

1. Record Nr.	UNINA9910809609303321
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Titolo	An atheism that is not humanist emerges in French thought [[electronic resource] /] / Stefanos Geroulanos
Pubbl/distr/stampa	Stanford, CA, : Stanford University Press, 2010
ISBN	0-8047-7424-2
Descrizione fisica	1 online resource (450 p.)
Collana	Cultural memory in the present
Disciplina	128.09/04
Soggetti	Atheism - France - History - 20th century Humanism - France - History - 20th century Philosophical anthropology - France - History - 20th century Philosophy, French - 20th century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- Contents -- Acknowledgments -- Abbreviations -- Man Under Erasure: Introduction -- Introduction: Bourgeois Humanism and a First Death of Man -- 1 The Anthropology of Antifoundational Realism: Philosophy of Science, Phenomenology, and "Human Reality" in France, 1928–1934 -- 2 No Humanism Except Mine! Ideologies of Exclusivist Universalism and the New Men of Interwar France -- 3 Alexandre Kojève's Negative Anthropology, 1931–1939 -- 4 Inventions of Antihumanism, 1935: Phenomenology, the Critique of Transcendence, and the Kenosis of Human Subjectivity in Early Existentialism -- Introduction: The Humanist Mantle, Restored and Return -- 5 After the Resistance (1): Engagement, Being, and the Demise of Philosophical Anthropology -- 6 Atheism and Freedom After the Death of God: Blanchot, Catholicism, Literature, and Life -- 7 After the Resistance (2): Merleau-Ponty, Communism, Terror, and the Demise of Philosophical Anthropology -- 8 Man in Suspension: Jean Hyppolite on History, Being, and Language -- Conclusion -- Notes -- Bibliography -- Index
Sommario/riassunto	French philosophy changed dramatically in the second quarter of the twentieth century. In the wake of World War I and, later, the Nazi and Soviet disasters, major philosophers such as Kojève, Levinas,

Heidegger, Koyré, Sartre, Merleau-Ponty, and Hyppolite argued that man could no longer fill the void left by the "death of God" without also calling up the worst in human history and denigrating the dignity of the human subject. In response, they contributed to a new belief that man should no longer be viewed as the basis for existence, thought, and ethics; rather, human nature became dependent on other concepts and structures, including Being, language, thought, and culture. This argument, which was to be paramount for existentialism and structuralism, came to dominate postwar thought. This intellectual history of these developments argues that at their heart lay a new atheism that rejected humanism as insufficient and ultimately violent.

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