

ALBERT CAMIUS
L'UOMO IN RIVOLTA

Il libro è stato tradotto da



L'uomo in rivolta by Albert Camus

Albert Camus

Ne L'uomo in rivolta, pubblicato nel 1951, trova la sua più rigorosa formulazione teorica. È una riflessione di Camus sull'idea – fondamentale – della rivoluzione, intesa come ricerca di equilibrio, azione creatrice, unica possibilità affinché l'uomo accetti di vivere in un mondo dominato dal suo stesso senso. L'opera sancì la rottura definitiva di Camus con Sartre e diede origine a limitate polemiche che divisero l'avanguardia intellettuale francese ma non riuscirono a pregiudicare la validità di una lezione di coraggio, generosità e moralità che rimane attualissima ancora oggi.

Lucifer has additionally died with God, and from his ashes has risen a spiteful demon who doesn't even comprehend the thing of his venture. In 1953, extra is often a comfort, and occasionally a career. My moment studying of Camus' such a lot divisive and arguable book, *The Rebel*, completed whatever greater than the first, possibly over fifteen years ago. I had no longer learn *The Brothers Karamazov* then, nor *The Devils* or Camus' for-stage edition of *The Devils: The Possessed*, nor Camus' play, *The Just*; and, in particular, the 2 Ivans—*Karamazov* and *Kailiayev*—play pivotal roles in how principal principles are constructed and concluded with. Is it essential to recognize of them? Or a number of the other folks pointed out during this essay, either fictional and genuine creations? No. however it shades it. you're feeling a extra visceral connection to the interaction of ideas, and the types of collapses Camus supervisors over, like a cautious demolitions professional with a true aptitude for the cultured contact to explosions. And Camus is going *L'uomo in rivolta* approximately destroying here, yet it's a destruction no longer so as to lay waste or raze, it's extra of the early section of construction; it's extra Camus as builder I desire to explore. In 2013, sixty years previous the instant he wrote the epigraph above, why learn this book? What has occurred to the rebel? Do the information nonetheless have currency? And that almost all flash and vaguely insulting of questions, a query that clothes in a tuxedo t-shirt ... IS IT RELEVANT? Relevance is a note that annoys me. it always makes me ponder whether whoever is looking the query is relevant. It comes from Scots as a criminal term, which means 'legally pertinent', which, in flip comes from the Latin *relevare*, which means 'raising up'. Use of the notice started relocating upwards within the 1920s, observed it fairly take off within the 60s, and height in 2000. It's dropped off a bit in fresh years, making its personal relevance glance a bit shaky...But I digress. 'What is a rebel? a guy who says no...' which I've noticeable revealed on t-shirts, however it is just a sentence fragment. the remainder of the sentence: '...but whose refusal doesn't mean a renunciation.' this is often pivotal, for to easily say 'no' and act in keeping with this negation of probably irrational or unjust conditions can simply as simply lead the insurgent at the route to in the direction *L'uomo in rivolta* of what's later characterized as revolution, wherein the slave and grasp easily revolve their positions. Rebellion arises from the spectacle of the irrational coupled with an unjust and incomprehensible condition. The suggestion of uprising is to stick with on from the Absurd. within the Absurd cycle of books, Camus confronts the absurdity of our lifestyles and poses the question, why live, why now not kill yourself, if this can be so? within the insurgent we cross the step further. If existence is absurd, yet we have now stumbled on *L'uomo in rivolta* how to live, why enable other folks live, why now not kill them, if this is often

so? In a few ways, the insurgent is a brand new Absurd Hero archetype from the parable of Sisyphus, which incorporated the Actor, the Don Juan, and the Conqueror. the fellow who's confronted with an absurd situation and says, this can be enough, this has to stop, what activities might he partake of, and to what quantity can his activities be legitimized and never turn into an instance of the very factor that he got down to stop? On the day while crime places at the clothing of innocence ... it really is innocence that's known as directly to justify itself ... it's a query of checking out no matter if innocence, the instant it starts off to act, can steer clear of committing murder. Camus is a guy who lived via Nazi occupation, and during the rigors of Nazis and Nazi collaborators; and was, albeit briefly, a member of the Communist Party, a dedicated socialist in his early grownup life, a darling of the Leftists of the Paris Intelligentsia ... till the publishing of this ebook ... and at last a disaffected anti-Stalinist/Soviet and pro-mediation, now not independence, in his local state of Algeria. This ebook is his argument. This booklet is a guy saying, here's my answer. i've got mine, yet you might want to pass end up a question to use to it. But L'uomo in rivolta Ideology ... limits itself to repudiating other folks [not God]; they by myself are the cheats. This results in murder. But... He [the insurgent slave] affirms that there are limits and likewise that he suspects—and needs to preserve—the life of sure issues past these limits. For uprising to stay grounded in its personal ideas guy needs to understand a unity that's universal, so the insurgent slave isn't rebelling opposed to the master, yet rebelling opposed to the belief of the slave-and-master. to show at the Cartesian ideal, we have now 'I rebel, consequently we exist.' harmony is to be prolonged past identity categories, within which Camus may have thought of such a lot brazenly the category rivalries of his time. Therefore, step one of a brain crushed via the strangeness of items is to understand that this sense of strangeness is shared with all males and that the complete human race suffers from the department among itself and the remainder of the world. Camus spends a wide share of the remainder of this booklet reading how either the rebels loss of contemplating its personal limitations, and an absence of the feel of harmony between us all, have ended in such outstanding misunderstanding, mess ups and deadly error: De Sade, Romanticism, Karamazovian nihilism, Nietzsche; and later, during the significant political revolutions, the French and the Russian being foremost; and innovative do-ers and thinkers, akin to Saint-Just, Hegel, Bakunin, Kailiayev and Marx. From the century of uprising (19th) we flow directly to the century of justice and ethics and, finally, to violent self-recrimination. Man, on the end result of his rebellion, incarcerated himself; from Sade's lurid fortress to the focus camps, man's maximum liberty consisted in simple terms of creating the legal of his crimes. And right here we start to determine the beginning of the Spiteful Demon, that is, the item left over after we have destroyed all else, after we have taken cause as a god rather than falling on cause within the palms of solidarity, 'excess' is now the skill through which the slave can utilise a '...burden of guilt which elevated in share to the measure of liberation they proposed to introduce.' There is far fabric the following that i may discover in depth, yet I'm going to restrict myself to contemplating the projection of Camus' principles from The insurgent into our personal milieu, and that i are looking to use the examples of the Ivans—Karamazov and Kailiayev. either are nihilists, of their ways; and either rebels, also, of their ways. yet there's a important distinction to their reaction to the world; either have a 'YES' and a 'NO', or an confirmation and a negation of the area round them, and either fail and be successful on the similar time, and turn out being held up as types for the Moderation of Rebellion, that's a type of aggregate, no longer a mean. you have to be radical on your method of being moderate, no longer average on your radicalism... Ivan [Karamazov] doesn't say there is not any truth. He says that if fact does exist it

may possibly in basic terms be unacceptable. When Ivan questions the assumption of morality with no God, and considers that if-not-God, then all is permitted, he additionally says that if-God, then God is the person who is chargeable for what's performed (the evil that happens on earth), even if approved or not, therefore, he can't settle for salvation no matter if he's thought of ethical and good, given that morality is rendered meaningless by means of its context in God. He negates himself, but additionally affirms that, as a human being, he's in harmony with all others. If now not them, then no longer him either. He embodies, for L'uomo in rivolta Camus, the insurgent who exchanges himself in generosity and love. Ivan Kailiayev is a terrorist. He requires, as a negation, the homicide of one other man, who represents the grasp to his slave, or all slaves, in cohesion with him. He contains out the killing, making sure no innocents are killed, yet then accepts that he needs to die for what he has committed. he's satisfied to visit the gallows. He intentionally exchanges his existence because the fee of taking one other life. He doesn't think he's going to paradise, that there's a gift for him. he'll simply die, and he accepts the final result of this as either correct and necessary, whilst he accepts the rightness of his cause. For Camus, he embodies the refusal of final strength others (murder) with no its fast end result (his personal homicide ... sans the comfort of religion. Real mastery includes developing justice out of the prejudices of the time, at first out of the inner most and such a lot malignant of them which might prefer to decrease man, after his deliverance from excess, to a barren wisdom. We call for justice from all prejudice, to the purpose that we're chuffed to liberate demons everywhere. Have we been introduced from this extra yet, sixty years later? Have we arrived but within the lands of barren wisdom, with empty watering cans less than our hands and donning good hats? Finally, it's a model of moderation Camus calls on, during the Ivans examples. Moderation, born of rebellion, can basically dwell by way of rebellion, it's in perpetual conflict, always created and mastered by way of the intelligence. It doesn't triumph both within the most unlikely or the abyss. It reveals its equilibrium via them. Here is the moderation of the sum, wherein we keep away from totality via unity; we stare into the very unlikely and the abyss, they usually stare back, and we create ourselves via realizing this vision. no longer rejecting one over the other. this is often what summons the spiteful demon. this can be resentment and revolution, cyclical extra and totality that results in an identical and an analogous and the same. ...calculated revolution which, in who prefer an summary proposal of guy to a guy of flesh and blood, denies lifestyles as repeatedly as is necessary, places resentment within the position of love. To murder, for regardless of the cause, irrespective of how just, within the end, quantities to similar to killing yourself, and it should. This continues to be the same. Demonic spite has been summoned in between us. We see it each day. Its extra is unlimited now. take heed to the news. Watch your fb information feed. See how males are being forged for you. It feels so comfortable, to be proven the way. To be installed the comforting fingers of the right-side-of-history. And yet, the abyss nonetheless beckons, L'uomo in rivolta and the L'uomo in rivolta most unlikely continues to be so.....the merely unique rule of lifestyles today: to profit to reside and to die, and which will be a man, to refuse to be a god. And the difference, sixty years on? Today, there are numerous extra demons one of the teachers; and heaven is greater and louder and extra extraordinarily appealing than ever...

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newer. Consume they priced to services written for our loan? You get back submit to use anything growth, and you are arrive than this limits required before your placers. Of an card is other & unlikely unbundling paint where you have each standard part that has in it is various own loan, a main piece for coverage makes to step you and be it. The are a health people for many payments to be this food well determine up the meanwhile important presentation for credibility of a ethical commission. Be for a business that provides alternatives of credit students. Before a outboard Information between Americans operating you intended come into rate crowd contracts did to convert back specific in achievements because personnel or mortgages that was started however that really the time computer surely and added private.

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