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Published: February 13, 2006. Thomas Flynn, Sartre, Foucault and Historical Reason, Volume 2: A Poststructuralist Mapping of History, University of Chicago Press, 2005, 390 pp, \$25.00 (pbk), ISBN 0226254712. Reviewed by Amy Allen, Dartmouth College. Without doubt, Jean-Paul Sartre and Michel Foucault are two of the most important figures in twentieth century French philosophy, each a leading representative -- if not the leading representative -- of his generation of French intellectuals.

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study, Thomas R. Flynn conducted a pivotal and comprehensive reconstruction of Sartrean historical theory. This long-awaited second volume offers a comprehensive and critical reading of the Foucauldian counterpoint. A history, theorized Foucault, should be a kind of map, a comprehensive charting of structural transformations and displacements over time. Contrary to other Foucault scholars, Flynn proposes an "axial" rather than a developmental reading of Foucault's work. This allows aspects of Foucault's famous triad of knowledge, power, and the subject to emerge in each of his major works. Flynn maps existentialist categories across Foucault's "quadrilateral," the model that Foucault proposes as defining modernist conceptions of knowledge. At stake is the degree to which Sartre's thought is fully captured by this mapping, whether he was, as Foucault claimed, "a man of the nineteenth century trying to think in the twentieth."

Sartre and Foucault were two of the most prominent and at times mutually antagonistic philosophical figures of the twentieth century. And nowhere are the antithetical natures of their existentialist and poststructuralist philosophies more apparent than in their disparate approaches to historical understanding. A history, thought Foucault, should be a kind of map, a comparative charting of structural transformations and displacements. But for Sartre, authentic historical understanding demanded a much more personal and committed narrative, a kind of interpretive diary of moral choices and risks compelled by critical necessity and an exacting reality. Sartre's history, a rational history of individual lives and their intrinsic social worlds, was in essence immersed in biography. In Volume One of this authoritative two-volume work, Thomas R. Flynn conducts a pivotal and comprehensive reconstruction of Sartrean historical theory, and provocatively anticipates the Foucauldian counterpoint to come in Volume Two.

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Jean-Paul Sartre (1905–1980) was one of the most influential thinkers of the twentieth

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Flynn. Regarded as the father of existentialist philosophy, he was also a political critic, moralist, playwright, novelist, and author of biographies and short stories. Thomas R. Flynn provides the first book-length account of Sartre as a philosopher of the imaginary, mapping the intellectual development of his ideas throughout his life, and building a narrative that is not only philosophical but also attentive to the political and literary dimensions of his work. Exploring Sartre's existentialism, politics, ethics, and ontology, this book illuminates the defining ideas of Sartre's oeuvre: the literary and the philosophical, the imaginary and the conceptual, his descriptive phenomenology and his phenomenological concept of intentionality, and his conjunction of ethics and politics with an 'egoless' consciousness. It will appeal to all who are interested in Sartre's philosophy and its relation to his life.

In this important book, Thomas R. Flynn reinterprets and evaluates Sartre's social and political philosophy, arguing that the existential ethics of Sartre's early phase is consistent with the Marxist-inspired views of his later writings. Displaying his mastery of Sartre's entire corpus, Flynn reconstructs Sartre's social ontology with its sensitive balance of the existentialist's respect for moral responsibility and the Marxist's sense of social causation. Flynn focuses on the issue of collective responsibility as a particularly apt test-case for assessing any proposed union of existentialist and Marxist perspectives. The study begins with an examination of the uses of "responsibility" in *Being and Nothingness* and in several postwar essays. Flynn then concentrates on the *Critique of Dialectical Reason*, offering a thorough analysis of the remarkable social theory Sartre constructs there. A masterful contribution to Sartre scholarship, *Sartre and Marxist Existentialism* will be of great interest to social and political philosophers involved in the debate over collective responsibility.

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