


The Evolution of Man Towards Self Actualization

Nathan Lambert

Honors Thesis


Dr. Gloria Cox


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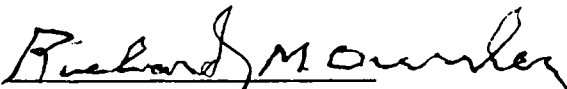

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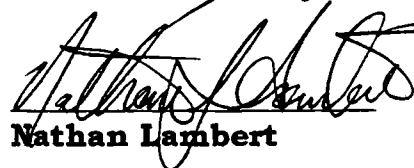
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I have come to realize, through my introduction to the world of existentialism and phenomenology, the matter of self actualization. By this I mean not only a rebirth or renaissance of private "selfness" but also an openness to a world that is seen and unseen. The everydayness of life constitutes an obvious component, but this only reveals the top floors of a building. I wish to deconstruct, piece by piece, this edifice in order to eventually rebuild each brick, each pane of glass, each tenant, according to epistemological guidelines. The question I raise here is: What about the basement of the building?, and perhaps a more pressing one: What about the ground floor? The ground floor represents ground zero, a point to which I am consistently reverting, in future hopes of reconstructing a better, bigger building that will stand as a testament to epistemology and self actualization. My aim is to understand and actualize my self, my being amongst Being. I strive for a reconciliation with the true focus of my being, what my self wants to achieve in its existence.

Epistemology, the critical analysis and study of knowledge, seeks verification of experience. Through the scrutiny and perseverance of how and why knowledge arrives, a better picture comes into focus as to why we are doing what we are.

We must delve into language to arrive at truth. The truth I speak of is that of *aletheia*, the Greek word for "the true." *Aletheia* literally translates "not forgetting" or "unforgetting." We arrive at truth through reasoning of sense perception of our surroundings. So by not forgetting where we are coming from and remembering where we are going, the search for truth begins by verification. The verification principle seeks validity in questioning, reasoning, and hypothesizing. To prove or disprove a fact, we need a method that outlines the circumstances, the cause and effects, and the outcome. Administering the verification principle, whether to prove a point to a friend or to succeed in a personal theory, we arrive closer to a truth on the matter. And why would we want to arrive at truth to begin with? Because truth is the consensus ground where we understand our joint origin, and what factors are surrounding the situation. **We require truth.** I shall refer to this understoodness as the *Affects*, and they are fivefold.

The choice of affect over effect is critical in deconstructing the given situation. If something or someone affects the situation to any degree, a level of involvement has been reached. The person sharing feelings with another affects the situation by initiative and primary action. By initiative I mean that person has acted towards the situation with conviction. Even if the person did not intentionally participate; a glance, head nod, or hand motion for example, he/she still affects the other, and thus the entire situation. A simple cause versus effect would suffice here. The affect is

the cause, it is the catalyst; the effect is dynamic in movement but does not act alone. Effects are repercussions, qualifications or ramifications of the affects. To reach a possible understanding of truth we need a cause. To break up a phenomenon into its dichotomous parts is a common move in philosophy. Such a constructive breaking apart leads to the ability to safely destruct the scaffolding of a situation. We seek this fivefold. The five *Affects* are involved intimately with all of our actions, interactions and thoughts. They influence why and how we draw conclusions, choose our demeanor, encompass the mood and tone of the event. Combined, the *Affects* are the source of where we begin our self actualization. They are as follows:

1. I affect the situation (environment)
2. The situation affecting me
3. Me affecting myself
4. The situation affecting itself
5. Historicity

To exemplify the application of these influences, a situation here will provide clarification. Picture the Kharma house, for example. Jeanne, a friend, and I are sitting facing each other, engaging in discourse over nothing in particular. Megan walks in. Jeanne's back is to her, while I am now facing both. I make eye contact with Megan and she acknowledges my attendance. Jeanne does not see the person I am motioning to, but bears witness to my expression, reaction, and then eventually perceives the cause of my actions, Megan. I affect the situation by reacting to Megan, my disposition moving from solemnity and nonchalance to a heightened sense of cheerfulness.

I also affect Jeanne's thought pattern as she is talking with me and pauses to enter into curiosity concerning my recent change of expression. The situation affects me by specifically changing my expression and engaging a volitional movement towards Megan's entrance. Me affecting myself comes from a brief moment between when I am speaking with Jeanne and realize Megan has entered Kharma. My environment moves to a dynamic attunement from a static awareness: The smell of coffee, the burning sensation in my eyes from the overabundance of cigarette smoke, the background ambiance of voices and music, and the commonplace people and objects surrounding me. I am suddenly aware of a change in scenery, an evolution of my environment. I must make a decision, within these nanoseconds, as to whether I shall address Megan or continue my discourse. Of course, once I have become aware of Megan, the influence of historicity defaults within my mind. I am struck with the knowledge of my acquaintance and close friendship with Megan. I cannot hide the fact that there is a history between she and I. I react to her glance as a sign of affirmation, an affirmation of our friendship. The simple fact that the situation and environment graduate from static to dynamic, is the affecting of itself. Whether the environment never changes, changes just one detail, or perpetually changes; the affect yields the cause.

An application: Jeanne and I reflect on the events preceding Megan's appearance. We discuss her thoughts concerning the matter at hand. Jeanne witnesses my expressions and soon gains

curiosity about my change. She then processes this information as to how I react. She knows that I must be reacting to a friend and curiosity fades into a game of guessing. She attempts to resolve her curiosity by imagining the object of my reaction. When she finally sees Megan, my actions make sense: Megan is indeed a friend. All of these expressive factors reveal a glimpse of each of us. I get a glimpse of Jeanne's thought process and even her reasoning. I do not know these by just looking at Jeanne; by discussion and analysis of the situation, they are revealed to me. How we react with one another reveals our true intentionality. I can speak with Jeanne on just about any topic that may come to mind, and at times I have. The fact that we can engage in a discourse concerning dinosaurs, music, or why Ghirardelli chocolate is the best chocolate on this planet, demonstrates humans acting in comfort. Such action means the opening up of a relaxing environment for the appearance of authentic consciousness.

The authenticity of a person is his/her genuine character. Those that can speak freely on a subject with true feelings at hand, are acting in an authentic way. I qualify authentic with consciousness because I want truth to pervade in everyone, on every level. If, on the conscious level, human interaction is authentic, then each individual reveals true self amongst fellow humans: True Self, not superficial externality that merely breathes just to chatter. Each being verifies the thoughts of another, genuinely and authentically, through discourse and interaction.

In Jean-Paul Sartre's series *The Road to Freedom*, which includes: *The Age of Reason*, *The Reprieve*, and *Troubled Sleep*, the attributes of authenticity and inauthenticity are challenged by each character. I was unusually drawn to *The Age of Reason's* specificity concerning the interaction and discourse of the characters. Sartre painstakingly involves, the protagonist, Mathieu's thoughts on the other characters and the defining situations as well as his reflections on the matter. Sartre involves each character's thoughts so actually, so naturally. The internal voice is as important as the external; that has never been evident to me in any prior work of fiction. His writing style allows the audience to gain perspective and insight on each character, to determine throughout the book the true feelings of each character. Examples: Mathieu speaks of Ivich as a spoiled, selfish hypochondriac. When he sees her five minutes later, Mathieu acts cordial and uncomfortably nervous. He has replaced his true feelings with a grade school crush (*The Age of Reason*, 372-373). We recognize Mathieu as being inauthentic. If Daniel were to tell Mathieu that he is getting married because it is the right thing to do but admits he is gay (*The Age of Reason*, 385-389), and then Daniel tells his future wife that he will marry her because it is the right thing to do but that he is gay, then Daniel is being authentic, or acting in good faith. He is not changing his feelings on the matter. He is speaking from his internalness, his self. Sartre's concept of good faith, is the act of an individual speaking from true selfness. One who acts in good faith, is

consciously divulging personal information for the benefit of the other. Good faith is the state of the ultimate authentic for any being. The unfortunate reality of Daniel's character is that he doesn't tell his future wife that he is gay, (*The Age of Reason*, 389) therefore his character reveals inauthenticity. The constancy of Sartre's characters is the depth of their interaction within their daily goings on. This not only allows the audience to gain insight into these characters, but into Sartre's philosophy. Sartre intended for his characters to relate to his readers. His stylized discourse forces each reader into introspection. With each line of conversation, each internal thought exposed, we relate to each of our own everydayness and discourse with those we communicate with. Sartre unconceals the self of each character in preparation for his audience. He wants us to examine our everyday interactions with one another and consciously reach an actualization of verified self.

One key concern, addressed by Sartre, related in literature is authenticity. I am authentic in my relation with Jeanne and with my girlfriend because my self is attuned to a factor of comfort. Attunement, in the existential realm, stems from the German word *Befindlichkeit* (*Being and Time*, Preface xv). It is the mode, the heightened sense of awareness, of our surroundings and situations. When we are attuned to our environment, we know where we are coming from; we speak from the self within. We relate in an authentic manner because we are comfortable with where we are. Such expressive comfort plays a vital role in

human interaction. If there is even a hint of discomfort or awkwardness, the genuine nature of anyone can be trumped for a less desirable exterior. Because of my work with Karl Jaspers and Martin Heidegger, I find my(self) analyzing discourse and interactions between others. I am more aware of my reactions and speech. I realize I am critical of human interaction. I react to the genuineness of each person's character. This questioning of genuineness enables me to start to break down exteriors and superficial layers of personality, to overcome inauthenticity in preparation for truth. I firmly believe that this truth is in everyone, and that because of either discomfort or apathy, truth can be masked or clad. The truth in everyone is the possibility for self actualization: A consciousness of the conscious self. It is only by this reflection on interaction, this breaking down of superficial constraints, this deconstructing of the building; that we can start to rebuild from the ground floor and up again.

The works of Karl Jaspers and Martin Heidegger represent the epicenter of existentialist thought. Their writings, those of existentialism, deal specifically with human existence and individual being, possibly actualized. Existentialism is a poly-faceted approach to deciphering where human existence is within the world. Jaspers speaks of the "World-being," (*Von der Wahrheit*; qtd in BPW, 161) the total summation of all being, and works to determine individual being from here. Two terms that he reveals are existence and *Existenz*. The former term is *Dasein*; "Existence is the Encompassing which I am as a living

human being, having a beginning and an end; as such it is the space of my actuality in which there is everything that I am and that is for me..."(*Von der Wahrheit*; qtd in BPW, 141).

Existence, *Dasein*, represents the individual self sensing the world and objectifying. The Encompassing is "the very condition under which Being becomes Being for us"(*Von der Wahrheit*; qtd in BPW, 27). "Being" is "World-being," whereas "being" is the individual human self. The Encompassing "is not everything in the sense of the sum total of Being, but rather the whole--which remains open for us--as the ground of Being"(*Von der Wahrheit*; qtd in BPW, 27). "This Being, which is neither an--as such restrictive--object nor a whole that is formed within an--as such limiting--horizon, we call the *Encompassing*"(*Von der Wahrheit*; qtd in BPW, 26). The Encompassing is therefore: a horizon set forth that encapsulates the framework of Being. It has its limits only within the limits of human being. Once a horizon reveals itself, only a portion of Being has been revealed and a new horizon is thus set forth. The Encompassing always encompasses, but awareness of being amongst Being, enables the Encompassing to unconceal existence. Picture a vast field comprised of millions of blades of grass. With a glance in all directions, all we still see is the field. Imagine walking in one specific direction for awhile and approaching what seems to be a fence, spanning into infinity from left to right. From our starting point in the field, we are aware that the Encompassing is the field itself, vast and surrounding. When the time comes for each of us to contemplate existence and

recognize the Encompassing all around, the Encompassing reveals more of itself; more of existence. The fence represents a limit to the first level of the Encompassing. However, existence does not just eagerly reveal itself to us. It is only through concerted effort, that we begin to enter into another mode of the Encompassing. When we determine the desire to overcome the fence, we have been granted with the actualization of the obstructions that seek to hinder our unconcealing of the surroundings. Our awareness of the Encompassing reveals the existing "World-being" that encompasses us, and that we encompass by our mere being. *Existenz* "is the Being which is not within the appearance of existence, but which can be and ought to be, and hence decides in time whether it is eternally. This Being is myself as *Existenz*" (*Von der Wahrheit*; qtd in BPW, 63). *Existenz* is the actualized self within existence. "I live my life based on the possibility of my *Existenz*, and I am myself only in its actualization" (*Von der Wahrheit*; qtd in BPW, 65). The application for my self, is that by understanding "World being," mass existence, the possibility of an actualized self appears.

Heidegger's works deal specifically with the question of being, even more so than Jaspers. Existential philosophy is: "The question of structure aims at the analysis of what constitutes existence" (*Being and Time*, 11). Heidegger uses the terms that will become common to existentialist thought, but differently than Jaspers. For Heidegger, existence and *Existenz* are the same. Existence-as-such can only be known through

questioning existence itself. *Da-sein* is human being: the "Understanding of being is itself a determination of being of *Da-sein*" (*Being and Time*, 10). Hence, "the understanding of being that belongs to *Da-sein* just as originally implies the understanding of something like "world" and the understanding of the beings accessible within the world" (*Being and Time*, 11). *Da-sein* is defined by existence and therefore can only be known through our experiences. Our actualization can only come from knowing where being relates to Being.

The concept of *Da-sein* can be readily grasped by a comparison to an epiphany. I had a dream a short while ago, which since has become a recurrent nightmare. In the dream, I awake to my home engulfed in flames. I casually walk to the back bedroom, which is mine, and gaze in as the conflagration eagerly consumes to the fullest extent, my worldly possessions. All my shoes and suits, my stereo and compact discs, my musical equipment and furniture burn brilliantly before my eyes. I stand idly by and watch everything incinerate. I make no attempt to save the articles that represent me, save one, my guitar. At this moment, it does not occur to me why I choose to grab the guitar and exit the room now quickly reducing to a smoldering cinder. I just did it. In that nanosecond of time, I perused the catalogue of things, picked up the guitar, and ran out. When I awoke from the nightmare I was considerably confused as to what I was to make of it. A few days prior I had a conversation with a close friend, Howard. In our discourse he mentioned all the junk he and I had between the two of us. I

told him that sometimes I wish I didn't have all this stuff. I was in the process of contemplating a move to Prague to teach English. I mentioned selling or giving away the things that I really didn't need to survive. We spoke about teaching abroad in great detail and then Howard mentioned ridding ourselves of our worldly possessions. He asked me what I would do if I were to return home to a great fire destroying everything I owned. I paused for a moment to reflect on what he had said. I then answered him with "I would just be relieved." He responded with the same feelings. After thinking about the dream and this conversation with Howard, I realized that I truly did not want, nor did I need, all of the possessions I accumulated. They became a distraction in my life from realizing who I was and where I was. I saw the dream as an epiphany concerning my life. The epiphany forced me to understand where I was in the world among Being and what my target was going to be. It was the catalyst in a chain reaction. One that set me on the correct path; actualizing selfness. The complication of the epiphany is retrospection. Once I look back at the dream, I historically objectify the situations leading up to my awakening. The thoughts triggered by objectifying are nowhere near as intense and real as the actual epiphany. This is the catch-22 of *Da-sein*. Once an actualization of self is reached, existence reveals where being lies within the "World-being"; we have already lost it. We objectify the experience and attempt to relate back to the experience, to understand why, but we can't. This is not a lost cause. From that one epiphany we are that

much closer to understoodness. I am closer to the path of actualization. I can now recognize the deconstruction of my perceived existence, the edifice in metaphor. I know the structure is the totality of my being and begin to reveal its constituent parts.

The building analogy keeps thought focused and aids anecdotally in my discussion. Once established, the building is an existential metaphor; we can begin to deconstruct it. This is a dilemma for some. Those that do not comprehend the building exists can not encompass the problem concerning the infrastructure. They can not initiate a rebirth. The building is self: our selfness and being wholely human. The realization of this edifice is the consciousness of our selfness. For some of us, it appears unnecessary to even attempt to know personal selfness. This is where apathy becomes a disease.

Apatheticians, as I call them, superficially declare their lack of interest in being conscious of selfness, or they choose to ignore the possibility for self actualization. Heidegger's concept of *thrownness* elucidates the origin of this disorder within what I will call Manipulation, Inc. *Thrownness* (*Being and Time*, 232) is a Heideggerian concept of how we come to be in the world. Where you are is tantamount to whatness; whatness emerges as a result of realizing where you are. Without contemplating our *thrownness*, we can never understand *Dasein*, the being that we are within the world. We must accept that we are thrown into the world. We aren't gently placed into a comfortable realm where we know and understand all of our

surroundings immediately. We must grow and learn for ourselves, Those of us that choose to grasp this thrownness, comprehend the German concept *ereignis*: To own a situation. This ownness is the happening: the being there to experience a situation. *Ereignis* is reflexive, to own a situation also reveals the possibility of the situation owning you. We can become a master of our surroundings, own a situation and become our own author. The second concept of being thrown into the world is the actuality that we are all going to die. The irony of this concept is that death can never be fully actualized according to Heidegger. Once death is actualized, we are already dead. The anticipation of death is the central problem, and is what we are concerned with here. Grasping thrownness is a step closer to achieving possible self awareness, whereas apatheticians choose to negate this possibility. These are people who are too enthralled with the superficialities in the world to reflect on their own being-here-now. People that are driven by conferences, deadlines, and schedules, concern themselves to a sickening degree with living according to what Donna Karan, Sony, McDonald's or Rush Limbaugh say. They choose to ignore how they own the situation and how they can achieve possible self awareness.

This brings me to Manipulation, Inc. Manipulation, Inc. represents the institutions in this world that seek to distract. Their main concern may not be to drive people away from contemplating personal selfness. Nonetheless they all distract the individual from this possibility. These institutions are

anything from the clothing industry(telling us what to wear), to the food industry(encouraging us to consume meals designed specifically to increase the probability of cardiac arrest), to the political machines(attempting to force ethics on society and controlling individual freedom under the guise of democracy). These are all distractions from conscious selfhood. We need to eat, to dress, and to vote. To live by all of these, however, while holding out a card issued to prove that I am a member of Manipulation, Inc., just impedes and contradicts existential progress. The media is literally **the medium**, the too often stale middle supporting these institutions via radio, television, print and the internet. People so consumed by institutional distractions can not break free enough to think individually and reflectively. This is where description of personal life enters.

I have been struggling quite constantly on a rebirth, a renaissance of the things for which I truly care. I look around my room incessantly and see the institutions at work in my own home. The Kenwood Pro-Logic 5 disc changer with 300 compact discs; the dozen or so suits, that I never wear, all brand names that I had to have, along with the two dozen or so pairs of shoes, out of which I probably wear three pairs. These "things" consecutively do not represent me. Neither does the two thousand dollars wrapped up in musical equipment or the "occasional bistro table" that at one time beckoned my Mastercard to purchase in the quaint atmosphere of Bombay Co. I am not my 32" RCA television or my extensive collection of Hugh

Hefner's brainchild. I am not my extremely expensive prints of Monet, Michaelangelo and Toulouse-Lautrec that were imperative to have upon leaving France. Nor am I a possible rival of Winston Churchill for the most amount of cigars one person can maintain. I am not even any of my Banana Republic line, spring/summer/fall/winter. My point of this catalogue of "nots" is that none of these things encapsulate me. The reflexive character of *ereignis* reveals, un-veils itself. All of these objects that I own, end up owning me. If you were to ask a friend of mine who I am, well at least what they think I may be they would hopefully not list any of things. The basic problem that arises here, is whether these things are a necessity. Those that are fully consumed with schedules and the brand name suits, generally are those that "must" have that new BMW, or the new Kenneth Cole watch. To admire the things that you have, and to even enjoy looking professional is not what I see the problem being. The dilemma concerns those that can not take a step back in their respective lives to imagine an existence unclouded by fashion, unfettered by the media, unaffected by superficialities. I know that I am farther along in my enlightenment just from this example. Since the first of June I have not been living in Denton. I rented a nice house near campus and decided it was time to move. I packed up my belongings and proceeded to spread them between my mother, father, fiance and a storage shed. It was within this move that I realized how little I truly **needed** to survive. For the last two months I have been basically living out of a suitcase. I

wash my clothes once a week and carry my hygienic necessities in a separate bag. I alternate staying with friends in Denton, and my fiancée in Dallas. The days that require my attendance in Denton, I stay here. Whereas, the days that I work or have a day off entirely, I stay in Dallas. I have not missed a single article that has not been with me all this time. My entire catalogue of "nots" remains untouched for two months, and yet I am happy where I am. I enjoy not having to keep track of an absurd amount of junk. I do not need any of those things to enjoy my life.

I am trying with all my might to reinvent my surroundings to alleviate these distractions. I am Nathan's struggling Self. I realize negative capabilities of the institutions upon my life. Now I seek truth in Selfness. I bring to the light my self, sunk until now in the oblivion of superficiality. As Albert Camus reveals in the *Myth of Sisyphus*, "...Consciousness...illuminates it [truth] by paying attention to it"(43). I shed light on aspects of my life that hinder rebirth and now I unconceal the issues-at-hand that bring forth the possibility of self-consciousness.

Essentially I exercise the Jaspersian concept of the *Encompassing*. My mere existence, *Dasein* for Jaspers, or "Being-in-the-world as an I-being," (*Von der Wahrheit*; qtd in BPW, 65) reveals all of the sensations possible for cognition. I encounter, for brief moments, the World-Being by sensations and objectify them. My cognition of the institutions, the distractions in my life, is furthered by Jaspers'

Consciousness-as-such. The five *Affects* involve each of us intimately in the World-Being. By these cognitive affects, our sensing of the world is objectified. With the fifth affect, historicity (also an attribute of Jaspers' *Consciousness-as-such*), we process the sensations into a logical order (the historic object). Brown in "The I/Not-I Discourse" quotes Jaspers: "Knowledge about things...paralyses and shows the senselessness and hopelessness of everything" (*Von der Wahrheit*; qtd in BPW, 148). Yet even though we realize this, even though we despair at this point, we gain the perspective of hope. We witness and perceive phenomenon in the world and process them as sensations objectively in our minds. We realize the despairity involved with the senselessness and hopelessness, but are left with hope to carry on and begin to rebuild. We have hit rock bottom, ground zero.

Those of us that, up to this point, accept being thrown into the world, can actualize the affective situations, and thus act according to an authentic rebirth. Jaspers believes we are aware of our I-ness constantly, but want to achieve the possibility of the Not-I. Once we have established our ground or foundation we can seek the possibility: "In an authentic instance of being raised to consciousness there arises a new originality which can now become the ground for a new potential consciousness without limit" (*Von der Wahrheit*; qtd in BPW, 149).

This new original consciousness is a personal one separate from the mass consciousness of the world. We have unconcealed the world in itself and divided the matter into sensations which

we interpret and objectify historically. We have brought forth truth to this matter by examining the unexamined world. We analyze the everydayness of the world that thereby reveals what is concealed, hence bringing forth the phenomenon through our senses and the five *Affects*. We have achieved an openness to the Encompassing. It will be different for each individual because it is now a personal revelation, an effort of self consciousness.

To revert back to the building metaphor, we have deconstructed the sedimentation and are now standing at the ground floor looking up to the sky with hope. The ground floor is the point of foundation. Here we achieve hope through experiencing despair. The evolution thus far remains with us via historicity or if you like, the basement of the building. All of the previous affects in the past still bear considerable weight on the actions now at hand. The affects perpetually effect us. It is through this, that consciousness has enabled the self to be granted with the possibility of being actualized. We now actualize possible *Existenz*. According to Jaspers, "*Existenz* is historic authenticity, my unique place in the *Encompassing* and a mode thereof, that mode which encompasses 'the source of true actuality...[that]'" conveys the content of every mode of the Encompassing which I am" (*Von der Wahrheit*; qtd in BPW, 154). We can now begin to rebuild.

The character of Meursault in Camus' *The Stranger* parallels the possibility of the actualized self in many ways. Throughout this story Meursault carries on his life in a fairly casual

manner. He deals with his mother's death casually. His fling with Marie was handled rather nonchalantly. Up until the climax when Meursault commits murder, he just seems to glide through his days. Part II of the book marks the internal struggle for Meursault and his search for self opens up. Until this point, Meursault has been apathetic towards many events in his life. But by the time of his trial, Meursault has come to accept certain vital facets, certain affects he exhibits. He lived in "bad faith" (to use Sartrean language). Now, however, he accepts his fate. He accepts the burden of his freedom. For a time, he was celled with intentions of eventually joining the free world. But when he realizes the burden of being free, he finally comprehends his thrownness in the world. The time he spends in his cell enables him to reflect on the past occurrences. Reflection uncovers an element of perspective in the face of adversity. He now knows he is going to die. He moves past the anticipation of death into a realm of taking responsibility and the consequences of his acts.

The concept of major importance in this story is the contradiction of policy between Meursault and society. By the ending of this book, Meursault has matured to a stage of understanding and acceptance. The society that condemns him does not and can not understand his position. No matter what he had said during his trial, society could not have viewed him in a favorable light because they were too involved with the superficial circumstances. He was indeed guilty of murder, but he couldn't possibly convey to them his true actions. In

essence, *The Stranger* is Meursault against the world. I view Meursault's character though, as an example of evolution. His character grew more in 120 pages than any other in the book. Meursault moves from an apathetician to accepting his thrownness and the burden of freedom. This is what we all should strive for.

My attempt through all this was to examine my life as it stands despite all of it's superficial structures and institutional distractions. By using Heidegger, Jaspers, Sartre and Camus, I want to get to the core of my selfness to reinvent a character who does not rely on the worldly possessions and distractions in life. I posit this: We (humans) are constantly and perpetually evolving. There are those who must focus on a schedule to avoid dealing inevitably with being thrown into the world, and some who by their own volition attempt to get a glimpse, even of individual selfness. I rid the obstructions in my life to return to the ground, the heart of the matter, the understanding of being. I do not think I am at the point where I can rebuild, for I am still deconstructing the sedimented structures of my life. The focus is to actualize possible selfness, but the target is still unknown to me. That is , who this self actually is. Maybe I want to determine my standing in the grand scheme of things. I don't want to settle for a membership card in Manipulation, Inc. Rather, I want a direction for this part of my life. I seek to determine my being amongst Being. Only glimpses are revealed for me to author a self.

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