

## History A as a Form of Existence

① To act, I have to know who I am  
what the situation is  
if necessary, who knows I am Call. relig. parent, prof.  
who knows what could result out to do  
consequences of actions

② For a group to act, it has to know itself & its situation

Unless it knows itself as a group, there will be no question  
of group action undertaken through by common  
decision

Unless it knows its situation, its common decision  
will not be enlightened

③ ~~Refer. Socio-cultural knowledge & its historical background & development~~  
is an essential of group action

Hence, ① biography & history are the narrative form

in which individuals & groups apprehend  
themselves & their situation

② This concrete narrative form of apprehension  
is an existential category - something that must  
be had if individual & group action is to occur  
& to be relevant & successful

History B

History as Belief

History A is a fruit of experience, memory, tradition, belief.

It is communicated spontaneously as an explanation of customs, usages, modes of procedure,

History B is a written history, the fruit of an inquiry, a more methodical and a more ~~prose~~ "narrative form" known as "narrative form".

But its methods are essentially the methods of history A: it consists in writing experience, memory, tradition, belief; it expresses critical choices when oppositions arise [if it feels compelled to decide].

As it essentially is a matter of believing what was said down by whom, when, where, so it expects from its readers a similar belief.

History C : as an empirical science

- ① The weakness of history B is that not only history A
  - is a form of human existence but also myth-mystery
  - is also a form of human existence
- ② Myth-mystery is the mode of apprehension of the universe
  - ① prior to the reflexive acknowledgment of <sup>dogma</sup> ~~the~~ <sup>dogma</sup>
  - ② ~~as the~~ <sup>as the</sup> ~~subsequently~~ <sup>limit in counterpoint to the dogma</sup> ~~as the~~ <sup>inquiry</sup> ~~limit~~ <sup>is</sup> ~~in~~ <sup>it</sup> ~~is~~ <sup>is</sup> an imaginative mode : it may be quite valid as an expression, apprehension, of things as they are (myths); but it is its resources against man's aberration in systematic creativity
- ③ Further, history as A is where the less effective because ~~it is less~~ its narrative has a mystery-myth dimension - on the contrary, it can be all the more effective for that reason
  - Effectiveness of the group in self-apprehension is not dependent on the actual occurrence of past events but on the present acceptance of itself as a group
- ④ Thus, history as an empirical science goes beyond the category of belief in tradition
  - it seeks a knowledge that is independent of truth/falseness of witnesses + basic facts of class
- ⑤ but if it is to get beyond a set of unrelated "technical histories" it needs an apprehension of the "dynamic system" as its operative form above - rational interactions, dynamic system, technical history