

Aspects of Western Philosophy
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Module - 38

Lecture - 38

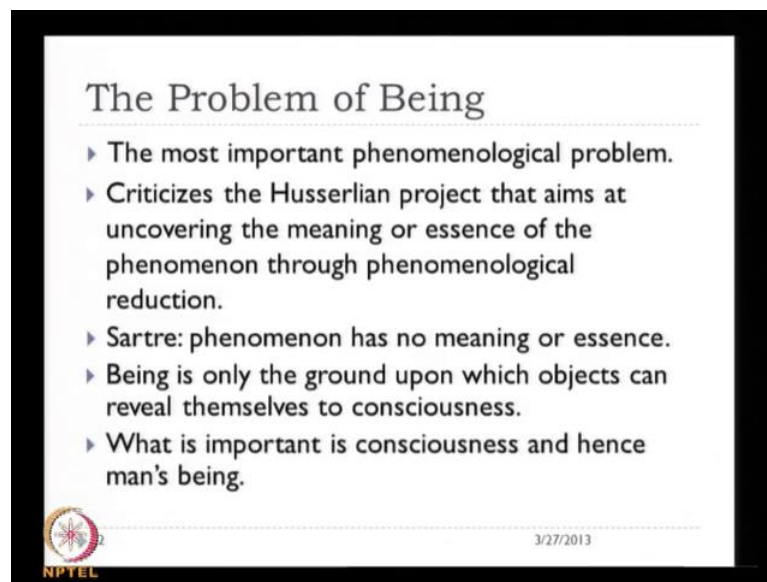
Sartre's Conception of Human Existence

Main is Condemned to be Free

Rejection of Essentialism

Welcome to this lecture series on Aspects of Western Philosophy, module 38. In continuation with the previous lecture, we will examine Jean Paul Sartre existentialism, with a focus on 3, important concepts, the 3 concepts, are being in itself, being for itself and being for others, except the last one, the other 2 we have already introduced. The 2 concepts and we have already mentioned about them in the previous 1 or 2 lectures, because they are so central to Sartre conception of human existence. Before we actually begin our examination of these concepts, we will try to see what makes their analysis important in Sartre philosophy.

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The Problem of Being

- ▶ The most important phenomenological problem.
- ▶ Criticizes the Husserlian project that aims at uncovering the meaning or essence of the phenomenon through phenomenological reduction.
- ▶ Sartre: phenomenon has no meaning or essence.
- ▶ Being is only the ground upon which objects can reveal themselves to consciousness.
- ▶ What is important is consciousness and hence man's being.

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So, it is the problem of being, which Heidegger starts with actually and for almost all phenomenologist, this is a very central concern, the one which is given directly to consciousness or the being the concept the question of being as it is framed by Heidegger. So, Sartre also starts with a problem which is very similar to this and he says

that he also accepts that the problem of being is the most important phenomenological problem.

Again he, but Sartre appropriation of Husserl, particularly Husserl is very careful. He is very interesting because he criticizes the husserlian project that aims at uncovering the meaning or essence of the phenomenon through phenomenological reduction. So, this has been the project of phenomenology according to Husserl, which we have already discussed when we discussed Husserl phenomenology in one of our previous lectures.

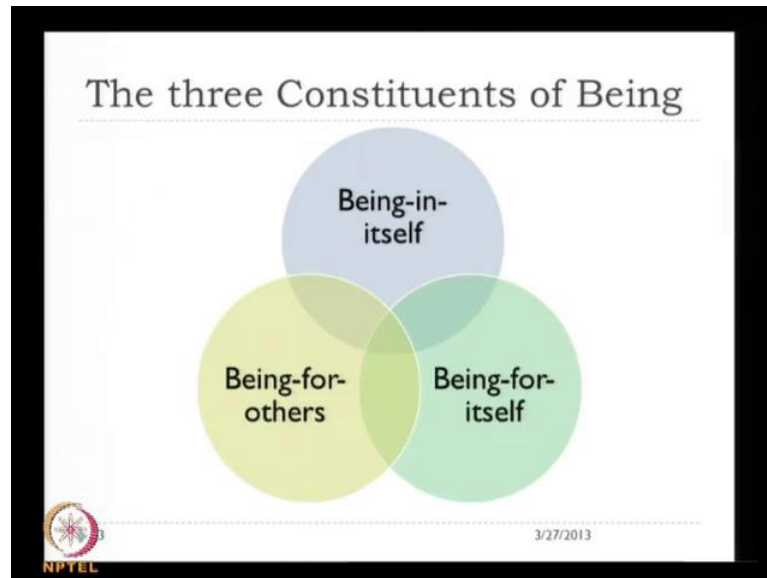
So, uncovering the meaning or essence of phenomena, this is what Husserl was concerned about and Sartre criticizes this objective he says that phenomenon has no meaning or essence. So, that it needs to be you know it is essence can be studied being is only the ground upon which objects can reveal themselves to consciousness.

So, one sense, we can say that Sartre is demystifying the concept of being. He is demystifying phenomenology, because husserlian phenomenology has we have already seen concludes in a kind of transcendentalism it takes us to you know the reduction the kind of transcendental reduction, which ultimately concludes in the isolation of the pure ego which is the transcendental ego pure consciousness we can say and in that sense we can say that there is a very strong mystical element in husserlian phenomenology it concludes in a kind of mysticism.

And he conceives this transcendental subjectivity as eternal, something which is very similar to the kind of (Refer Time: 03:09) in Indian philosophy, but Sartre demystifies this and he says that being is only the ground upon which objects can reveal themselves to consciousness. And what is important is consciousness and hence man's being, this is a very remarkable aspect of a Sartrean philosophy, what he says is it is consciousness which needs to be studied and consciousness is so peculiar to human beings consciousness comes to the world through human beings.

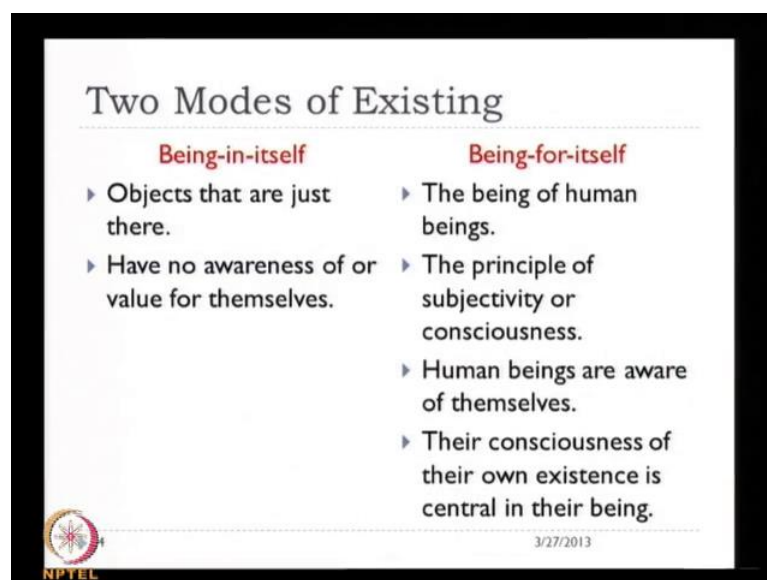
And Sartre's conception of man, we have already discussed in the previous lecture. He also subscribes to something which is very similar to the I mean broadly we can also say that you know Sartrean notion of man human existence is also a being in the world of course, he elaborates this conception of being with several other you know adding several other aspects. For example, this is one way to understand the concept of being and also, the concept of human being the being of man according to Sartre.

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So, there are three constituents of being, in itself being for others and being for itself. So, these 3, according to Sartre are extremely important in understanding, they are the 3, constituent of being according to him. So, we will see one by one, out of this 3, the first two are very important being in itself and being for itself and among these 2, being for itself is more important because that is the being of man according to Sartre.

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So, basically there are 2 modes of existence, according to him, the being in itself and being for itself, these are the two modes of existence possible. Being in itself is objects

that are just there I mean this is the kind of being, which objects in this world have they are objects like any objects chairs, tables, computers, telephones etcetera. And to some extent they are fixed, they do not change have no awareness of value of themselves, like they since they do not have consciousness. On the other hand being for itself is the being of human beings, which are conscious, the principle of subjectivity or consciousness.

So, in that sense being for itself occupies, the central role in Sartrean philosophy, human beings are aware of themselves, this their consciousness of their own existence is central to their being.

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The slide is titled "Two Modes of Existing" and is divided into two columns. The left column is headed "Being-in-itself" and lists three bullet points: "The principle of objectivity or facticity.", "It refers to the being of things i.e., to their essences which are fixed.", and "Neither active nor passive." The right column is headed "Being-for-itself" and lists two bullet points: "Refers to the being of individuals and their existence." and "Man defines his own essence and gives meaning to his own existence through the choices he makes." At the bottom left is the NPTEL logo, and at the bottom right is the date "3/27/2013".

Being-in-itself	Being-for-itself
▶ The principle of objectivity or facticity.	▶ Refers to the being of individuals and their existence.
▶ It refers to the being of things i.e., to their essences which are fixed.	▶ Man defines his own essence and gives meaning to his own existence through the choices he makes.
▶ Neither active nor passive.	

So, this is something which distinguishes man the being of man from the being of other anxieties, again being in itself is the principle of objectivity or facticity it is a facticity means it never changes, it is what it is there is it is. So, rigid and it refers to the being of things that is to the essence which they are fixed, neither active nor passive.

On the other hand, being for itself refers to the being of individuals and their existences. So, here there is a reference to individuals and their existences who are which are concrete. So, concrete human beings and again man defines his own essence and gives meaning to his own existence through the choices he makes.

So, I mean this is where you know man is different from an object, a mere things in this world because though there is some element of facticity about human existence, for

instance I belong to a particular place, my childhood, my past, my parents, my language, the linguistic community, all these things I cannot change, they are my they are what constitutes, my facticity I can say. But at the same time I am not stuck with all these past, I am something who moves on and how do I move on by making choices, by taking decisions and acting on the basis of decisions and choices.

So, by though irrespective of my past, irrespective of my facticity, I have a future, I have plans for my future, what I am going to do in another 5 years or 10 years, I have decided all those things, I can or rather, I can in principle decide all those things, even you know what I am going to do after one hour after going out of this room, finishing winding up this lecture, I will straight away go to my office room, then I will spend some time there in my office room, I have some work to be done, then that after that I will go home. All these things I am have a have a very detail project in front of me.

So, if you ask me the question who am I? Cannot say that I am such and such a person, so and so, belonging to such a community, such a society, such a linguistic community, and there are several things about my past about my facticity, but who I am I the kind of question who am I which the answer to that question also includes, what I am planning to do my future is also part of that my existence.

So, in one sense my essence is cannot be locked into my past my essence is not get I mean it does not get stuck to my past alone it is something which is a moving essence or rather a becoming process and in that process, what I happens is that, I make choices and I make myself I can say. So, since my past is to be made my past is yet to be uncovered, I cannot say that it is a complete facticity, this is incomplete. So, in one sense I am not a being in the sense a pen or a pencil or a computer is a being, where everything is so complete and perfect. A pen is a pen there is nothing more than that. So, that kind of a completion of being you do not find in me as a human being.

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Being-in-itself and Being-for-itself

- ▶ Though mutually exclude, are combined in human being.
- ▶ Man is both Being-in-itself and Being-for-itself.
- ▶ Represent facticity and transcendence respectively.
- ▶ Facticity: the givenness of our context, which we cannot change.
- ▶ Transcendence: we transcendence our facticity through our choices: we are always “more” than our situation

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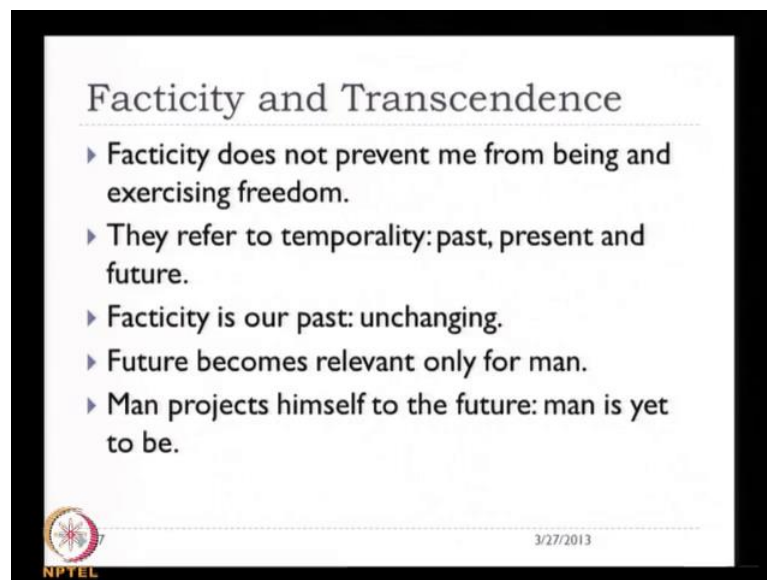
Now, being in itself and being for itself, though mutually exclude are combined in human being. So, this is another very interesting aspect of Sartre's existentialism, what he says is that he makes a fundamental distinction between being in itself and being for itself, being in itself is the being of entities which have no life which have no consciousness and being for itself are that expression is used to designate the being of man who is a conscious entity, but again Sartre says that in a very peculiar way though they mutually exclude, they are very peculiar way combined in human existence man is both being in itself and being for itself. So, there is a kind of ambivalence about human existence or human entity, there is a kind of ambiguity about it, there is a kind of confusion about it, there is a kind of even a contradiction about human existence because on the one hand there is a being in itself which is fixed and rigid on the other hand there is a being for itself which is flexible and moving and dynamic.

Represent facticity and transcendence respectively. So, as long as I am being in itself, it is decided and determined by my facticity, there are several things about me which I cannot change which determine and decide what I am, I am Indian for instance that cannot be changed by birth, I am Indian I can change my nationality, but still by birth I am Indian cannot be changed and there are several other factors about me my complexion my height many other factors which are accidental and it is very difficult for me to change, but there are several things I can change my job for instance, I can change

the kind of things which I do, on everyday basis there are several things I can make choices and change accordingly.

So, facticity is the givenness of our context which we cannot change and transcendence we transcend our facticity through our choices we are always more than our situation. So, this is the element of something which is more than what is given is. So, peculiar to human being, because what I am now need not necessarily be what I am tomorrow or what I am tomorrow need not necessarily reflect or need not necessarily dependent upon what I am today or yesterday. So, this kind of freedom only human being enjoys.

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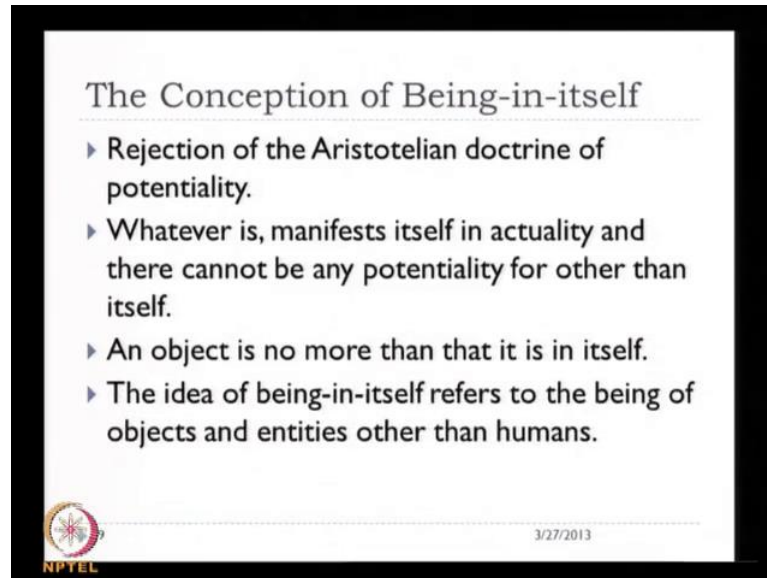
- ▶ Facticity does not prevent me from being and exercising freedom.
- ▶ They refer to temporality: past, present and future.
- ▶ Facticity is our past: unchanging.
- ▶ Future becomes relevant only for man.
- ▶ Man projects himself to the future: man is yet to be.

Facticity does not prevent me from being and exercising freedom this is what Sartre was trying to highlight, they refer to temporality past present and future and facticity is our past which is unchanging future becomes relevant only for man it is man who brings time, the being in itself is beyond time, we can say time is not applicable in the case of being in itself, but in the case of man time is extremely crucial man is a temporal entity. So, it is man who brings time man who brings future to this world.

Man projects himself to the future man is to be I am an incomplete being because tomorrow what 'I am going to do the decision, I am going to take tomorrow something which even I cannot predict today, because it depends on the situation and the context I am going to face tomorrow. So, based on that, I might take a decision and accordingly a choice will be made accordingly you know my essence also will be change. So, what I


am the question can never be answered it is an incomplete, I mean I am there is a basic fundamental incompleteness about my being. So, for that matter there is no essence I can say.

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The Conception of Being-in-itself

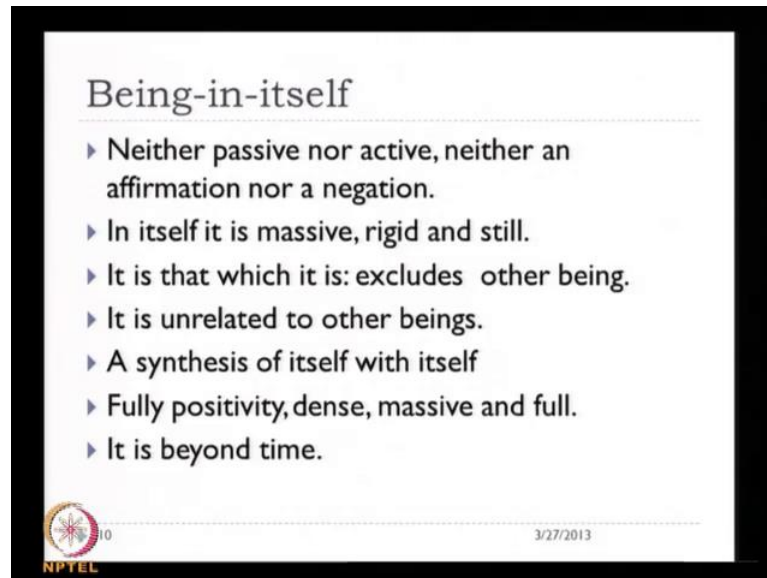
- ▶ Rejection of the Aristotelian doctrine of potentiality.
- ▶ Whatever is, manifests itself in actuality and there cannot be any potentiality for other than itself.
- ▶ An object is no more than that it is in itself.
- ▶ The idea of being-in-itself refers to the being of objects and entities other than humans.

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So, now let us focus one by one being in itself, rejection of the Aristotelian doctrine of potentiality. So, this is Aristotle as sometime back we have examined it in this lecture series when we discussed Aristotle philosophy one very important concept in Aristotle is the relationship between potentiality and actuality he basically subscribed to teleological conception of reality where he believed that every object, is in a process of change in a process of evolution, where potentialities are actualized. So, there is nothing like you know everything is fixed. I have their potentialities are actualized in that process.

So, here when it comes to the conception of being in itself Aristotelian theory of evolution or change based on potentiality actuality principles are being denied, whatever is manifests itself in actuality and there cannot be any potentiality for other than itself. An object is no more than that it is in itself; the idea of being in itself refers to the being of objects and entities other than humans. So, a pen is a pen it is what it is you cannot say that you know there is it is potential to become something else of course, I can use it even as a weapon, but then the pen is not responsible for that it is I am using it. So, the focus is on consciousness not on being in itself there again it is being for itself which is a matter of concern.

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The slide is titled "Being-in-itself" and contains a list of seven characteristics. At the bottom left is the NPTEL logo, and at the bottom right is the date 3/27/2013.

Being-in-itself

- ▶ Neither passive nor active, neither an affirmation nor a negation.
- ▶ In itself it is massive, rigid and still.
- ▶ It is that which it is: excludes other being.
- ▶ It is unrelated to other beings.
- ▶ A synthesis of itself with itself
- ▶ Fully positivity, dense, massive and full.
- ▶ It is beyond time.

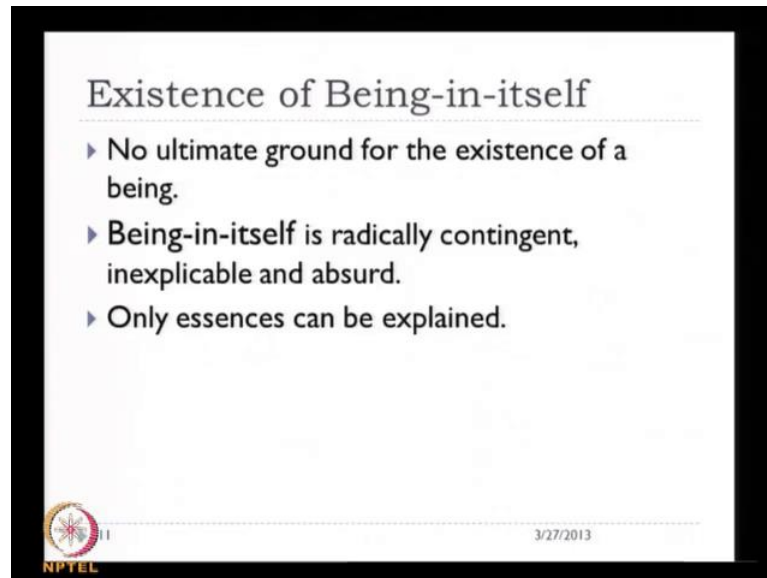
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Again neither passive nor active neither an affirmation nor a negation, because all these things can be applied only to entities which are conscious and dynamic, but entities which are passive and which are non conscious we cannot attribute these things it is in itself it is massive rigid and still it is that which it is excludes other being. So, what a pen is, it is a pen nothing else. So, it excludes that certain other possibilities like a computer being a computer, being a book, being a chair, all these are possibilities which are excluded by being a pen, a pen excludes all these possibilities by being a pen.

It is unrelated to other beings a synthesis of itself with itself, fully positivity dense massive and full it is beyond time, I have already explained this you know how an object becomes beyond because temporality is something, which human beings consciousness as brought to this world, it is the way in which consciousness approaches the world.

So, now again, when you talk about the existence of being in itself, there is no ultimate ground for the existence of being you cannot say that, I mean here again we can see that is going against husserlian conception, where Husserl conceives that everything manifest for the transcendental ego.

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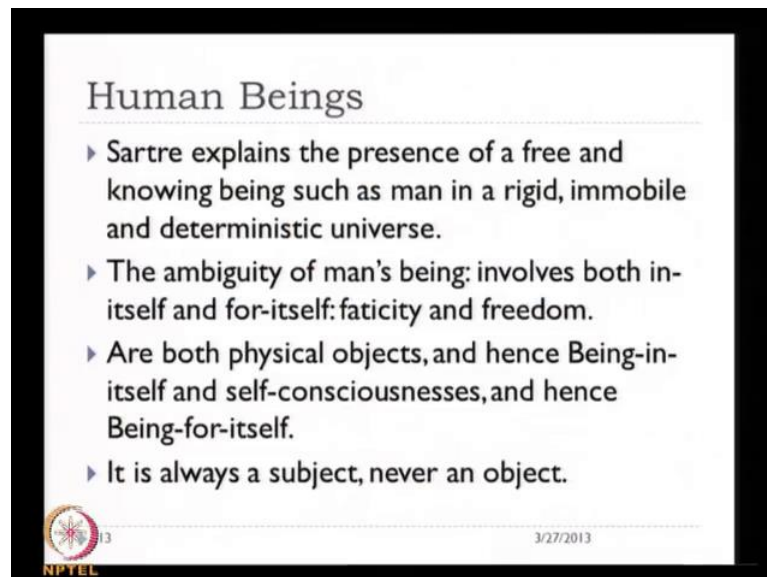
Existence of Being-in-itself

- ▶ No ultimate ground for the existence of a being.
- ▶ Being-in-itself is radically contingent, inexplicable and absurd.
- ▶ Only essences can be explained.

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Being in itself is radically contingent inexplicable and absurd, all meaning and a value are something which we human beings conscious creatures are attributing to this world, but otherwise it is absurd, it is inexplicable and it is contingent only essences can be explained.

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Human Beings

- ▶ Sartre explains the presence of a free and knowing being such as man in a rigid, immobile and deterministic universe.
- ▶ The ambiguity of man's being: involves both in-itself and for-itself: faticity and freedom.
- ▶ Are both physical objects, and hence Being-in-itself and self-consciousnesses, and hence Being-for-itself.
- ▶ It is always a subject, never an object.

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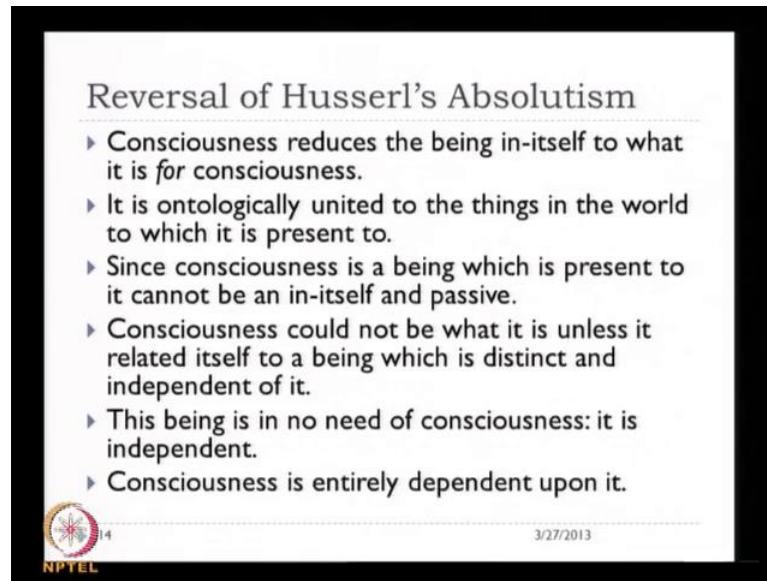
Now, with this in mind let us move on to the next concept, being for itself which is visibly the being of human beings. So, here Sartre explains the presence of a free and knowing being such as man in a rigid immobile and deterministic universe. So, there are

there is a kind of fundamental dichotomy he maintains being in itself and being for itself man in a world. The world stands for being in itself which we have already seen is immobile this is dense, lifeless and non-conscious, absurd, rigid in the middle of that you have a being for itself which is conscious and free of course, the ambiguity of man's being involves both in itself and for itself facticity and freedom, which I have already explained. So, when we try to understand the nature of human being or the existential status of human beings we have to keep this in mind it involves a kind of contradiction a kind of negation within itself, between in itself and for itself, between facticity and freedom are both physical objects and hence being in itself and self-consciousness and hence being for itself.

So, the human beings are both physical objects, because we have a body we occupy space. So, in that sense we are physical objects and we have physical wants and hence we are to some extent being in itself, but at the same time we are self-conscious, we are conscious and dithers we are self-conscious and hence we are being for itself, it is always a subject never an object.


Now, in this context it will be relevant and interesting to have, a very brief comparison with Husserl, because as I mentioned in the beginning it all started with Husserl, the phenomenological project in a major way began with Husserl and Sartre to acknowledge the importance of Husserl in his shaping his ideas, particularly when it comes to the kind of you know phenomenological project which Husserl has undertaken which ultimately led to a kind of overcoming of the epistemological dichotomies which were created by modern philosophy. As husserlian phenomenological project, is in one sense it tries to go beyond the kind of what you called the kind of epistemological dichotomies created by western thought.

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Reversal of Husserl's Absolutism

- ▶ Consciousness reduces the being in-itself to what it is *for* consciousness.
- ▶ It is ontologically united to the things in the world to which it is present to.
- ▶ Since consciousness is a being which is present to it cannot be an in-itself and passive.
- ▶ Consciousness could not be what it is unless it related itself to a being which is distinct and independent of it.
- ▶ This being is in no need of consciousness: it is independent.
- ▶ Consciousness is entirely dependent upon it.

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So, in that sense Sartre acknowledges the contributions of Husserl, but at the same time he says that Husserl fails to some extent.

Consciousness reduces the being in itself to what it is for consciousness. So, this is again a very interesting dialectics between consciousness and being all objects in the world. So, what he says is that consciousness or being for itself reduces the being in itself the worlds of objects to what it is for consciousness. So, this is a chair for me for my consciousness it presents itself as a chair. So, it appears as a chair. So, I can rather I mean to put it in the other words I can say that I am conscious of a chair, there is consciousness of a chair there is consciousness of a table there is consciousness of a computer.

It is ontologically united to the things in the world to which it is present to and since consciousness is a being which is present to it cannot be an in itself and passive. So, this is a the interesting deviation, he makes the bases of the distinction, because unlike other objects consciousness is a being, the being of consciousness is to which is present to a being to beings are present to the consciousness. So, in that sense the consciousness is at the other end, the subjective pole. So, it cannot be an in itself and passive in that way because it is receptive it is to which objects are presented to or being is presented to being in itself is presented to that. So, in that sense it is receptive hence cannot be passive.


Consciousness could not be what it is unless it related itself to a being which is distinct and independent of it. So, this is again a very interesting thing it could not be what it is. So, even the very identity of consciousness, the very nature of consciousness according to Sartre needs to be understood in relationship with the objects, about which it is conscious something which we have already examined in the previous lecture, where you know in the context of Sartre demystifying husserlian conception of subjectivity where for husserl's scheme of things there is a ego, the ego as consciousness about the object and there is the object. So, there are 3 things in husserlian project, but in Sartre the ego thing distinction is being overcome Sartre would say that instead of saying, I am in ego and my ego has a consciousness about its object and there is an object Sartre would say that he would actually bracket the ego the transcendental ego itself is bracketed according to him.

So, consciousness could not be what it is unless it related itself to a being which is distinct and independent of it this being is in no need of consciousness, it is independent of consciousness actually consciousness is entirely dependent on it, because what is consciousness according to Sartre is not an abstract entity something like a pure consciousness or transcendental ego of Sartre, but it is always something, which is conscious of objects in the world. So, I cannot understand my consciousness, as an abstract entity, but it is always conscious of something of a chair, of a pen, of a computer, of a camera etcetera.

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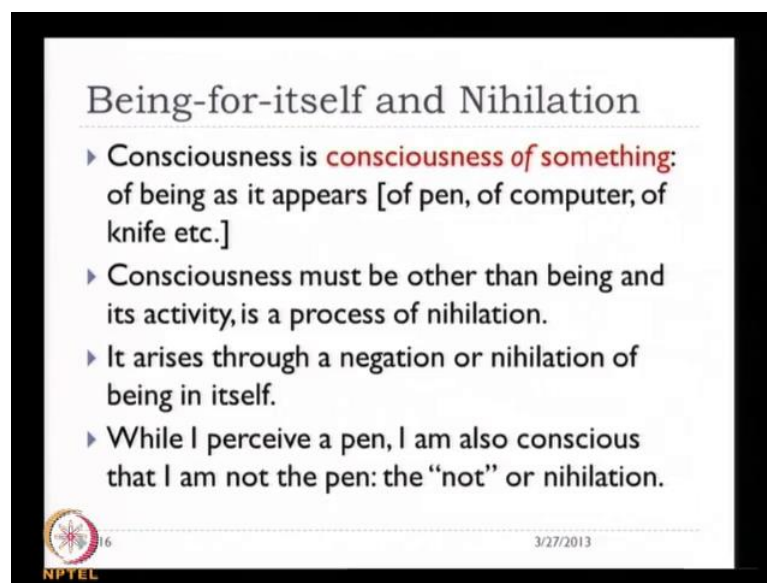
Reversal of Husserl's Absolutism

- ▶ Husserl confers a transphenomenality to consciousness.
- ▶ It is for consciousness or ego the world exists.
- ▶ Sartre confers transphenomenality to being.
- ▶ Being does not exhaust itself in its appearing.
- ▶ The being of that which appears does not exist only in so far as it appears.

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So, in one sense it is a reversal of husserlians absolutism husserl confers a trans phenomenality to consciousness, there is a notion of transcendental subjectivity pure ego in Husserl it is for consciousness or ego, the world exists it is the consciousness it is a transcendental ego, which actually brings, the world into being according to Husserl, which we have already seen, but Sartre says that he confers transphenomenality to being for him it is the being which is which remains unchanging being does not exhaust, itself in it is appearing the being of that which appears does not exist only in. So, far as it appears.

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Being-for-itself and Nihilation

- ▶ Consciousness is **consciousness of something**: of being as it appears [of pen, of computer, of knife etc.]
- ▶ Consciousness must be other than being and its activity, is a process of nihilation.
- ▶ It arises through a negation or nihilation of being in itself.
- ▶ While I perceive a pen, I am also conscious that I am not the pen: the "not" or nihilation.

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So, in that sense you know we can even say gives a kind of different importance to the concept of being the being in itself it is independent, it is the being of man or consciousness which is dependent on this being, because again Sartre is going to tell us that being for itself or consciousness or mans being, is as always the nature of a negation annihilation.

Consciousness is consciousness of something of being as it appears of pen, computer etcetera. Consciousness must be other than being and it is activity, is a process of nihilation. So, when I am conscious of an objects say for example, the computer or the cameras in front of me, I am also aware of the fact that I am not the camera, I am not the computer. So, that sort of negation or nihilation is involved in the process of consciousness, which is of course, happens a little pre effectively, I am not always aware

of it. I do just mechanically sometimes, but it is underlying that understanding that awareness underlines all our experiences of objects in the world.

It arises through a negation or nihilation of being in itself. So, when I realize that or when I experience camera or a computer or a pen or a knife, I also realize that I am different from that, as a nihilation as a negation, while I perceive a pen I am also conscious, that I am not the pen, that not or nihilation.

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The slide is titled "Being-for-itself and Nihilation" and contains a list of six points. The text is as follows:

- ▶ Since everything which is must be a being man cannot be a complete non-being.
- ▶ In man there is **being-in-itself**: certain things are fixed body, place of birth, historicity, facticity etc.
- ▶ But man's being is not just that fixed sum total.
- ▶ He is not just his facticity.
- ▶ He projects himself to the future.
- ▶ He is not a being-in-itself: not a thing among other things, but is consciousness.

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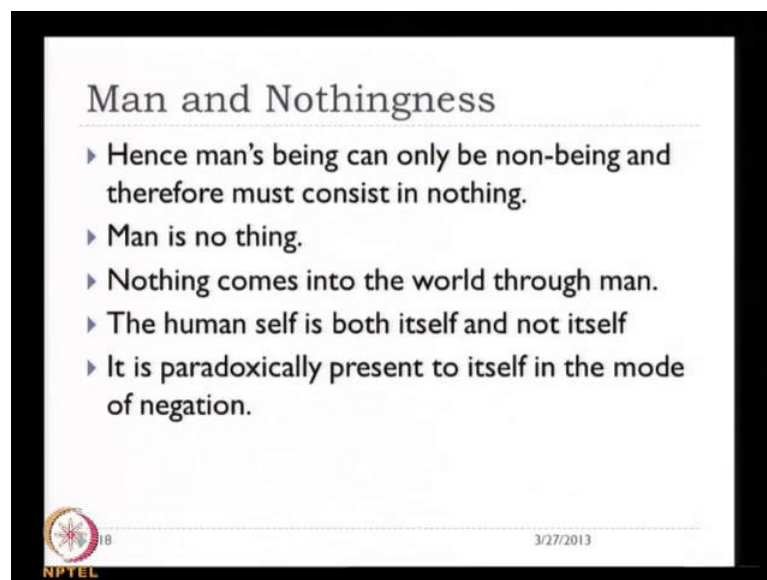
Since everything which is must be a being man cannot be a complete non being, since everything which is must be a being, everything which is must be a being, since that is a case man cannot be a complete non being that is the irony, because on the one hand there is a negation of being, it is man is in that sense not in being not being, in the being in itself man is not in itself, but at the same time and for itself is what for itself is a negation of in itself, which means the negation of being, but man cannot be a complete non being. So, there is again ambiguity ambivalence in conceiving human existence.

In man there is being in itself certain things my facticity cannot be change, I have already discuss this, but mans being is not just that fixed sum total, I mean I cannot say that, I am a sum total of all these facticity, I mean all these facts which are already there about me, I am born to this place, I speak this language, I work in this place, there are several things about me which are fixed. and I would not want to confine myself to that, I would not want to identify myself with the sum total of all these things I am definitely more

than that, because I have I project myself into the future I have certain plans to do certain things, even if I am not you know planning in advance, I will have to make choices because life is going to enrival in front of me and giving me lot of choices lot and I have to make decisions in life and by making choices decisions and implementing them acting I would keep on redefining myself. I will keep on changing my identity or my essence we can say.


He is not just his facticity he projects himself to the future, he is not a being in itself not a thing among other things, but is consciousness. So, this is what he talks about he says about man is a project, he projects himself to the future because there is a future for man and only man has future.

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Man and Nothingness

- ▶ Hence man's being can only be non-being and therefore must consist in nothing.
- ▶ Man is no thing.
- ▶ Nothing comes into the world through man.
- ▶ The human self is both itself and not itself
- ▶ It is paradoxically present to itself in the mode of negation.

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Again hence mans being can only be non-being and therefore, must consist in nothing. So, this nothingness is an aspect which you cannot avoid which is an inevitable aspect of human, human being or human existence.

Man is no thing, we can say because if man is something, then that something is fixed it is rigid it cannot change like a knife like a computer, but man is no thing, because man changes there is flexibility there is dynamism, nothing comes into the world through man nothing, the very concept of nothing, the very idea of nothing, comes to the world through man, the human self is both itself and not itself it is paradoxically present to

itself in a mode of negation. So, man finds himself always in a mode of negation and that is being for itself.

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The slide is titled "Being-for-itself" and contains four bullet points. At the bottom left is the NPTEL logo, and at the bottom right is the date 3/27/2013.

Being-for-itself

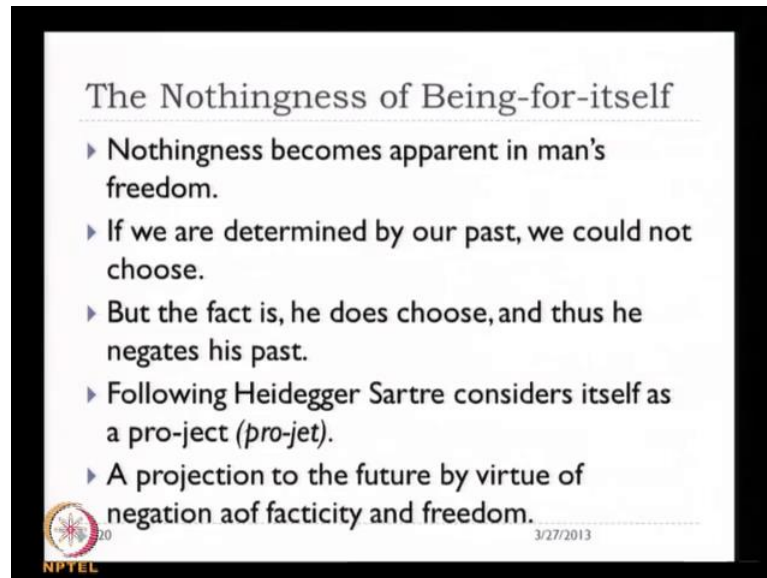
- ▶ Consciousness is distantiation or separation from being.
- ▶ Man is the being through whom nothingness comes into the world.
- ▶ Without being the nihilation of the in-itself, there can be no for-itself.
- ▶ Its nothingness places it in a perpetual struggle towards the in-itself.

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Consciousness is distantiation or separation from being. So, man always finds himself as consciousness, which separates itself from the being around it the being which it encounters around it and is conscious of it is the being of which it is conscious of and always a distantiation or separation from this being.


Man is the being through whom nothingness comes into the world and without being the nihilation of the in itself there cannot be for itself. So, for itself is possible because there is annihilation of the in itself the nihilation happens when there is a confrontation there is an encounter between consciousness and the world the world, means the in itself. So, when this confrontation happens there is a realization that this consciousness is different from the in itself, so that negation inevitable.

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The Nothingness of Being-for-itself

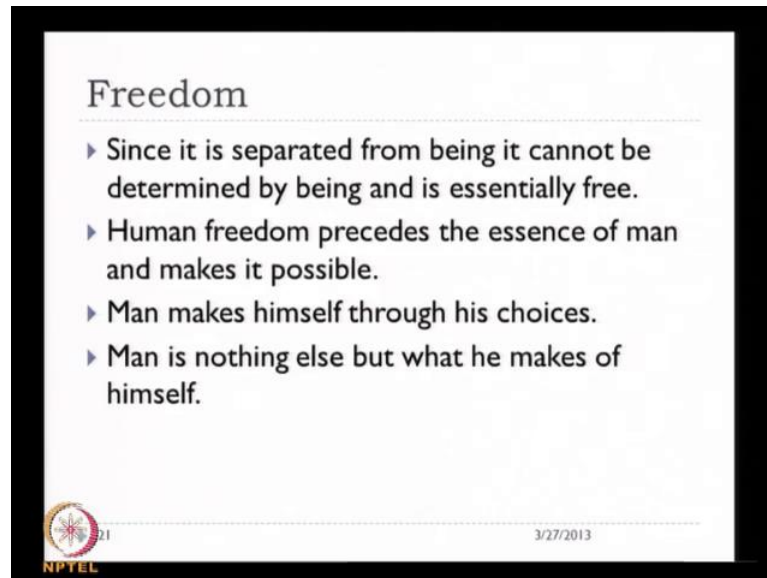
- ▶ Nothingness becomes apparent in man's freedom.
- ▶ If we are determined by our past, we could not choose.
- ▶ But the fact is, he does choose, and thus he negates his past.
- ▶ Following Heidegger Sartre considers itself as a pro-ject (*pro-jet*).
- ▶ A projection to the future by virtue of negation of facticity and freedom.

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Its nothingness places it in a perpetual struggle towards the in itself and again nothingness becomes apparent in mans freedom. So, it is this nothingness which makes man free, if man is something then man gets fix to that something, I get hook to that something, I cannot change it I am stuck there is something which determines me, but since I am nothing I am no thing there is no thing or no essence to define and determine me I am free. So, that is what makes me free if we are determined by our past we could not choose so, but the fact is he does choose man chooses all of us make choices whether consciously or unconsciously, we make choices and even on occasion when we say that we are not making any choice that itself paradoxically is a choice, I am not making a choice that is that is my choice at that moment and thus he negates his past. So, by making choices new and new choices every day, every moment, I am redefining myself, I am changing myself, I am negating my past following heidegger Sartre considers itself as a project.

So, the being for itself is the project for the future a projection to the future by virtue of negation of a facticity and freedom.

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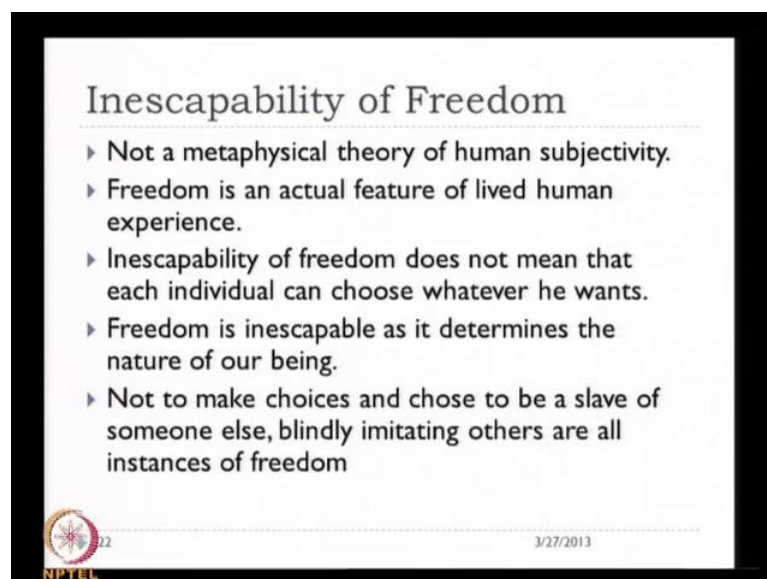
Freedom

- ▶ Since it is separated from being it cannot be determined by being and is essentially free.
- ▶ Human freedom precedes the essence of man and makes it possible.
- ▶ Man makes himself through his choices.
- ▶ Man is nothing else but what he makes of himself.

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Now, what is freedom? we have already discuss the concept of freedom in the previous lecture and we have seen this famous statement, which Sartre makes man is content to be free, because there is no way man can run away from freedom and freedom the reason is that you know naturally brings responsibility, since we are free we are completely free there is boundless freedom. So, whatever happens to us whatever we do whatever choices, we make and decisions we make and actions we perform we alone are responsible for that we cannot blame anyone else. So, this is the very peculiarity of the conception of freedom advocated by Sartre.

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Inescapability of Freedom

- ▶ Not a metaphysical theory of human subjectivity.
- ▶ Freedom is an actual feature of lived human experience.
- ▶ Inescapability of freedom does not mean that each individual can choose whatever he wants.
- ▶ Freedom is inescapable as it determines the nature of our being.
- ▶ Not to make choices and chose to be a slave of someone else, blindly imitating others are all instances of freedom

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So, what he says is that since it is separated from being, it cannot be determined by being and is essentially free. So, there is no thing, which determines it there is no essence which will condition it, there are no guidelines which would say that it has to or the consciousness human consciousness has to follow the victims off. So, it is completely free human freedom precedes the essence of man and makes it possible and man makes himself through his choices.

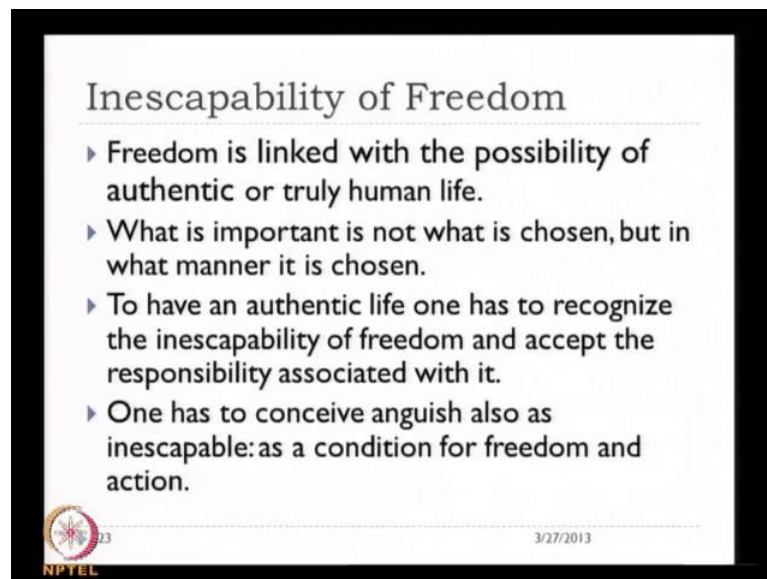
So, something which we have already seen that make I make a lot of choices in my life sometimes conscious choices and sometimes unconscious choices some time the some choices are good some are bad. But the unfortunate thing is that or rather I mean I do not want to call it unfortunate, the fact is that is human facticity the fact is that I cannot help, there are no guidelines available, I have to make a choice concrete choices depending on the situations. Man is nothing else, but what he makes of himself and there is something called an inescapability of freedom, I cannot escape my freedom, because I am not a thing, I am not in itself, if I am in itself then there is no freedom, then I am fixed, but since I am not in itself since, I am not a thing, I am completely free so, but the when he talks about inescapability of freedom Sartre is not actually advocating or advancing a metaphysical theory of human subjectivity, that is not his intention. Freedom is an actual feature of lived human experiences according to him, something which we encounter every moment.

We encounter our freedom every moment that is the reason why we know the encounter lot of problems anxieties, anguish, uncertainties all these things are there because there is freedom. So, freedom in that sense is our ontological condition you which we cannot escape inescapability of freedom does not mean that each individual can choose whatever he want. So, again is another possibility of a misconception freedom means freedom to do whatever you want, that is not exactly what Sartre wants to advocate, he never says that man is free to do anything he wants to do, the what matters is not what you do, but how you do the way which you choose whether your choices are authentic or not and in not only choices; however, you know references you make to freedom in authentic choices are going to be bad choices.

So, or choices should be authentic freedom is inescapable as it determines the nature of our being and not to make choices and chose to be a slave of someone else blindly imitating others are all instances of freedom, I can say that this is the paradox, I can say

that I am the I do not want to make any choices or I do not want to exercise my freedom I will just obey whatever you say. So, I am ready to surrender in front of you and say that I am your slave, but even that involves a choice it is I am consciously choosing I am exercising my freedom to choose to be your slave. So, there is it is inescapable freedom is linked with the possibility of authentic or truly human life.

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Inescapability of Freedom

- ▶ Freedom is linked with the possibility of authentic or truly human life.
- ▶ What is important is not what is chosen, but in what manner it is chosen.
- ▶ To have an authentic life one has to recognize the inescapability of freedom and accept the responsibility associated with it.
- ▶ One has to conceive anguish also as inescapable: as a condition for freedom and action.

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What is important is not what is chosen, but in what manner it is chosen how you choose it how you make it choice. Whether you make a choice on the basis of what other say or you know you what someone else commands you or suggests you then it is not an authentic choice. To have an authentic life one has to recognize the inescapability of freedom and accept the responsibility associated with it. One has to conceive anguish also as inescapable as a condition for freedom and action see quite often this happens when we encounter crises in our life.

There is a tendency to run away from taking decisions, because there is a crises you are not really sure about what would be the consequences of your actions you have a couple of choices left, but you are quite uncertain about what would be the kind of consequences these choices would ultimately lead to. So, what you normally do is that you take advises from other that is a easiest thing like I can go, I can approach my professor or my colleague or my friend or my parents and ask them what should I do and

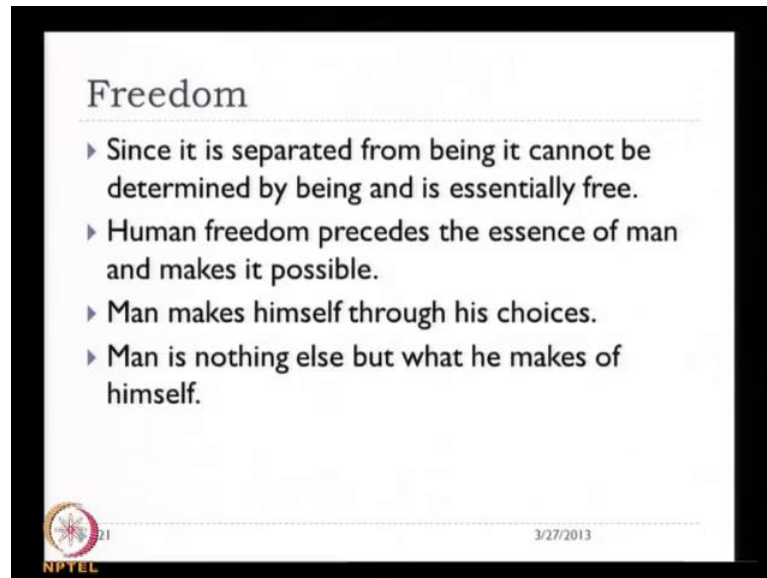
whatever they say you just follow it this is the kind of surrendering your freedom it is in authentic.

So, there is an interesting instance which Sartre himself sights, he sights a personal experience where as to student of him, approaches him for an advice this student it is during the second world war, when there was a resistance then the French resistance against the Nazis, Nazi Germany occupation. So, this student of Sartre wanted to fight the Nazis he wanted to be part of the resistance movement.

Because he felt that it is his responsibility and you know being a citizen being a human being, it is his responsibility on the other hand he has certain commitments certain family commitments he has an old aged mother to look after. So, if he leaves his mother there will not be any one else to look after his mother. So, he feels compelled to stay back and look after his mother. So, he feels compelled to stay back and look after his mother. So, there is a kind of conflict which he encounters the one hand he thinks that it is his responsibility to go and join the resistance forces, in other hand look after the mother. So, he approaches Sartre for an advice and Sartre says you have to take the decision do not expect me to take a decision for you, that is running away from responsibility of course, this is the very difficult situation, very uncertain, whatever I mean apparently you know any alternative you take, will have it is deep what you call consequences like sometimes any particular choice which you make might lead to disastrous consequences.


The mother might die if he goes to the resistance or he himself might die or whatever I mean. So, this is a very difficult situation and Sartre says that, what is authentic is to realize the difficulties in it and understand that this is what is constitute of our human situation we are situated in one sense and free in other sense and our freedom always sort of you know being an anguish and anxieties, which you cannot escape. So, when we talk about inescapability of freedom, all these constitute this inescapability, this in one sense we can say that it determines human the ontological situation of man, in one sense.

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Freedom

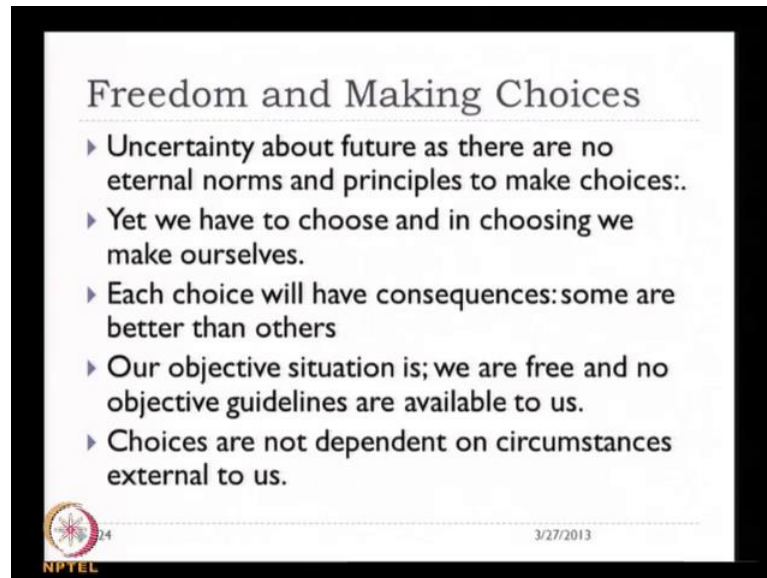
- ▶ Since it is separated from being it cannot be determined by being and is essentially free.
- ▶ Human freedom precedes the essence of man and makes it possible.
- ▶ Man makes himself through his choices.
- ▶ Man is nothing else but what he makes of himself.

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So, since it is separated from being, it cannot be determined by being and is essentially free. So, I have already pointed out this you know being for itself is separated from being in itself and because of this separation it is not determined by being and human freedom precedes the essence of man and makes it possible, man makes himself through his choice. So, this is the point which we have already made it, we have already discuss this in the previous lecture, the concept of existence precedes essence.


So, in the case of man creates his essence, unlike other entities who is essences are already created a priori they are they are coming into existence their essence is created and determined. But in the case of man owing to the separation from being the essence of man is not created, it is something which man himself creates though his choices, through his actions, man is nothing else, but what he makes of himself and here it is this context inescapability of freedom also becomes relevant. So, freedom is linked with the possibility of authentic truly human life which we have already seen.

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Freedom and Making Choices

- ▶ Uncertainty about future as there are no eternal norms and principles to make choices:.
- ▶ Yet we have to choose and in choosing we make ourselves.
- ▶ Each choice will have consequences: some are better than others
- ▶ Our objective situation is; we are free and no objective guidelines are available to us.
- ▶ Choices are not dependent on circumstances external to us.

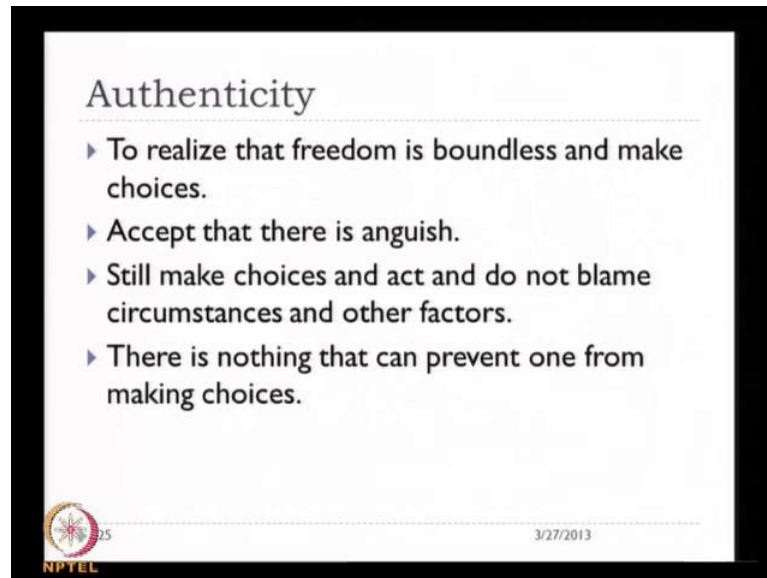
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And uncertainty about future as there are no eternal norms and principles to make choices yet we have to choose and in choosing we make ourselves there is a no way that man can escape from making choices, we have to choose and each choices will have consequences some are better some others are not.

So, but which choice is going to be a better choice no one can tell you in advance. So, as the examples sighted where Sartre tells us to (Refer Time: 40:44) you have to make the choice no one can give you a readymade choice, a priori or objective situation is we are free and no objective guidelines are available to us. So, that we can depend on them and refer to them and make choices nothing every situation is contingent every context, you will have to make choices in concrete context of human life sometimes crises ridden sometimes are not. So, these situations are all unique and each individual will be encountering different situations the same individual might encounter different situations different occasions. So, you cannot have a readymade formula for addressing crises in human life choices are not dependent on circumstances external to us.

So, the circumstances in which we find ourselves are extremely important and here again the concept of authenticity becomes relevant to realize that freedom is boundless and make choices.

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Authenticity

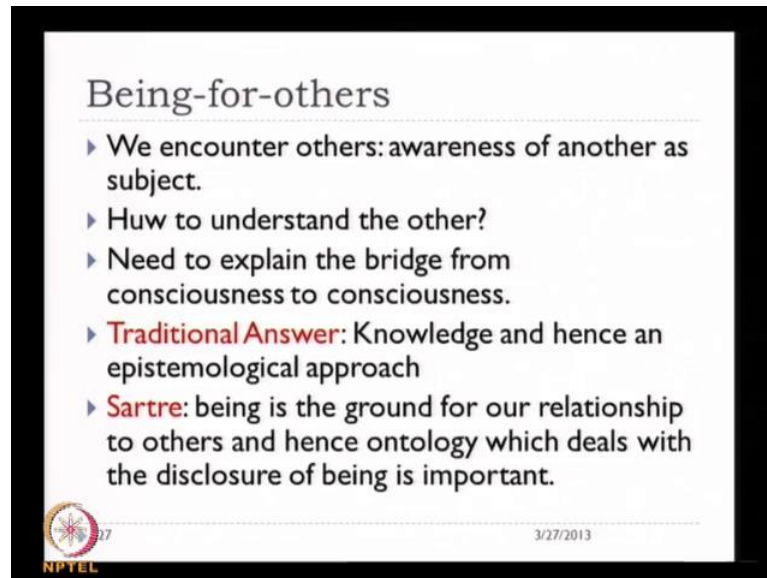
- ▶ To realize that freedom is boundless and make choices.
- ▶ Accept that there is anguish.
- ▶ Still make choices and act and do not blame circumstances and other factors.
- ▶ There is nothing that can prevent one from making choices.

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So, this is what, authentic existence in this context needs to be understood in this way. One as to realize that freedom is boundless and freedom is inescapable and make choices accordingly there is uncertainty and that something which is again unavoidable except that there is anguish still make choices in act and do not blame circumstances and other factors; there is nothing that can prevent one from making choices. I cannot say that I did it because of circumstances or the heat of the moment I mean all these things we normally (Refer Time: 42:26) excuses for doing certain things, for certain committing certain blenders, but I cannot do that there is nothing like circumstances let me whatever circumstances are there you know that is your condition. I mean I cannot probably say that had I been, in a different country had I born in a different country or had I been in a different institute, I would have done several other things, had these facilities were available for me I would have performed in a better way all these are excuses which I make, the fact is that I am provided with I mean this is my facticity, these are my facilities available and what I do with these facilities here, that is what is going to matter.

So, there is nothing that can prevent one from making choices and this is how you know authentic human existence leads to be conceived. Now there is another one more aspect of being which we have discussed, which is being for others which is again very peculiar in the case of human beings alone.

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The slide is titled "Being-for-others" and contains a list of five bullet points. The first point is "We encounter others: awareness of another as subject." The second is "How to understand the other?" The third is "Need to explain the bridge from consciousness to consciousness." The fourth is "Traditional Answer: Knowledge and hence an epistemological approach" with "Traditional Answer" in red. The fifth is "Sartre: being is the ground for our relationship to others and hence ontology which deals with the disclosure of being is important." with "Sartre" in red. At the bottom left is the NPTEL logo, and at the bottom right is the date "3/27/2013".

Being-for-others

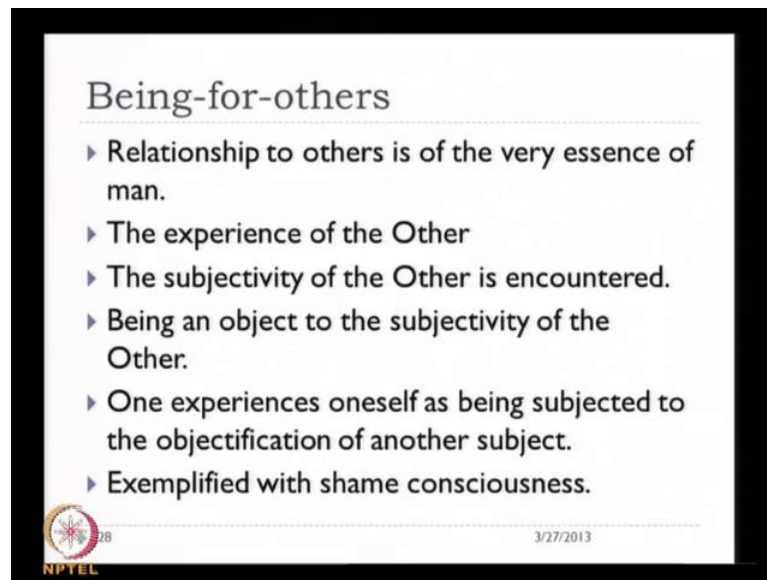
- ▶ We encounter others: awareness of another as subject.
- ▶ How to understand the other?
- ▶ Need to explain the bridge from consciousness to consciousness.
- ▶ **Traditional Answer:** Knowledge and hence an epistemological approach
- ▶ **Sartre:** being is the ground for our relationship to others and hence ontology which deals with the disclosure of being is important.

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And this is where we encounter other people awareness of another as subject, this is again a very important problem philosophical problem in the history of western thought because the problem of other we had seen that you know how Hegel encounters this problem and tries to resolve it with his conception of universal absolute mind. And there are some other philosophers who would encounter this problem, but just leave it as such how to understand the other is a question.


Now need to explain the bridge from consciousness to consciousness, from one consciousness to another consciousness and the traditional answer is knowledge about other minds knowledge about other people and hence in traditional philosophy this is being presented as epistemological problem, but according to Sartre being is the ground of our relationship to others and hence ontology which deals with the disclosure of being is important not epistemology. So, for Sartre it is an ontological issue being for others.

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Being-for-others

- ▶ Relationship to others is of the very essence of man.
- ▶ The experience of the Other
- ▶ The subjectivity of the Other is encountered.
- ▶ Being an object to the subjectivity of the Other.
- ▶ One experiences oneself as being subjected to the objectification of another subject.
- ▶ Exemplified with shame consciousness.

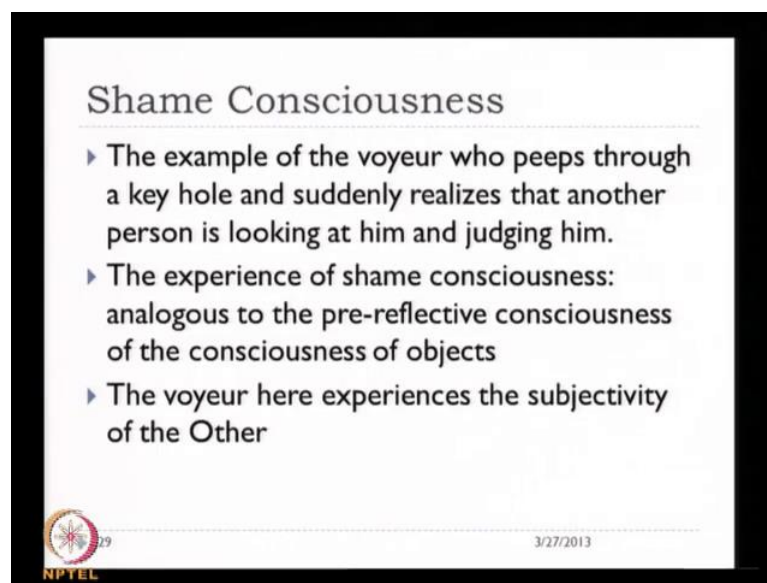
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Actually becomes part of my being, it constitutes my the nature of mans, being in one sense relationship to others is of the very essence of man I cannot even when I decide that I will have no relationship with others in this world, no relationship with other human beings in this world, even then you know it is context of relationship is presupposed. The experience of the other is inevitable we have to confront others the subjectivity of the other is encountered see that is a very interesting aspect even something which has been discussed by other thinkers notably by Hegel, because when Hegel talks about his phenomenology of spirit I have discussed it in this lecture series, when we have discussed Hegelian philosophy in the 3 stages consciousness self consciousness and reason.

The second stage unlike the first stage consciousness were the consciousness just encounters objects in the world and understand them as a objects as chairs and tables and pens, the second stage is where I encounter the consciousness encounter or subject encounters not just objects, but other subjects, who are also conscious beings and this according to Hegel leads to a conflict, because the other can actually cancel my subjectivity, the other is also a subjects it is not just an object. So, I cannot conceive, I cannot relate myself with another subject, in the same sense I relate myself with a computer or a chair.

So, this brings at to element of conflict in our relationship or rather exposes, the possibility of a conflict in our relationship, which leads to a kind of master slave relationship according to Hegel and here again Sartre also say something very similar the subjectivity of other is encountered the other is encountered as a subject who can objectify me who can also see conceive me as an object being an object to the subjectivity of the other. So, one experiences oneself as being subjected to the objectification of another subject, which is exemplified with the same shame consciousness.

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Shame Consciousness

- ▶ The example of the voyeur who peeps through a key hole and suddenly realizes that another person is looking at him and judging him.
- ▶ The experience of shame consciousness: analogous to the pre-reflective consciousness of the consciousness of objects
- ▶ The voyeur here experiences the subjectivity of the Other

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So, this is the very interesting aspect of sartreian philosophy, what he says is that with through with the explication of shame consciousness, what he says us he takes up the example, of voyeur who peeps though a key hole and suddenly realizes that another person is looking at him and judging him.

So, looking though a key hole which is you are not suppose to do that you are actually including the privacy of someone else and looking though the key hole and then suddenly you realize that there is someone behind you, who is watching you, who is by watching you he is judging you. So, this realization that you are you are become an object of observation an object of judgment by another person that is the very uncomfortable feeling. So, he says that the experience of shame consciousness, analogous to the pre reflective consciousness of the consciousness of object. If object is

being seen by other subject now another person is seeing me as a object the voyeur have here experiences the subjectivity of the other. So, it is not that you know the voyeur is this person who peeps though the hole is experiencing the other person as an object, but the other person if being encountered as a subject.

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Shame Consciousness

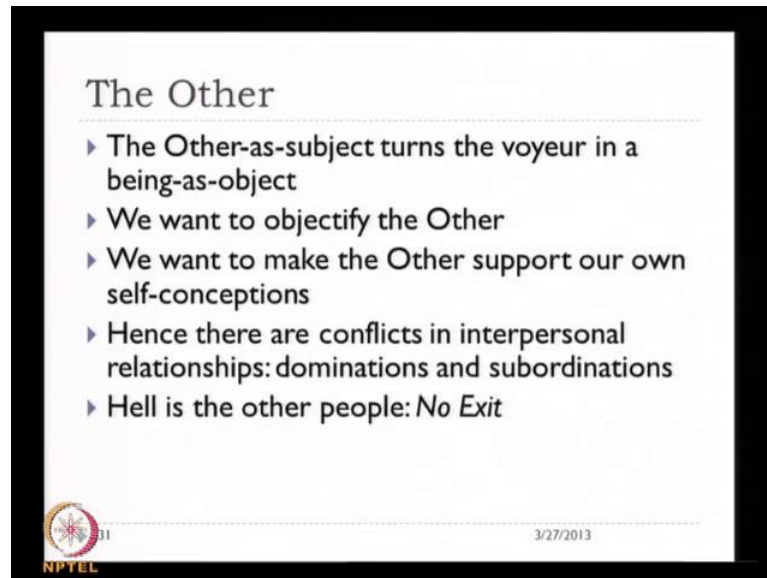
- ▶ The recognition of other's subjectivity forces certain modifications in our exstential structure
- ▶ My self-conception does not depend solely on me.
- ▶ Others can objectify me.

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So, the recognition of others subjectivity forces certain modifications in our existential structure, the possibility of this awareness in my relationship with other people or rather which is an inevitable aspect of human existential situation, the others come into picture. So, we can say that the being for others dimension of my existential structure, which is inevitable this it is recognition of other subjectivity forces certain modifications in our existential structure itself.

Myself conception does not depend solely on me other subjects are there they would decide they would also be contributing to my creation of what I am, others can objectify me see the problem is that there is a fear the fear is that when other person objectifies me conceive me as an object, he is essentialising me he is asserting an essence to me and he is saying that I am just he is judging me. So, this possibility of getting reduced to an object in front of another subject creates a kind of tension between me and others and me.

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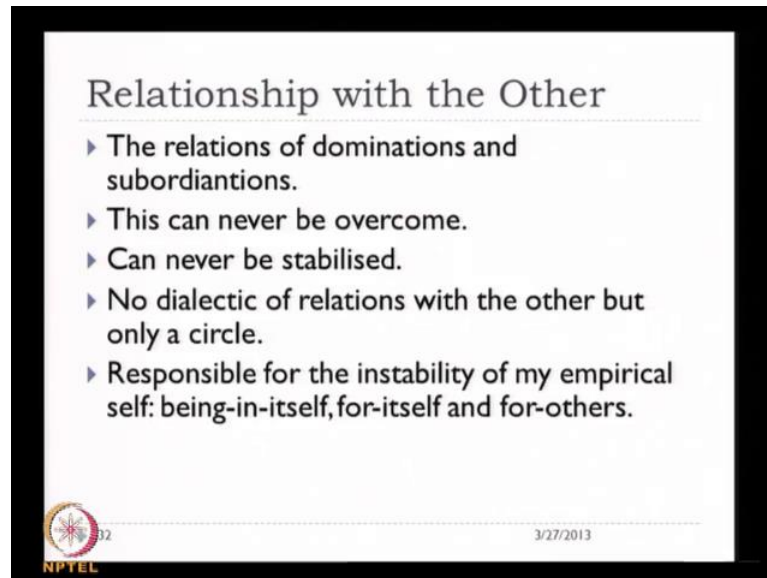
The Other

- ▶ The Other-as-subject turns the voyeur in a being-as-object
- ▶ We want to objectify the Other
- ▶ We want to make the Other support our own self-conceptions
- ▶ Hence there are conflicts in interpersonal relationships: dominations and subordinations
- ▶ Hell is the other people: *No Exit*

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So, the other is always at problem in that since the other as subject turns the voyeur in a being as object we want to objectify the other we want to make the other support our own self conscious conceptions, I do not want others to oppose myself conceptions I want them to allow except or agree with me, but that is not going to happen hence there are conflicts in interpersonal relationships dominations and subordinations might happen. I will try to dominate other persons to try to dominate me hell is the other people this is Sartrean famous Sartrean expression in one of his place title no exist one of the character says that hell are other people. So, others are hell because others are potentially objectifying you make I mean they are subjects like you.

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Relationship with the Other

- ▶ The relations of dominations and subordinations.
- ▶ This can never be overcome.
- ▶ Can never be stabilised.
- ▶ No dialectic of relations with the other but only a circle.
- ▶ Responsible for the instability of my empirical self: being-in-itself, for-itself and for-others.

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So, they can make you an object they can reduce your status to with status of an object. So, the relations of domination and subordination, this can never be overcome. So, what Sartre says is that this is something, which we have to keep in mind that this in our existential situation the relations of domination and subordination in our relationship with others. This cannot be avoided this cannot be overcome this can never be overcome and never key be stabilized not no dialectic of relations with the other, but only a circle responsible for the instability of my empirical self being in itself for itself and for others.

So, let us conclude our discussion on Sartrean philosophy at this point, very important and very interesting what Sartre says is that we have to accept that the existential situation of man is crises, ridden it, is anguish it, is characterized by anguish, here is because freedom is inescapable and when you try to escape freedom by saying that these are expressions typical expressions by means of which I try to escape my freedom. For example, I can say that circumstances let me to do this, someone force me to do, that I had no choice no, I have choices there is no situation, where Sartre says that you have no choice you always have choices and you have chosen say that circumstances to blame circumstances and another external factors is according to Sartre bad faith.

So, that is to exhibit bad faith and to exhibit bad faith is to exist inauthentically to exist authentically one has to exercise choices consciously aware of the limitation consciously aware of the existential situation and it is as in the beginning itself, we have mentioned

since man is both being in itself and being for itself. There is perpetual conflict between being in itself and being for itself in man and this might also result in a kind of ambivalence ambiguity about human existential situation these are things which you cannot escape these are things which are your situation your condition of action. So, an authentic existence implies that one has to realize it recognize this limitations and act accordingly and take decisions with in that.

So, we will wind up our discussion on sartreia existentialism with this lecture. The next 2 lectures, remaining lectures in this series are going to be dealing with new trends, post 1950, trend like post modernism and feminism. So, we will wind up this lecture here.

Thank you.