

YALE FRENCH STUDIES
Existentialism - Winter 1955 and 1956

This review begins with an interview with Sartre, in which he makes a 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.'" Sartre then claimed that he has ~~been~~ ^{been} 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 Marxism." I wonder why ~~no~~ part of this was used in the 1955 article under that name, since, in one case, (1952) he was at his loudest fellow-travelling, and in the second (1955-56) he was "participating in" de-Stalinization, Polish and Hungarian style.

SB

1952

The best of the articles by Hyppolite, Arnaud, Guicharnaud. Jean Hyppolite "A Chronology of French Existentialism" lists four periods, 1st, he calls the preparatory and it's the period of 1939-42, but actually includes #1 from 1929 (Jean Wahl) and, of course, the 1 by Kojève in the mid-30s. This is the period of the Hegelian studies renaissance when Existentialism sprang from both direct influence of Hegel and a protest against the system.

1939

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

The 2nd 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 psycho-analytic trend.

2nd Jean Wahl
1939-42
1945-48

B/N
K
Merleau Ponty

Pierre Burgelin - "Existentialism and the Tradition of French Thought":
"It is most paradoxical, if one bears in mind the anti-Hegelian origins of Existentialism, to watch that doctrine change its course, after it has discovered the impossibility of cutting itself off from a philosophy of history: THE MOST ABSOLUTE CLAIM TO FREEDOM ACCEPTS A READING OF THE FUTURE. The creative thrust is becoming institutionalized one wonders whether the element of pathos in Existentialism will not appear as rhetoric ..."

no use

Phil. as way of living

Pierre Arnaud - "Aftermath - A Young Philosopher's View"

This article is good at catching the fact that Existentialism treated "philosophy as a way of living" and he refers to a Mille Brehier's statement, "Existentialism is essentially the novel of the isolated man." and the author develops the fact that Existentialism is not just Phenomenology: "That, when they delved into existence, is what Sartre and

