



# Sartre And Marxism

**Pietro Chiodi**



## **Sartre And Marxism:**

**Sartre's Marxism** Mark Poster, 1979      Between Existentialism and Marxism Jean-Paul Sartre, 2008-01-17 This book presents a full decade of Sartre's work from the publication of the *Critique of Dialectical Reason* in 1960 the basic philosophical turning point in his postwar development to the inception of his major study on Flaubert the first volumes of which appeared in 1971 The essays and interviews collected here form a vivid panorama of the range and unity of Sartre's interests since his deliberate attempt to wed his original existentialism to a rethought Marxism A long and brilliant autobiographical interview given to *New Left Review* in 1969 constitutes the best single overview of Sartre's whole intellectual evolution Three analytic texts on the US war in Vietnam the Soviet invasion of Czechoslovakia and the lessons of the May Revolt in France define his political positions as a revolutionary socialist Questions of philosophy and aesthetics are explored in essays on Kierkegaard Mallarmé and Tintoretto Another section of the collection explores Sartre's critical attitude to orthodox psychoanalysis as a therapy and is accompanied by rejoinders from colleagues on his journal *Les Temps Modernes* The volume concludes with a prolonged reflection on the nature and role of intellectuals and writers in advanced capitalism and their relationship to the struggles of the exploited and oppressed classes *Between Existentialism and Marxism* is an impressive demonstration of the breadth and vitality of Sartre's thought and its capacity to respond to political and cultural changes in the contemporary world

**Sartre and Marxism** Pietro Chiodi, 1976 ONE OF THE most important and intellectually accessible books about Sartre and the *Critique de la Raison Dialectique* this is an uncompromising and convincing dismissal of the claims made by Sartre for the work It examines the structure of the *Critique* of which it provides a concise account and assessment and of its relationship to the thought in particular of Hegel Heidegger and the early Marx In addition it explores the pre conditions of any viable synthesis of Marxism and existentialism The prime concern of the book is with showing how Sartre's work is fatally flawed by its identification of alienation with objectification A further strength is the space and attention Chiodi gives to the political implications of Sartre's positions and the attempt to place Sartre's politics within the context of political theory generally There is very little critical work on the *Critique* available in English This book corrects the pro Sartrean basis of much of what has been published It provides an important critical assessment and a ready access to it philosophy Publisher

*The Marxism of Jean-Paul Sartre* Wilfrid Desan, 1965 Summarization and simplification of Sartre's *Critique de la Raison Dialectique* in which the Nobel Prize winner contends that one can believe in both Marxism and Existentialism at the same time

**The Existentialist Marxism of Jean-Paul Sartre** James Lawler, 1976 The title of this book may be misleading if it leads one to expect a study of Sartre's writings that primarily stresses Sartre's own interpretation of Marxism There is certainly an attempt to explain Sartre's existentialist interpretation of Marxism and to provide a presentation which is as accurate as possible The title however is meant to suggest a question Is the combination of existentialism and Marxism a valid one from the point of view of Marxism Is existentialist Marxism a real unity or is it a

false juxtaposition of antagonistic theories The title should perhaps be followed by a question mark And yet if this question is to be answered another question must be asked What is Marxism Does it have a definite reality or is Marxism something that only exists in the eye of the beholder The aim of this study is to answer both of these sets of questions Sartre and Marxist Existentialism Thomas R. Flynn,1986-10-15 In this important book Thomas R Flynn reinterprets and evaluates Sartre s social and political philosophy arguing that the existential ethics of Sartre s early phase is consistent with the Marxist inspired views of his later writings Displaying his mastery of Sartre s entire corpus Flynn reconstructs Sartre s social ontology with its sensitive balance of the existentialist s respect for moral responsibility and the Marxist s sense of social causation Flynn focuses on the issue of collective responsibility as a particularly apt test case for assessing any proposed union of existentialist and Marxist perspectives The study begins with an examination of the uses of responsibility in Being and Nothingness and in several postwar essays Flynn then concentrates on the Critique of Dialectical Reason offering a thorough analysis of the remarkable social theory Sartre constructs there A masterful contribution to Sartre scholarship Sartre and Marxist Existentialism will be of great interest to social and political philosophers involved in the debate over collective responsibility **The Early Sartre and Marxism** Sam Coombes,2008 This work highlights key areas of common ground between the ethical aesthetic and political content of works from Sartre s early period and classic Marxist philosophy Taking account of both the specificity of early Sartrean thought and the heterogeneity of Marxist theories it affirms their lasting importance to the radical left critique *Practice, Power, and Forms of Life* Terry Pinkard,2022-02-15 Philosopher Terry Pinkard revisits Sartre s later work illuminating a pivotal stance in Sartre s understanding of freedom and communal action Jean Paul Sartre s Critique of Dialectical Reason released to great fanfare in 1960 has since then receded in philosophical visibility As Sartre s reputation is now making a comeback it is time for a reappraisal of his later work In Practice Power and Forms of Life philosopher Terry Pinkard interprets Sartre s late work as a fundamental reworking of his earlier ideas especially in terms of his understanding of the possibility of communal action as genuinely free which the French philosopher had previously argued was impossible Pinkard reveals how Sartre was drawn back to Hegel a move that was itself incited by Sartre s newfound interest in Marxism Pinkard argues that Sartre constructed a novel position on freedom that has yet to be adequately taken up and analyzed within philosophy and political theory Through Sartre Pinkard advances an argument that contributes to the history of philosophy as well as key debates on action and freedom **Search for a Method** Jean-Paul Sartre,1968-08-12 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      *A Commentary on Jean-Paul Sartre's Critique of Dialectical Reason* Joseph S. Catalano, 2013-01-17 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      **Between Existentialism and Marxism** Jean-Paul Sartre, 2012      **Jean-Paul Sartre and the Politics of Reason** Andrew Dobson, 1993-08-26 A reading of Sartre's later works charting his transformation from existentialist to committed Marxist defender      **Marxism and Existentialism** David Archard, 1980      *Sartre's Philosophy of Social Existence* George J. Stack, 1977      **Sartre's Marxism** Mark Poster, 1979      **Reflections on the Marxist theory of history** Paul Blackledge, 2013-07-19 A decade after Francis Fukuyama announced the End of History anti capitalist demonstrators at Seattle and elsewhere have helped reinvigorate the Left with the reply another world is possible More than anyone else it was Marx who showed that slogans such as this were no utopian fantasies and that capitalism was just as much a historical mode of production no more natural and certainly no less contradictory than were the feudal and slave modes which preceded it Paul Blackledge opens this study with a defence of the Marxist approach to the study of history against what he argues as being the naive empiricism of traditional historians and the relativism of the postmodernists He moves on to outline Marx and Engels analyses of concrete historical processes and their critiques of the alternative historiographic methodologies of their contemporaries He then discusses neglected historical works produced by Marxists in the half century or so after Marx and Engels deaths Two central chapters survey recent Marxist debates on first the nature of modes of

productions including slave feudal and tributary systems and the revolutionary transitions between them and second the methodological debate over the issue of structure and agency in the movement of history Finally he shows the political relevance of these debates through a concluding survey of competing Marxist attempts to periodise the present postmodern conjuncture This book should be read by historians students of cultural social and political theory and anti capitalist activists

Marxism and Totality Martin Jay, 1984 Totality has been an abiding concern from the first generation of Western Marxists most notably Lukács, Korsch, Gramsci and Bloch through the second exemplified by the Frankfurt School, Lefebvre, Goldmann, Sartre, Merleau-Ponty and Della Volpe up to the most recent typified by Althusser, Colletti and Habermas Yet no consensus has been reached concerning the term's multiple meanings expressive, decentered, longitudinal, latitudinal, normative or its implications for other theoretical and practical matters By closely following the adventures of this troublesome but central concept, Marxism Totality offers an unconventional account of the history of Western Marxism **Jean-Paul Sartre's**

**Anarchist Philosophy** William L. Remley, 2018-02-22 The influence of anarchists such as Proudhon and Bakunin is apparent in Jean-Paul Sartre's 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 book is a timely reinvigoration 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

**The Work of Sartre** István Mészáros, 2012-07 This landmark book first published in 1979 met acclaim as a doubly important work of radical philosophy Its subject, Jean-Paul Sartre, was among the twentieth century's most controversial and influential philosophers its author, István Mészáros, was himself establishing a reputation for profound contributions to the Marxian tradition which would continue into the next century The *Work of Sartre* was thus considered essential for its insights on Sartre and as a piece of Mészáros's developing politico-philosophical project In this completely updated and expanded volume, Mészáros examines the manifold aspects of Sartre's legacy as novelist, playwright, philosopher and political actor and in so doing casts light upon the entire oeuvre, situating it within the historical and social context of Sartre's time Although critical of aspects of Sartre's philosophy, Mészáros celebrates his unyielding commitment to the struggle against the power of capital and elucidates what this means for the individual in their search for freedom *Critique of Dialectical*

*Reason, Vol. 2* Jean-Paul Sartre, 2006-07-17 Volume Two of Sartre's intellectual masterpiece introduced by Fredric Jameson

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