

Please answer 8 of the following questions.

1. Under a traditional metaphysical point of view, see p. 309, a fundamental difference lies between independently existing “concrete” entities from dependently existing “abstract” entities. Prime examples of concrete entities are spatial temporal entities like tables and chairs, but also more complex entities like a being-in-the-world (Heidegger’s *dasein*). Prime examples of abstract entities are colors, like redness. From this point of view, where do we place consciousness? Please take the point of view of traditional metaphysics and outline this fundamental difference in your own terms and place consciousness within this framework. (This is implicit in Sartre’s writing, but what is objectionable about the place of consciousness in this traditional framework?)
2. Sartre wishes to develop an alternative to the above traditional framework of metaphysics. He begins searching for an alternative framework by reexamining what he calls the “synthetic relation” between a person and the world, see p. 310. Examining is questioning and every legitimate question allows the possibility of a negative answer. Sartre now proceeds to examine what aspect of the world of being allows for a truthfully negative answer, beginning on p. 312. Sartre compares two views: (1) negative answers are simply the result of a judgment; (2) the reality of non-being. For this question, outline the 3 stages by which Sartre supports (2):
 - (a) relate the example of the carburetor and the watch in order to support the possibility of a “disclosure of non-being,” p. 313 (not covered in class);
 - (b) describe the example of destruction by a cyclone in order to identify the source of this “permanent possibility of non-being,” p. 314;
 - (c) use the example of Pierre’s absence from the café to support Sartre’s conclusion on p. 316 “This example is sufficient to show that non-being does not come to things by a negative judgment; it is the negative judgment, on the contrary, which is conditioned and supported by non-being.”
3. This discussion should allow you to defend a fundamental metaphysical distinction for Sartre between being-in-itself and being-for-itself. Please do so!
4. Please explain in your own words the following quote from p. 321: “Descartes, following the Stoics has given a name to this possibility which human reality has to secrete a nothingness which isolates it – it is *freedom*.”
5. On. 325-328, Sartre distinguishes anguish from fear. Describe this difference and then explain the following quote, “... it is in anguish that man gets the consciousness of his freedom, or if you prefer, anguish is the mode of being of freedom as consciousness of being; it is in anguish that freedom is, in its being, in question for itself.” (325).
6. Sartre analyzes lying to another (329) and then claims that this same pattern cannot be used to understand how a person can lie to oneself (330). This leads him to define what

he calls “bad faith” with the aid of the example of a woman on a date (332-3). Please summarize this discussion of lying and bad faith and using Sartre’s terms facticity and transcendence, from p. 333, and explain the following summary: “We can see the use which bad faith can make of these judgments which all aim at establishing that I am not what I am.” (334).

7. Sartre now turns to a discussion of sincerity, “the antithesis of bad faith” (335). Using the example of the waiter in the café (336-7) and being sad (338), please explain Sartre’s conclusion, “Thus the essential structure of sincerity does not differ from that of bad faith since the sincere man constitutes himself as what he is *in order not to be it.*” (342)

8. On p. 335, Sartre claims the following: “We have to deal with human reality as a being which is what it is not and which is not what it is.” Later he concludes “... the nature of consciousness is to be what it is not and not to be what it is.” (348) Briefly explain how both bad faith and sincerity fit into this picture of human reality or consciousness.

9. We do have moments of intense concentration, like Sartre’s example of peering through a keyhole. Briefly describe this state and also what important things happen when we realize that someone is watching us! In light of this example, explain Sartre’s conclusion: “If there is an Other ... then I have an outside, I have a nature ... my nature is – over there, outside my lived freedom – as a given attribute of this being which I am for the Other...” (352).

10. Question 4 above concerns Sartre’s notion of freedom as it “arises” in us, in section 8, Sartre wishes “... to try to understand what the fact of this freedom represents for human destiny.” Please spell out Sartre’s view in this section in terms of responsibility.

11. Describe Sartre’s “fundamental project.” First outline the reasoning that there is such a thing and then how Sartre describes this project.

12. Explain why Sartre claims that “existential psychoanalysis is *moral description*” and how this repudiates the *spirit of seriousness*.