

703 LECTURE

FREEDOM AND THE FOR-ITSELF

I. WHAT THE HELL IS GOING ON HERE

A. Some essentials to Sartre's Metaphysics

1. As for Descartes, the essence of human is the mind, more specifically for Sartre it is a mental direction (perspective).
2. Unlike Descartes, the human existence cannot be captured without reference to embodiment; embodiment is central to our perspective on the world.
3. None of Descartes God; just us.

B. Vocabulary

1. For-itself: a subject(ivity, if you prefer); a mind; as in living, designing existing for itself.
2. In-itself: an object; a thing; as in complete in itself. (As is, right now)
3. Facticity: condition of being a fact. (So?) Always already (So what's that mean)
- 4.

C. To Start with Freedom

1. (Postmodern's argue that there is no guiding principle)
2. Sartre was not a postmodern.

The essential consequence of our earlier remarks is that man being condemned to be free carries the weight of the whole world on his shoulders; he is responsible for the world and for himself as a way of being.

"Responsibility" = "consciousness (of) being the incontestable author of an event or of an object."

3. You are in charge.
 - a) **DESCRIBE A SITUATION WHERE YOU ARE NOT IN CHARGE**
 - b) **YOU ARE IN CHARGE.**
4. Once you accept that you are in charge
 - a) **REALIZE THAT YOU ARE NOT RESIGNING YOURSELF TO IT**
 - b) **IT ISN'T THAT KIND OF THING**
 - c) **RESIGNATION IS AN ATTITUDE YOU TAKE TOWARD THAT WHICH IS BEYOND YOU; TOWARD THINGS THAT ARE BEYOND YOUR CONTROL**
 - d) **THERE IS NO SUCH THING.**
 - e) **IT'S JUST YOU.**
5. Your actions are you and you are your actions.
 - a) **DON'T FORGET THAT.**

- b) **REMEMBER THE SOCIAL CONTRACT WE WERE TALKING ABOUT AND I SAID WHEN DID I AGREE TO THIS?**
 - c) **SARTRE SAYS EVERY DAY YOU DO NOT KILL YOURSELF YOU AGREE. EVERYDAY YOU DO NOT RUN SCREAMING FROM THIS COUNTRY YOU AGREE.**
 - d) **YOU CHOOSE, YOU CHOOSE, YOU CHOOSE**
6. The meaning the explanation, the character of the world is yours and yours alone.
- a) **YOU MIGHT BE ASKING YOURSELF: DON'T I SHARE RESPONSIBILITY FOR THE WORLD WITH EVERYONE ELSE IN THE WORLD**
 - b) **NO, THERE IS NO ONE ELSE IN THE WORLD, NOT AS FAR AS YOU ARE CONCERNED. (IT'S CALLED THE PROBLEM OF OTHER MINDS.)**
 - c) **FRIENDLIER ABORTION EXAMPLE??? GUN CONTROL??? VOTING???**
 - (1) Voter apathy is a crock.
 - (2) I cannot not be involved
 - (3) I can make a passive choice, but I cannot remove myself.
7. I must remake myself every moment. My belief that I am formed that I have some permanent character is bad faith. A mistake I make to comfort myself.
8. But I did not ask to be born.
- a) **IT DOESN'T MATTER BECAUSE YOU CHOOSE IT EVERY DAY THAT YOU CONTINUE LIVING.**
 - b) **MY CHOICE TO BE BORN IS INFECTED WITH FACTICITY — IT CANNOT BE OTHERWISE — BUT IT IS NO LESS A CHOICE.**
9. Provide meaning
- a) **YOU ARE NOT FOUNDATION**
 - (1) Of yourself
 - (2) Of things
 - (3) Of other humans
 - b) **YET YOU ARE PUT TO THE TASK OF DEFINING BEING, OF PROVIDING MEANING.**

II. WHAT...THE HELL...IS GOING ON HERE!!?!???

A. The for-itself-for-other-in-itself?

1. The flight toward
2. A pursued-pursuing
3. Because we are nothing — not the nothing the limit Descartes refers to but Sartre's overwhelming anguishing freedom — we are the source of all relation.
4. Even though I am free in the eyes of the other I am in-itself free.
 - a) **I AM ESSENTIALLY FREE.**
 - b) **SARTRE STRADDLES A LINE BETWEEN THE MODERNS AND THE POSTMODERNS.**

- c) **WE ARE ESSENTIALLY FREE, BUT BEING OBJECTIFIED AS ESSENTIALLY FREE IS NOT THE CHARACTER OF OUR EXPERIENCE OF FREEDOM; OUR EXPERIENCE IS AS ABSOLUTE AND COMPLETE NEGATIVITY (FREEDOM).**

B. The relation of the for-itself with the in-itself in the presence of the Other

1. My attitude with respect to the object which I am for the other is the governance of my concrete relations with others.
2. The look
 - a) **THE PROFOUND MEANING OF MY BEING IS OUSTDIE OF ME**
 - b) **I AM ALIENATED FROM IT AND IMPRISONED IN ITS ABSENCE.**
 - c) **THUS I FLEE THE IN-ITSELF I AM IN THE EYES OF THE OTHER**
 - d) **HOW CAN I COMBAT THIS; I MAKE THE OTHER AN OBJECT NOT A DESIGNATOR OF BEING AND THUS NOT CAPABLE OF MAKING ME AN OBJECT FOR HIM/HER.**
 - e) **BUT WE ARE TRAPPED THUS IN A CIRCLE.**

C. Love, Language & Masochism

1. Conflict is the original meaning of being-for-others.
2. I try to enslave them as they try to enslave me; I try to free myself from them as they try to free themselves from me.