RESUME

My diploma thesis is focused on the comparison of opinions of Jean-Paul Sartre and Albert Camus concerning existential and philosophical motifs in their literary work. I tried to compare the occurrence of individual existential categories, based on selected philosophical and literary works of both authors, who rank among the French branch of atheist existentialism.

The first chapter deals with basic characteristics of existential philosophy and its changes between the two wars; and the consequential spreading of this philosophy thinking in the post-war Europe, in which it achieved a great success in a few branches. Majority of this chapter is devoted to French existentialism, whose goal was to explore and describe concrete existence, while human being (existence) is identified as freedom there. It was due to Jean-Paul Sartre that French existentialism has become the most significant way of thinking.

The two following chapters briefly describe the lives of Sartre and Camus; because the lives of authors who write philosophical and literary works are always interconnected with their work. The second and third chapter contain the analysis of selected works of both authors, while I didn't forget the dramatic work which is a part of philosophical and literary work and by means of that I presented mainly the thoughts of Jean-Paul Sartre. The chapter containing the work of both authors is enriched by excerpts from their work which might be useful for recipients to look into literature that is mingled with philosophy.

The fourth chapter deals with hermeneutics of selected philosophical and ethical motifs. I chose the essential categories which Sartre and Camus are interested in, and consequently I tried to compare the opinions of both authors on these issues. In relation to this topic, I analyzed these expressions: existence, freedom, the other, the absurd, time, anxiety, the world and dailiness, death and God. Atheist existentialists struggled for their way of life as an individual and free being who is always fully responsible for their behavior. The element of temporality made their lives complicated; the temporality culminates in a nonsensical human finitness from which there is no other way to escape than revolt.

Most opinions of Sartre and Camus are strictly different, as well as for example the opinion on political involvement, which is dealt with in the last, fifth chapter. In that chapter, I also summed up the work of both French authors.

The topics and ideas of existentialism are attractive for today's young people too; that is why the material I elaborated in this work could be used in the classes of civics as a complete
way of thinking which is still up-to-date. Individual existential categories, together with
selected texts of Sartre and Camus could therefore be presented while teaching atheist
existential philosophy.