



## RELEVANCE OF JEAN-PAUL SARTRE IN HUMAN DEVELOPMENT

□ Biswajeet Saha\*

### ABSTRACT

In the development of philosophy, the philosopher Sartre gave birth to existentialism. There he linked humanism with importance. At present, the significance of this existentialism is considerable. Because of this struggle for existence, there is war, violence, and mayhem between one country and another. People need to hold on to identity to survive. And people have to struggle to retain this identity. This struggle is related to Darwin's struggle for existence. Human warfare can be carried forward by tying human life to intellectual life by putting humanism at the forefront, without engaging in war with each other as a means of survival. Sartre wanted to imply that existentialism is humanism. Here Sartre's Freedom of Life, Existentialism for Humanism is a combination of some of the ideas related to ontology, psychology, ethics, political commitment, and philosophy.

**Keywords :** Existentialism, Humanism, intellectual life, ontology, psychology, ethics.

Individual freedom is one of how Sartre has enlightened people's lives. This individual freedom philosophy of Sartre is quite acceptable in the modern age and the age of globalization. This kind of philosophy serves as a background behind his father growing up. As a child, he played the piano. He used to study mathematics along with literature. In education, if such education can be brought into the present education system, then the mind will be revealed. If students are not allowed to develop their minds or individual freedom is not granted, it does not develop adequately. Another aspect of his childhood life taught him the lesson of individual freedom, which later helped him develop the doctrine of existentialism, such as his mother remarrying at the age of 12, a philosophy like making a philosopher. Then, at school, his classmates often scolded him for eye problems at an early age. This is how Beauvoir proposed marriage to his favorite lady Beauvoir, Beauvoir did not accept it, but the two spent their whole lives as romantic and intellectual partners, this is also the background of his philosophy of individual freedom.

The theory of existentialism focuses on human thoughts as entities that have the freedom to give effect in jurisprudence (Yuswanto & Firmansyah, 2015). Sartre's existentialism encourages consciousness, personality, and philosophical thought in people. To hold existentialism, people need to have an idea about freedom and responsibility. Sartre valued his own perception more than the person's perception. There has been a lack of rules, principles, values, □□ and responsibilities among the people in the modern age. Sartre's philosophy of thought is important enough in the age of postmodernism. Because in the world of immoral thoughts and deceit, there is a lack of honesty, truthfulness, and morality among the people. Sartre has taken his existentialist philosophy to the point where philosophy means 'way of life.' In Sartre's existentialism, one can find a new politics of spirituality, care of self, aesthetic thinking where morality will never be abandoned. In this respect, his theory is quite acceptable in modern society. Because in modern politics, there is everything, but maybe there is a lack of policy ideology and ethics. He spoke out against

\*Assistant Professor of Philosophy, Dr. Bhupendranath Dutta Smriti Mahavidyalaya, West Bengal

black poetry. He saw identification as the road to humanity against the violence of colonialism. To eradicate inhumanity in modern society where human beings are still being burned, human beings need a liberation movement, the movement for the protection of humanity. He criticized the capitalist and colonial system that the people understood well. At present, there is a need to protect the ontology and ethics of the nation. The need for non-violence has come instead of violence. Society understands the need for well-being and sustainable development. Sartre's existentialism is relevant in overcoming colonial violence.

Again, feminism is needed to stop the blackness of exploitation of the blacks and the Arabs. Nowadays, the importance of social ontology has come. Social ontology is meant the study of the social realm in total (Lawson, 2014). Because modern society is fighting for existence, moving away from Being Human, and not understanding reality properly. Sartre's Freedom of Life and Existentialism is related to feminist thought. Although Sustainable Development Goal No. 5 was created in 2015 by the United Nations to give gender equality to women, Sartre said long ago that it is necessary. From this point of view, Sartre's philosophy is far-reaching in postmodernism.

The existentialist philosopher Sartre thinks that man is not born with any preconceived essence. Man builds his being through his work, through the diverse experiences of his life. So that Sartre's main statement, which is like chanting mantras everywhere in existentialist philosophy, is, "Existence is before essence, and essence is not before existed." This existence is human existence. So throughout Sartre's whole philosophy, there is talk of people, human struggles, and people being thrown into a hostile world, involved in despair, and the shackles of anxiety always moving. Sartre states that all existentialists, Catholics or atheists, believe that "existence precedes essence ... man first of all exists, encounters himself, surges up in the world – and defines himself afterward" (Sartre, 1945). The nature of human existence, the relationship of the environment with the individual, the relationship of society with the individual, the ability of the individual to build his own

life, his freedom, the ultimate goal of his life, the future consequences of human society and the role of the individual in it are all discussed in Sartre's philosophy. Sartre begins with the material given in human experience, and it is seen that Consciousness is Intentional, i.e., Consciousness is always running towards any object or subject. An analysis of this state of consciousness reveals that experience has two parts: an object's direction, which Sartre calls the Being-in-itself, and the Being-for-itself. He calls a man the second being because the being is used for human existence needs.

Sartre says that humanity exists through non-existence because it constantly builds itself up by breaking down. Under no circumstances is he fixed, his journey from the present moment to the future. Change and speed are the main identities of human life, and possibility is at the root of change. Man always wants to be something, in this possibility moving him from one state to another. But the change of possibilities can happen at all because people have freedom. "It is not possible to separate freedom from the human being. Man exists first, and then he becomes independent; that is not the case. There is no difference between being human and being independent," he said. (What we call freedom is impossible to distinguish from the being of "human reality." Man does not exist first to be free subsequently: there is no difference between the being of man and his being free"(Sartre, Being and Nothingness, 1992) . As Sartre puts it, "... the human being is the one by whom the value in the world has come to be the human reality is that by which value arrives in the world ". He can't exist; I value something because I need it or because I want it. Sartre thinks of value as not in the human consciousness, the lack of which disturbs him. He also calls value self. The entity that overwhelms the consciousness and for which the consciousness is always moving. The consciousness of the Absolute Value that transcends its own being at every moment is the complete form of the self, which contains the sameness, holiness, and eternity, and which is the basis of consciousness. Freedom is closely related to this value because the relationship of value with consciousness is of a particular kind. Because consciousness is something that is the basis for

destroying one's own being. The value consciousness is not first established; it is contemporary with the value consciousness.

What Sartre called the original project is an indication of his honesty. There is no difference between this project and consciousness-being-for-itself. Consciousness chooses because consciousness has a sense of emptiness, and it chooses to eliminate emptiness. This is why Sartre calls freedom emptiness because freedom will bring about the fullness of the entity, the lack of which is emptiness. Humanity is the desire for being-in-itself or the inanimate object. Sartre describes this form of desire as the union of being-in-itself and being-for-itself, in which there will be consciousness, and again there will be immobility of matter. Sartre calls this ideal God, and therefore the ultimate purpose of man is to be God. Sartre calls reality a situation, and he wants to say that people make history by standing on the situation, even though the situation is man-made. Sartre mentions several elements in discussing this situation, namely, 'my place,' 'my past,' 'my environment,' 'the other,' 'my other,' 'Death' (my death). As for these elements, Sartre says, they are a bit of a hindrance to human freedom, but it is possible to create something new in all of them. About 'my place,' Sartre said, it is precisely where I am centered, and that place depends on another place, which leads me to the place of birth, which was not created by our own will. Sartre wants to say; that where a product is, it depends on giving a resource to human objects. Man is right where he is, but he can always go somewhere else.

Sartre said, "Man is thus being through whom truth appears in the world. His task is to commit himself totally so that the natural order of existence may become an order of truths" (S. Gilbert, 1947). Sartre says of freedom, "Freedom is the human being putting his past out of play by secreting his own nothingness. Consciousness continually experiences itself as the inhalation of the past being". 2. Sartre thinks that freedom can be better understood by analyzing work structure. Through any action, the consciousness moves towards what is not, and what is there can never control what is not there. Sartre meant that if emptiness or sabotage came to the earth by human action, man would be an entity that could cause a

negative separation between the world and himself. Freedom in the name of the eternal possibility of this separation. Sartre said, "Freedom is precisely the nothingness which is made to be at the heart of man and which forces human reality to make itself, instead of to be"(Sartre, Being and Nothingness, 1992). To exist for humanity means to choose oneself or to choose something. So freedom is not an entity; it is the emptiness of an entity. Sartre asserted that "man cannot sometimes be the slave and sometimes free; he is wholly and forever free, or he is not free at all"(Sartre, Being and Nothingness, 1992).

In Being and Nothingness, Jean-Paul Sartre upends the conventional view of freedom and frames the issue in a new, existential framework (Rajkhowa, 2018). According to Sartre, nothing can be the final decision for the people. Who says he can be sincere in his decision, be sincere in his election, and by doing so, he can create his own essence. People are never final. His responsibility is to move towards the future constantly. By performing that duty, he creates essence in himself - this is what Sartre calls 'living.' Living this pure life is life - moreover, life has no meaning. There is no other meaning in life. It is the responsibility of the living to add meaning to life. The meaning of the life of the living was in how he lived. This meaning of life is never accomplished alone, nor is it complete. And here, we find the reason for the formation of human society. This is why Sartre finally says, 'existentialism is a form of humanism.' Humanism allows for human choice and creativity (Tobias, 2015). This humanism of Sartre has become even more complicated with his 'What is literature?' In a text called He spoke against 'Kala Kaibalya' - (Art for art's sake). According to him, this is an anti-humanitarian movement, better to say, a conspiracy to separate the artist's thoughts from the real problems in the world. He said that it is the narrator's responsibility to make this world beautiful. Sartre has declared that creating art literature that is not engaged in the need for human development is false. The narrator will use his pen, just as the worker uses his spade. The responsibility of both is to dig out some holes. The artist will dig out and unveil those things so that it is understood that he wants to bring some change to the world. Change

is breaking down the world towards liberation. He does not have to write only for his own liberation; he has to write for the liberation of the reader.

The proponents of Art for Art's sake (Kala-Kaibalya) only want their happiness and forget that they need each other for their complete satisfaction, so they also have to give something to satisfy others. Sartre says so- for the moment I feel that my freedom is indissolubly linked with that of all other means, it cannot be demanded of me that I use it to approve the enslavement of a part of these men. Thus ... the writer, a free man addressing a free man, has only one object- freedom. (--- what is Literature? p64). "My salvation is in all, the salvation of all is in me," says Sartre, who finally merges individualistic philosophy with humanism and argues that the 'other' clashes with the 'I' for want. In the end, Sartre envisioned a revolution that would unite the individual and society, one that would alleviate human suffering and poverty, eliminate inequality, and establish socialism. Until that happens, man will remain half-human and not progress to humanity. This is what he said in his 'last dialogue'.

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