Sarire's "radocal conversion" to historicism has not made the Critique
a more dialectical work. Critique the Critique jumps all over vast fields
of thought — from philosophy to science, from literature to anthropology, from
seconomics to psychoanalysis, from analyses of revolutions to those of the
Proletariat (the capital P is Sartra's), and from history to the time of day.
The it lands are the content the reason is actually the same for both works.

For different as the content, the methodology, or, if I may dare say so to a
master of the dislectic in language, in the nevel, in drama, the same for being and
the lack of dislectic methodology. In the nevel, in drama, the impasse in Being and
Nothingness was arrived at, in part, in a fundamental part, but only in part
nevertheless, from failure to see the social individual, that Marx called
Matter and its process.

The first first in passes was after place of the social individual, that Marx called the first first places.

The first first first process.

why is this master of language so embivalent, gentrating notes less on the warp and woof of Hegelian and Marxian philosophy -- the theory of alienation -- and on the Marxian concept of the actual, the historic, the new praxis where he should, as "a philosopher of existence" get along so swimmingly? The Humanism of Marxism is grounded on this theory. Here Marxism transcended Hogolian data votor, voton, Hegol "right side up", months, separatod itself from what May's called "quite vulgar and unthinking communism" which was "only the logical expression of private property" and "completely negated the personality of man." Clearly the "infusion of Marxism" into Existentialism did not lead the latter to abandon its concept of Other, as enemy. On the contrary. Sartre is presently identifying Other with Alienation and not in Class societies but also in "socialist (sic) societies." Indoed, "the new reality" haridly differs from the Old, and the cld as the Sartre of Being and Nothingness perceived it. The substitution of the Proletariat with a capital P for the individual, and History of man defining themselves by the project rather than the past soom not to have resulted in any change thatover in methodology.