



Self-wisdom in Jean-Paul Sartre’s *Nausea*: An Existential Study

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ABSTRACT

The present study analyses the concept of self-wisdom in Jean-Paul Sartre’s *Nausea* (1938), which is known as a novel of ideas. It illustrates existentialism as a literary and philosophical movement that rests on questions about existence, consciousness, and wisdom. The research work examines the relationship between Sartre’s narrator Roquentin and his self-wisdom about the surrounding world in order to respond to the central research questions addressed as what are the barriers that deprive people of self-wisdom? And what motivates self-wisdom? The study is crucial as it assists the readers to prioritise their existence amid the most alienating and disillusioning experiences of modern life through an analytical method of Sartre’s existential novel. It also establishes glimpses of hope among the philosophical and literary readers to avoid absurd interpretations for their existence but rather take actions to struggle with their solitude, which is the outcome of existential crisis.

The Objective of the Research

The objective of the research is to emphasise the importance of self-wisdom in Sartre’s prominent novel *Nausea*. The term is defined herein as the ability of human beings to know themselves and interpret their existence. The research aims at providing a relevant and comprehensive literature review. The study offers several philosophical interpretations of the concept of self-wisdom. In addition to literary and



philosophical readers, the result of this work will be of particular importance to those who struggle to interpret the meaning of their existence.

Background of the Study

Self-wisdom can be related to the quality of being self-wise or to what degree we as human beings can shape our identity. Almost all of us might define ourselves, but the question is, do we all know ourselves? There might be different interpretations of the term, but the study interprets it from the viewpoint of theorists and philosophers like Laozi, the great ancient Chinese philosopher, who states: “Knowing others is intelligence; knowing yourself is true wisdom” (Kindersley, 2011, p. 25). A preliminary literature review demonstrates that previous studies are mainly focused on analysing *Nausea* as an existential novel. No attempt has been made to draw attention to the concept of self-wisdom. Therefore, the method of this study is to review and study philosophical interpretations of the term. More so, this study will be conducted through an analytical method of *Nausea*.

The study makes use of several stages; in the very first step, existentialism will be defined as a twentieth-century philosophical and literary movement that began in France in 1960. Existentialism is an approach that emphasises individual liberation and accountability. It is a reaction against the idea that the world provides clues about how human beings should live. The years after WWII brought people into a bizarre situation that made people doubt the values of humanity. Therefore, existentialism takes individual actions into special consideration. According to Milne (2009), the roots of this approach are embedded in Nietzsche’s work, *Thus Spoke Zarathustra* (1883), the frightening loneliness of the world urged him to pronounce the death of God. Existentialism attracted the attention of numerous theorists, philosophers, and writers.

Furthermore, the study represents Jean-Paul Sartre (1905-1980) as the father of existentialism and his influence on modern critical thinking. Sartre was also an influential political critic, playwright, novelist, and moralist. He did a lot to develop intellectual ideas throughout his life (Flynn, 2014). Sartre’s major work was phenomenology as a branch of philosophy concerned “with the fact that life can be experienced but not really known”.



In the second stage of the research, *Nausea* as an existentialist and philosophical novel will be examined based on a detailed review of related academic studies. As an autobiographical novel, *Nausea* represents the political unrest and social turmoil that Roquentin experienced after WWII. The novel reflects the harsh realities people endured in the modern world. Thus, it established Sartre's reputation as someone who examined human situations. However, for Sartre, people are expected to give meaning to their lives rather than being unaware of their existence as he states: "to be is to do" (Milne, 2009, p. 225).

Statement of the Problem

The problem of this study concentrates on the irksome alienation and depression that has fully embraced contemporary people in a way that they are unconscious most of the time about the merits of their presence. These feelings are highly increasing in our daily lives to the degree that sometimes it leads to suicide and total depression. The research presents as its minor problem why such people do not foster a state of equilibrium or vitalise their cognisance to avoid such issues. Sartre's *Nausea* can be a model example to show people the strength we are all provided with if we cease taking responsibilities for granted.

Research Questions

Main Questions

- What are the barriers that deprive people of self-wisdom?
- What types of motivations make people wise?

Minor Questions

- How does Sartre's *Nausea* provide us with self-strength?
- What characteristics demonstrate the protagonist as a wise man?

Rationale and Hypothesis

Since alienation and loneliness are very notable in our daily lives, existentialists attempt to shape their lives in a world full of uncertainty and the absence of human values. Therefore, self-wisdom is the key to knowing to what extent a person is contented with his/her life. It is hypothesised that individuals could find meaning in



the most absurd life situations if they only detach themselves from what captures their consciousness.

Specific Aims

The precise aim of this study is to raise awareness about the growing estrangement/isolation that has immensely affected present-day people. Few of us might deny that the world is not unjust, but as we spend a journey of life, we have to provide ourselves with glimpses of hope towards a better survival rather than spending time producing negative results. As the famous American psychologist Carol Dweck (1946) believes, a growth mindset will never give up challenging life barriers. No matter how dreadful life is, a successful person is someone who finds positivity in every moment he/she passes (Kindersley, 2011; Dweck, 2017). It is worth adding that the study's literature review points out works that develop Sartre's ideas in the development of self-consciousness.

Literature Review

The study's literature review includes those works which have emphasised Sartre's existential philosophy. Since the research will be the first of its kinds done solely on self-wisdom in *Nausea*, it will get benefit from works that have been written on existentialism and Sartre's philosophical ideas in the enhancement of self-consciousness so that individuals take responsibility to form their lives.

According to More Vijay Raosaheb's research (2016) titled: "Existentialism; A Philosophic Standpoint to Existence Over Essence", existentialism, as a term, was coined by the great Danish philosopher Kierkegaard. Thus, the word existence is the central concept in the existential movement. For Kierkegaard, a man has the capacity to realise the real reason behind his existence if he withdraws himself from the irresponsibility of everyday life. In this regard, existentialism prioritises existence over essence because people are nothing until they become what they make of themselves. People's loss of certainty in religion and social order stimulated individual obligation for establishing their existence rather than following common principles that were used to be passed from generation to generation.



Self-wisdom is when people reason amid unbearable personal troubles. Kross and Grossmanns' research (2012, p. 43) titled: "Boosting Wisdom: Distance From the Self Enhances Wise Reasoning, Attitudes, and Behavior" defines wisdom as the involvement of "certain forms of pragmatic reasoning and behaviour that help people navigate important life challenges". Zacher and Staudinger, in their research (2018, p. 1), titled: "wisdom and well-being", define self-wisdom as "people's insight into their own lives".

Carlos Valdesuso, in his article (2011) titled: "Where is the Wisdom We Have Lost in Knowledge", states that wisdom means more than being well educated. In this regard, wisdom owning person is ethically obliged to improve his society. Self-wisdom is related to how to judge. However, western culture assumes that technology and science would solve most human problems; existentialism prioritises individual abilities to solve their problems. It is worth mentioning that sometimes wisdom arises from meditation, reflection, or painful experiences that one endures in facing challenges because the success of every social reform/change relies on its philosophical foundation. Humans, as Valdesuso further explains, need to assume a philosophical position that sees the perceptible and imperceptible parts of the universe, which gives meaning to all knowledge through wisdom.

In Alison Beale' thesis (2013, p. 20) titled: "*Nausea* and the Early Sartre: A Case Study in Freedom", *Nausea* is known as a modern philosophical novel of thoughts that has its roots in the writer's earlier work *Being and Nothingness* (1943). The novel is best recognised for its treatment of several concepts like alienation and freedom. The research work attempts to underpin the idea of self-wisdom and widen its importance to the reader. *Nausea* shows "the dissolution and potential for reconstitution of Roquentin's sense of self and identity".

There is a resisting personality in Roquentin because his consciousness has been identified with his intentionality. That is why he is divorced from the material world. Roquentin is the typical example that self-wisdom has explicitly given out its roots. Because in the mid of disillusionment and disappointment of the modern world, what Sartre calls nausea, he tries to exercise his full strength but not to conclude life as a continuous game whose player loses at the end. Through Roquentin, the reader knows that no matter how dreadful experience is, we should never give up. As Dweck



(2017) asserts, success is when you challenge not to be failed because you will understand that there is no such word as failure.

From Roquentin's attempts, one can understand the cruciality of life experiences in developing an individual's wisdom. The conditions surrounding Roquentin's existence strengthen his sagacity to act as a self-standing and responsible man because he realises the worthlessness of material life, the increasing sense of loneliness, uncertainty, and alienation. From all these life experiences, Roquentin conveys a message to us that nothing will improve our current situations if we don't start from ourselves. Therefore, contemplation plays a crucial role in changing our lives for the better despite the calamities that the twentieth century has offered. In other words, in this novel, Sartre wants to prove that self-wisdom is inherent in each one of us but in different forms. To strengthen our wisdom, we are expected to enhance our meditation more than usual (Beale, 2013).

Joseph P. Leddy, in his thesis (1963) titled: "A Critical Analysis of Jean-Paul Sartre's Existential Humanism with Particular Emphasis upon his Concept of Freedom and Moral Implication", suggests that to be wise, we need to be detached from any tension that affects our consciousness in order to meditate and determine our life choices. In this novel, Sartre conveys the message that existence and man, in particular, are nothing but superfluous and absurd; that is why Roquentin's inner crisis urges him to write all his personal diaries. Roquentin starts to establish his existence by being a reflective thinker whose main aim is to shape his experience. By practising his self-wisdom, he is approaching the completion of his goal step by step. Some readers might interpret Roquentin as an introverted character who separates himself from the rest of the world. But as Hegel asserts, "the notion of the individual involves the notion of his right to property" (Leddy, 1963, p. 25). Based on Hegel's belief, it is reasonable to say that Roquentin is an exceptional individual whose mind is by no means affected by material gains. As a pure individual who still hasn't been corrupted by worldly possession, he tries to enrich his own wisdom merely through meditation. He rejects being with other human beings, for he is more attached to his inner world than the physical one. That is why he admits that he is a complete stranger.



Significance of the Research

This study manifests its importance in providing readers with a constructive outlook of their choices and highlighting the vitality of the self to better their living by putting their efforts into activating their consciousness. The study represents Antoine Roquetin as the main character of the novel, who, in the mid of chaotic moments, tries his best to appease himself.

Methodology

The study of self-wisdom in Jean-Paul Sartre's existential novel *Nausea* will be conducted through an analytical method, investigating the harsh experiences faced by Roquentin and analysing the methods that he employs in his awareness of the barriers that modern life has offered individuals. The study has used some works such as Thomas R. Flynn's (2014) *Sartre: A Philosophical Biography*, Dorling Kindersley's (2011) *The Philosophy Book*, and Carol Dweck's (2017) *Mindset: Changing the Way You Think to Fulfil Your Potential*. These respective books provide us with motivations through which we can enhance our wisdom. Additionally, Ira Milne's (2009) *Literary Movements* and Dreyfus and Wrathalls' (2006) *A Companion to Phenomenology and Existentialism* have been good models for the study's method.

Existentialism

Existentialism is self-consciously adopted as a philosophical and literary movement only in the twentieth century. However, for Dreyfus and Wrathall (2006, pp. 3-4), existentialists view themselves as carrying on a tradition that was primarily "anticipated by Blaise Pascal's (1623–62) rejection of Cartesian rationalism, which tried to define human beings in terms of our rational capacities". Søren Kierkegaard (1813–55), frequently recognised as the founder of modern existentialism, reacted to Hegel's interpretation "of human beings and history in terms of rationality". Nietzsche (1844–1900) and Dostoevsky (1821–81) similarly criticised the tradition's focus on rationality. However, modern existentialism was mostly atheistic, as promoted by thinkers like Sartre, Beauvoir (1908–86), and Camus (1913–60). This branch of existentialism was intensely influenced by Nietzsche's proclamation that "God is dead". Sartre's existentialism emphasises the existing individual. Therefore,



“emphasis on the body and the affective rather than the rational side of human being are characteristic of existentialism”.

Existentialists tend to be anti-essentialists because they deny that essential properties determine the existence of a thing. Existentialists, like Sartre and Camus, affirm that due to the certainty of death, mankind is displayed as meaningless. Thus, they emphasise human freedom and responsibility (Dreyfus and Wrathall, 2006). According to Braidwood (2011, p. 5), Sartre initially preferred “phenomenological ontology” for existentialism. His existentialism foregrounds the existence of humans and he holds the opinion that human existence is the result of an accident. There is no purpose for our presence rather than what freedom creates. Since our existence is manifested in the choice of actions, responsibility, anxiety, and freedom of the will, Therefore, the liability of constructing one’s future is in one’s hands. For Sartre, existentialism does not aim at driving man into desperation; but rather, its final intention is to prepare man through suffering and misery for life. It fundamentally rests on the “human condition as a complete form of choice”. The central issue consequently, “is an authentic meaning of human life” (Odesanmi, 2009, p. 85).

Existentialists tend to stand against “rationalism and empiricism alike” and frequently “define themselves by their opposition to the main currents of modern philosophy” (Dreyfus and Wrathall, 2006, p. 4). As Flynn (2006, pp. 10-11) believes, it is “a philosophy about the concrete individual” and it “was associated with a certain kind of humanistic philosophy that gives human beings and human values pride of place, and with critiques of alternative versions of humanism accepted at that time”.

Self-wisdom in *Nausea*

Sartre’s *Nausea* centres around Antoine Roquentin, whose self-wisdom can be analyzed in different forms. According to Rolls and Rechniewski (2005, p. 3), the novel is “portrayed as a sketch of a phenomenology” in which Sartre tries to depict “Roquentin’s guilt (of existing) in the form of a detective novel”. The research principally defines self-wisdom as the ability to judge and to what degree a person is determined and decisive. Furthermore, “Sartre describes nausea as a feeling that comes with existing in the world” that is why it is, as he explains, “a pathological intuition of the way things are”. Sonnino (2007) affirms that Sartre’s narrator is a man

whose irresistible characteristic is self-absorption. He is deeply interested in investigating an epistemological enigma. Because he is bewildered about how to grasp even inanimate things like rocks and sea as they cause him to feel disgusted.

Roquentin at first believes that his nausea has something to do with the stone he held a few days ago, but it can be said that he is not satisfied with his interpretation of such an odd feeling, though he tries his best to understand the reason. Through Roquentin, one can assume that there might be hidden barriers for our attempts to get an answer, but endeavouring is always the best. We can perceive such an effort by the way Roquentin decides to write a diary which comes to be investigated as a tool through which he could quench himself.

By writing a diary, Roquentin first intends to study his observed changes objectively. Much like idealist philosophers such as Hegel and Kant, he prefers to solve problems scientifically. For Beale (2013), Roquentin's realisation of the fickleness and unreality of the world encourages him to keep a diary to examine the relationship between the self and the world. As he states:

The best thing would be to write down events Keep a diary to see clearly-let none of the nuances or small happenings escape even though they might seem to mean nothing. And above all, classify them (*Nausea*, p. 1).

As wisdom is connected with experience, the loneliness that Roquentin suffers from is a barrier for his life experiences because lack of communication and friends will deprive him of getting an answer. Accordingly, he depends on his inner world to achieve the reason but unfortunately, his effort is unfeasible. Yet, he cannot deny that something has happened to him as he states:

Something has happened to me It came as an illness does.... It came cunningly.... Once established, it never moved, it stayed quiet, and I was able to persuade myself that nothing was the matter with me, that it was a false alarm (*Nausea*, p. 4).



Nausea can be viewed as a framework of Sartre's existentialism. One of its features is to stress individual responsibilities in the modern world where individuals are more prone to boredom. For instance, as soon as Roquentin starts his research on the Marquis de Rollebon, he gets bored. By doing so, Roquentin, as Mullis (2015) has noticed, represents the central characteristics of existentialism, such as boredom, anxiety, loneliness, and freedom. Yee (2005) argues that the freedom that Sartre is rendering is empowering because it is something for which we strive.

Roquentin's freedom can be interpreted as a negative form of freedom because he cannot cope with it, and this phenomenon is termed self-deception. People with absolute freedom might experience moments when they could barely cope with them. So, if we are not bound to any social, cultural, religious ties, then we are highly expected to hold all the responsibilities of our actions. Thus, through Roquentin, we can discern that fear in the face of massive individual responsibilities will lead us to deception by hiding such obligations from ourselves.

Writing can certainly be a good motivation for people who are seeking to achieve a result like what Roquentin does. His insistence on producing different forms of writing like diary or research proves that he is a man who tries to become decisive. Through inspection, he seeks to unveil the mystery behind his nausea. Nevertheless, he is confronted with the unreachability of the past. Roquentin's actions are both concerted and psychical. Concerted action, as Sartre (2005) points out, is a transcendent factor shown through Roquentin's writing of a diary, and psychical action is demonstrated by the character's reasoning and meditating which is conceived of as transcendence. He realises that the impact of loneliness will drive him into a state in which he is forced to welcome the consequences of his decisions, so no matter towards a negative or positive direction. It is worth mentioning that Sartre's novel urges us to either bravely take action or simply acknowledge that we could not do so.

Another motivation that seems to please Roquentin is to mingle with people. He has related the cause of nausea to being in a solitary state; he decides to get surrounded by people at the café. However, he soon comprehends that his loneliness and even the crowd of people at the café provides him with the same feeling. As Lyotard (1984) believes, even postmodern condition is not empty of nausea feeling due to



revolutionary advances of science and technology and the incredibility of grand narratives. The post-modern condition in this regard provides us with a chaotic state of life in which we as human beings are estranged and confused.

In Sartre's existentialism, the individual is engaged in a specific world. Likewise, for existentialist thinkers, the focus is on uncovering what is unique to that individual as what we observe in Roquentin. He attempts to find out the reason for his unusual feeling rather than labelling a normal one. As he states:

Thoughts are the dullest things...They stretch out, and there's no end to them Then there are words, inside the thoughts, unfinished words.... It's worse than the rest because I feel responsible and have complicity in it. For example, this sort of painful rumination: I exist, I am the one who keeps it up (*Nausea*, p. 99).

Despite the motivations that encourage Roquentin, like music, movies, reading and so on, he acknowledges that there are no essential features to determine the existence of nausea. This is because as Dreyfus and Wrathall (2006, p. 4) confirm, existentialists like Camus and Sartre argue that because death is inevitable, a human being is rendered absurd. They focus on human responsibility and freedom, emphasising "that the only goal consistent with that freedom and responsibility is to live authentically".

As existentialists reject rationalism and find life meaningless, Roquentin's refusal to continue his research on Rollebon reminds us of the fact that the past can never provide us with the truth. History, he thinks, is full of lies, and any attempt to find meaning in life is futile. Moreover, Roquentin's past seems to be a nightmare because the more he thinks about it, the more he becomes nauseous. This assumption could be the main reason for not thinking about Anny anymore. However, Beland (n.d., p. 3) argues that *Nausea* describes how Roquentin discovers "the inner truth of human existence", which intensely transforms him. "Roquentin lives a quasi-mystical experience". Through this novel, Sartre represents "the process of the conscious uncovering of the truth that Nietzsche described in the early 1870s".



Another barrier that deprives us of wisdom could be Sartre's doctrine of self-deception. We can notice this when Sartre tries to hide the meaningless of existence through the intermediary of Roquentin. However, Roquentin soon acknowledges that he has been deceiving himself and argues that the real meaning of existence is mere nothingness. He further admits that whatever exists provides him with a detestable feeling, and this is manifested in the way he touches objects plus his relationships with women.

The relationship between Roquentin and Anny represents Sartre's notion of freedom as each one of us is unrestrained by objective values, we are prone to face subjective life choices. Regarding this view, the complete burden of responsibility brings anxiety and denial of sheer freedom. Indeed, freedom connotes positivity predominantly, but in the philosophy of existentialism, it is also associated with onerous commitment. As a free individual, Roquentin marvels at his selection to either get connected with Anny or ignore her. At the same time, he staggers under the weight of his liability.

Roquentin's denouncement of people's behaviour at the café increases the appreciation of his existence. Ruge (1980, p. 42) maintains that Roquentin is "a veritable misanthrope" because he is dismayed by "the existence of animate and inanimate objects". However, when he senses "a bad encounter with his nausea", he asks the waitress to play his favourite song; thus, through music, he embraces humanity again. His emergence as a new and wise character is more observed in his heated conversation with the Self-Taught Man about rationalism. The Self-Taught Man thinks that human behaviours can be explained rationally, acknowledging that he loves everyone in the world. Still, Roquentin scorns his opinion of loving mere symbols that are only essences and do not truly exist.

Stevens (2008) argues that for Sartre, we observe others "as beings-in-themselves" but not "as mere objects". Thus, the source of our identity is "our awareness of being looked at" because it is the understanding of "our being-for-others". When we recognise "the other as a subject through the look" we then realise that we can also be "an object for their consciousness." In *Nausea*, Sartre seeks "to reveal existence through the intuitive experience of Roquentin", but he soon "emphasizes the fact that no logical description of existence is possible" (Malhotra, 1969, p. 17). From

Roquentin's insight, existence is contingent, superfluous, and preposterous as he states:

We were a heap of living creatures, irritated, embarrassed at ourselves; we hadn't the slightest reason to be there, none of us, each one, confused, vaguely alarmed, felt in the way in relation to the others (*Nausea*, p. 128).

Sartre's slogan of "existence precedes essence" is well noticed by Roquentin's realisation that whatever he touches only exists without having any essence. It is impossible to find words that describe the roots of anything that exists because existence can never be explained. He further explains that whatever exists carries no reason, but it exists by accident, and since existence is contingent, it carries no reason. For Lisson (1983), contingency is an element of Sartre's existentialism and in this respect, brute existence is a vital aspect because it is linked with absurdity. Therefore, a man realises that if objects are there, he must find meaning for existence. Consequently, Roquentin discovers the Sartrean concept of the human condition by stating:

The essential thing is contingency.... To exist is simply to be there.... no necessary being can explain existence: contingency is not a delusion, a probability which can be dissipated; it is the absolute, consequently, the perfect free gift (*Nausea*, p. 131).

What Sartre portrays in this novel is against Darwin's theory of natural selection because, for Sartre, humans are not an offshoot of various species but accidental and divorced from reason. Therefore, existence lacks rationality.

Roquentin concludes that he feels different from his peers and, in particular, Anny. His awareness of the nothingness behind his existence leads him to exploit his freedom and gets bored. Still, unlike the Self-Taught Man, he seeks to create a life of action by writing a novel. Additionally, he has been changed from an individual who was overwhelmed by his anguish to an individual who comes to terms with the cause of his nausea. With the awareness of this nothingness, he engages himself with a work



of imagination (Pham, 2014). His self-wisdom will lead him to a situation that he will somehow forget about his nausea. As Stephen Watt in the introduction of Plato's *Republic* states: "The wise man who knows what is good and what conduces to human happiness will do what is good and conduces to human happiness" (Plato, 2002, p. xiii). It is worth adding that Roquentin's willingness to accept responsibility brings into mind existentialists' assumption that art or artistic creations play a vital role in one's existence.

Conclusion

Engaging in an aesthetic project is the product of a wise determination because artistic creation is the endpoint of uncovering the truth of existence, as it was observed in Roquentin's existential experience. Art and creation can save the individual as they are intimately related to our lives. Through wisdom and consciousness, human beings can overcome the nihilism their lives entail. In doing so, a person might go through fear and horror (like what Roquentin did) and then, through ecstatic delight and metaphysical comfort, will encounter the essential resoluteness of the wise and determined person who has understood that human beings are fundamentally creators. However, the ongoing anxiety that he is tormented by can be seen parallel to the one we experience in our daily lives each time we question the meaning of existence. Either in this research or in everyday life, art seems to play a vital motivational role. It is the awareness of the commitment to the projects that get us out of nausea. Therefore, what motivated Roquentin to be dynamic is the affective nauseous situation that existed as he reacted to diminish that feeling. Sartre's existentialism is the expression of self-awareness, determination, and attitude towards the force of the present age. However, one should never fail to notice that the modern world lacks viable ethics and upholds an environment where the domination of an individual and subordination of his freedom to others is the overriding factor.

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ژیری خود له پۆمانی "دلنیکچوون" ی ژان پۆل سارتره: تووژینه وهیه کی بوونگه رای

پوخته:

ئهم تووژینه وهیه چه مکی ژیری خود له پۆمانی "دلنیکچوون" (1938) ی ژان پۆل سارتره که ناسراوه به پۆمانی بیروکه شیده کاته وه. تووژینه وه که بوونگه رای و هکو جوولانه وهیه کی ئه ده بی و فهلسه فی که په یوه سته به هه بوون و ناگی و ژیری شیده کاته وه. تووژینه وه که په یوه ندی نیوان چیرۆکبیزی سارتره و ژیری خودی چیرۆکبیزه که له باره ی دونیای ده ور به ری ده خاته روو بو ئه وه ی وه لامی پرسیاره سه ره کییه کانی تووژینه وه که بخرینه روو وه کو: ئه و کۆسپانه چین که بیبه شمان ده که ن له ژیری خود؟ وه چ جور ه کانی هانان ده بنه هو ی زیاد کردنی ژیری خود. ئه م تووژینه وهیه گرنگه چونکه یارمه تی خوینهر ده دات هه بوونیان به رز بنرخین له نیو ئه زموونه هه ره بیه یواکان و نامۆکانی ژانی مۆدیرن له ریگی شیکردنه وه ی پۆم انه ه بوونگه رایه که ی سارتره. هه ره ها، تووژینه وه که ئامازه کانی هیواخواری له نیو خوینهرانی فهلسه فی و ئه ده بی دروست ده کات بو ئه وه ی خو یان دووربگرن له هه موو لیکدانه وهیه کی بیمانا بو هه بوونیان به لکو له جیاتی ئه وه هه نگا و بنین له دژی ته نیاییان، که ده ره نجامی ته نگه ژه ی بوونگه راییه.

حکمة النفس في رواية الغثيان لجان بول سارتر: دراسة وجودية

المخلص:

تحلل هذه الدراسة مفهوم حکمة النفس في الغثيان لجان بول سارتر والمعروفة برواية تعدد الافكار. تمحص ايضا مفهوم الوجودية كحركة ادبية وفلسفية والتي تستند الى اسئلة حول الوجود والوعي والحكمة. يبين هذا العمل العلاقة بين الراوي في قصة سارتار (روكوينتين) و حکمة نفسه تجاه العالم المحيط به لكي يجب على اسئلة او تساؤلات البحث وكما موجهة: ما هي العوائق التي تجرد الناس من حکمة النفس؟ ما هي انواع المحفزات المعززة لها؟ الدراسة ذو اهمية كونها تساعد القراء على اعطاء اولويات لوجودهم وسط حياة حديثة معزولة و تجارب مخيبة للامال من خلال طريقة تحليلية لرواية سارتار الوجودية. كما ان الدراسة تثبت مؤشرات امل قراء الادبيون والفلسفيون لكي يتجنبوا التفسير العبتية لوجودهم لكن من الاولي اتخاذ اجراءات لتحدي عزلتهم والتي هي مخرجات ونتائج الصراعات الوجودية.