

# The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

PhD Thesis: The Existential Philosophical Approach: Basic Concepts

Scientific Coordinator: Prof. Dr. Andrei Marga

PhD Candidate: Ștefan Ion Bolea Tit

## 1. TABLE OF CONTENTS

### ARGUMENT

#### 1. GENESIS OF EXISTENTIALISM

##### 1.1 What is existentialism?

1.1.1 Definitions

1.1.2 Essence vs. existence

##### 1.2 Humanism vs. Antihumanism

1.2.1 Between *existence* and being: the humanistic polemics

1.2.2 About antihumanism

#### 2. THREE BASIC CONCEPTS

##### 2.1 Anxiety

2.1.1 Definition of anxiety

2.1.2 Anxiety at Kierkegaard

2.1.2.1 Kierkegaard's pseudonyms

2.1.2.2 Meaning of anxiety at Kierkegaard

2.1.2.3 Anxiety and Genesis [Kierkegaard, *The Concept of Anxiety*, #1.1-1.6]

2.1.3 Anxiety and fear [Heidegger, *Being and Time*, #30, #38, #40]

2.1.4 Anxiety and nothingness [Sartre, *Being and Nothingness*, #1.1.5.]

2.1.5 Anxiety and courage [Tillich, *The Courage To Be*]

##### 2.2 Death

2.2.1 Definition of death

2.2.2 Being towards death [Heidegger, *Being and Time*, #46-53]

2.2.3 Contingency of death [Sartre, *Being and Nothingness*, #4.1.2]

##### 2.3 Authenticity

2.3.1 Introduction in the problematic of authenticity

2.3.1.1 Definitions of authenticity

2.3.1.2 About authenticity and falseness

2.3.2 Religious authenticity [Kierkegaard, *Fear and Trembling, Problema I*]

2.3.3 Authenticity and inauthenticity at Heidegger

2.3.3.1 They-Self [Heidegger, *Being and Time*, #27, #35-38]

2.3.3.2 Resoluteness [Heidegger, *Being and Time*, #53-55]

2.3.4 Bad faith at Sartre

2.3.4.1 Modes of bad faith [Sartre, *Being and Nothingness*, #1.2.1-1.2.2]

2.3.4.2 Violence, bad faith, nihilism [Sartre, *Notebooks For An Ethics, Notebook I*]

### CONCLUSIONS

### APPENDIX

Appendix 1: Glossary of existentialist concepts

Appendix 2: Chronology

## **The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)**

Appendix 3: Diagrams

Appendix 4: Authenticity and simulation in *Fight Club*

Appendix 5: Return of the subject?

Appendix 6: Kierkegaard and Cioran about agony

Appendix 7: Diagnosis and existentialism

Appendix 8: What is postexistentialism?

### **2. KEYWORDS**

Existentialism, postmodernism, nihilism, literature, phenomenology of affects, theology, psychology, humanism, antihumanism, anxiety, fear, authenticity, bad faith, they-self, death, alienation, freedom, contingency, practical philosophy, hope, compassion, project, facticity, ethics, individualism, being, Dasein, anti-Platonism, transcendence, absurd, religious stage, interdisciplinarity, pop culture, postexistentialism, nothingness.

### **3. SYNTHESIS**

My PhD thesis intends to cover a gap in the Romanian cultural space from three perspectives:

Firstly, Heidegger and Sartre were analyzed in a strictly phenomenological context, which is not exactly true to their philosophies, because their main works, *Being and Time* (1927) and *Being and Nothingness* (1943) are real existentialist manifestos, marking the transition from Husserlian phenomenology to an existentialist phenomenology. Although complete author series dedicated to Nietzsche and Kierkegaard were started (only the first six volumes from the Colli-Montinari Nietzsche edition, leaving out the seminal posthumous work and four dedicated to Kierkegaard), there are in Romania few studies devoted to these existentialist philosophers and even fewer studies of comparative philosophy, which would approach them from an existentialist point of view.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

Secondly, because of the national and international philosophical context, which pays tribute to postmodernism (the dominant paradigm in a number of fields, from sociology to philosophy of film), philosophers, critics and cultural theorists are no longer perceptive to an existential reading key, which would probably highlight better the hermeneutics of many works of art from our time. There are only few studies which propose a comparison between Sartre, Heidegger și Kierkegaard, on one hand and Foucault, Baudrillard, Žižek, on the other. My thesis opens up this direction of interpretation, because existentialism was considered from a postmodern point of view.

Thirdly, the few books which fragmentarily considered existentialism in Romania either ignored its relationship with postmodernism, or they focused on the French cultural space. I was mainly interested in the American scholarship because starting with the 1990's a number of studies have been written which understand the "truth" of existentialism in a post-structuralist context; I was interested also in the German scholarship, which has a deeper knowledge of the philosophy of existence, life philosophy and marginal pre-existentialist writers like Feuerbach and Stirner and has a superior hermeneutical skill in the analysis of the history of philosophy from Hegel to Kierkegaard, from Schopenhauer to Nietzsche, from Dilthey to Heidegger and from Scheler to Jaspers.

Although in the Romanian academic space, phenomenology "boomed" after 1989, being studied and analyzed with great results, the existential derivation of phenomenology was rather ignored. As I was saying, Heidegger was interpreted mainly as a phenomenologist and Sartre was from the start considered insignificant, probably due to his political convictions. Sartre was known in postwar Romania as a novelist and dramatist; however, *Being and Nothingness* (1943) was translated only in 2004 (an useful and necessary translation unfortunately *lacking* a critical apparatus similar to Heidegger's translation from Humanitas Publisher House) and his important book, *Critique of Dialectical Reason* (1960) where the existential approach is combined with a Marxist point of view, a book which was recently reedited in English by Frederic Jameson, is not at all known in Romania (the same must be told for *The Notebooks For An Ethics*, written by Sartre between 1947 and 1948 and published in France in 1983, which is not yet translated in Romanian).

There is a single book exhaustively dedicated to existentialism in Romania published after 1989, *The French Existentialism* by Andrei-Justin Hossu, (Institutul European, 1996, 2006). (I must say that the book was conceived in 1980 and defended as a PhD thesis in 1982.) My thesis intends to complete and update the Romanian existential hermeneutics from a number of perspectives:

## **The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)**

- a) Because Hossu's book is devoted to political philosophy, my thesis approaches existentialism from the perspective of its "hard" concepts, focusing especially on philosophical existentialism but always taking into account literary existentialism.
- b) Because Hossu's book is devoted to French existentialism, my thesis takes a more general approach, considering important historical liaisons with the first Existentialist writers (Kierkegaard and Nietzsche) and with German philosophy of the existence (Jaspers and Löwith), a trend which influenced one of the Romanian marginal existentialists (Emil Cioran).
- c) Because the researcher from Cluj initiates a hermeneutical apparatus based on Mounier's personalism (1946), I tried to focus on the recent discussion about existentialism (1990-2011), which comes from the American cultural space, where existentialism is analyzed in comparison with postmodernism.

Although the Anglo-Saxon space did not produce a single Existentialist philosopher (with the possible exception of Colin Wilson), great interpreters of this trend come especially from America. One of them, Robert Solomon observed in his classes from Austin University that "although the movement began in Europe, its real home now is in America. American ideas of self-improvement and mobility share much with existentialism".

There are two distinct timelines of the existentialist bibliography, which interests me. The first (1940-1970) is the "hot" timeline of existentialism, when existentialism was either the dominant philosophy of the moment, or reconciled with structuralism or analytic philosophy. Thinking of this determined *Zeitgeist*, George Pattison surprisingly remarked in *Anxious Angels* that in the 1950's existentialism was supposed to solve "all philosophical problems". The second timeline (1990-2011) is the "cold" timeline of existentialism, when this trend is discussed in comparison with postmodernism: the initial excesses are tempered in favor of an "eagle eye" perspective that analyses the presuppositions of existential philosophy in counterpoint with basic postmodern relativism. We do not live in an existential world, as Karl Löwith argued, we live in the ideological universe of an extreme postmodernism, able to empathize with the existential heritage though.

My research starts from a conceptual analysis of existentialism. Three basic concepts (*anxiety*, *authenticity* and *death*) and three major existentialist philosophers (Kierkegaard, Heidegger and Sartre) mainly interest me. The three concepts from above have an interdisciplinary intentionality (with multiple applications in psychology, theology and literature) and are inter-related, each them offering a hint about the other ones and the

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

existential *corpus*. Mostly, I operate with a comparative analysis of texts: my approach covers, with its trait of existential hermeneutics or analysis of existential phenomenology a chapter from the history of ideas. From a practical point of view, I understand existentialism as a part of the European cultural heritage, which still has viable traits that could act as an inspiration for the existing subject immersed in contemporary society. From the perspective of the history of ideas I was basically interested on how existentialism cohabited with nihilism and postmodernism.

Exploring the liaisons between existentialism, postmodernism and nihilism, one can observe that certain theories, which seem outdated now, could re-enter in the market of contemporary ideas. Having studied the nihilist paradigm from Schopenhauer to Cioran, I had the impression that the nihilist orientation is particularly reductive. I wanted to explore the affective dimension of initially mental concepts: I had the impression that affects could be more persuasive and more eloquent than the cogitations and theories (existentialism can be understood as a *phenomenology of affects*). Because I was interested in literature, psychology, the philosophy of film, which sometimes focus on the meta-rational part of the discourse (transcending language and thought), I conceived the affective as a possible *double* of the mental.

One can note right from the start a very interesting issue: Kierkegaard and Nietzsche (and partially Schopenhauer) could be classed both as existentialists and nihilists. Moreover, the two philosophers enjoy an important postmodern reception. Only one example for Kierkegaard: the book *Kierkegaard in Post/Modernity* (1994), edited by Martin J. Matušík and Merold Westphal. Nietzsche has had a formidable reception due to phenomenological, structuralist and post-structuralist criticism (to name only a few of the Nietzscheans: Deleuze, Foucault, Baudrillard, Onfray, Haar). We might ask ourselves: how would the new French philosophy look without Heidegger and Nietzsche?

My general objective is to explain and reconstruct existentialism from its concepts; my secondary objective is to rethink existentialism through postmodernism. The specific objectives, which help me reach this general goal, are:

- 1) Reconstructing existentialism through its diverse definitions;
- 2) The debate between Sartre and Heidegger in the precedence of existence over essence;
- 3) The conflict between existentialist humanism and postmodern antihumanism;
- 4) The phenomenological connection between anxiety and fear (and the interdisciplinary link between philosophy and psychology);

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- 5) The ability of anxiety to transcend the basic psychological intentionality and to function, therefore, as an ontological affect;
- 6) The possibility of functioning of authenticity as a personal virtue;
- 7) The relationship between being towards death and the existent, who cannot really live unless he embraces his mortality;
- 8) The observation that some existential ideas can act as a corrective to postmodern philosophy.

From a historical perspective, when post-structuralism replaced existentialism in the 1960's, something essential for the European contemporary culture was lost and resistance zones were created in marginal cultural areas: literature, film and psychology. To simplify, one could say that system replaced individual. The subject has been already weakened by Nietzsche, and it is a known fact that the death of the subject began with the death of God. The concept of the individual, however obsolete today, cannot be obliterated from history. Even if one conceived a narrative or an alternative ego, I do not believe one can renounce the concept of the individual. In cultural history the existential treatment of the individual is only the most recent one, not the only one: romanticism, German idealism, transcendentalism and American pragmatism are known philosophies of the *ego*.

The concepts with a categorical value of existentialism have recently developed an interesting posterity. We can observe how they became valid in different fields, like psychotherapy and the philosophy of film. One can ask himself: what is the connection between authenticity and simulation? Or the one between death and the feeling of a wasted life? The connection between anxiety and everyday fear? What is the relevance of these concepts *now*? Starting from the primacy of practical philosophy of existentialism, which makes philosophy relevant in everyday life, one can ask himself: how can the existential categories help me as an individual or "us" as a community?

Starting with the first concept: how is *anxiety* relevant? From a theoretical perspective, anxiety is essential, because through anxiety we have direct access to authenticity, individuality and existential death and we break through from the sphere of the *they self*, no longer thinking like simulacra or clones, no longer thinking like we imagine the others think. From a practical perspective, from the hermeneutics of this concept we can directly understand our anguish regarding terrorism, the melancholic and anguishing solitude of a soldier in Iraq (as Renata Salecl argued) but also fear of unemployment (Adorno) or the anxiety and isolation of the immigrant, who resides between two worlds and who does not belong to none of them. Moreover, one can understand the phenomenology of a panic attack

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

and reading through the major existentialist texts one can see if one should fight psychological anxiety or use it. Anxiety is a concept which originally belongs to many fields of research: philosophy, psychology, literature, sociology, film, theater, etc. Further exploring the practical perspective, we can experience the anxiety that we have failed to be accomplished in life, that we have wasted our existence, that an “unlived life” was true hell. In a basic way, we can conceive anxiety as a “fear of fear”, which has a viral reproduction capacity and which, paradoxically, is intensified by the proximity of consciousness.

*Death* must be conceived from life’s perspective: we are more alive when we are aware of our own mortality. When we know there is a limit, a certain moment, when our own existence will have stopped, life becomes as a race for the creation of a personal meaning, a quest for *realisatio* and transformation and the immanent pursuit of excellence.

Especially *authenticity* can be reconstructed: perhaps we should find that it is pretentious for a person to aspire today towards authenticity, but if we understood authenticity in an Emersonian way as a personal truth or if we read the existentialists and saw that authenticity is an unstable virtue (almost impossible), we might believe that the cult of authenticity is almost *necessary*. Authenticity is an *x*, one should cultivate: we ourselves should be the owners and the creators of our own lives; authenticity, independence and autonomy are inter-related. The three concepts from above are, therefore, important from a psychological point of view (the individual dimension) and from a sociological point of view (the trans-subjective dimension).

The first part of the thesis approaches the functioning principle of existentialism (I will also sketch certain parallels with nihilism and postmodernism). I start from its multiple definitions (1.1.1) from the American, English, German, French culture, which I later systematize and synthesize, culminating with a personal conceptual definition of existentialism. The conflict between existence and essence (1.1.2) receives a new solution in the history of philosophy, which emphasizes actually the particularity and the presupposed contingency of the human existent. Exploring the texts of the humanistic “polemics” (1.2.1), *Existentialism and Humanism* by Sartre and *The Brief Upon “Humanism”* by Heidegger, I understand more about the distinction between existence and being. Investigating antihumanism (1.2.2), I observe the configuration of nihilist antihumanism before Foucault and Deleuze, in the philosophies of Nietzsche and Cioran and in the poetry of Lautréamont.

In the second part I will study the three basic concepts (anxiety, authenticity, death). Starting from the conceptual definitions (note: I have added personal definitions as well), I have explored the teleology of these concepts in the main texts and in recent bibliography.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

The first chapter of the second part (2.1) deals with anxiety. It seemed necessary to speak of the pseudonyms of Kierkegaard (2.1.2.1), a fragment that serves as an introduction also. The relationship between anxiety and Genesis (2.1.2.3) from the *Concept of Anxiety* was further analyzed. I continued with the phenomenological distinction between anxiety and fear (2.1.3), anxiety and nothingness (2.1.4) and anxiety and courage (2.1.5) from a theological perspective.

The second chapter of the second part (2.2) deals with the phenomenology of death at Heidegger, Fink and Levinas (2.2.2) and Sartre's reply (2.2.3) which emphasizes the contingency of death. The third chapter of the second part (2.3) wants to study a concept related to anxiety and death, the personal virtue of authenticity. Before closely researching the texts of the existentialist authors, I have looked upon the link between authenticity and falseness (2.3.1.2) in a psychological context. I have continued with the difficult and important problem of religious authenticity (2.3.2) from *Fear and Trembling* by Kierkegaard. Heidegger's (2.3.3) and Sartre's (2.3.4) discussion of authenticity followed, focusing especially on the two versions of existential inauthenticity, *they self* (2.3.3.1) and *bad faith* (2.3.4.1): I have further explored bad faith in connection with violence and nihilism (2.3.4.2), following Sartre's analysis from *Notebooks For An Ethics*.

After stating my conclusions, I have outlined several experimental directions, which come from my "philosophical lab" and seek to complete my research. The first appendix offers a glossary of existentialist concepts (which can ease the understanding of certain existential key terms), the second appendix illustrates a chronology, the third appendix having also an educative role, offering some diagrams. The fourth appendix deals with the work of Chuck Palahniuk, which stands at the confluence of existentialism, nihilism and postmodernism. A parallel with the existentialist and postmodern subject is to be found in the fifth appendix and a comparison between Kierkegaard and Cioran in the sixth from the point of view of the phenomenology of *agony*. The seventh appendix investigates the application of the method of *diagnosis* to existentialism and the eight and final one sketches the concept of postexistentialism.



#### **4. CITED WORKS**

##### **1) Primary Bibliography**

Hannah Arendt, *Essays in Understanding (1930-1954). Formation, Exile, and Totalitarianism*, edited by Jerome Kohn, Schocken Books, New York, 1994.

Hannah Arendt, Martin Heidegger, *Scrisori și alte documente (1925-1975) [Letters and Other Documents]*, edited by Ursula Ludz, translation by Catrinel Pleșu and Cătălin Cioabă, Humanitas Publisher House, Bucharest, 2007.

Simone de Beauvoir, *Sângele celorlalți [The Blood of Others]*, translation by Ileana Vulpescu, Paralela 45 Publisher House, Pitești, 2008.

Simone de Beauvoir, *Soll man de Sade verbrennen? [Must We Burn de Sade?]*, translation by Alfred Zeller, Rowohlt Taschenbuch Publisher House, Hamburg, 1983.

Simone de Beauvoir, *Toți oamenii sunt muritori [All Men are Mortals]*, translation by Florica-Ugenia Condurachi, Univers Publisher House, Bucharest, 2008.

Simone de Beauvoir, *The Ethics of Ambiguity*, translated by Bernard Frechtman, Citadel Press, New York, 1976.

Albert Camus, *Fața și reversul. Nunta. Mitul lui Sisif. Omul revoltat. Vara [Selected Works]*, translation by Irina Mavrodin, Mihaela Simion, Modest Morariu, RAO Publisher House, 2006.

Albert Camus, *Străinul. Ciurma [The Stranger. The Plague]*, translation by Georgeta Horodincă, Eta Preda, Marin Preda, Literatură Universală Publisher House, Bucharest, 1968.

Viktor E. Frankl, *Man's Search For Meaning. An Introduction To Logotherapy*, translated by Ilse Lasch, Beacon Press, Boston, 1992.

Martin Heidegger, *Ființă și timp [Being and Time]*, translation by Gabriel Liiceanu and Cătălin Cioabă, Humanitas Publisher House, Bucharest, 2003 [ *Sein und Zeit*, 17.e Auflage, Max Niemeyer Verlag, Tübingen, 1993].

Martin Heidegger, *GA 19, Platon: Sophistes [The Sophist]*, Vittorio Klostermann, Frankfurt am Main, 1992.

Martin Heidegger, *Nietzsche*, Neske, Pfullingen, 1961.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

Martin Heidegger, *Problemele fundamentale ale fenomenologiei [The Basic Problems of Phenomenology]*, translation by Bogdan Mincă and Sorin Lavric, Humanitas Publisher House, Bucharest, 2006.

Martin Heidegger, *Repere pe drumul gândirii [Pathmarks]*, translation and notes by Thomas Kleininger and Gabriel Liiceanu, Politic Publisher House, Bucharest, 1988.

Hermannn Hesse, *Lupul de stepă. Siddhartha [The Steppenwolf. Siddhartha]*, translation by George Guțu, Univers Publisher House, Bucharest, 1983.

Karl Jaspers, *Von der Weite des Denkens. Eine Auswahl aus seinem Werk [Selected Fragments]*, edited by Hans Saner, Piper, München, Zürich, 2008.

Franz Kafka, *America*, translation by Pop Simion and Erika Voiculescu, RAO Publisher House, Bucharest, 1995.

Søren Kierkegaard, *Attack Upon "Christendom" (1854-1855)*, translated, with an introduction by Walter Lowrie, Princeton University Press, Princeton, New Jersey, 1946.

Søren Kierkegaard, *Boala de moarte [The Sickness unto Death]*, translation by Mădălina Diaconu, Humanitas, 2006 [Søren Kierkegaard, *Sygdommen til døden*, C. A. Reitzels, Kjøbenhavn, 1849].

Søren Kierkegaard, *Concluding Unscientific Postscript*, edited and translated by Alastair Hannay, Cambridge University Press, Cambridge, New York, 2009.

Søren Kierkegaard, *Die Krankheit zum Tode. Furcht und Zittern. Die Wiederholung. Der Begriff der Angst [4 Works]*, translation by Walter Rest, Günther Jungbluth and Rosemarie Lögstrup, Deutscher Taschenbuch Verlag, München, 2005.

Søren Kierkegaard, *Die Tagebücher. Eine Auswahl [Journals]*, edited and translated by Hayo Gerdes, Eugen Diederichs Verlag, Düsseldorf, Köln, 1980.

Søren Kierkegaard, *Frică și cutremur [Fear and Trembling]*, translation by Leo Stan, Humanitas Publisher House, Bucharest, 2002.

Søren Kierkegaard, *Scrieri, I (Conceptul de anxietate) [Works I: The Concept of Anxiety]*, translation by Adrian Arsinevici, Amarcord Publisher House, Timișoara, 1998.

Søren Kierkegaard, *Writings*, vol. 6, edited and translated by Howard V. Hong and Edna H. Hong, Princeton University Press, Princeton, 1980.

Gabriel Marcel, *Creative Fidelity*, translated and with an introduction by Robert Rosthal, The Noonday Press, New York, 1967.

Gabriel Marcel, *L'homme problématique [The Problematic Man]*, Aubier, Éditions Montaigne, 1955.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- Gabriel Marcel, *Jurnal metafizic [Metaphysical Journal]*, translation by Dorin Ștefănescu, Amarcord Publisher House, Timișoara, 1995.
- Friedrich Nietzsche, *Așa grăit-a Zarathustra [Thus Spoke Zarathustra]*, translation by Ștefan Aug. Doinaș, Humanitas, 1996.
- Friedrich Nietzsche, KSA 1 [*Complete Works 1*], edited by Colli/Montinari, Walter De Gruyter, Berlin, New York, 1999.
- Friedrich Nietzsche, KSA 3 [*Complete Works 3*], edited by Colli/Montinari, Walter De Gruyter, Berlin, New York, 1999.
- Friedrich Nietzsche, KSA 6 [*Complete Works 6*], edited by Colli/Montinari, Walter De Gruyter, Berlin, New York, 1999.
- Friedrich Nietzsche, KSA 12 [*Complete Works 12*], edited by Colli/Montinari, Walter De Gruyter, Berlin, New York, 1999.
- Friedrich Nietzsche, KSA 13 [*Complete Works 13*], edited by Colli/Montinari, Walter De Gruyter, Berlin, New York, 1999.
- Friedrich Nietzsche, *Opere complete*, vol. 2 [*Complete Works 2*], translation by Simion Dănilă, Hestia Publisher House, Timișoara, 1998.
- Friedrich Nietzsche, *Opere complete*, vol. 4 [*Complete Works 4*], translation by Simion Dănilă, Hestia Publisher House, Timișoara, 2001.
- Friedrich Nietzsche, *Opere complete*, vol. 6 [*Complete Works 6*], translation by Simion Dănilă, Hestia Publisher House, Timișoara, 2005.
- Friedrich Nietzsche, *Știința voioasă. Genealogia moralei. Amurgul idolilor [Selected Works]*, translation by Liana Micescu and Al. Sahighian, Humanitas, Bucharest 1994.
- Friedrich Nietzsche, *Voința de putere. Încercare de transmutare a tuturor valorilor [The Will to Power]*, translation by Claudiu Baci, Aion Publisher House, Oradea, 1999.
- José Ortega y Gasset, *Revolta maselor [Revolt of the Masses]*, translation by Coman Lupu, Humanitas Publisher House, Bucharest, 1994.
- Jean-Paul Sartre, *Cuvintele. Greța [Words. Nausea]*, translation by Teodora Cristea and Marius Robescu, RAO Publisher House, Bucharest, 1997.
- Jean-Paul Sartre, *Existentialism Is a Humanism*, translated by Carol Macomber, Yale University Press, New Haven, 2007.
- Jean-Paul Sartre, *Literary and Philosophical Essays*, translated from the French by Annette Michelson, Criterion Books, New York, 1955.
- Jean-Paul Sartre, *Ființa și neantul. Eseu de ontologie fenomenologică [Being and Nothingness]*, revised edition by Arlette Elkaïm-Sartre, translation by Adriana Neacșu,

## **The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)**

Paralela 45 Publisher House, Pitești, 2004 [*L'être et le néant. Essai d'ontologie phénoménologique*, édition corrigée par Arlette Elkaïm-Sartre, Gallimard, Paris, 1943; *Being and Nothingness: an Essay on Phenomenological Ontology*, traducere de Hazel E. Barnes, Routledge, 1969].

Jean-Paul Sartre, *Notebooks for an Ethics*, translated by David Pellauer, University of Chicago Press, Chicago, 1992.

Jean-Paul Sartre, *Situations, III, Lendemain de Guerre*, Gallimard, Paris, 1976.

Lev Șestov, *Revelațiile morții (Dostoievski-Tolstoi) [Revelations of Death]*, translation by Smaranda Cosmin, Institutul European Publisher House, Iași, 1993.

Paul Tillich, *A History of Christian Thought*, edited by Carl E. Braaten, Simon & Schuster, New York, 1968.

Paul Tillich, *Curajul de a fi [The Courage to Be]*, translation by Sorin Avram Vârtoș, Herald Publisher House, Bucharest, 2007.

Miguel de Unamuno, *Jurnal intim [Secret Journal]*, translation by Sorin Mărculescu, Polirom Publisher House, Iași 2007.

Miguel de Unamuno, *Tragic Sense of Life*, translated by J.E. Crawford Fritch, Dover Publications, New York, 1954.

### **2) Secondary Bibliography:**

Theodor W. Adorno, *The Jargon of Authenticity*, translated by Knut Tarnowski and Frederic Will, Northwestern University Press, Evanston, 1973.

Richard Appignanesi, Oscar Zarate, *Introducing Existentialism*, Totem Books, New York, 2001.

Richard Appignanesi, *What Do Existentialists Believe?*, Granta Books, London, 2006.

Aristotle, *Etica nicomahică [The Nicomachean Ethics]*, translation by Stella Petrecel, Științifică și Enciclopedică Publisher House, Bucharest, 1998.

St. Augustin, *Confesiuni [Confessions]*, translation by Gh. I. Șerban, Humanitas Publisher House, Bucharest, 2007.

Mihail Alexandrovici Bakunin, *Dumnezeu și statul [God and the State]*, translation by Alina Manea, Bastion Publisher House, Timișoara, 2008.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

Harold W. Baillie and Timothy K. Casey (Eds.), *Is Human Nature Obsolete?, Genetics, Bioengineering and the Future of the Human Condition*, MIT Press, Cambridge, London, 2005.

William Barrett, *Irrational Man. A Study in Existential Philosophy*, Anchor Books, New York, 1962.

Charles Baudelaire, *Les fleurs du mal. Florile răului [The Flowers of Evil]*, edited by Geo Dumitrescu, Literatură Universală Publisher House, Bucharest, 1969.

Jean Baudrillard, *Forget Foucault*, Introduction and Interview by Sylvere Lotringer, translated by Nicole Dufresne, Semiotext(e), Los Angeles, 2007.

Jean Baudrillard, *Simulacre și simulare [Simulation and Simulants]*, translation by Sebastian Big, Idea Publisher House, Cluj-Napoca, 2008.

Jean Baudrillard, *Selected Writings*, edited and introduced by Mark Poster, Stanford University Press, 1988.

Gregory R. Beabout, *Freedom and Its Misuses: Kierkegaard on Anxiety and Despair*, Marquette University Press, Milwaukee, 1996.

Jean Beaufret, *De l'existentialisme à Heidegger [From Existentialism to Heidegger]*, J. Vrin, Paris, 2000.

Samuel Beckett, *Watt*, Grove Press, New York, 1994.

Walter Benjamin, *Iluminări [Illuminations]*, translation by Catrinel Pleșu, Idea Publisher House, Cluj-Napoca, 2002.

*Bhagavad-Gita*, translation by Sergiu Al. George, Herald Publisher House, Bucharest, 2011.

*Biblia sau Sfânta Scriptură [The Holy Bible]*, translation by Bartolomeu Valeriu Anania, Institutului Biblic și de Misiune al BOR Publisher House, 2001.

William Blattner, *Heidegger's Being and Time*, Continuum, London, New York, 2006.

Maurice Blanchot, *L'entretien infini [Infinite Dialogue]*, Gallimard, Paris, 2004.

Ștefan Bolea, *Ontologia negației [Ontology of Negation]*, Casa Cărții de Știință Publisher House, Cluj-Napoca, 2004.

Jorge Luis Borges, *Proză completă [Complete Prose]*, vol. 2, translation by Cristina Hăulică and Andrei Ionescu, Polirom Publisher House, Iași, 2006.

Anne Brenon, *Catharii [Cathars]*, translation by Ion Doru Brana, Nemira Publisher House, Bucharest, 2008.

Ramona Bujor, *Sartre. Un filosof al libertății umane [Sartre. A Philosopher of Human Freedom]*, Lumen Publisher House, Iași, 2008.

Lord Byron, *Selected Poems*, edited by Paul Wright, Wordsworth Editions, 2006.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

Joseph Campbell, *Myths To Live By*, [Kindle version], 2011, retrieved from Amazon.com.

John D. Caputo, Mark Dooley, Michael J. Scanlon (Eds.), *Questioning God*, Indiana University Press, Bloomington, 2001.

Silvia Cernichevici, *Existențialismul și problematica educativă contemporană [Existentialism and the Contemporary Educative Problematic]*, Didactică și pedagogică Publisher House, Bucharest, 1970.

Dumitru Chioaru, Ioan Radu Văcărescu, *Antologia poeziei române de la origini până azi [Anthology of Romanian Poetry]*, vol. 2, Paralela 45 Publisher House, Pitești, 1998.

Cristian Ciocan, *Moribundus sum: Heidegger și problema morții [Moribundus sum: Heidegger and the Problem of Death]*, Humanitas Publisher House, Bucharest, 2007.

Emil Cioran, *Demiurgul cel rău [The Evil Demiurge]*, translation by Emanoil Marcu, Humanitas Publisher House, Bucharest, 1995.

Emil Cioran, *Schimbarea la față a României [The Transfiguration of Romania]*, Humanitas Publisher House, Bucharest, 1993.

Emil Cioran, *Tratat de descompunere [A Brief History of Decay]*, translation by Irina Mavrodin, Editura Humanitas, Bucharest, 1996.

Emil Cioran, *Pe culmile disperării [On the Heights of Despair]*, Humanitas Publisher House, Bucharest, 1990.

Samuel Coleridge, *The Friend*, Chauncey Goodrich, Burlington, 1831.

Brigitta Coenen-Mennemeier, *Abenteuer Existenz. Momente der Literatur von Descartes bis Sartre [Adventure Existence]*, Peter Lang, Frankfurt am Main, 2001.

David E. Cooper, *Existentialism. A Reconstruction*, Blackwell Publishing, Malden, Oxford, 1999.

Gary Cox, *How to Be an Existentialist or How to Get real, Get a Grip and Stop Making Excuses*, Continuum, London, New York, 2009.

Gary Cox, *The Sartre Dictionary*, Continuum, London, New York, 2008.

Ioan Petru Culianu, *Gnozele dualiste ale Occidentului [The Dualist Gnosis of the West]*, translation by Tereza Culianu-Petrescu, Polirom Publisher House, Iași, 2002.

Christine Daigle, *Jean-Paul Sartre*, Routledge, London, New York, 2010.

Alfred Dandyk, *Unaufrichtigkeit. Die existentielle Psychoanalyse Sartres in Kontext der Philosophiegeschichte [Bad Faith]*, Königshausen & Neumann, Würzburg, 2002.

Françoise Dastur, *Moartea. Eseu despre finitudine [Death. An Essay of Finitude]*, translation by Sabin Borș, Humanitas, 2006.

Richard Dawkins, *The God Delusion*, Bantam Press, London, 2006.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

Guy Debord, *The Society of Spectacle*, translated by Donald Nicholson-Smith, Zone Books, New York, 1994.

Gilles Deleuze, *Foucault*, Les Éditions de Minuit, Paris, 2004. [Gilles Deleuze, *Foucault*, translated by Seán Hand, forward by Paul Bové, University of Minnesota Press, Minnesota, London, 1988.]

Gilles Deleuze, *Nietzsche și filozofia [Nietzsche and Philosophy]*, translation by Bogdan Ghiu, Ideea Europeană Publisher House, Bucharest, 2005.

Jacques Derrida, *Margins of Philosophy*, translated, with additional notes by Alan Bass, Harvester Wheatsheaf, 1982.

Jacques Derrida, *The Gift of Death*, translated by David Wills, University of Chicago Press, Chicago, London, 1996.

*Dhammápada*, translation by Walter Fotescu, Herald Publisher House, Bucharest, 2006.

Mădălina Diaconu, *Pe marginea abisului. Søren Kierkegaard și nihilismul secolului al XIX-lea [On the Edge of Abyss]*, Editura Științifică, Bucharest, 1996.

John Donne, *Selections from Divine Poems, Sermons, Devotions and Prayers*, Paulist Press, Mahwah, New Jersey, 1990.

Alexandru Dragomir, *Semințe [Seeds]*, edited by Gabriel Liiceanu and Bogdan Mincă, Humanitas Publisher House, Bucharest, 2008.

Hubert L. Dreyfus, Mark A. Wrathall (Eds.), *A Companion To Heidegger*, Blackwell Publishing, Malden, Oxford, 2005.

Hubert L. Dreyfus, Mark A. Wrathall (Eds.), *A Companion to Phenomenology and Existentialism*, Blackwell Publishing, Malden, Oxford, 2006.

Hubert L. Dreyfus, *Being-in-the-World. A Commentary on Heidegger's Being and Time, Division I*, MIT Press, Cambridge, Massachusetts, London, 1991.

Mireille Duponthieux, *Les mots de l'existentialisme [The Words of Existentialism]*, Ellipses, Paris, 1996.

Terry Eagleton, *Der Sinn des Lebens [The Meaning of Life]*, List Taschenbuch, Berlin, 2010.

Steven Earnshaw, *Existentialism. A Guide for the Perplexed*, Continuum, London, New York, 2006.

Mihai Eminescu, *Luceafărul [Morningstar]*, edited by Al. Piru, Vlad&Vlad Publisher House, Craiova, 1993.

Mihai Eminescu, *Memento mori*, edited by Al. Piru, Vlad&Vlad Publisher House, Craiova, 1993.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- Luc Ferry and Alain Renaut, *French Philosophy of the Sixties. An Essay on Antihumanism*, translated by Mary H. S. Cattani, The University of Massachusetts Press / Amherst, 1990.
- Eugen Fink, *Metaphysik und Tod [Metaphysics and Death]*, W. Kohlhammer Verlag, Stuttgart, 1969.
- Anthony Flew, *Dicționar de filozofie și logică [Dictionary of Philosophy and Logics]*, translation by D. Stoianovici, Humanitas Publisher House, Bucharest, 1996.
- Thomas R. Flynn, *Existentialism (A Very Short Introduction)*, Oxford University Press, Oxford, 2006.
- Michel Foucault, *Cuvintele și lucrurile [The Words and the Things]*, translation by Bogdan Ghiu and Mircea Vasilescu, RAO Publisher House, Bucharest, 2008.
- Michel Foucault, *Dits et écrits*, vol. 1 (1954-1969), Gallimard, Paris, 1994.
- Michel Foucault, *Language, Counter-Memory, Practice*, edited by D. F. Bouchard, Cornell University Press, Ithaca, 1977.
- Michael Allen Fox, *The Remarkable Existentialists*, [Kindle version], 2009, retrieved from Amazon.com.
- Vasile Frăteanu, *Critica gândirii mitice [The Critique of the Mythical Thought]*, Dacia Publisher House, Cluj-Napoca, 1980.
- Sigmund Freud, *Opere 5, Inhibiție, simptom, angoasă [Complete Works 5]*, translation by Roxana Melnicu and Georgeta Mitrea, Trei Publisher House, Bucharest, 2001.
- Erich Fromm, *Frica de libertate [Fear from Freedom]*, translation by Magdalena Măringuț, Teora Publisher House, Bucharest, 1998.
- Rolland Galle, *Der Existentialismus [The Existentialism]*, Wilhelm Fink, Paderborn, 2009.
- Patrick Gardiner, *Kierkegaard*, translation by Laurențiu Ștefan-Șcarlat, Humanitas Publisher House, Bucharest, 1997.
- Sebastian Gardner, *Sartre's Being and Nothingness. A Reader's Guide*, Continuum, London, New York, 2009.
- Jerome I. Gellman, *Abraham! Abraham! Kierkegaard and the Hasidim on the Binding of Isaac*, Ashgate, Burlington, 2003.
- Jean Genet, *Dușmanul declarat [The Declared Enemy]*, translation by Bogdan Honorius Micu, TACT, Cluj-Napoca, 2004.
- Tudor Ghideanu, *Percepție și morală în fenomenologia franceză (Maurice Merleau-Ponty și Simone de Beauvoir) [Perception and Moral in the French Phenomenology]*, Științifică și enciclopedică Publisher House, Bucharest, 1979.



## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- Dumitru Ghișe, *Existențialismul francez și problemele eticii [French Existentialism and the Problems of Ethics]*, Dacia Publisher House, Cluj, 1970.
- André Glucksmann, *Discursul urii [The Discourse of Hate]*, translation by Ileana Cantuniari, Humanitas, Bucharest, 2007.
- Jacob Golomb, *In Search of Authenticity. From Kierkegaard to Camus*, Routledge, London, New York, 1995.
- Witold Gombrowicz, *A Guide to Philosophy in Six Hours and Fifteen Minutes*, Yale University Press, New Haven, London, 2004.
- Haim Gordon (Ed.), *Dictionary of Existentialism*, Fitzroy Dearborn Publishers, London, Chicago, 1999.
- Paul Gorner, *Heidegger's Being and Time. An Introduction*, Cambridge University Press, Cambridge, New York, 2007.
- Richard Gravil, *Existentialism*, Humanities E-Books, Tirril Hall, 2007.
- Ronald M. Green, *Kierkegaard and Kant. The Hidden Debt*, State University of New York Press, Albany, 1992.
- Jean Greisch, *Ontologie et temporalité. Esquisse d'une interpretation intégrale de Sein und Zeit [Ontology and Temporality]*, PUF, Paris, 1994.
- Marjorie Grene, *Introduction to Existentialism*, University of Chicago Press, Chicago, London, 1970.
- Charles B. Guignon (Ed.), *The Cambridge Companion to Heidegger*, Cambridge University Press, Cambridge, New York, 1993.
- Charles B. Guignon, *On Being Authentic*, Routledge, London, New York, 2004.
- C. I. Gulian, *Problematica omului și existențialismul contemporan [The Problematic of Man and the Contemporary Existentialism]*, Politică Publisher House, Bucharest, 1973.
- W.K.C. Guthrie, *O istorie a filozofiei grecești [A History of the Greek Philosophy]*, vol.2, translation by Diana Roșculescu, Teora Publisher House, Bucharest, 1999.
- Michel Haar, *Nietzsche et la métaphysique [Nietzsche and Metaphysics]*, Gallimard, Paris, 1993.
- Alastair Hannay, *Kierkegaard*, Routledge & Kegan, London, Boston, Melbourne, Henley, 1982.
- Alastair Hannay, *Kierkegaard. A Biography*, Cambridge University Press, Cambridge, New York, 2001.
- Alastair Hannay, Gordon D. Marino (Eds.), *The Cambridge Companion to Kierkegaard*, Cambridge University Press, Cambridge, New York, 1998.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- H.S. Harris, *Lecture Notes on Hegel's Encyclopedia Logic*, Glendon College, York University, Toronto, 1994.
- G.W.F. Hegel, *Enciclopedia științelor filozofice [Encyclopaedia of the Philosophical Sciences]*, Part One, *Logica [Logics]*, translation by D.D. Roșca, Virgil Bogdan, Constantin Floru și Radu Stoichiță, Humanitas Publisher House, Bucharest, 1995.
- G.W.F. Hegel, *Enciclopedia științelor filozofice [Encyclopaedia of the Philosophical Sciences]*, Part Three, *Filozofia spiritului [The Philosophy of the Spirit]*, translation by Constantin Floru, Humanitas Publisher House, Bucharest, 1996.
- G.W.F. Hegel, *Encyclopädie der philosophischen Wissenschaften im Grundrisse [Encyclopaedia of the Philosophical Sciences]*, Felix Meiner Verlag, Leipzig, 1923.
- G.W.F. Hegel, *Fenomenologia spiritului [The Phenomenology of the Spirit]*, translation by Virgil Bogdan, Academiei RPR Publisher House, Bucharest, 1965.
- G.W.F. Hegel, *Prelegeri de filozofia religiei [Lectures of the Philosophy of Religion]*, translation by D.D. Roșca, Humanitas Publisher House, Bucharest, 1995.
- G.W.F. Hegel, *Principiile filozofiei dreptului [The Principles of the Philosophy of Right]*, translation by Virgil Bogdan and Constantin Floru, IRI Publisher House, Bucharest, 1996.
- Ernest Hemingway, *The Complete Short Stories*, Finca Vigía Editions, Simon & Schuster Inc., Scribner, 1987.
- Will Herberg (Ed.), *Four Existentialist Theologians*, Greenwood Press Publishers, Westport, Connecticut, 1958.
- Georgeta Horodincă, *Jean-Paul Sartre*, Pentru literatură Publisher House, Bucharest, 1964.
- Ulrich Horstmann, *Das Untier. Konturen einer Philosophie der Menschenflucht [The Monster]*, Suhrkamp, Frankfurt am Main, 1985.
- Andrei-Iustin Hossu, *Existențialismul francez [The French Existentialism]*, Institutul European Publisher House, Iași, 2006.
- Denis Huisman, *Histoire de l'existentialisme [A History of Existentialism]*, Editions Nathan, Paris, 1997.
- Aldous Huxley, *Insula [The Island]*, translation by Daniela Rogobete, Polirom Publisher House, Iași, 2011.
- Michael Inwood, *A Hegel Dictionary*, Blackwell Publishing, Malden, Oxford, 1992.
- Michael Inwood, *A Heidegger Dictionary*, Blackwell Publishing, Malden, Oxford, 1999.
- Eugen Ionescu, *Eu [I]*, edited by Mariana Vartic, Editura Echinoc, Cluj-Napoca, 1990.
- Frederic Jameson, *The Cultural Turn. Selected Writings on the Postmodern (1983-1998)*, Verso, London, New York, 2009.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- Wolfgang Janke, *Existenzphilosophie [The Philosophy of Existence]*, Walter de Gruyter, Berlin, New York, 1982.
- Hans Jonas, *The Gnostic Religion*, Beacon Press, Boston, 2001.
- Lindsay Jones (Ed.), *Encyclopedia of Religion*, Thomson Gale, Detroit, 2005, vol. 3.
- Lindsay Jones (Ed.), *Encyclopedia of Religion*, Thomson Gale, Detroit, 2005, vol. 8.
- Peter Kampits, *Jean-Paul Sartre*, Verlag C.H. Beck, München, 2004.
- C.G. Jung, *Cartea roșie. Liber novus [The Red Book]*, edited by Sonu Shamdasani, translation by Viorica Nișcov and Simona Reghintovschi, Editura Trei, 2011.
- Immanuel Kant, *Întemeierea metafizicii moravurilor [Moral Metaphysics]*, translation by Filotheia Bogdan, Valentin Mureșan, Miki Ota, Radu Gabriel Pârvu, Humanitas Publisher House, Bucharest, 2007.
- Immanuel Kant, *Religion Within the Boundaries of Mere Reason and Other Writings*, translated and edited by A. Wood and G. di Giovanni, Cambridge University Press, Cambridge, New York, 1998.
- Immanuel Kant, *The Conflict of the Faculties*, translated by Mary J. Gregor, University of Nebraska Press, 1992.
- Frederick R. Karl, Leo Hamalian (Eds.), *The Existential Imagination. From de Sade to Sartre*, Picador, London, 1963.
- Walter Kaufmann, *Existentialism from Dostoevsky to Sartre*, Meridian Books, New York, 1960.
- Walter Kaufmann, *Nietzsche. Philosopher, Psychologist, Antichrist*, Princeton University Press, Princeton, 1974.
- Nikos Kazantzakis, *The Saviors of God: Spiritual Exercises*, translated by Kimon Friar, Simon and Schuster, New York, 1960.
- Nikos Kazantzakis, *Teatru. Kouros. Melissa. Cristofor Columb [Theater]*, translation by Alexandra Medrea-Danciu, Univers Publisher House, Bucharest, 1989.
- Ethan Kleinberg, *Generation Existential: Heidegger's Philosophy in France, 1927-1961*, Cornell University Press, Ithaca, London, 2005.
- Helmut Kuhn, *Encounter with Nothingness. An Essay on Existentialism*, Henry Regnery Company, Hinsdale, Illinois, 1949.
- Diogenes Laertios, *Despre viețile și doctrinele filozofilor [The Lives and Doctrines of Philosophers]*, translation by C.I. Balmuș, Polirom Publisher House, Iași, 1997.
- Paul-Ludwig Landsberg, *Eseu despre experiența morții [An Essay About the Experience of Death]*, translation by Marina Vazaca, Humanitas, Bucharest, 2006.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- William Large, *Heidegger's Being and Time*, Edinburgh University Press, Edinburgh, 2008.
- Lautréamont, *Cânturile lui Maldoror [The Chants of Maldoror]*, translation by Tașcu Gheorghiu, Univers Publisher House, Bucharest, 1976.
- Giacomo Leopardi, *Opere [Works]*, edited by Smaranda Bratu Elian, Fundației Culturale Române Publisher House, Bucharest, 1999.
- Emmanuel Levinas, *En découvrant l'existence avec Husserl et Heidegger [Discovering the Existence with Husserl and Heidegger]*, Librairie philosophique J. Vrin, Paris, 1988.
- Emmanuel Levinas, *Le temps et l'autre [The Time and the Other]*, PUF, Paris, 1983.
- Emmanuel Levinas, *Moartea și timpul [Death and Time]*, translation by Anca Măniuțiu, Biblioteca Apostrof, Cluj-Napoca, 1996.
- Konrad Paul Liessmann, *Sören Kierkegaard zur Einführung [Introduction to Kierkegaard]*, Junius Verlag, Hamburg, 1993.
- John Lippitt, *Kierkegaard and Fear and Trembling*, Routledge, London, New York, 2003.
- Del Loewenthal, *Post-existentialism and the Psychological Therapies. Towards a Therapy without Foundations*, Karnac Books, London, 2011.
- David Loy, *Lack and Transcendence. The Problem of Death and Life in Psychotherapy, Existentialism and Buddhism*, Humanity Books, New York, 1996.
- Karl Löwith, *Nietzsche: philosophie de l'éternel retour du meme [Nietzsche: Philosophy of the Eternal Return]*, translation by Anne-Sophie Astrup, Calmann-Lévi, Paris, 1991.
- Karl Löwith, *Sämtliche Schriften [Complete Works]*, Bd. 8, *Heidegger – Denker in dürftiger Zeit. Zur Stellung der Philosophie im 20. Jahrhundert*, J.B. Metzlersche Verlagsbuchhandlung, Stuttgart, 1984.
- Titus Lucretius Carus, *Poemul naturii [De Rerum Natura]*, translation by D. Murărașu, Minerva Publisher House, Bucharest, 1981.
- Steven Luper, *The Philosophy of Death*, Cambridge University Press, Cambridge, New York, 2009.
- Christopher Macann, *Four Phenomenological Philosophers. Husserl, Heidegger, Sartre, Merleau-Ponty*, Routledge, London, New York, 1993.
- John Macquarrie, *Existentialism. An Introduction, Guide and Assessment*, Penguin Books, London, 1972.
- Normal Mailer, *Evanghelia după Fiul [The Gospel after the Son]*, translation by Irina Horea, Polirom Publisher House, Iași, 2006.
- Gregor Malantschuk, *Kierkegaard's Concept of Existence*, edited and translated by Howard V. Hong and Edna H. Hong, Marquette University Press, Milwaukee, 2003.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- Jeff Malpas, Robert Solomon (Eds.), *Death and Philosophy*, Routledge, London, New York, 199.
- Herbert Marcuse, *Culture et société [Culture and Society]*, translation by Gérard Billy, Daniel Bresson and Jean-Baptiste Grasset, Les Editions de Minuit, Paris, 1970.
- Andrei Marga, *Diagnoze. Articole și eseuri [Diagnoses. Articles and Essays]*, Eikon Publisher House, Cluj-Napoca, 2008.
- Andrei Marga, *Introducere în filozofia contemporană [Introduction in the Contemporary Philosophy]*, Polirom Publisher House, Iași, 2002.
- Jacques et Raïssa Maritain, *Œuvres Complètes [Complete Works]*, Volume IX, edited by Cercle d'Etudes Jacques et Raïssa Maritain, Éditions Universitaires Fribourg Suisse, 1990.
- Christopher Marlowe, *The Complete Plays*, edited by Frank Romany and Robert Lindsey, Penguin Classics, London, 2003.
- Martin J. Matušík, Merold Westphal, *Kierkegaard in Post/ Modernity*, Indiana University Press, Bloomington, 1994.
- Gregory McCulloch, *Using Sartre. An Analytic Introduction to Early Sartrean Themes*, Routledge, London, New York, 1994.
- Marshall McLuhan, *Understanding Media: The Extensions of Man*, McGraw Hill, New York, 1964.
- Stephen Michelman, *Historical Dictionary of Existentialism*, Scarecrow Press, Lanham, Toronto, Plymouth, 2008.
- Edward Mooney, *On Søren Kierkegaard. Dialogue, Polemics, Lost Intimacy, and Time*, Ashgate, Burlington, 2007.
- Emmanuel Mounier, *Introduction aux existentialisms [Introduction to Existentialism]*, Denoël, Paris, 1947.
- Alistair Munro, *Delusional Disorder. Paranoia and Related Illnesses*, Cambridge University Press, Cambridge, New York, 2004.
- Martha Nandorfy, *The Poetics of Apocalypse: Federico García Lorca's Poet in New York*, Bucknell University Press, Lewisburg, 2003.
- Robert G. Olson, *An Introduction to Existentialism*, Dover Publications, New York, 1962.
- Michel Onfray, *Freud: amurgul unui idol: afabulația freudiană [Freud]*, translation by Emanoil Marcu and Vlad Russo, Humanitas Publisher House, Bucharest, 2011.
- Chuck Palahniuk, *Fight Club*, translation by Dan Croitoru, Polirom Publisher House, Iași, 2004.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- Chuck Palahniuk, *Rant. O biografie în viu grai a lui Buster Casey [Rant]*, translation by Bogdan Perdivară, Polirom Publisher House, Iași, 2009.
- Donald D. Palmer, *Kierkegaard for Beginners*, Random House, New York, 2007.
- Sașa Pană, *Prozopoeme [Prosopoems]*, edited by Laurențiu Ulici, Minerva Publisher House, Bucharest, 1971.
- Christopher Panza, Gregory Gale, *Existentialism For Dummies*, Wiley Publishing, Indianapolis, 2008.
- Adrian Parr (Ed.), *The Deleuze Dictionary*, Edinburgh University Press, Edinburgh, 2010.
- George Pattison, *Anxious Angels*, MacMillan Press, London, 1999.
- George Pattison, *The Philosophy of Kierkegaard*, Acumen, Chesham, 2005.
- Horia Pătrașcu, *Sentimentul metafizic al tristeții [The Metaphysical Feeling of Sadness]*, Trei Publisher House, Bucharest, 2011.
- Robert L. Perkins (Ed.), *Kierkegaard's Fear and Trembling: Critical Appraisals*, The University of Alabama Press, Alabama, 1981.
- Fernando Pessoa, *Opera poetică [The Poetical Works]*, translation by Dinu Flămând, Humanitas Fiction, Bucharest, 2011.
- Camil Petrescu, *Jocul ielelor [Theater]*, Eminescu Publisher House, Bucharest, 1974.
- Josef Pieper, *On Hope*, translated by Sister Mary Frances McCarthy, Ignatius Press, San Francisco, 1986.
- Platon, *Opere complete [Complete Works]*, vol. I, edited by Petru Creția, Constantin Noica and Cătălin Partenie, Humanitas Publisher House, Bucharest, 2001.
- Helmuth Plessner, *Die Frage nach der Conditio humana. Aufsätze zur philosophischen Anthropologie [Questions Regarding the Human Condition]*, Suhrkamp, Frankfurt am Main, 1976.
- Hélène Politis, *La vocabulaire de Kierkegaard [The Vocabulary of Kierkegaard]*, Ellipses, Paris, 2002.
- Richard Polt, *Heidegger. An Introduction*, UCL Press, London, 1999.
- Grigore Popa, *Existență și adevăr la Sören Kierkegaard [Existence and Truth in Kierkegaard's Work]*, edited by Achim Mișu, Dacia Publisher House, Cluj, 1998.
- Josef Rattner, Gerhard Danzer, *Existenzphilosophie. Denkmode oder bleibende Aktualität? [Philosophy of Existence]*, Königshausen & Neumann, Würzburg, 2008.
- Jack Reynolds, *Understanding Existentialism*, Acumen, Chesham, 2006.
- Rainer Maria Rilke, *Duino Elegies. A Bilingual Edition*, translated from the German by Stephen Cohn, Northwestern University Press, Evanston, 1998.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- David Roberts, *Kierkegaard's Analysis of Radical Evil*, Continuum, London, New York, 2006.
- D.D. Roșca, *Existența tragică [The Tragic Existence]*, Fundația pentru literatură și artă „Regele Carol II”, Bucharest, 1934.
- Jean-Jacques Rousseau, *The Social Contract and The First and Second Discourses*, edited and with an Introduction by Susan Dunn, Yale University Press, New Haven and London, 2002.
- Guido De Ruggiero, *Existentialism: Disintegration of Man's Soul*, Kessinger Publishing, New York, 2004.
- Renata Salecl, *On Anxiety*, Routledge, London, New York, 2004.
- Ronald E. Santoni, *Sartre on Violence: Curiously Ambivalent*, Pennsylvania State University, University Park, 2003.
- Fernando Savater, *Viața eternă [The Eternal Life]*, translation by Cristina Sava and Rafael Pisot, Polirom Publisher House, Iași, 2008.
- Max Scheler, *Omul resentimentului [Ressentiment]*, translation by Radu Gabriel Pârveu, Humanitas Publisher House, Bucharest, 2007.
- Paul Arthur Schilpp (Ed.), *The Philosophy of Jean-Paul Sartre*, Southern Illinois University, Carbondale, 1997.
- Arthur Schopenhauer, *Essays and Aphorisms*, selected and translated with an introduction by R.J. Hollingdale, Penguin Books, London, 2004.
- Arthur Schopenhauer, *Parerga und Paralipomena*, II, Erster Teilband, Diogenes Verlag, Zürich, 1977.
- Walter Schulz, *Philosophie in der veränderten Welt [Philosophy in a Changing World]*, Neske, Pfullingen, 1972.
- Thomas Seibert, *Existenzialismus [Existentialism]*, Rotbuch, Hamburg, 2000.
- William Shakespeare, *Coriolanus*, edited by Lee Bliss, Cambridge University Press, Cambridge, New York, 2010.
- William Shakespeare, *Hamlet*, edited by Robert Hapgood, Cambridge University Press, Cambridge, New York, 1999.
- William Shakespeare, *Julius Caesar*, BiblioBazaar, Charleston, 2009.
- George Bernard Shaw, *Man and Superman*, Wildside Press, Maryland, 2008.
- Percy Bysshe Shelley, *The Lyrical Poems and Translations*, Wildside Press, Maryland, 2008.
- Eugen Simion, *Fragmente critice, IV, Cioran, Noica, Eliade, Mircea Vulcănescu [Critical Fragments]*, Editura Univers enciclopedic, Bucharest, 2000.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

- Peter Singer (Ed.), *Tratat de etică [Ethics]*, edited by Vasile Boari and Raluca Măricean, Polirom Publisher House, Iași, 2006.
- Peter Sloterdijk, *Du mußt dein Leben ändern [You Must Change Your Life]*, Suhrkamp, Frankfurt am Main, 2011.
- Gregory B. Smith, *Martin Heidegger: Paths Taken, Paths Opened*, Rowman & Littlefield, Lanham, 2007.
- Ernest Stere, *Doctrină și curente în filozofia franceză contemporană [Contemporary French Philosophy]*, Editura Junimea, Iași, 1975.
- Robert C. Solomon, *Living with Nietzsche: What the Great „Immoralist” Has to Teach Us*, Oxford University Press, Oxford, 2003.
- Robert C. Solomon, *No Excuses: Existentialism and the Meaning of Life*, Part II, The Teaching Company, Springfield, 1996.
- Robert C. Solomon (Ed.), *Phenomenology and Existentialism*, Rowman & Littlefield, Lanham, 2001.
- Robert C. Solomon, *The Passions*, Anchor Press/ Doubleday, Garden City, New York, 1976.
- Paul Vincent Spade, *Jean Paul Sartre's Being and Nothingness*, Class Lecture Notes, 1996.
- Baruch Spinoza, *Etica [Ethics]*, Științifică și Enciclopedică Publisher House, Bucharest, 1981.
- Jon Stewart, *Kierkegaard's Relations to Hegel Reconsidered*, Cambridge University Press, Cambridge, New York, 2003.
- Max Stirner, *Der Einzige und sein Eigentum [The Ego and Its Own]*, Philipp Reclam Verlag, Stuttgart, 1972.
- Michael Strawser, *Both/and: Reading Kierkegaard from Irony to Edification*, Fordham University Press, New York, 1997.
- Mark Tanzer, *On Existentialism*, Thomson Wadsworth, Belmont, 2008.
- Charles Taylor, *The Ethics of Authenticity*, Harvard University Press, Cambridge, London, 1991.
- Terențiu, Seneca, *Teatru [Theater]*, translation Nicolae Teică by Ion Acsan, Pentru Literatură Publisher House, Bucharest, 1966.
- Teresa of Avila, *The Collected Works*, Vol. 1, The Institute of Carmelite Studies Publications, Washington, D.C, 1980.
- Henry David Thoreau, *Walden and Civil Disobedience*, Barnes & Noble, New York, 2003.
- Urs Thurnherr, Anton Hügli (Hrsg.), *Lexikon Existenzialismus und Existenzphilosophie [A Dictionary of Existentialism and the Philosophy of Existence]*, WBG, Darmstadt, 2007.



## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

Lev Tolstói, *Moartea lui Ivan Ilici [The Death of Ivan Ilich]*, translation by C. Clejan, preface by Emil Cioran, Humanitas Publisher House, Bucharest, 2002.

Barry Vacker, *Slugging Nothing. Fighting the Future in Fight Club* [Kindle version], 2008, retrieved from Amazon.com.

Gianni Vattimo, *Introduction a Nietzsche [Introduction to Nietzsche]*, translated by Fabienne Zanussi, De Boeck Universite, Editions Universitaires, Bruxelles, 1991.

Paul Veyne, *Foucault. Der Philosoph als Samurai [Philosopher as Samurai]*, translated by Ursula Blank-Sangmeister, Philipp Reclam jun., Stuttgart, 2009.

Jean Wahl, *Philosophies of Existence*, translated by F.M. Lory, Routledge & Kegan, London, 1969.

Jean Wahl, *Études Kierkegaardianes [Kierkegaardian Studies]*, Librairie Philosophique J. Vrin, Paris, 1949.

Mary Warnock, *Existentialism*, Oxford University Press, Oxford, 1970.

Thomas E. Wartenberg, *Existentialism*, Oneworld, Oxford, 2008.

Michael Watts, *Kierkegaard*, Oneworld, Oxford, 2003.

Jonathan Webber, *The Existentialism of Jean-Paul Sartre*, Routledge, New York, London, 2009.

Joseph Westfall, *The Kierkegaardian Author. Authorship and Performance in Kierkegaard's Literary and Dramatic Criticism*, Kierkegaard Studies, Monograph Series, 15, Walter de Gruyter, Berlin, New York, 2007.

Walt Whitman, *Leaves of Gras*, edited by Karen Karbiener, Barnes & Noble, New York, 2004.

Robert Wicks, *Modern French Philosophy. From Existentialism to Postmodernism*, Oneworld, Oxford, 2003.

Ilinca Zarifopol-Johnston, *Searching for Cioran*, edited by Kenneth R. Johnston, foreword by Matei Călinescu, Indiana University Press, Bloomington, Indiana, 2009.

Slavoj Žižek (Ed.), *Cogito and the Unconscious*, Duke University Press, Durham, 1998.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

### 3) Articles:

Robert Bennett, *The Death of Sisyphus: Existentialist Literature and the Cultural Logic of Chuck Palahniuk's Fight Club*, Stirrings Still. The International Journal of Existential Literature, vol. 2, no. 2, Fall/Winter 2005.

Robert Bernasconi în *Heidegger's Destruction of the Phronesis*, The Southern Journal of Philosophy, vol. XXVIII, Supplement, 1989.

Ștefan Bolea, *Diagnoza filozofilor existențialiști [The Dianose of Existential Philosophers]*, Noema, vol. VIII, 2009.

Ștefan Bolea, *Nihilism and the Problem of Being*, Transdisciplinarity and the Problem of Being, nr. 3/2008.

Roger Caldwell, *Schopenhauer*, Philosophy Now. A Magazine of Ideas, 15 september 2011, [Kindle version], retrieved from Amazon.com

Chris Danta, *The Poetics of Distance: Kierkegaard's Abraham*, Literature & Theology, vol. 21, no. 2, June 2007.

Martin Heidegger, *Who is Nietzsche's Zarathustra?*, în *Review of Metaphysics*, Washington DC, vol. 20, no. 3, March 1967.

Kjell Eyvind Johansen, *Fear and Trembling – The Problem of Justification*, British Journal for the History of Philosophy, vol. 10, no. 2, 2002.

Steve Kirby, *Dimensions and Meanings of Anxiety*, Existential Analysis, no. 15.1, January 2004.

Herbert Marcuse, *Remarks on Jean-Paul Sartre's L'Être et le Néant*, Philosophy and Phenomenological Research, vol. 8, no. 3, March 1948.

Carsten Korfmacher, *On the Significance of Genealogy in Nietzsche's Critique of Morality*, Aporia, vol. 12, no. 1, 2002.

Gilbert Meilaender, *Freedom for the Command of God: Thinking with Johannes*, Dialog: A Journal of Theology, vol. 34, no. 4, Winter 2000.

Stephen E. Rosenbaum, *The Symmetry Argument: Lucretius Against the Fear of Death*, Philosophy and Phenomenological Research, vol. L, no. 2, December 1989.

Paul Tillich, *Existential Philosophy*, Journal of the History of Ideas, vol. 5, no. 1, January 1944.

## The Existential Philosophical Approach: Basic Concepts (Ștefan Bolea)

### 4) Websites:

Isabel Coixet, Nanci Kincaid, *My Life Without Me Script*, [http://www.script-o-rama.com/movie\\_scripts/m/my-life-without-me-script.html](http://www.script-o-rama.com/movie_scripts/m/my-life-without-me-script.html)

Bogdan Ghiu, *Drept-alături: politica-sacrificiu [Sacrifice Politics]*, Revista Idea, no. 22, 2005, <http://www.idea.ro/revista/edition/archive/print.php?id=627>.

Kevin Hoffman, *Facing Threats to Earthly Felicity. A Reading of Kierkegaard's Fear and Trembling*, Journal of Religious Ethics, 2006,

<http://www.sorenkierkegaard.nl/artikelen/Engels/159.%20Hoffman%20facing%20threats%20to%20earthly%20felicity.pdf>.

Heinrich von Kleist, *Despre teatrul de marionette [Of the Marionettes]*, translation by Daniel Stuparu, <http://traduceri-daniel-stuparu.blogspot.com/2007/04/despre-teatrul-de-marionete-de-heinrich.html>.

L. Annaei Senecae Medea, <http://www.thelatinlibrary.com/sen/sen.medea.shtml>.

*Lexikon zu Martin Heideggers Sein und Zeit*, <http://www.philosophisches-lesen.de/heidegger/suz/enzyklopaedie.html>.

Fritz Mauthner, *Schopenhauer (Wille) în Wörterbuch der Philosophie*, <http://www.zeno.org/Mauthner-1923/A/Schopenhauer+%28Wille%29>.

William McDonald, "Søren Kierkegaard", *The Stanford Encyclopedia of Philosophy* (Winter 2008 Edition), Edward N. Zalta (ed.),

<http://plato.stanford.edu/archives/win2008/entries/kierkegaard>.

Pius XII, *Humani Generis*,

[http://www.vatican.va/holy\\_father/pius\\_xii/encyclicals/documents/hf\\_p-xii\\_enc\\_12081950\\_humani-generis\\_en.html](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_12081950_humani-generis_en.html).

Peter Shaffer, *Equus Script*, [http://www.script-o-rama.com/movie\\_scripts/e/equus-script-transcript-peter-shaffer.html](http://www.script-o-rama.com/movie_scripts/e/equus-script-transcript-peter-shaffer.html).

Slavoj Žižek, *Welcome to the Desert of the Real*,

<http://www.theglobalsite.ac.uk/times/109zizek.htm>

Bob Zunjic, *Jean-Paul Sartre – The Humanism of Existentialism I, An Outline*,

<http://www.uri.edu/personal/szunjic/philos/human.htm>