YALE FRENCH STUDIES

Existentialism - Winter 1955 and 1956

This review begins with an interview to with Sartre, in which he makes s reference to Kafka: "I am very anxious to try to explain why I write. This was Kafka's preoccupation when he said. 'I have a commission but no one gave it to me.'" Sartra then claimed that he has then, for the last one gave it to me. If Sartre then claimed that he has man, for the last 10 years, "heaped up thousands of pages of notes, two-thirds of which I'll have to burn before I can give my publisher a possibly worthwhile essay on Existentialism and Marxiama!" (I wonder what part of this was used in the 1950 article under that name, since, in one case, (1952) he was at his loudest fellow-travelling, and in the second (1955) he was "participating in" de-Stalinization, Polish and Hungarian style.

The best of the articles by Hyppolita, Arnaud, Guicharnaud.

Jean Hyppolite "A Chronology of French Existentialism" lists four periods, Ist, he calls the preparatory and it's the period of 1939-43, but actually includes a 1 from 1929 (Jean Wahi) and, of course, the 1 by Kojeve in the mid-30s. This is the period of the negelian studies rensistance when Existentialism sprang from both direct influence of negelians a most accident the surface. protest against the system.

J. H. says "It was (also during this preparator; period that the influence of contemporary German philosophy was felt, of Husserl and Heidegger. Sartre, through a masterly (miginterpreation of Heidegger, derived from him an atheistic and humanistic philosophy."

The end period is the immediate post-war period when Existentialism is at its height. (3rd period, he considers existentialism's decadence but actually doesn't specify the years but for the (4th period, we are in 1955 and Merleau-Ponty's break with Sartre and, finally, to the psychoanalysist trend.

Pierre Burgelin - "Existentialism and the Tradition of French Thought":

"It is most paragoxical, if one bears in mini the anti-negelian origins/
of Existentialism, to watch that doctryine change its course, after it

Whas Discovered the impossibility of Cutting ITSELF OFF FROM A PHILOSOPHY
NOF HISTORY: THE MOST ABSOLUTE CLAIM TO FREEDOM ACCEPTS A READING OF THE FUTURE. The creative thrust ispo coming institutionalized one worders whether the element of pathos in Skistentialism will not appear as rhetoric

Pierre Arnaud - "Aftermath - A Young Philosopher's View" This article is good at catching the fact that existentialism troated "philosophy as a way of living" and he refers to a maile Brehier's statement, "Existentialism is essentially the novel of the isolated man." and the author developes the fact that Existentialism is not just Phenomenology: "That, when they delved into existence, is what Sartre and

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"Camus believed they had discovered, but in reality merely rediscovered: what they took for a dimension of Existence was only a truncated description, narrowly limited to a situation in history - as it - as it is, tec, in the broad field of philosophy. In trying to give a universal metaphysical value to mere emotional states, mistentialism did not renier them unrecognizable, and the counterband was quickly spotted, at least by those for whom history begun before 1894, These pathos filled analyses of time's fleetingness (pompously renamed historicity) ... X far from embracing the whole of man. Was based largely on the literary testimony of distinguished sollian of claim to speak in the name of humanity"

I don't know to whom he refers testimony of distinguished solitaires and worthy pessimists who had no

but he puts in quotes, the following description of Sartre, "nothing puts an end to the volubility of his intellect.") Then, he concludes: "the Existentialist is alone in the world finding his reality and his sutstance noither in historical tradition (no) in a social group, he is constantly thrown back on himself."

Jacques Guicharnawi - Those Years: Existentialism 1943-1945

The author, here, is very good at catching the spells under which he himself was of Existentialism's glory years, although it is clear that he no longer is one. He, too, brings in the name of Kafka stating that the "approprioeship" to tristentialism, 1943-44 meant the reading of Kafka, Sartre's (Mausea and the Stranger by Camus. He also takes up the question that in the "gala" years 1944-45, "the notion of the literary man, of the uncommitted writer, had disappeared from the French intellectual landscape." And then shows that actually the distance ration of the gala wars came over the attitude to be taken to the Concentration Camps in the USSR SO NATO and to the Indo-Chinese Var. and to the Indo-Chinese War.

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