History and Existentialism in Sartre by Leonard Kiloger July thing enima (Pol) Specific Miles or "Existentialism poses both subj. & obj. problems for his. As subjects, existentialists espouse positions that are often antithetic to the his. dimension; as objects, they have exhibited ideas & activities that are often opaque to his, knowledge. In S both kinds of problems are joined, &, in what follows, thru him a joint solution will be essayed." p.240 takes up adjectival and substantive" stages of intell. movements p. 241: "It is a matter of distinguishing bet. the stage in which a TENDENCY develops as part &in the shelter of an already est'd set of ideas & the stage it sets itself up as an ind. doctrive or phil. on its own. In its (existentialism) adjectival stage it became the stage it became t Rivoria good back at least to H's PHEN ... In its substantive stage it become an autonomous acharacteristic 20th c.phil., with Husserl its main ferbear &Jaspers, Heidegger& S its primary exponents......
"Externally, the rel. bet. exis. & his. mindedness is one of rival siblings..." probably in Right Shis-18 ambiguities in rel. bet. existentialism chistoricism in 8 "not idiosyncratic but reflective of a fundamental dilemma in a characteristic intell. movement of OUR age, uniqueness of S is not only rigor of his thought a responsiveness to world but "in his dev, he has traversed the whole spectrum of possibilities from the anti- to the pro-his. postures of existentialism." discover an his.legic in his dev. the prospect of uncovering the function of his.in-contemporary thinking. For 8's-dev. involves a philshift that is large than the change in his evaluation of his athe growing centrality of his. is the key to it." 有情感情情就我们我们我们我们的情情情况的让我们们们们们们们们们们们们们们的现在分词,我们们们们的现在分词, pp.244-45 deals with Nause Sep.246 with poth aesthetic dimension &L'Imaginaire for it is Thaginary consciousness makes man able to posit reslity as a SYNTHETIC WHOLE. His(S's) inability to demonstrate the movement FROM his perception his synthesis moreover was irremediable so long as he associated his knowledge with approach is the second of the sec p. 249: ""His(S's) his. knowledge with aesthetic imagination. For he generalized this incompatibility bet. what the real analogue is what it represents into an imperent contradiction and ambiguity of all images." "It was p. 250: this tendency of S's art & imagination to slide over into reality that explains his tenuous attraction to the his, he denied. It was to resolve the general problem of RELATING REALITY & CRTATION that he rounded out his late stage with the writing of B/N in which he articulated the doctrine of his. appropriate to this lat stage.

2nd problem then of synthesis ainterestion.
"TOTALITY" dominates the and stage. of what 8 carls May consider; p.251: "He overcame, in B/N, the problem of disconting in the service of this measure of integration, est'd. the ELEMENTAL BASIS FOR HIS. But he remained, in this wk. Within the framework of individuality. It was the INTERNAL DRIVE to overcathis limitation upon unity that PUSHED him finally into the 2nd stage os his thought in serach of a supra-indiv. totality &it 12877was in the process of this search that his became central to him.

re B/N, p. 251: "as the most profound, systematic &coherent exposition of S's phil., it is crucial for the revelation of the INESCAPABLE LIMITS &problems of that thought-limits & problems which created intell. NKEDS that his. was later brought in to fill. MOREOVER, since S has NEVER departed from the main foundations of his thought, B/N also sets forth the assumptions which molded the subsequent form of his historical doctrine."

p. 252: "The theme is/rel. of existence & consciousness for the particular kind of being which S calls human reality. These 2. sub-types of being manifest a radical rift in the heart of human being as such. This rift manifests a radical rift in the heart of human being as such. This rift manifests in the striving of con-Bolousness to create a GROUND, A REASON FOR BEING, &to rejoin existence in a unitary, or, in S's term, 'totalized' being whose contingency would now be replaced by meaning."

p. 252: "S had to bring consciousness to terms with all dimensions of human reality. Yet the HISTORICAL DIMENSION of p. 253: this realityk obvious as it is, get SHCRT SHRIFT, & S's orieng tation of his theme against detached knowledge as an activity &detached particulars as objects--both the stock-in-trade of historians--makes it clear that this was no mere oversight."

LK then cites 6 of S's "pre-historical propositions-that is, propositions-that is, propositions of TIME & SOCIETY the 2 main constituents of the historical dimension-in the form of a cumulative arguments: (1) Neither consciousness nor existence are in time."

(2 B/N.p.107)

(2) "The 3 limensions of time corresponds to the 3 facets of the restive act of consciousness... The past then is the 'factivity', 'the given', the 'contingent', the 'essence' are substance' of what we are. It is the unalterable, irremediable, factual necessity that 'haunts' consciousness; it is the world that consciousness determines itself to transcend." 2 B/N.83-4,118-9; in the both its own past-since

(3) "Consciousness must be both its own pest--since the past is by definition the substance of what anything is—and at the same time it must deny, negate 'nihilate' this very past, for this 60 is consciousness' very reason for being. (CB/N-145-7-14) JPS: All my past is there, pressing, urgent, imperious, but its meanings & the orders which it gives me I choose by the very project.

of my end. "

p.254: "As a matter of fact, if not of logic, S did break
thru the paradox, but he did it now by deciding for the present
gver the future & the past....but he paid for it wambiguity. Q p.503:
JPS: "We choose our past in the light of a certain, but from then
on it imposes itself upon us &devours us."

(4)LK shows however that past is still not history here since it is "my past", "my consciousness". "The 'event'that is a condition for all history'—that has the effect of 'making his. possible'—is the 'fact', abs., contingent, inexplicable of the birth of SOCIAL consciousness out of indiv. consciousness—3's terms, the 'Upsurge' of 'BEING*FOR*OTHERS' OUT OF 'BEING*FOR*ITSELF'. The p. 255: "For the S of B/N his. has no autonomous status whatsource."

LK says S'refused to distinguish 2 sense of his. (1) as reality (2) as knowledge

&the deliberate ambiguity mad tendency...to make historians like any past-creating individuals. Thus when S recalled his situations it was to adduce in each an his agt assessing his own past in the manner of an historian as an ex. of a larger analysis. past in the manner of an historian as an ex. of INDIV. CHOICE."

p.256: (5)"Behind S's inability to people the his. arena which he defined was his more fundamental -- this time admitted-failure to go beyond the indiv.&to constitute the society that was to inhabit it."

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or MATO, TO

Q S B/N,0.250,429: Human reality remains alone because the OTHERS has the nature of a contingent directible fact.... The essence of the relations between consciousness is not the Mitseln; it is conflict.

Thus individualized king of existence is not only fact, but FAILURE

p.257:

(6)"Here we have the key to the final & summary proposition of B/N. It is a phil. of perpetual failure."(B/N,p.623)

In a word the 6 propositions show <u>p.258</u> "Everywhere he(S) looked he saw isolation & frustration, &, as a corollary

function. "The depression of his. was a function both of the dependent status of the past & the inrestity of the group. But the past & the group were the only possible forces that could form a continuum. If his, could be recognized, it could exercise a p. 259 reverse effect as the medium for the realization of both past & society by internally relating them. Here was the head & here was the possibility that CRADLED 3's growth."

THEN DEALS WITH THE CATACLYSM OF war, occupation, resistance:

"In what forms did he perceive the cataclysm of his times?

And how did he translate the experience into concepts at

Yeast coherent to if not entirely consistent with his phil.?"

And LK proceeds to analyze the trilogy Les Chemis de la liberte that marks break with 35 two stages of 5's thought.

p.260: L'Age de raison -- the lst vol. -- represents the point of departure, the fictional equivalent of B/N, but told now from the point of view, not of existence as in Nausea but of conscious ness. IT IS.INDEED, AN ACC'T. OF UNHAPPY CONSCIOUSNESS. "

P.264: 'But ... It is characteristic of S's 2nd stage that he has as yethot been able to clinch the synthesis of the indiv. The group. Involving as it does not only THE COHERENCE OF AN IDEA.

(but the capstone of a system) this synthesis is itself a becoming a movement along the dimension of time."

"& so the ans.to our lst quea. -- inwhat form did S
perceive the cataclysm? -- is simply this; he absorbed the contemporary experience in the form of contemporary his... "It is here where LK also q S from Method Critique de is raison dialectique "but he meant Mxism in the sense of 'the only valid interpretaion of his.', 'the conception of concrete syntheses. within a moving adial totalization which is nothing else but his.', 'the his procession its totality.' In short, what replaced the individualistic temporal paradoxes failures of his lst stage was the conviction, MEDIATED BY CONTEMPORARY HIS., that individuals could hoin with their fellow in an historical process..."

p.265: "This 2nd stage...is thus not so much Mxist as historicist."

p.266: "the phil.of perpetual failure has become the phil.of
continuous success."

LK now is ready to draw all his analysis, much of it most profound, to a most ambiguous conclusion; it is the last par.of the whole:

"BUT IF S is an even approximately faithful expression"

of contemporary culture, then these relationships &with them, our ?????????? familiar notion of HISTORY'S FUNCTIONS ARE ANACHRONISMS. (IF neither logic NOR science NOR art any longer furnish general truths pertinent to human conduct, (IF THEIR MEANINGS are also uttorly fragmented, THEN HISTORY must use the patterns of synchronization & succession of human actions in the common medium of time to link their particular fragments & to construct whatever general truths about man we must have. IF WE DO NOT APPLY OUR HISTORY TO THIS END we fail both as the historians &s the historical agents of our age."

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