GLOSSARY ON EXISTENTIALISM AND MARXISM

Anguish: The reflective apprehension of the Self as freedom, the realization that a nothingness slips in between my Self and my past and future so that nothing relieves me from the necessity of continually choosing myself and nothing guarantees the validity of the values which I choose. Fear is of something in the world, anguish is anguish before myself (as in Kierkegaard).

Bad faith: A lie to oneself within the unity of a single consciousness. Through bad faith a person seeks to escape the responsible freedom of Being for itself. Bad faith rests on a vacillation between transcendence and facticity which refuses to recognize either one for what it really is or to synthesize the.

Being (etre): “Being (is, Being is) in itself. "Being is what is is." Being includes both being-in-itself and being-for-itself, but the latter is the nihilation of the former. As contrasted with Existence, Being is all embracing and objective rather than individual and subjective.

Being-for-itself: The nihilation of being-in-itself; consciousness conceived as a lack of being a desire for being a relation to being., by bringing nothingness judge other beings by knowing what it is not. Each for itself is the nihilation of particular being. Being-for-itself is the consciousness.
Being-in-itself: Non conscious being. It is the being of the phenomenon and overflows the knowledge which we have of it. It is a plenitude, and strictly speaking we can say of it only that it is.

Being-for-other: The third ekstasis of the For itself. There arises here a new dimension of being in which my self exists outside as an object for others. The for others involves a perpetual conflict as each for itself seeks to recover its own being by directly or indirectly making an object out of the other.

Cogito: Sartre claims that the pre-reflective cogito (see "Consciousness") is the pre-cognitive basis for the Cartesian cogito. There is also, he says, a sort of cogito concerning the existence of others. While we can not abstractly prove the other's existence, this cogito will disclose to me his concrete, indubitable presence," just as my own "contingent but necessary existence" has been revealed to me.

Consciousness: The transcending for-itself. "Consciousness is a being such that in its being, its being is in question in so far as this being implies a being other than itself." Like Husserl, Sartre insists that consciousness is always consciousness of something. He sometimes distinguishes types of consciousness according to psychic objects; e.g., pain-consciousness, chame-consciousness.
Contingency: In the for-itself this equals facticity, the brute fact of being this for-itself in the world. The contingency of freedom is the fact that freedom is not able not to exist.

Eidetic reduction: The process of considering any object or isolated example of subjectivity as merely an example of what it is apart from any affirmation of its actual existence. Sartre refers to it as meaning simply that “One can always pass beyond the concrete phenomenon toward its essence.”

Essence: For Sartre as for Hegel, essence is what has been Sartre calls it man's past. Since there is no pre-established pattern for human nature, each man makes his essence as he lives.

Existence: Concrete, individual being here and now. Sartre says that for all existentialists existence precedes essence. Existence has for them also always a subjective quality when applied to the human reality.

Facticity: The for-itself's necessary connection with the in-itself, hence with the world and its own past. It is what allows us to say that the for itself is or exists. The facticity of freedom is the fact that freedom is not able not to be free.

Freedom: The very being of the For itself which is “Condemned to be free.” And must forever choose itself i.e. make itself. To be free does not mean to obtain what one has wished but rather by oneself to determine oneself to
wish (in the broad sense of choosing). In other words success is not important to freedom."

**Bourgeoisie:** Also known as 'Haves' are those people who own the means of production for example - Landowners, Capitalists in industrial societies.

**Capitalism:** It is one of the historical stage of society where the means of production are mainly machinery, capital and labour.

**Class:** When people share the same relationship to the means of production and also share the similar consciousness regarding their common interest, they constitute a class.

**Class-conflict:** When two classes having basic antagonism of class interests struggle or clash in order to safeguard their class interests then it is called class conflict.

**Feudalism:** It is also one of the historical stages of society where the means of production are mainly land and labour.

**Forces of Productions:** Forces of production mean the ways in which production is done; the technological 'know-how', the type of equipment in use and types of goods being produced, e.g., tools, machinery, labour, etc.

**Infrastructure:** According to Marx, the materialistic structure or economic structure is the foundation or base of society, in other words, it is also called as the infrastructure. The superstructure of society rests on it.
Infrastructure includes mode of production and hence forces of production and relations of production.

Means of Production: It includes all the elements necessary for production, e.g., land, raw material, factory, labour and capital, etc.

Mode of Production: It refers to the general economic institution i.e., the particular manner in which people produce and distribute the means that sustain life. The forces of production and the relations of production together define the mode of production, e.g., Capitalistic mode of production, feudal mode of production, etc.

Proletariat: These people are also known as 'Havenots' and these are the people who do not own any means of production except their own labour power. Hence all the landless peasants of agricultural labourer in feudal societies and industrial workers in capitalist societies are the proletariat.

Relations of Production: According to Marx, the forces of production shape the nature of the 'relations of production'. These are, in fact, the social relations found in production i.e., economic roles — e.g., Labourer, Landowner, Capitalist, etc.

Revolution: It is the sudden, total and radical change in society brought in by the matured conditions of class conflict.
Superstructure: All social, political and cultural institutions of societies excepting economic institutions constitute the superstructure of the society.