

## CAPÍTULO XVI

### EL EXISTENCIALISMO DE SARTRE (I)

*Vida y escritos. — Conciencia prerreflexiva y conciencia reflexiva; el imaginar y la conciencia emotiva. — Ser fenoménico y ser en-sí. — El ser para-sí. — La libertad del ser para-sí. — La conciencia de los otros. — Ateísmo y valores.*

1. En su popular disertación *El existencialismo es un humanismo* informa Sartre a su público de que hay dos clases de existencialismo, el cristiano y el ateo. Como representantes del existencialismo cristiano menciona a "Jaspers y a Gabriel Marcel, de confesión católica".<sup>1</sup> y como representantes del ateo a Heidegger y a sí mismo. Lo cierto es que Karl Jaspers no era católico y, por lo demás, vino a preferir que a su filosofía se la designara de otro modo que como "filosofía de la existencia" (*Existenzphilosophie*). Gabriel Marcel sí que fue católico; pero, según lo hemos hecho ya notar, repudió eventualmente la etiqueta de "existencialista". En cuanto a Heidegger, declaró de modo explícito no tener nada en común con Sartre; y aunque ciertamente no fuera cristiano, tampoco le agradaba que se le considerase ateo. Así pues, aunque los libros sobre el existencialismo suelen ocuparse de todos estos filósofos que nombra Sartre, y a menudo también de otros, en lo que concierne a la decidida aceptación del cartel de "existencialista" parece ser que hemos de quedarnos únicamente con el propio Sartre, que se ha presentado como tal y ha expuesto lo que él juzga que es la doctrina esencial del existencialismo.

Tal vez resulte, por tanto, un poco desconcertante oír a Sartre decirnos, en años más recientes, que el marxismo es la única filosofía viva de nuestro tiempo. Pero de ello no sigue que Sartre haya vuelto la espalda definitivamente al existencialismo y se haya convertido al marxismo. Como se explicará en el capítulo siguiente, lo que propugna es una fusión de los dos, un rejuvenecimiento del anquilosado marxismo mediante una inyección de existencialismo. El pre-

1. *L'existentialisme est un humanisme*, p. 17 (París, 1946). Trad. al inglés, por Mairet, como *Existentialism and Humanism* (Londres, 1948), p. 26.

# El Existencialismo Historia De La Filosofia Sartre Num 16

**Marco Casella**

## **El Existencialismo Historia De La Filosofia Sartre Num 16:**

Historia de la Filosofía BCH2 - Novedad 2023 José Manuel Tarrío Ocaña, Contenido 1 El surgimiento de la filosofía occidental en Grecia 2 La filosofía de Platón 3 Aristóteles 4 De la Antigüedad a la Edad Media Agustín de Hipona 5 La escolástica Tomás de Aquino 6 La crisis de la escolástica Nominalismo Renacimiento 7 La filosofía moderna Descartes 8 El empirismo Locke y Hume 9 La Ilustración Rousseau 10 La Ilustración Kant 11 Karl Marx 12 Friedrich Nietzsche 13 La filosofía en el siglo XX I 14 La filosofía en el siglo XX II 15 Filosofía española Revista de educación nº extraordinario año 1996.

Conmemorativo de los primeros trescientos números de la revista , Ideas Revista de Filosofía Moderna y

**Contemporánea, Número 4 , Sobre Jean-Paul Sartre** Sacristán Luzón, Manuel, 2021-06-08 El presente volumen recoge las seis aproximaciones que Manuel Sacristán realizó a la obra de Jean Paul Sartre entre 1958 y 1980. En estos materiales dos de ellos inditós se puede apreciar la conocida capacidad de análisis del filósofo español aplicada a uno de los pensadores más influyentes del panorama intelectual del siglo xx. Las diferencias entre el pensamiento rico de Sartre y el de Sacristán son manifiestas si bien comparten un claro compromiso político y político por la transformación socialista de la sociedad. Se incluye un estudio preliminar y un importante aparato crítico compuesto de notas de edición y notas complementarias

**Sartre y el marxismo** Victoria Duno, 1975 **El mito de la filosofía** Ferro Bayona, Jesús, 2016-02-05 Nueve ensayos y una entrevista que conectan el estudio del saber filosófico y del humanismo aproximándose a temas centrales como el dolor, la muerte, el cuerpo, Dios y la historia. Integran esta obra reflejo del recorrido intelectual de su autor, Jesús Ferro Bayona, cuya formación académica va de las letras clásicas y modernas a la filosofía antigua, moderna y contemporánea. Jóvenes universitarios y en general lectores interesados por el pensamiento filosófico en el cauce del humanismo encontrarán a lo largo de estas páginas una auténtica preocupación por hacer de la vida y del habitar en este mundo una experiencia amable. En este libro se plantea la necesidad de construir una comunidad más humana y siempre abierta a la esperanza

**El lugar y el no-lugar para la muerte y su duelo** Olga Lucía Londoño Palacio, 2006 **Jean-Paul Sartre, un compromiso histórico** Antonio Gorri Goñi, 1986 **Revista de la Facultad de Humanidades y Ciencias** Universidad de la República (Uruguay).

Facultad de Humanidades y Ciencias, 1953 **El Basilisco : revista de materialismo filosófico 1a Época. No 11 ,**

**Anthropos** Instituto Nacional de Antropología e Historia (Mexico), Pontificio Istituto Giovanni Paolo II per Studi su Matrimonio e Famiglia, Escuela Nacional de Antropología e Historia (Mexico), Taller de Gráfica Popular (Mexico City, Mexico), Centro de Estudios Currucaribes (Mexico City, Mexico), *El dossier "Intercélébration Pentecostale" de Marie-Joseph Le Guillou* Jesús Iglesias Cobo, 2018-06-27 **Volume 8, Tome III: Kierkegaard's International Reception - The Near East, Asia, Australia and the Americas** Jon Stewart, 2017-05-15 Although Kierkegaard's reception was initially more or less limited to Scandinavia it has for a long time now been a highly international affair. As his writings were translated into different languages his reputation spread and he became read more and more by people increasingly distant

from his native Denmark While in Scandinavia the attack on the Church in the last years of his life became something of a cause clbre later many different aspects of his work became the object of serious scholarly investigation well beyond the original northern borders As his reputation grew he was co opted by a number of different philosophical and religious movements in different contexts throughout the world The three tomes of this volume attempt to record the history of this reception according to national and linguistic categories Tome III is the most geographically diverse covering the Near East Asia Australia and the Americas The section on the Near East features pioneering articles on the Kierkegaard reception in Israel Turkey Iran and the Arab world The next section dubbed Asia and Australia features articles on the long and rich traditions of Kierkegaard research in Japan and Korea along with the more recent ones in China and Australia A final section is dedicated to Americas with articles on Canada the United States hispanophone South America Mexico and Brazil

*Josef Pieper. Obras Josef Pieper, 2000-03-15 La filosofía y sus márgenes* Sergio Vences Fernández, Marcelino Agís Villaverde, 1997

**Pasado imperfecto. Los intelectuales franceses: 1944-1956** Tony Judt, 2012-12-30 Un ensayo sobre la irresponsabilidad y la condición moral de la intelectualidad francesa Tras la Liberación los intelectuales franceses regresaron al frente de la Historia Pero las ideas políticas y las pasiones de estos intelectuales acabaron resultando políticas En Pasado imperfecto Judt analiza los conflictos más controvertidos de esta comunidad intelectual cómo responder a la promesa y a la tradición del comunismo y cómo mantener un compromiso con esas ideas radicales frente a la hipocresía de la Unión Soviética de Stalin de los nuevos estados comunistas de la Europa del Este y de la propia Francia Para toda una generación esto fue un grave dilema moral sus respuestas fueron condicionadas por la guerra y la ocupación y las opciones políticas de la postguerra permanecieron inquietantes en la conciencia de las generaciones posteriores de intelectuales franceses El análisis de Judt va más allá de los escritos de las personalidades existencialistas como Jean Paul Sartre Albert Camus o Simone de Beauvoir e incluye a una amplia comunidad intelectual de filósofos católicos periodistas no alineados poetas y críticos literarios y comunistas y no comunistas por igual Pero los dilemas intelectuales de la postguerra continúan Los intelectuales franceses no han aceptado del todo el sentido de la irresponsabilidad moral de entonces El resultado seguramente es una herencia de confusión que ha perjudicado a la categoría cultural de Francia sobre todo en relación con la antigua Europa del Este y su liberación y que refleja la gran dificultad de la nación para afrontar su propio pasado ambivalente Reseña Un libro que rebosa ideas que ofrece una teoría exhaustiva del intelectual Logra entretener y provocar con perfecta coherencia The Washington Post

**Obra crítica 1** Julio Cortázar, 2018-01-01 En este primer volumen de la Obra crítica de Cortázar se publica su texto inédito Teoría del texto un libro sobre teoría literaria que funda a las bases de su posterior trabajo novelístico En paralelo a su obra literaria Julio Cortázar produjo un considerable conjunto de textos críticos de alto valor tanto por su agudeza interpretativa como por la atractiva brillantez de su prosa La presente recopilación de esos trabajos publicada originalmente en 1994 se organiza en tres volúmenes a cargo de los especialistas Saúl Yurkievich Teoría

del t nel 1947 Jaime Alazraki textos anteriores a Rayuela y Sa l Sosnowski textos posteriores a Rayuela Teor a del t nel el texto que compone el primer volumen de la Obra cr tica Cort zar pasa revista a las orientaciones de la novela moderna y fundamenta sus propias opciones situ ndose en relaci n con las tendencias m s avanzadas de su poca y enunciando su programa personal que luego hallar expresi n en Rayuela Con este escrito de lectura imprescindible queda m s completa la figura de Cort zar y m s a la vista el maravilloso poliedro de su obra ntrega

Revista de filosofía de la Universidad de Costa Rica ,1988

**Volume 19, Tome V: Kierkegaard Bibliography** Peter Šajda,Jon Stewart,2017-03-16 The long tradition of Kierkegaard studies has made it impossible for individual scholars to have a complete overview of the vast field of Kierkegaard research The large and ever increasing number of publications on Kierkegaard in the languages of the world can be simply bewildering even for experienced scholars The present work constitutes a systematic bibliography which aims to help students and researchers navigate the seemingly endless mass of publications The volume is divided into two large sections Part I which covers Tomes I V is dedicated to individual bibliographies organized according to specific language This includes extensive bibliographies of works on Kierkegaard in some 41 different languages Part II which covers Tomes VI VII is dedicated to shorter individual bibliographies organized according to specific figures who are in some way relevant for Kierkegaard The goal has been to create the most exhaustive bibliography of Kierkegaard literature possible and thus the bibliography is not limited to any specific time period but instead spans the entire history of Kierkegaard studies

**La**

**ontología de Jean-Paul Sarte** Yamandu Canosa Capdeville,1953

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