engage in crucial theories of psychoanalysis, post-structuralism, and post-modernism, address a number of issues raised by trauma and genocide studies, and draw from critical frameworks in literary theory on testimony, the limits of representing the extreme, and “transgressive” writing.**

**Notebooks for an Ethics**

**Dark Feelings, Grim Thoughts**

**Sartre Today**

**Punching Nazis and Fighting**

**White Supremacy**

**The Force of Nonviolence**

**Jean-Paul Sartre**

**From Critical Theory to**

**Biopolitics**

***When Frantz Fanon's***

***critiques of racism, sexism,***

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***colonialism, capitalism, and humanism are brought into the ever-widening orbit of Africana critical theory something unprecedented in the annals of Africana intellectual history happens: five distinct forms of Fanonism emerge. Forms of Fanonism: Frantz Fanon's Critical Theory and the Dialectics of Decolonization is discursively distinguished from other engagements of Fanon's thought and texts insofar as it is the first study to consciously examine his contributions to Africana Studies and***

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***critical theory or, rather, the Africana tradition of critical theory. Forms of Fanonism identifies and intensely analyzes Fanon's contributions to the deconstruction and reconstruction of Africana Studies, radical politics, and critical social theory. In highlighting his unique 'solutions' to the 'problems' of racism, sexism, colonialism, capitalism, and humanism, five distinct forms of Fanonism materialize. These five forms of Fanonism allow contemporary critical theorists to innovatively***

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***explore the ways in which his thought and texts can be dialectically put to use in relieving the wretched experience of this generation's wretched of the earth. Critics can also apply these forms to deconstruct and reconstruct Africana Studies, radical politics, and critical social theory using their anti-imperialist interests. Throughout Forms of Fanonism, Reiland Rabaka critically dialogues with Fanon, incessantly asking his corpus critical questions and seeking from it crucial answers. This***

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***book, in short, solemnly keeps with Fanon's own predilection for connecting critical theory to revolutionary praxis by utilizing his thought and texts as paradigms and points of departure to deepen and develop the Africana tradition of critical theory.***

***Provides the most complete listing available of books, articles, and book reviews concerned with French literature since 1885. The bibliography is divided into three major divisions: general studies, author subjects (arranged***

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***alphabetically), and  
cinema. This book is for the  
study of French literature  
and culture.***

***The starting point for this  
compilation is the wish to  
rethink the concept of  
antisemitism, race and  
gender in light of Sartre's  
pioneering *Réflexions sur la  
Question Juive* seventy  
years after its publication.  
The book gathers texts by  
prestigious scholars from  
different disciplines in the  
Humanities and the Social  
Sciences, with the objective  
or revisiting this work  
locating it within the  
setting of two other***

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***pioneering - and we argue,  
related - publications,  
namely Simone De  
Beauvoir's Le deuxième  
sexe of 1949 and Franz  
Fanon's Peau noire et  
masques blancs of 1952.  
This particular and original  
standpoint sheds new light  
on the different meanings  
and political functions of  
the concept of antisemitism  
in a political and historical  
context marked by the post-  
modern concepts of multi-  
ethnicity and  
multiculturalism.  
Offers a new perspective on  
the political significance of  
the Hegelian dialectical***

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***legacy. Focusing on the critical postures of Hegel, Marx, and a series of twentieth-century intellectuals, including Sartre, Adorno, and C. L. R. James, this book explores what dialectical thinking entails and how such thinking might speak to the lived realities of the contemporary political moment. What is revealed is not a formal method or a grand philosophical system, but rather a reflective energy or disposition—a dialectical spirit of critique—that draws normative sustenance from***

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***an emancipatory moral vision but that remains attuned principally to conflict and tension, and to the tragic uncertainties of political life. In light of the unique challenges of the late-modern age, as theorists and citizens struggle to sustain an active and coherent critical agenda, In the Spirit of Critique invites serious reconsideration of a rich and elusive intellectual tradition.***

***Philosophy of Antifascism  
The Meanings of Violence  
Sartre, Foucault, and  
Historical Reason, Volume***

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**Two  
Revolutionary Hope  
Antiblack Racism and  
Embodiment  
Freedom, Being, and  
Apricot Cocktails with Jean-  
Paul Sartre, Simone de  
Beauvoir, Albert Camus,  
Martin Heidegger, Maurice  
Merleau-Ponty and Others  
French XX Bibliography**

Published on the occasion of Sartre's Centenary, this book helps to understand the man behind the work, offering a psycho-social analysis of Jean-Paul Sartre with an emphasis on his masculinity. It sets out to contextualize Sartre in terms of his psycho-sexual formation and processes of self-

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constitution in view of his childhood. The main period under detailed study is 1905-1945, before Sartre became the Sartre. It concentrates on his early childhood, his teenage years in La Rochelle, the years at the Ecole Normale, and the first few years of his adulthood, with specific attention on the war years. An analysis of Sartre's relationships follows, with Simone de Beauvoir and other women and men (including love and sex), before a postscript covering the period 1973-1980. This essay is not a reductive account. It tells the story of Jean-Paul Sartre, from the inside out, so that the achievements of one of the major intellectuals of the 20th Century can be measured

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against his own internal struggles.

“Judith Butler is the most creative and courageous social theorist writing today.” – Cornel West

“Judith Butler is quite simply one of the most probing, challenging, and influential thinkers of our time.” – J.

M. Bernstein Judith Butler’s new book shows how an ethic of nonviolence must be connected to a broader political struggle for social equality. Further, it argues that nonviolence is often misunderstood as a passive practice that emanates from a calm region of the soul, or as an individualist ethical relation to existing forms of power. But, in fact, nonviolence is an ethical position found in the midst of the political

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field. An aggressive form of nonviolence accepts that hostility is part of our psychic constitution, but values ambivalence as a way of checking the conversion of aggression into violence. One contemporary challenge to a politics of nonviolence points out that there is a difference of opinion on what counts as violence and nonviolence. The distinction between them can be mobilized in the service of ratifying the state's monopoly on violence. Considering nonviolence as an ethical problem within a political philosophy requires a critique of individualism as well as an understanding of the psychosocial dimensions of violence. Butler draws upon

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Foucault, Fanon, Freud, and Benjamin to consider how the interdiction against violence fails to include lives regarded as ungrievable. By considering how “racial phantasms” inform justifications of state and administrative violence, Butler tracks how violence is often attributed to those who are most severely exposed to its lethal effects. The struggle for nonviolence is found in movements for social transformation that reframe the grievability of lives in light of social equality and whose ethical claims follow from an insight into the interdependency of life as the basis of social and political equality.

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On January 20th, 2017, during an interview on the streets of Washington D.C., white nationalist Richard Spencer was punched by an anonymous antifascist. The moment was caught on video and quickly went viral, and soon “punching Nazis” was a topic of heated public debate. How might this kind of militant action be conceived of, or justified, philosophically? Can we find a deep commitment to antifascism in the history of philosophy? Through the existentialism of Simone de Beauvoir, with some reference to Fanon and Sartre, this book identifies the philosophical reasons for the political action being enacted by contemporary

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antifascists. In addition, using the work of Jacques Rancière, it argues that the alt-right and the far right aren't a kind of politics at all, but rather forms of paramilitary mobilization aimed at re-entrenching the power of the state and capital. Devin Shaw argues that in order to resist fascist mobilization, contemporary movements find a diversity of tactics more useful than principled nonviolence. Antifascism must focus on the systemic causes of the re-emergence of fascism, and thus must fight capital accumulation and the underlying white supremacism. Providing new, incisive interpretations of Beauvoir, existentialism, and Rancière, he

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makes the case for organizing a broader militant movement against fascism.

Creolizing Hegel brings together transdisciplinary scholars presenting various approaches to creolizing the work of Hegel. The essays in this volume take Hegelian texts and themes across borders of method, discipline, and tradition. Linkages in Marxism and Critical Race Theories

Essays in Honor of William L. McBride

From Bad Faith to Authenticity  
Sartre, Self-formation, and  
Masculinities

The Story of a Friendship and the  
Quarrel that Ended It  
At the Existentialist Caf é

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### Theorizing Anti-Racism

*Sartre and Foucault were two of the most prominent and at times mutually antagonistic philosophical figures of the twentieth century. And nowhere are the antithetical natures of their existentialist and poststructuralist philosophies more apparent than in their disparate approaches to historical understanding. In Volume One of this authoritative two-volume study, Thomas R. Flynn conducted a pivotal and comprehensive reconstruction of Sartrean historical theory. This long-awaited second volume offers a comprehensive and critical reading of the Foucauldian*

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*counterpoint. A history, theorized Foucault, should be a kind of map, a comprehensive charting of structural transformations and displacements over time. Contrary to other Foucault scholars, Flynn proposes an "axial" rather than a developmental reading of Foucault's work. This allows aspects of Foucault's famous triad of knowledge, power, and the subject to emerge in each of his major works. Flynn maps existentialist categories across Foucault's "quadrilateral," the model that Foucault proposes as defining modernist conceptions of knowledge. At stake is the degree to which Sartre's thought is fully captured by this mapping,*

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*whether he was, as Foucault claimed, "a man of the nineteenth century trying to think in the twentieth."*

*Over the course of the last four decades, William Leon McBride has distinguished himself as one of the most esteemed and accomplished philosophers of his generation. This volume—which celebrates the occasion of his seventy-fifth birthday—includes contributions from colleagues, friends, and former students and pays tribute to McBride's considerable achievements as a teacher, mentor, and scholar. The influence of anarchists such as Proudhon and Bakunin is apparent in Jean-Paul Sartre's*

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*political writings, from his early works of the 1920s to Critique of Dialectical Reason, his largest political piece. Yet, scholarly debate overwhelmingly concludes that his political philosophy is a Marxist one. In this landmark study, William L. Remley sheds new light on the crucial role of anarchism in Sartre's writing, arguing that it fundamentally underpins the body of his political work. Sartre's political philosophy has been infrequently studied and neglected in recent years. Introducing newly translated material from his early oeuvre, as well as providing a fresh perspective on his colossal Critique of Dialectical Reason, this*

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*book is a timely re-invigoration of this topic. It is only in understanding Sartre's anarchism that one can appreciate the full meaning not only of the Critique, but of Sartre's entire political philosophy. This book sets forth an entirely new approach to Sartre's political philosophy by arguing that it espouses a far more radical anarchist position than has been previously attributed to it. In doing so, Jean-Paul Sartre's Anarchist Philosophy not only fills an important gap in Sartre scholarship but also initiates a much needed revision of twentieth century thought from an anarchist perspective. This interdisciplinary study takes*

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*a real-life look at evil deeds and evil nature, from the Global Financial Crisis to the Rwanda Genocide and beyond. The authors share their personal and poignant views on evil.*

*Critique of Western Philosophy and Social Theory*

*Senses of the Subject*

*Evil in Contemporary French and Francophone Literature*

*Ethical Marxism*

*Sartre in Search of an Ethics*

*Frantz Fanon's Critical Theory and the Dialectics of*

*Decolonization*

*Sartre in Cuba-Cuba in Sartre*

Looking at Jean-Paul Sartre's works on ethics and politics, this book examines the relevancy and importance Sartre holds for

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contemporary concerns including the reactionary nature of terrorism, the extremity of counter-violence, and the limitations of democratization efforts in our post-9/11 era.

A critical figure in twentieth-century literature and philosophy, Jean-Paul Sartre changed the course of critical thought, and claimed a new, important role for the intellectual. Christine Daigle sets Sartre's thought in context, and considers a number of key ideas in detail, charting their impact and continuing influence, including: Sartre's theories of consciousness, being and freedom as outlined in *Being and Nothingness* and other texts the ethics of authenticity and absolute responsibility concrete relations, sexual relationships and gender difference, focusing on the significance of the alienating look of the Other the social and political role of the author the legacy of

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Sartre's theories and their relationship to structuralism and philosophy of mind. Introducing both literary and philosophical texts by Sartre, this volume makes Sartre's ideas newly accessible to students of literary and cultural studies as well as to students of continental philosophy and French.

Jean-Paul Sartre was one of the most important philosophers of the twentieth century. His influence extends beyond academic philosophy to areas as diverse as anti-colonial movements, youth culture, literary criticism, and artistic developments around the world.

Beginning with an introduction and biography of Jean-Paul Sartre by Matthew C. Eshleman, 42 chapters by a team of international contributors cover all the major aspects of Sartre's thought in the following key areas: Sartre's philosophical and historical context Sartre

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and phenomenology Sartre, existentialism, and ontology Sartre and ethics Sartre and political theory Aesthetics, literature, and biography Sartre's engagements with other thinkers. The Sartrean Mind is the most comprehensive collection on Sartre published to date. It is essential reading for students and researchers in philosophy, as well as for those in related disciplines where Sartre's work has continuing importance, such as literature, French studies, and politics.

'Dark Feelings, Grim Thoughts' talks about the early work of Camus and Sartre, including Camus' 'The Stranger', 'The Myth of Sisyphus', 'The Plague', and Sartre's 'Nausea', 'No Exit' and the concepts of 'Bad Faith' and 'Being-for-Others'.

An Ethico-Political Bind  
The Wretched of the Earth  
Sartre Explained

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Camus and Sartre

Forms of Fanonism

Starting with Sartre

Curiously Ambivalent

Named one of the Ten Best Books of 2016 by the New York Times, a spirited account of a major intellectual movement of the twentieth century and the revolutionary thinkers who came to shape it, by the best-selling author of How to Live Sarah Bakewell. Paris, 1933: three contemporaries meet over apricot cocktails at the Bec-de-Gaz bar on the rue Montparnasse. They are the young Jean-Paul Sartre, Simone de Beauvoir, and longtime friend Raymond Aron, a fellow philosopher who raves to them about a new conceptual framework from Berlin called

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Phenomenology. "You see," he says, "if you are a phenomenologist you can talk about this cocktail and make philosophy out of it!" It was this simple phrase that would ignite a movement, inspiring Sartre to integrate Phenomenology into his own French, humanistic sensibility, thereby creating an entirely new philosophical approach inspired by themes of radical freedom, authentic being, and political activism. This movement would sweep through the jazz clubs and cafés of the Left Bank before making its way across the world as Existentialism. Featuring not only philosophers, but also playwrights, anthropologists, convicts, and revolutionaries, At

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the Existentialist Café follows the existentialists' story, from the first rebellious spark through the Second World War, to its role in postwar liberation movements such as anti-colonialism, feminism, and gay rights. Interweaving biography and philosophy, it is the epic account of passionate encounters--fights, love affairs, mentorships, rebellions, and long partnerships--and a vital investigation into what the existentialists have to offer us today, at a moment when we are once again confronting the major questions of freedom, global responsibility, and human authenticity in a fractious and technology-driven world. This book pursues the problem of

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whether violence can be understood to be constitutive of its own sense or meaning, as opposed to being merely instrumental. Dodd draws on the resources of phenomenological philosophy, and takes the form of a series of dialogues between figures both inside and outside of this tradition. The central figures considered include Carl von Clausewitz, Carl Schmitt, Hannah Arendt, Jean-Paul Sartre, Ernst Jünger, and Martin Heidegger, and the study concludes with an analysis of the philosophy of Jan Patočka.

Based on the latest debate on Jean-Paul Sartre's works on ethics and politics, this book examines the relevancy and importance Sartre holds for contemporary

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concerns – the reactionary nature of terrorism, the extremity of counter-violence, and limitations of democratization efforts in our post-9/11 era – all claiming the name of ‘freedom’ and ‘liberation’. It presents a different version of the ‘violent Sartre’, which was presented recently as militant and supportive of terrorism by critics who were concerned with the terrorist nature of his writings. Sartre in this project is reconstructed as a philosopher who, although gave importance to the notion of ‘violence’ in his politics, was actually more concerned with containing violent means within morally excusable limits. He is presented as both a realist who understood the inevitability of

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'dirty hands' in political struggles and also an absolutist against terrorism; he considered wars that derailed from their purported ends of freedom as morally condemnable. Arguing for the need for moral limitations to all violent struggles, and the need for seeing others as ends-for-themselves, this project outlines an existential response needed to help us reaffirm our moral compass through the invention of existential humanist ethics. Violence has long been noted to be a fundamental aspect of the human condition. Traditionally, however, philosophical discussions have tended to approach it through the lens of warfare and/or limit it to physical forms. This changed in the

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twentieth century as the nature and meaning of 'violence' itself became a conceptual problem. Guided by the contention that Walter Benjamin's famous 1921 'Critique of Violence' essay inaugurated this turn to an explicit questioning of violence, this collection brings together an international array of scholars to engage with how subsequent thinkers—Agamben, Arendt, Benjamin, Butler, Castoriadis, Derrida, Fanon, Gramsci, Merleau-Ponty, Sartre, and Schmitt—grappled with the meaning and place of violence. The aim is not to reduce these multiple responses to a singular one, but to highlight the heterogeneous ways in which the concept has been inquired into

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and the manifold meanings of it that have resulted. To this end, each chapter focuses on a different approach or thinker within twentieth and twenty-first century European philosophy, with many of them tackling the issue through the mediation of other topics and disciplines, including biopolitics, epistemology, ethics, culture, law, politics, and psychoanalysis. As such, the volume will be an invaluable resource for those interested in Critical Theory, Cultural Studies, History of Ideas, Philosophy, Politics, Political Theory, Psychology, and Sociology.

The Categorical Imperative of  
Liberation

Sartre on Violence

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Violence and Phenomenology  
Sartre's Theatre  
The Sartrean Mind  
Rethinking Antisemitism, Race,  
and Gender

*The sixtieth anniversary edition of Frantz Fanon's landmark text, now with a new introduction by Cornel West First published in 1961, and reissued in this sixtieth anniversary edition with a powerful new introduction by Cornel West, Frantz Fanon's The Wretched of the Earth is a masterful and timeless interrogation of race, colonialism, psychological trauma, and revolutionary struggle, and a continuing influence on movements from Black Lives Matter to decolonization. A landmark text for revolutionaries and activists, The*

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*Wretched of the Earth is an eternal touchstone for civil rights, anti-colonialism, psychiatric studies, and Black consciousness movements around the world. Alongside Cornel West's introduction, the book features critical essays by Jean-Paul Sartre and Homi K. Bhabha. This sixtieth anniversary edition of Fanon's most famous text stands proudly alongside such pillars of anti-colonialism and anti-racism as Edward Said's Orientalism and The Autobiography of Malcolm X.*

*Until now it has been impossible to read the full story of the relationship between Albert Camus and Jean-Paul Sartre. Their dramatic rupture at the height of the Cold War, like that conflict itself, demanded those caught*

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*in its wake to take sides rather than to appreciate its tragic complexity. Now, using newly available sources, Ronald Aronson offers the first book-length account of the twentieth century's most famous friendship and its end. Albert Camus and Jean-Paul Sartre first met in 1943, during the German occupation of France. The two became fast friends. Intellectual as well as political allies, they grew famous overnight after Paris was liberated. As playwrights, novelists, philosophers, journalists, and editors, the two seemed to be everywhere and in command of every medium in post-war France. East-West tensions would put a strain on their friendship, however, as they evolved in opposing directions and began to disagree over*

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*philosophy, the responsibilities of intellectuals, and what sorts of political changes were necessary or possible. As Camus, then Sartre adopted the mantle of public spokesperson for his side, a historic showdown seemed inevitable. Sartre embraced violence as a path to change and Camus sharply opposed it, leading to a bitter and very public falling out in 1952. They never spoke again, although they continued to disagree, in code, until Camus's death in 1960. In a remarkably nuanced and balanced account, Aronson chronicles this riveting story while demonstrating how Camus and Sartre developed first in connection with and then against each other, each keeping the other in his sights long after their break.*

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*Combining biography and intellectual history, philosophical and political passion, Camus and Sartre will fascinate anyone interested in these great writers or the world-historical issues that tore them apart.*

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*Sartre and Clio*

*Sartre*

*From Banality to Genocide*

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*The "existential" drama at the heart of the modern world is the result of a truly cataclysmic transformation in our institutions and modes of belief. It rivals in scope and significance, if it does not surpass, the transformation occasioned by the "Scientific Revolution" of the sixteenth and seventeenth century. Few can still doubt - even if they do not yet appreciate - the comprehensive and global scope of this "Second Scientific Revolution." Our*

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*fundamental modes of thought and action, institutional structure, personal identity, economic development, and relation to nature, all require radical revision if human life on this planet (and beyond) is to survive and prosper. We are thus confronted with a world whose structures of meaning and corresponding institutional foundations are being undermined, thus presaging a revolutionary transformation. That transformation, however unclear at present, cannot fail to be radical and comprehensive. This work critically evaluates its nature, outlines the structures of an alternative world view and then*

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*develops the contours of the social and institutional order it suggests. It concludes with a discussion of practical strategies by which we may reasonably hope to meet the challenges confronting our civilization.*

*In the famous conclusion to *Being and Nothingness*, Jean-Paul Sartre announced that he would devote his next philosophical work to moral problems. Although he worked on this project in the late 1940s, Sartre never completed it to his satisfaction, and it remained unpublished until after his death in 1980. Presented here for the first time in English, *Notebooks for an Ethics* is Sartre's attempt to*

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*articulate a moral philosophy. In the Notebooks he addresses any number of themes and topics relevant to an effort to formulate a concrete and revolutionary socialist ethics, among them the differences between force and violence, the relationship of means and ends, and the relationship of oppression and alienation. Most important, he tries to show that there can be an authentic mutual recognition among free individuals where no one steals another's freedom. While remaining committed to the basic principles of Being and Nothingness, Sartre here seeks to locate the foundation for action in history and society. The Notebooks*

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*thus form an important bridge between the early existentialist Sartre and the later Marxist social thinker of the Critique of Dialectical Reason. Sartre grapples anew with such central issues as "authenticity" and the relation of alienation and freedom to moral values. In dealing with fundamental modes of relating to the Other, among them violence, entreaty, demand, appeal, refusal, and revolt, he highlights the notions of conversion and creation as they figure in the necessary transition from individualism to historical consciousness. The Notebooks themselves are complemented here by two appendixes, one on "the good*

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*and subjectivity", the other on the  
problem of blacks in the United  
States as a case study of oppression.*