



GRUPPO RICERCA SARTRE

## Call for Papers «Studi Sartriani» 2024 **ANTISEMITISM AND JEWISH THOUGHT IN SARTRE**

In 1946, during one of the most fertile periods of his production and at the height of the success of his existentialism, Jean-Paul Sartre published *Réflexions sur la question juive*. This is a polemical, biting, and incisive essay which deals with the Jewish question by starting with anti-Semitism: for Sartre it is those who hate the Jew who created the Jew. Perfectly in line with his radical notion of responsibility, Sartre focuses not on the condemnation of Germany, but on a ruthless analysis of how anti-Semitism is simultaneously an individual conduct and an atmosphere that has been felt in every corner of Europe, well before and far beyond the tragedy of the Holocaust. In addition to breaking taboos (the Shoah cannot be diluted into the generic number of victims of World War II) and inviting everyone to question their own existential ways of encountering the Other, Sartre inaugurates his profound reflection on racial prejudices in this text, which he would later continue in *Black Orpheus* and in the numerous texts he would publish in «Les Temps Modernes» against colonialism and on the condition of African Americans in the United States of America (for example, in the second Appendix of *Notebooks for an Ethics* and in the play *The Respectful Prostitute*, which was eventually adapted into a film).

Furthermore, during the course of his life, Sartre would become very close to a number of figures from the Jewish world who would give him the opportunity to better understand this diasporic population, such as Claude Lanzmann, his last secretary, Benny Lévy (with whom he would return to the subject in his last interview, *Hope Now*), and especially his only adopted daughter, Arlette Elkaïm. However, one certainly cannot reduce Sartre's interest to a specific sympathy for the Jewish people; first, because throughout his life he fought alongside all the oppressed of the world (in *It is Right to Rebel!* in the early 1970s, he will go so far as to say that one cannot be pro-Jewish without being pro-Arab) and then because,

as early as the 1946 essay, he does not hesitate to write, “What must be done is to point out to each person that the fate of the Jews is *his or her own* fate. Not one Frenchman will be free so long as the Jews do not enjoy the fullness of their rights. Not one Frenchman will be secure so long as a single Jew — in France or *in the world at large* — can fear for his or her life.” Sartre universalizes the Jewish question and brings us back to the heart of the problem of his existentialist ethics: what does it mean that one cannot be free unless others are free as well?

The next issue of «Studi Sartriani» will be devoted to these issues, which obviously also have an important bearing on understanding and analyzing the dramatic contemporary *situation*.

Submissions should be sent no later than June 15, 2024 to [russo.maria@hsr.it](mailto:russo.maria@hsr.it). All articles will be subject to double blind peer review. Notification of acceptance or non-acceptance of one’s article, with any major or minor revisions, will be sent by August 31, 2024. Submissions will then be published by the end of the year.

The maximum length of each article, including spaces and notes, is 50,000 characters.

Submissions written in Italian, English and French are accepted.

Two files should be submitted:

- a .doc file with the essay in an anonymous format. The text must be preceded by an abstract in English of at most 300 words. It should also include five keywords.
- a second .doc file with the author’s data: first name, last name, academic affiliation, essay title, and email address.