

SARTRE'S THEORY OF THE ALTER EGO¹

Even those students of Sartre's philosophical work² who with the present writer consider his basic position untenable have to acknowledge his endeavors to find a new approach to the problem of intersubjectivity. The questions of the Other's existence and its multifarious manifestations are carefully investigated in subtle analyses under the most various aspects.³ To discuss some of them is the purpose of the following study. It is undertaken in the belief that Sartre's pertinent inquiry represents the most valuable part of his thought and that it can be discussed in relative independence of the fundamental issue of existentialism.

I. SARTRE'S CRITICISM OF THE REALISTIC AND THE IDEALISTIC APPROACH TO THE PROBLEM OF INTERSUBJECTIVITY⁴

Sartre rejects both the realistic and the idealistic attempt to prove by a process of cognition the human existence of the Other as a certainty. The realist posits the outer world as real and within it the Other's body as given. However, he will never

¹ Jean-Paul Sartre, *L'Être et le Néant*, Paris, 1943.

² See for a condensed presentation of Sartre's system, Herbert Marcuse, "Existentialism: Remarks on Jean-Paul Sartre's *L'Être et le Néant*," *Philosophy and Phenomenological Research*, Vol. VIII, 1948, pp. 309-326. The best critical discussion of Sartre's philosophical position can be found in Jean Wahl's "Essai sur le Néant d'un problème," *Deucalion*, *Cahiers de Philosophie*, No. 1, Paris, 1946, pp. 40-72, and the following papers by Alphonse De Waelhens: "Heidegger et Sartre," *Deucalion*, No. 1, pp. 15-40; "Zijn en Niet-zijn, Over de filosofie van Jean-Paul Sartre," *Tijdschrift voor Philosophie*, 71 Jaargang, 1945, pp. 35-116; "J.-P. Sartre, *L'Être et le Néant*," *Erasmus*, Vol. I, Amsterdam, pp. 522-539.

³ Chiefly in the third part of *L'Être et le Néant*, pp. 275-507.

⁴ *Ibid.*, pp. 275-288.

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