



SARTRE ON FREEDOM : A DEFENSE

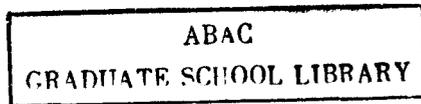
MR. WEERA SRIFUG

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENT FOR
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GRADUATE SCHOOL OF PHILOSOPHY AND RELIGIOUS STUDIES
ASSUMPTION UNIVERSITY OF THAILAND

MAY 6, 1989

M.A. (R.S.)



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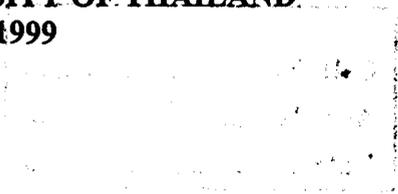
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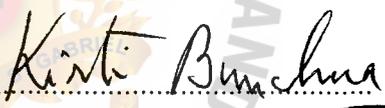
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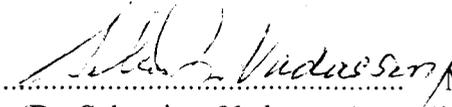

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ABSTRACT

The problem of freedom is possible to be the basic problem of human beings. The interest on this problem is not caused by doubting on their fatality but it is caused by their desire about the questions what freedom is. And whether human actions are caused or not. The problem of human freedom seems to be unaccepted by some philosophers who mention that in fact, human actions are not free. The cause of this mention is the belief in the laws of nature and it was limited to the possibility of free-will. When all the natural events are caused, man is a part of the nature; therefore, his actions are caused. Human understanding on the problem of freedom is described by (in this research) 3 schools of philosophy, namely Determinism, Libertarianism or Free-willist, and Soft-determinism or Compatibilism.

Determinism asserts that every event is caused, that freedom is an illusion, and that it does not really exist. Human actions and natural events are the same things and must have a cause or causes. Human heredity and the environment can describe the cause of his actions at least. The determinist presentation is conflict to the libertarianists or free-willists who believes that man is free, that man is freedom and that human freedom is not an illusion. In fact, freedom really exists, it is the core of human being. The philosopher of this school said that man cannot be sometimes free and sometimes unfree, he is wholly and forever free or he is not free. When man is free then, it is necessary for him to be responsible for the consequence(s). For the free-willists, in every situation man can choose and freedom is the ability that only man has. The conflict between determinist and free-willist school on the problem of freedom, is solved by the other school called compatibilism or soft-determinism which tries to compromise that both determinism and free-will can go together in logic because human freedom is not opposite to causation but it is opposite to compulsion. The natural events and human actions are not different in kind but different in degree. The root of its difference is freedom. The soft-determinists try to compromise by suggesting that the determinists should have right attitude toward the meaning of the word "necessary", and "the distinction conjunction' or the relation between cause and effect. At the same time, the free-willists should change their attitude on the meaning of absolute freedom. The soft-determinists continue to explain their attitude by separate the difference of free action and unfree action.

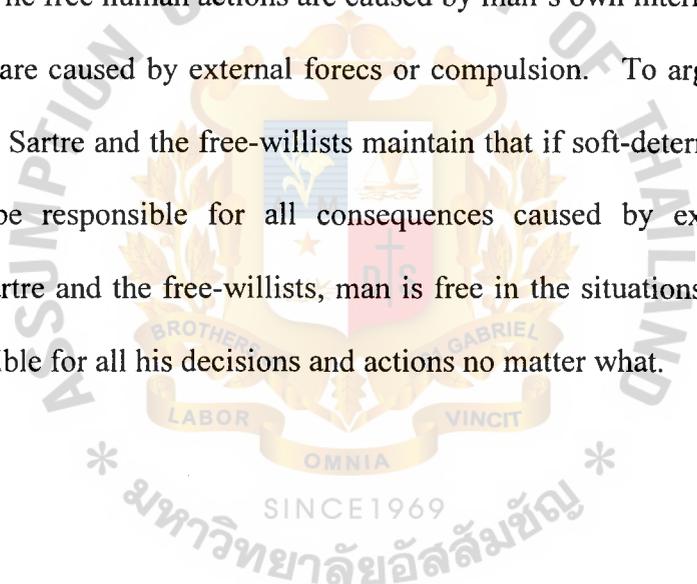
The argumentation among the philosophers (in this research) on the problem of freedom is centered on Jean-Paul Sartre. Sartre's philosophy emphasizes freedom

as the nature of man. He says that man is free, that man is freedom, and that man is condemned to be free. His philosophy guarantees human free-will, especially freedom of choice. Still, Sartre continues to explain the relation between human freedom and other issues such as responsibility, ethics, literature and art, and with other persons. Sartre also gives credit to human ability of creation in changing the world. According to Sartre, to face with the real situation man can always choose at least, one thing.

Sartre's philosophy of freedom is disputed by both determinism and soft-determinism. According to the determinists, past, present, and future are the same event. Present is caused by the past, and future is caused by the present. This is the continuation of an event that cannot be denied because, if the past is denied then, people will have no memory. The soft-determinists hold, on the other hand, that the causes of human actions are his inner desires, decisions, choices, and volitions. When man chooses to do some actions by following these causes it is necessary for him to be responsible for the consequence(s) thereof. If man is compelled or forced by external things or other cause(s) it is unnecessary for him to be responsible for the consequence(s) because he is no free.

To argue against determinism and soft-determinism, Sartre and the free-willists assert that freedom is the ability to define and assign meaning to things and events. Sartre used the word "freedom," as the ability in choosing to do some activity according to one's own will. For Sartre, freedom is the behavior of spirit in the environment-as he says that there is freedom only in a situation, and there is a

situation only through freedom. The determinists hold that all human actions are caused and freedom is illusion. Sartre and the free-willists argue that human actions and natural events are not the same things. But in fact, human actions are absolutely different from natural events because all human actions are based on his free-will. Man is free, man is freedom, and man is being which is not what he is, and which is what he is not (Sartre, 1956, p. 127). The soft-determinists hold that all natural events and human actions are similar in the sense that both are caused. However, human actions are different from natural events in the sense that they can be free or unfree actions. The free human actions are caused by man's own internal states while the unfree ones are caused by external forces or compulsion. To argue against the soft-determinist, Sartre and the free-willists maintain that if soft-determinism is true, man will not be responsible for all consequences caused by external causes. According to Sartre and the free-willists, man is free in the situations; therefore, he must be responsible for all his decisions and actions no matter what.



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My special thanks are also given to my parents, brothers and sisters who are the first institution of my learning and understanding the meaning of life; to Rev. Fr. Panya Kitcharoen who encourages and teaches me about love and charity; to my friends' sacrifices that teach me the real meaning of the word "friend". My thanks are for the beggars and the mad persons on the street who teach me in one way or another about the differences of life; to the trees, grasses, winds, benches and stones in the private park that help me understand the world and human freedom. Last but not least, grateful thanks are given to God who has created me to be able to think.

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Chapter I

INTRODUCTION

1. Background and Significance of Study

As human beings we usually have and see problems around us, such as social, political, and personal. Everybody has different ideas and answers to these problems. Those different answers are usually based on different environments, emotions, desires, education, contexts and traditions. In other words, those answers are different because of different paradigms and different ethics thinking. It is said a child is determined by the contexts of the society and partly by heredity. From this, some people conclude that man has no freedom. Some say that man still has freedom even though he is influenced by both heredity and environment.

Does freedom exist? What is Freedom? How can we know it? These questions lead to arguments and conflicts among philosophers. The philosophers who try to answer these questions can be divided, according to this research, into 3 main schools as follows; Determinism, Libertarianism or Free-willist school and Compatibilism. First, *Determinism* holds the thesis of universal causation, the thesis that everything is caused by something. More loosely, it says that everything, including every cause is the effect of some cause or causes; or that everything is not only determinate but causally determined (Taylor, 1990, p. 268). The teaching of this school is that every event must have a cause, human action is an event, therefore human action must have a cause (Warayutha, 1996, p. 99). The usual explanation of this is that for every event there is some antecedent state, related in such a way that it

would break a law of nature if this antecedent state happens then the consequent event does not happen. Richard Taylor says: “All men do the same – even animals, though they have never once thought about metaphysics or principle of universal determinism. Men believe or at least act as though they believe that, things have causes, without exception”(Taylor, 1990, p. 268). This claim, implies that we can in principle predict the future event. Determinism absolutely rejects freedom-as Salomon says: “If determinism is true, man does not have free will” (Salomon, 1981, p. 333).

Second, *Libertarianism* or *Free-willist* school holds the thesis that there is a substantive, real notion of freedom that can yet be preserved as an alternative to determinism. The libertarian reminds us that human actions, unlike other events in nature, are subject to a special kind of explanation: the actor’s own reasons for acting. An uncaused action, done deliberately for some reason, would therefore be a perfectly intelligible one, and adequately explained through an account of its reasons (Freinberg, 1981, p. 329). The libertarian denies both these of the reconciling determinist; he denies that determinism and freedom are compatible, and he denies the determinism is true. Immanuel Kant says:

we are not then concerned with the aggregation in space and time, with a view to determining it as a magnitude, but with the unity in the existence of appearance” and “Freedom, in the sense, is a pure Transcendental idea, which, in the first place, contains nothing borrowed from experience, and which, secondly, refer to an object

that cannot be determined or given in any experience. (Kant, 1965, p. 256)

This view seeks to protect the reality of human free will by supposing that a free choice is both not causally determined and not random either. Jean-Paul Sartre, an existentialist philosopher says:

We will freedom for freedom's sake, and through particular circumstances. And in thus willing freedom, we discover that it depends entirely upon the freedom of others and that the freedom of others depend upon our own. Obviously, freedom as the definition of a man does not depends upon others, but as soon as there is a commitment, I am obliged to will the liberty of others at the same time as mine. I cannot make liberty my aim unless I make that of others equally my aim." Sartre further explains: "If existence really does precede essence, there is no explaining things away by reference to a fixed and given human nature" (Sartre, 1956, p. 232). In other words, there is no determinism, "man is free, man is freedom" (Sartre, 1956, p. 60).

Third, *Compatibilism* or soft-determinism asserts that everything you should want from a notion of freedom is quite compatible with determinism. In particular, even if your action is caused, it can often be true of you that you could have done otherwise if you had chosen, and this may be enough to render you liable to be held responsible or to be blamed if what you did was unacceptable. This theory is, after all, the conjunction of two theses: 1) that determinism is true, and 2) that

determinism is compatible with free will and responsibility (Freinberg, 1981, p. 329). This school tries to compromise between choosing and determining that they mean that freedom and determination or other words, they means human freedom is limited. Freedom is not an absolute as Free-willist thought, at the same time, it is not only illusion as the determinists understand (Warayutha, 1998, p. 151). This idea is not accepted by the two schools above because they think that it is impossible.

This research is centered around two main questions: 1) Does freedom exist? 2) What does freedom look like? The researcher, on the one hand, argues against determinism which asserts that 1) freedom does not exist, and that 2) freedom is just an illusion. The researcher tries to demonstrate that man is something more than a machine. The researcher, on the other hand, also tries to argue against compatibilism by demonstrating that freedom is not equivalent to privation of external compulsion but to what Sartre calls the ability to deny.

This research is intended to defend the concept of freedom according to the Free-willist theory. The researcher will try to argue that the other two schools, Determinism and Compatibilism, are not correct. The researcher agrees to the thesis that man is free, man is freedom and freedom is the essence of human being.

2. Objective of Research

- 2.1 To inquire into the meaning of freedom according to the three schools of philosophy: Determinism, Free-willist, and Compatibilism.
- 2.2 To defend Sartre on his idea of freedom
- 2.3 To argue against Determinism and Compatibilism

3. Status of Question

This research argues for the Free-willist Theory, which holds that freedom really exists. I agree with this school and try to express some ideas to support it because I believe that the freedom of man really exists as the essence of man. I disagree with Determinism in seeing man as a machine and denying the existence of freedom. I do not agree with Compatibilism because it holds freedom as only lack of external compulsion.

4. Limitation of Research

To do this research, the researcher would like to limit the scope of study within the mains of freedom according to Determinism, Libertarianism and Compatibilism. The philosophers of these schools try to explain and give the reasons to support their ideas of freedom.

5. Research Methodology

This study is considered as a documental research. The method to be used include analysis, interpretation (hermeneutics), criticism and evaluation. Most of the data come from Assumption University Library, Chulalongkorn University Library, Ramkhamhaeng University Library, and Saengtham College Library.

6. Expectation

- 6.1 The readers are supposed to have clearer understanding on different concepts of freedom.
- 6.2 The readers are supposed to have clearer understanding on the argumentation of the Free-willist (Jean-Paul Sartre), Determinism and Compatibilism.
- 6.3 The readers will realize the influence of freedom in human life.
- 6.4 The researcher hopes to see more researches on freedom.



Chapter II

FREEDOM AND ITS MEANING

2.1 Freedom and Its meaning

It seems to many many people that men in the primitive period were not free because all their actions were limited by their belief in gods or super natural beings. When man believes in the super natural beings his freedom and actions will be limited by such a belief because he will be afraid of gods' punishments in case that he has done something wrong by gods, standard. Later when men got together as a group and learned how to grow crops and raise animals, the leader of the society set up the rules for all people to follow. Those, who violated any of the rules, were arrested and punished by the leader. Again, it is assumed that those people lacked freedom whereas the leader of the society enjoyed exercising his freedom alone. What we need to be careful of is that the primitive people themselves were never conscious whether they were free or not because they had no concept of freedom—as John Hospers says:

The first thing that needs to be said about the free-will issue is that any meaningful term must have a meaningful opposite—if it is meaningful to assert that people are not free, it must be equally meaningful to assert that people are free, whether this latter assertion is in fact true or not. Whether it is true, of course, will depend on the meaning that is given the weasel-word “free”. Freedom means the opposite of compulsion; a

man is free if he does not act under compulsion, and he is compelled or unfree when he is hindered from without in the realization of his natural desire. (Hospers, 1990, p. 254-255).

Not long ago human beings have started to develop a concept of freedom. In the French Revolution freedom was one of the valuable things that people fought for.

Robert C. Solomon says:

Most of us-too-whether or not we would quite as far-believe that freedom is one of the most important things in the world. It is not only an ingredient of but the presupposition of the good life; indeed, it may itself be the good life. It is possible to live our life fighting for freedom, and there are few things that we would say are more important to fight for. (Solomon, 1994, p. 209)

Freedom for the French common people at that time was a property of something that they have to struggle or fight for. This idea of freedom has spread rapidly all over the world. In Thailand people tried to fight for freedom in this sense at least four times, namely, on June 24, 1932, October 14, 1973, October 6, 1976 and May 17-20, 1992.

We do not understand exactly what freedom is. Some may say that freedom is an illusion; some may say that freedom really exists and man is freedom. In this research the researcher would like to start with the question: what does the word “freedom” mean? We will explore the three following schools: 1) Determinism, 2) Libertarianism or Free-willist, and 3) Compatibilism or Soft-determinism.

2.2 Determinism

Someone says 'liberty' and we stand up and salute. But how important is this freedom, and what is it? These are questions we rarely examine. Furthermore, there is a powerful argument, much of which we have already accepted, that would seem to take as its conclusion the view that there can be no human freedom of choice or act. Determinism, therefore, is the theory that every event in the universe, including every human action, has its natural explanatory causes; given certain earlier conditions, then an event will take place necessarily, according to the laws of nature (Solomon, 1994, p. 209-221).

Determinism believes that all human actions are performed not on account of their freedom, but that they are determined or caused by other things. The determinists think that freedom is an illusion, and therefore it does not really exist. Man is not and will never be free, and everything in nature is and always has been determinate, with no loose edges at all (Taylor, 1990, p. 269). The causation and determination of human action are understood in the sense that all human actions are caused by heredity and environment. The heredity is the transmission of man's talents from his own ancestors. Whenever man lives in the same situation as his own ancestors, he will decide and do the same action as his ancestors did. And the environment is the real factor that includes both nature and culture. Both heredity and environment are the causes that determine human actions and thus man is not free. According to the determinists man does such and such by necessity. This means that Mr. Green did X because he had to do so and it could not be otherwise. What the determinists mean by "freedom" is no more than something man makes or constructs in order to console or comfort himself.

The form of the determinist argument is a syllogism, the premises of which seem beyond doubt:

Every event has its explanatory cause.

Every human choice or action is an event.

Therefore, every human choice or action has its explanatory cause.

Then, by a second syllogism:

Every human choice or action is an event.

To have explanatory causes is not to be free.

Therefore, no human choice or action is free. (Solomon, 1994, p. 220).

This also means that there is no choice. If a person can choose only one course of action, and if there are no alternatives which he can choose, then it makes no sense to say that the person has a choice. To have a choice means to be able to do either A or B. To have chosen A means that one could have chosen B. According to the determinist, even if I (seem to) make a choice between A and B, what I choose is already determined by causes, including those involved in my character and the process of deliberation.

2.3 Libertarianism or Free-willist

Libertarianism is the school of philosophy that reminds us of freedom as the reality of life. This school is different from determinism and their ideas are conflicting. The Free-willist believe that man has freedom and man also is freedom, and human action comes from his freedom or free-will which is true (Warayutha, 1996, p. 97). The freedom of man is, by his nature, different from animals, trees and

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stones or matter of the world. All human actions exist on account of his freedom of choice. Man wills to choose what he wants to do and that choosing is also free, in other words, man is a being which is what it is not and which is not what it is (Sartre, 1956, p.127). In every situation of life man has always to choose. The choosing is human ability or in other words, only man has the ability of denying because man has no essence or nature, as we have seen; he is made by his own choices, decisions, and actions (Fronzizi, 1990, p. 382). It may be understood when man is faced with the real situation of his life he will choose to do one thing and deny the other – as Sartre says: “[T]here is freedom only in a situation, and there is situation only through freedom. Human - reality everywhere encounter resistance and obstacles have meaning only in and through the free choice which human - reality is” (Sartre, 1956, p. 599). Human ability of choosing is an expression of his freedom in the real situation as one of the philosophers says: “freedom cannot exist without situation and situation does not exist without freedom” (Westphal, 1969, p. 232). The meaning of freedom on the situation may be understood through an example – like a man must choose between staying at home or going shopping with his friend. He must choose to do what he most wants to do at that time. The meaning of freedom of choice must be the choosing between one, two, three, or more actions.

Free-willist basically believes that human freedom means, as Sartre says: “man is free, man is freedom” (Sartre, 1976, p. 60). The meaning of human freedom is free choice. Man can do what he wants and that action is not caused or determined – as Harry G. Frankfurt says: “...Now freedom of action is (roughly, at least) the freedom to do what one wants to do. Analogously, then, the statement that a person enjoys freedom of the will means (also roughly) that he is free to do what he wants to

do”(Frankfurt, 1990, p. 299). This idea is in conflict with determinism on their mention that all events are caused. For the Free-willist, if man exists without freedom he will be like any matter of the world. There is no value of his action if it is determined and in fact, man is doing nothing. Otherwise, the example of human action as in Isaac Newton who found the law of gravity, if it is caused then Newton is doing nothing and the law of gravity; exists before him and so may be found before or after. However, the Free-willist duty is to protect the reality of human life through Sartre’s idea.

2.4 The Compatibilism or Soft-determinism

Compatibilism is the school of philosophy that tries to compromise determinism and libertarianism on the problem of freedom by saying that freedom and cause can go together. The compatibilist wants to maintain that human action is free when it is not caused or determined by external forces or compulsion. For the compatibilists, freedom being, furthermore, a condition of moral responsibility and the only condition that metaphysics seriously questions. There are three claims of soft – determinism as follows:

- 1) that the thesis of determinism is true, and that accordingly all human behavior, voluntary or other, like the behavior of all other things, arises from antecedent conditions, given which no other behavior is possible – in short, that all human behavior is caused and determined;
- 2) that voluntary behavior is nonetheless free to the extent that it is not externally constrained or impeded; and

- 3) that, in the absence of such obstacles and constraints, the causes of voluntary behavior are certain status, events, or conditions within the agent himself; namely, his own acts of will or volitions, choices, decisions, desires and so on (Taylor, 1990, p. 274).

In other words human actions are caused but do not compelled (Westphal, 1969, p. 122). For determinism, sometimes - human action is not free because some external forces cause it. The meaning of human action for this school is mentioned in 2 categories: free action and unfree action. The free action happens because of the doer's desire. On the other hand, the unfree action happens not because of his desire but others desire.

The way of compromising of this school is that all human actions, like events, are caused and can go together in logic with human freedom – as Warayutha Sriewarakul says: “The compatibilists accept that free-will and determinism can go together or non-conflict in logic. He holds that all event, include, human action are determined by the cause or causes is true and can go together in logic with human action which comes by his freedom or free-will”(Warayutha, 1996, p. 97). These people still accept the determinist thesis and try to redefine freedom. Freedom is he privation of external forces. They try to compromise the fact of the conflict between determinism and libertarainism. However, the compatibilists' point of view is that man will have freedom if he does what he wants or desires. Free action is not unreasonable but it is caused by the doer's desires or needs.

Chapter III

SARTRE ON FREEDOM

3.1 The Structure of Sartre's Philosophy

There are many interesting aspects of Sartre's philosophy that appear in his various works. Those aspects are about the structure, the forms, the arguments and the ways to solve the problem. The presentation of his philosophy is opened to discussion from other philosophers who agree and disagree with him. Observing Sartre's philosophy, we will see that he mostly refers to human freedom as the absolute freedom of the individuals. Sartre's absolute freedom means the situation of emptiness, being nothing, nothing is sure in essence, and Being-for-itself. In the situation of emptiness, man can be what he is not and not what he is (Sartre, 1956, p. 284). This is the ability that man has in creating himself. According to the situation of emptiness, man also being free from the past and the events in the past. For the present, the past will not have an influence on it if man does not give its role. The reason of the idea is that man has the ability to deny or accept what his future.

Besides the absolute freedom, Sartre also talks about the relation of freedom and what is concerned such as responsibility, morality and ethics, literature and art, and other persons. To study Sartre's philosophy on freedom, it is necessary to understand two key words that Sartre used to separate man and matter of the world; they are Being-in-itself and Being-for-itself. From the two key words, we will understand what is the difference

between man as the absolute freedom who has an ability to be what he is not and being not what he is. And the matter of the world that is in the form of fixing, unchangeable, hard and full, and there is no place to relate with the other.

3.2 The Relation between Being-in-itself and Being-for-itself

The important part of Sartre's philosophy is the explanation on the difference between Being-in-itself and Being-for-itself. Being-in-itself means the status of a matter as it is. Its character is fixed, hard and full, and without participating with others. It is being as its own and cannot be what it is not. Being-in-itself does not create. Its status does not lose something to exist but it is the harmony within itself all the time. Then, for Sartre, Being-in-itself is the status of stopping or unmoving. It is like a human body without spirit or only corpse because the corpse is unmoving like a matter of the world. The other is being-for-itself. Being-for-itself is the opposite of Being-in-itself. Its character is incomplete, loose, empty, and changing. For Sartre, Being-for-itself is a being, which is what it is not and being not what it is (Westphal, 1969, p. 58) and the for-itself has to be what it is. It is therefore a lack. This lack expresses itself in three temporal ekstases. Far from the cogito's enclosing us spontaneity, it tears us from ourselves in order to be consciousness (Sartre, 1967, p. 114). Actually being-for-itself is being conscious of the emptiness of man. It is a consciousness of being a man in the status of absolute freedom. Man can create his own self based on this status. There is no principle or rule to determine the possibility of being a human as he is. At the same time, because man is free then he can use his freedom in denying the past and what is

concerned about it. Because, for Sartre, the past is dead, there is no meaning and everything is past, even the future, everything is immutable before hand (Sartre, 1956, p.144). It is like water that never returns. The past will never have any role on the present if man does not give it a chance. The past and the present are not the same thing but it is only the continuing of the event. There is no past effect on human action at the present.

According to Sartre, if Being-for-itself is free, incomplete or imperfect then his action will be free action without a cause and not be compelled from the other outside (Sartre, 1967, p. 114). Human beings are free in choosing to do what they want to. Or we can say that man is freedom of choice in denying or accepting one or the other thing when he faces the situation. Freedom of choice may be understood as the ability of man that he can be what he is not, and can be distinguished by Dagfinn Follesdal into two senses:

Firstly, A choice may be something that implies action; to choose to do A is to do A, it is said. And but a choice may also be a n internal psychological event; one may choose to do A but do something quite different, perhaps because one discovers that one is not able to do A. According to this interpretation Sartre does not mean that we are free to do whatever we might choose to do; he means only that our choice, as a psychological event, is free. (Follesdal, 1997, p. 396)

For example a boy wants to be a philosopher when he grows up. So he creates his picture of being a philosopher in the future, but actually that event does not really happen now. The creation of his picture as a philosopher explains that, by the status of emptiness, man is free in creating the possibility of his own. This example can be used to explain the other statement of Sartre that is human freedom precede essence in man and make it possible; the essence of the human being is suspended in his freedom (Sartre, 1980, p. 25). The difference between Being-in-itself and Being-for-itself is the ability in creating his own, accepting changes, and the relation with the other. At the same time, both of them are also related with each other because it is impossible that man as Being-for-itself exists in this world without matter as Being-in-itself.

Sartre considers Being-for-itself as an absolute freedom. He always gives credit to individuals who have the ability of denying things even from his past. Because of the absolute freedom of man, Sartre agrees with Nietzsche on the point that "God is Dead." If we believe in God and His existence, then human freedom is impossible at all. And if God exists, as the Christians believe, He will be an independent, Absolute, perfect, and Creator of all things. If God exists, He will control the universe; hence any human inference in the form of independent decisions would jeopardize God's absolute control. God had promised to do a certain thing for mankind. Therefore, God limits human freedom to allow himself to do his work (Calvin, 1988, p.180). In other words, just as an absolute truth destroys freedom, if there is an absolute truth and man knows it, he has only one way to go, namely, to follow the truth. In the same way, if there is an absolute, unrestricted freedom, there can be no moral value, law, or norm, not even an

autonomous and self-imposed one, because any such law would be a limitation to man's freedom (Frondizi, 1997, p. 386). Then, for Sartre, if God exists, there is not even the possibility of shifting the blame to God by saying 'since it's you who made me, you're the guilty one,' for in this magical concept nature and freedom are one and the same: although the thief is enchained since he is unable to change, he is free since he is condemned (Sartre, 1963, p. 19), and his philosophy of freedom will have no meaning because God created man and man depends on Him.

Now, according to Sartre's philosophy of freedom we can see that he emphasizes on freedom of choice and the ability in denying it from of an individual. Then, it is possible to argue against the other schools such as Determinism and Compatibilism on this problem (absolute freedom). The argumentation on Sartre's absolute freedom will be discussed in an other chapter. In this chapter, we will deal with Sartre's philosophy of freedom and its relation to other aspects.

3.3 The meaning of Freedom

Sartre says: "man is free, man is freedom...and man is condemned to be free... and man cannot be sometimes free and sometimes slave; he is wholly and forever free or he is not free at all." (Sartre, 1956, p. 59-60). Sartre used the word "freedom" as the ability in choosing to do some activity according to one's own will. Freedom is the behavior of spirit in the environment. "Spirit", which for Sartre means "being for-itself", is always in the situation of choosing and deciding. Since being-for-itself cannot exist in two situations, man can only choose to do one thing in one situation. According to

Sartre, choosing is to give value to a thing or a situation of man's decision. At the same time, it looks like, seems to be destroying the value of other things or situations that he denies. The choice of Being is as destroying the value of a thing or a situation he misses at that time. Sartre says: "For the for – itself, to be is to nihility, the in – itself, which it is. Under these conditions freedom can be nothing other than this nihilation" (Sartre, 1956, p. 439). The nihilation of the value is the necessary thing in leading man to the real freedom in being what he is not and it is, at the same time, showing that the intelligence of man has a power over the situation. This power makes man feel free in the practice of choosing and lead him to the real freedom of his own. According to Sartre, the value of choice as the meaning of having freedom brings man into an action and the action changes the world. To say that man is freedom means that man has the ability to deny and has a power of nihility as Sartre puts it: "if the will is to be freedom, then it is of necessity negative and the power of nihilation" (Sartre, 1956, p. 442). The freedom of choice, must come from the intention of the agent and this intention happens when man is conscious of his own planning to do.

When Sartre says: "man cannot be sometimes slave and sometimes free, he is wholly and forever free or he is not free at all"(Sartre, 1956, p. 441). What he means is that man is either freedom, absolute or absolute slavely. If God exists, then man is absolute slavely. If God does not exist, then man is absolute freedom. But it is not true that God exists. Therefore, man is absolute freedom. If Man is an absolute freedom then he cannot choose to have freedom or not to have it at all.

Sartre believes that man was born with emptiness. There is “no form” or “no human nature” that can change. The characteristics, such as good or evil, were created after being a man. The cowardly are so not because they were born with cowardice but because they decide or choose to be cowardly persons. Man is mistaken if he says that he has the fate that controls him to be as the fate wants him to be. It is not true to say that fate determines man’s life because fate itself cannot be a cause of human action. Since man has the ability to choose to do many things according to his desire or passion, he determines his own destiny or life. The ability of choice can be absolute for the individual in choosing either living or being dead, if at least there is no the choice. Even though, man, at least, chooses death this showing that he uses his freedom in choosing. For Sartre, death is nothing; it is emptiness and opposite to freedom. Death reveals itself as that possibility which is one’s own most (Sartre, 1956, p. 672). Death is the nihilation of all my possibilities (Sartre, 1956, p.674), and the freedom which is my freedom remains total and infinite. Death is not an obstacle to my projects; it is only a destiny of these projects (Sartre, 1956, p. 673). In one situation, when man chooses to die it means he chooses to have the other way more than the way he faces. Freedom in this way is seen as freedom of choice and/or absolute freedom. But, for Sartre, the choice is the nature of human being, and only man has this ability (of negation). Sartre says:

Freedom is not the existing thing that separated from being a man. But it is being of man that is not separate quality of man or may called freedom is non-being. Any rejection of freedom is a free act: not to choose is a way from our selves or trying to jump out of our skin. Man is free not in

a particular situation or circumstance, but in all situations and circumstances. Man is absolutely free; his freedom is unlimited.(Sartre, 1965, p. 515)

According to the interpretation of freedom as non-being, the existence of man is in the situation of emptiness or nothingness. Sartre argues that if freedom of man has the characteristic as one thing or as a kind of matter, then actually, man cannot deny its change. Such as if existence of man is as a color, by the law of change, it must change in place and time because all being things in this world cannot avoid changing. All things, as matter, exist in time and space. According to the law of change, it divided to study into two categories, that is, change in place and change in time. So, if the existence of man is in the other form, man cannot deny changing. Consequently, man will not be freedom because change determines his existence.

According to Sartre, it is necessary for man to be absolute freedom all the time. To be human is to be free, so man cannot be sometimes slave and sometimes free. If man is not free he will not be a man, and if he is not a man then he is not different from matter, stone, table, pen, book, etc. Those things exist by depending on the rules or determined by others. If such as the case, Sartre's idea of freedom will be false. However, Sartre asserts that each man is freedom and we cannot deny this. Simultaneously, man cannot receive and give freedom from and to the other because each one is freedom for himself. Since being a man is being free from everything, man can be free from depending on situations, even from his past and every event that happened and will happen in the future. Freedom is the core of human being; and man

cannot deny his freedom (Kirti, 1992, p.129). In every situation, man has the way to choose, such as, the soldier caught by the enemy and threatened to torture if he would not tell the official aim. In this situation it seems to some people that the soldier is not free. Some may say that the threat will make him lose freedom and tell the aim of his activity. But, for Sartre the soldier will still be free. The assert and threat to be tortured are not the causes that make him lose freedom. Nobody can take freedom away from him. The assert and threat are only the situations that happened. They are only data. For Sartre, in every situation man always has the way, which means that man is freedom all the time. In this case, the soldier may choose torture because the aim of the official is very important and cannot tell the other. If the soldier chooses to tell the official secret his country will be danger. We can see that the soldier is still free to choose to tell or not to tell his secret. This situation supports Sartre's idea that man is free, man is freedom and man always has the way to choose between different choices.

When man hears the word "compelled", it means that there is only one choice to do, no other way to be chosen. To many people, this means that we have no freedom. There are many things which make us feel like that, such as the environment, different conditions, and situations, etc, in our daily life that always make us lose freedom. For Sartre, the environment, conditions, and situations are only the facts that are concerned with the existence of man. The environment is not the thing that can limit man's freedom even though the environment or situation will be the obstacle for our action. Human freedom is the ability to change and it can change from the old status to the new status by human actions - as Sartre says: "My action can reveal this other existence to

me but does not condition it. To be free is to-be-free-to-change” (Sartre, 1956, p. 506).

So, freedom of man is the ability to change the environment or situation but can not determine the condition for these things because they are determined by nature itself. For Sartre there is no situation or event that makes man lose freedom even the soldier who is caught and threatened to torture or the students (in class) who do not like the subject and the teacher who is teaching it. They do not lose their freedom because there is no place in which man is not free. Sartre says:

Our freedom cause the things to manifest themselves as out of reach, independent, separated from me by the very nothingness which I secret and which I am. It is because freedom is condemned to be free – i.e., can not choose itself as freedom that there are things; that is a plenitude of contingency at the heart of which it is itself contingency. It is by the assumption of this contingency and by its surpassing that there can be at once a choice and an organization of things in situation; and it is the contingency of freedom and the contingency of the in-itself which are expressed in situation by the unpredictability and the adversity of the environment. This I am absolutely responsible for my situation.

But I am never free expect in situation. (Sartre, 1956, p. 539)

For Sartre there is no place that man is not free. The students in class always have freedom and use it all the time by choosing to sit in class and listen to the teacher or choosing to think about what they want to do like a day dream, and so on. The situation in the classroom is only the datum and it cannot force man, unless man

chooses it to have an influence. The teacher or the situation in the classroom cannot compel the students because the students themselves can choose to think, or choose to walk out of the room. So, for Sartre, man always has the way and only man has this ability. It is the human right to choose even only between life and death. For Sartre, death is a situation of the structure of being of man. Death is the situation that brings into nothingness. Death is the death of individual; nobody can determine the death to the other. All human beings must realize that they themselves have freedom-to-die. (Sartre, 1956, p.534). Death is a fact of the structure of being of man and man has the ability to choose to manage with that fact by himself. Man can choose either death or life as his aim. As Sartre puts it: “it is the death of a person, of an individual, the only thing which nobody can do for me.” (Sartre, 1956, p. 534).

Sartre’s freedom is extreme or absolute freedom. This means that man must be an absolute being. Man cannot choose to be sometimes slave and sometimes free because if man is not free he must depend on others and be like matter. Sartre says: “the existence of man is in the status of nothing that is in the form of emptiness or nothing. When the existence as freedom of man exists in this character then man is really free” (Sartre, 1956, p. 432). When man is freedom it includes to being free even from his past. The past is dead, it is only a situation that happened and passed. Sartre says: “thus like place, the past is in targeted with the situation when the for-itself by its choice of future confers on its past facticity a value in term of which this facticity motivates the act and conduct of the for-itself” (Sartre, 1956, p.636). The past does not have any effect to the event in the present because – as Joseph P. Fell says,

Original experience or action is a continuous surpassing of the past by a continuous “choosing” that “jumps the gap” (refuses the nothing) between past and future or fuses the future to the past by intending the future as a continuation of the past (I continue to pursue the same project) (Fell, 1979, p. 136).

The past will have the meaning when man gives to it. If man does not give meaning to it, it will not have any meaning - as Sartre says: “ By projecting myself towards my ends, I preserve the past with me and by action I decide its meaning” (Sartre, 1956, p. 635). The past is as the river that never returns.

Sartre explains the relation of time by saying that future present and past is the continuing thing at the same time. This means that it happens from the motive and this motive is given the value by man. In other words, man is the determination of the possibility of the future of his own self and this determination is in the present time.

Sartre says:

The future turns back upon the present and the past in order to elucidate them, so it is the ensemble of my project which turns back in order to conform upon the motive its structure as a motive. It is only because I escape the in - itself by nihilating my possibilities that this in-itself can take a value as cause or motive. Causes and motives have meaning only inside a projected ensemble which is precisely an ensemble of non-existence. And this ensemble is ultimately myself as transcendence, it is Me in so far as I have to be myself outside of myself.” (Sartre,1956,

p.437).

The saying that man is absolute freedom and being free was expressed to being real freedom even from his past. It leads to the freedom in the transcendence. As Sartre puts it:

It is Me in so far as I have to be myself outside of myself, means that man used cause and motive to be a plan of creation and the result of this creation is man himself in the status of being an object of his own in the future. It is the absolute status that man was created himself and this creation will bring into this status in the future. Even though that event is not happen yet. This is to be myself outside of myself. (Sartre, 1980, p.173).

Man as absolute freedom can create himself and go into the future. For example, a boy wants to be a teacher or engineer or doctor in the future. His picture in being a teacher, or engineer, or doctor appears in his idea. At the same time, the desire to be a teacher, or engineer, or doctor will be a motive for him in going to that aim (object). The motive does not determine the aim but it is creating his picture outside. His picture in being teacher, or engineer, or doctor in the future has not been really yet. This demonstrates that man is the absolute freedom because the creating his own self is the absolute status that man creates himself. The creating his own self of man in this form is not being a cause or motive because in every situation man always has choices and possibilities in the future. In every situation, it is man who has a choice and gives its value. Giving the role and value to the situation does not mean that man is

determined. On the contrary, it is man himself who creates.

3.4 Freedom and Responsibility

Sartre pointed to the value of responsibility in any individual that it is necessary to go together with freedom. When, at the same time, man is freedom, man is responsible - as Dagtinn Follesdal says: "Not only is man" completely free, free" regardless of circumstance, regardless of time or place", but as a consequence of his freedom, man has unlimited responsibility" (Follesdal, 1997, p. 392). Freedom and responsibility are necessary to go together and cannot be separated. When freedom of man is existing therefore, responsibility must exist to guarantee the existing of freedom.

"Responsibility" is accepting that man himself is the agent of one action and full of mind according to the result of that action. The using of freedom with responsibility gives more creation than nihilation. According to Jean-Paul Sartre, freedom and responsibility cannot be separated, they must go together. The expression of freedom without responsibility has no value. When man is responsible to himself, he will not allow other thing to make his life. But, on the other hand, man himself tries to give his life to be free-life. It is the life as the result of the action of man's intention, that does not come from the accidents.

We have already learned that for Sartre, all human beings are absolute freedom. According to this point of view, free choice will not be possible if without the intention in action and that action must be a result of will. In other words, the choice of man is expressed in action or the action happens from the intention. For human free action,

John Wild says: "A free act must be independent and self-originating within the agent. It is activity as opposed to the passive and respective, and a free act is indeterminate. There must be other alternatives, ambiguities which are really open" (Wild, 1967, p. 252). Man cannot say that he is free in choosing to do some action if that action does not happen from the intention. The intention of man will be true when man has self-consciousness in planning to do that action. Planning requires an aim. Sartre argues that all actions happen from planning to do, and if planning requires an aim, then every action is necessary to have an aim. Thus man or agent must be responsible for his action. When man is freedom, at the same time, man is responsibility (Sartre, 1956, p. 637), and freedom is responsible for Being and Being petrifies freedom (Sartre, 1963, p.19). Since only man has the ability of negation so man must be responsible for what he did. Sartre does not agree with those who say: "I did not do this thing but it is because of situation or the event competed me to do"(Sartre, 1956, p. 637). According to Sartre, those who say that do nothing but deceive themselves.

Sartre points out that "I am responsible for everything, in fact, except for my very responsibility... everything happens as if I were compelled to be responsible... in a certain sense I choose to being born" (Sartre, 1997, p. 392). Man must be always responsible for his action. When man chose to do something, it means that he changed the world. Therefore, man is the changer of the world from his free- choosing, so it is necessary for him to be responsible for what he has done. Human actions always effect the world as Sartre puts it:

To act is to modify the shape of the world; it is to arrange means in view of an end; it is to produce an organized instrument complex such that by a series of concatenations and connections the modifications effected on one of the links cause modifications throughout the whole series and finally produces an anticipated result. (Sartre, 1956, p. 433).

Freedom with responsibility gives more creation than nihilation. When man has responsibility, he will not allow the other thing to create his life. On the other hand, he will make or create his own life by himself because one must face one's death alone; one is responsible for one's life; and that certain kinds of systems and groups tend to erase the value of the individual's concrete existence (Sartre, 1991, p. 371). When man makes his life, he cannot deny his action. If someone deny his action then he cheats himself because, for Sartre, in every situation, man always has the choice and no one can force him to do what he does not want to do. From this point of view, it can be understood that the negation of responsibility of man, is equal to the negation of the nature of being a man of his own. The negation of freedom and responsibility is impossible when man knows that he is freedom. If man is not freedom, his negation of freedom will be possible. Freedom and man are identical, and cannot be separated from each other in all. Man can not negate being of his own self because if the one says "I am not have freedom" then he just repeats that he is free. Sartre says: "That is the idea I shall try to convey when I say that man is condemned to be free. I am determined to be free because he did not create himself, yet, in other respects is free; because, once thrown into the world, he is responsible for anything he does" (Sartre, 1956, p.60).

This saying maintains that freedom is an undesired thing for man. It is as a punishment that man is necessarily responsible for what he acted. Living in this world is not easy for man, when he is condemned to be free and responsible. Human life is being nothing and freedom is that basic. It is the life that combines with deciding, acting and responsibility all the time. It is not the life that flows with fate. Apart from being responsible for the past, present and future of his own, man must also be responsible for the world according to his decision and action. Sartre writes:

Therefore everything takes place as if I were compelled to be responsible.

I am abandoned in the world...in the sense that I find myself suddenly alone and without help, engaged in a world for which I bear the whole responsibility without being able, whatever I do, to tear myself away from this responsibility for an instant. (Sartre, 1956, p.673)

The responsibility here is not about the responsibility that one should have for a situation, such as the teacher, taking his students for an outdoor activity, tells the parents that will take responsibility for what may happen. Suppose that there is an accident and one student dies. The teacher says, " I will be responsible for this event." This saying is impossible because the event happens with the other even though the teacher is willing to show his spirit on the death of his student. For Sartre, responsibility is a means for individual responsibility. That teacher is willing to show his responsibility by giving the parents some money or resigning from being a teacher, or committing suicide. These methods are not the way to show responsibility on this event. But, on the other hand, when Sartre says that man must be responsible for the

society and the world he means that man must be willing to accept the effect on the society and the world. Such as the decision to marry or to smoke. This action must have some effect on the other and the world. Then it is necessary to be responsible because man does not live alone, they live together in the society and the world. So, human responsibility may be true as John Wild says:

In the case of the responsible individual, it lies in the real, projected self, as interpreted by the existing person in his situation. We may note in this connection how, as responsibility increases, we become responsible for what we were previously responsible to, and how the latter expands in range of meaning. (Wild, 1967, p. 263)

However, for Sartre, human responsibility is responsible of an individual to the consequence of his decision. The other cannot do some responsible for him even the teacher who wants to pay some money or resign from the school. Responsibility is the duty for both of them because they are free to do together, for one thing, if there is no freedom, then there can be no moral, legal, or any other kind of responsibility (Christian, 1994, p. 278).

3.5 Freedom and Moral value

One problem that will always be a problem with Sartre's philosophy, according to absolute freedom, is the problem of ethics. How is ethics possible? Ethics is about the practice following to moral rules. How can the life of anyone enjoying freedom be a good life if he does not follow moral rules? That choice must be the work of the will or

intention and the will itself will perform an action through self-consciousness. Self-consciousness is the center of creating the plan for man's action, because Sartre says that man is forever free to do everything. There is freedom only in a situation and there is situation only through freedom (Sartre, 1956, p. 621). This means that man is cause and motive of his own action. If man is a cause and motive of his own deciding to do everything, then Sartre agreed with Nietzsche's idea, that is "God is dead" because it supports his idea of human absolute freedom. Sartre argues:

If God Exist, He should posses all freedom since freedom should be the condition sine qua non of the divine nature, and under such a situation, no other freedom can exist; but since it is obvious that man is free, it follows that man's freedom must be absolute, in which case, no freedom outside man can be thought of; therefore God cannot exist.(Sartre, 1980, p. 52)

The primitive religions believe that God is the creator of all things. God is goodness, love and wisdom. God is as the determinator of the ongoing of the situations in the universe. Therefore, God must Exist. Man must respect God, and worship Him. But in the Contemporary philosophy, Sartre agreed with Nietzsche on the point that God is dead, and agreed with another philosopher who wrote: "if there is no God, everything can do." For Sartre, when man lives without God it means that man is mostly free because if God does not exist, then the universal virtue for man will be non-existent. If God exists, the saying about God is the creator of all things has been conflicted with human freedom because He will determine human aim then how can human freedom be absolute. The universal principle of judgement between "good" and

“evil”, “what is right” and “ what is wrong“ does not exist. If God does not exist, there will be no universal principle. Man will be the measure of his own action whether it is to be righteous or not. Since God does not exist, man:

“ ... could do what he liked, no one had the right to advise him, there would be for him no God nor Evil unless he is bringing them into being... He was... free and alone, without assistance and without excuse, condemned to decide without support from any quarter, condemned for ever to be free.” (Sartre, 1956, p.116n)

If God does not exist, freedom of man will be an absolute freedom. Man will choose to do everything he wants to and he makes himself by his choices and actions (Fronzizi, 1997, p. 376). The choice to do good will not be a universal principle. Man will do all his actions through his feelings, emotions, needs or, at least, instincts without thinking about what is right or what is wrong, good or evil because these things are only abstract (Wit, 1980, p. 78). Human feelings, emotions, needs, desires, choices, and instincts are motives inside him. Human motives are necessary to but not sufficient for man to decide to do one action.

Sartre argues that, there are no universal rules for judging human actions whether they must or must not be done. Man is just free to choose what he likes to do, but freedom has no essence, It is not subject to any logical necessity.... Freedom makes itself an act, and we ordinarily attain it across the act which it organizes with the cause, motives, and ends which the act implies (Sartre, 1956, p. 438).

The action of man in the situation that there is no God will happen without rules, such as, Robinhood who robbed the rich to keep the poor. According to this situation, there is no rule to judge whether it is good or bad. Robinhood has a good intention in helping the poor taking advantage from the rich but his method is not fair. According to the virtue or moral principle we cannot judge whether Robinhood's action is good or not. Let us see the other example. A poor mother with her young baby, who does not have any money to buy milk and food for her hungry baby, sees ripe bananas in a garden and nobody is around. She decides to steal some for her baby. According to this situation, the poor mother must choose between two things: first, being a good woman in following the moral rule and letting her baby be hungry, or stealing the ripe bananas and saving her baby's life. For Sartre, the principles of religion or philosophy and the philosophers cannot give an answer to this event because those principles are rather wide and abstract. They cannot judge rightly on the real situation - as Sartre says: "One can choose anything, but only if it is upon the plan of free commitment. Thus the free choice is the foundation of morality. Once one makes a free choice, there is no possibility of a moral mistake. Whatever I choose is right for me"(Sartre, 1980, p. 54). Let us consider one more example: the case that a husband must choose between his wife and a baby in her womb. The doctor says to him that this case is abnormal, so we can save only one life either the mother or the baby. If you want to save the mother, you will lose a baby and do not have a chance to have a baby, again. Or if you want to save the baby, you will lose the mother. In the real situation, there is no moral rule to help the man solve dilemma this. For Sartre, at the end of the real situation, man will

follow his feelings, desires, and instincts. Man will choose to follow his feelings, emotions, needs and instincts he has at that time because whenever a man chooses his purpose and his commitment in all clearness and in all sincerity, whatever that purpose may be, it is impossible to prefer another for him (Sartre, 1980, p.55). When he chooses to act, reasons are only to support his choosing and acting. The reference of reasons comes after what man decided and performed. There is no moral principle to tell what action should be done at this situation. Man himself is the creator of his own moral principle. Man is the creator of the world, man is the changer of the world by giving its meaning.

3.6 Freedom and Human Relationship

Man cannot live alone in this world because if he lives alone in this world, he will think only about himself without learning from the other. As man is the social animal he cannot avoid to relate with the other. There can be a free for - itself only as engaged in a resisting world. Outside of this engagement the notion of freedom, of determinism, of necessity lose all meanings (Sartre, 1956, p.625). Human living-in-the world is living in the society and relate with the other (Pinij, 1997, p.123). This point of view is useful for us in living together with the others as our friends because, at least, it will open our life to the whole world. If there is only a man in this world he will not grow up enough and if described on freedom man will be unhappy because the other also is freedom and we cannot control their thinking, feeling and acting. Then, there are many problems for man from living together in the same society because by human

nature, they want to limit the freedom of the others (Pinij, 1997, p.124).

According to this idea, man cannot be free outside of one or another situation. John Wild says: "... cannot live a human life without making, or accepting, such a free, philosophical choice. We are learning that this freedom of world-constitution, as we may call it, lies at the root of human freedom which belongs in a far more intensive degree, and with a much wider range, to the individual person than to the human group" (Wild, 1967, p.248).

When man lives together with other people in the society, it is necessary to understand and accept that the others also are free. At the same time, he must accept that the others, as human beings, are freedom. The existence of others may be understood that the freedom of man and the expression of freedom are limited by other persons. The question we will inquire into here is whether love of the others, as being a friend, is limiting our freedom or not.

The relation between man and the others cannot be avoided because it is the relation in the same level of being freedom and the philosopher is not concerned with this world as an object from which he can detach himself. In fact, he cannot detach himself from it, for this is the world in which he is inescapably existing and facing death. He desires to understand the world freely and independently for himself, to communicate this to other free men, and to learn from their criticism (Wild, 1967, p.250). Sartre says: "The appearance of the other in the world corresponds therefore to a fixed sliding of the whole universe to a decentralization of the world which undermines the centralization which I am simultaneously effecting. But the other is still an object for

me. He belongs to my distance” (Sartre, 1956, p. 231). The presence of the other in the same situation, seems to limit the ability of all actions of man. Man himself must be careful about his actions more than living alone because the presence of the other makes everything completely changed. Man is the one who gives that role to the other by his own freedom. It is the role of freedom that comes from the intention of each person. However nobody can force or determine or advice the others to do what they do not like. Thus man and the others are interacting because all human beings are absolute freedom.

It is true that nobody can force the feelings, desires or motives inside the other. However, there are many problems when people live together in the same society because man and the other people are free to choose to do what they won actions. The relation between man and man is different from the relation of man and matter because all human beings are being-for-themselves while all other things are being-in-themselves.

The most important problem is the relation between man and the other which cannot be smooth all the time because freedom of each person is to limit freedom of other persons – as Sartre says: “(O)ne look on the part of the Other is sufficient to make all these schemes collapse and to make me experience once more the transfiguration of the Other. Either we must become an object for the other, or the other must become an object for us” (Sartre, 1956, p.394). If man lives alone everything is so easy because the world is his own. Such as, in the public park, for instance, he saw the lawn, the bench, the trees he can estimate distances. He masters all meanings: tools or obstacles, all things are dependent upon his intentions. They are situations in which he chooses to

make some actions on them. He can do everything without worry about other people. But when someone appears, Sartre says: "I am suddenly fixed. I become a thing among other things. My body - which is for me the contingent aspect of my situation." (Sartre, 1956, p.284-285). He further explains:

This point must be well understood. For this necessity appears between two contingencies; on the one hand, while it is necessary that I be the form of being-there, still it is altogether contingent that I be, for I am not the foundation of my being; on the other hand, while it is necessary that I be engaged in this or that point of view, it is contingent that it should be precisely in this view to the exclusion of all others. This twofold contingency embraces a necessity which we have called the facticity of the for-itself. (Sartre, 1956, p.260)

What about the body in this perspective? It might be defined as the contingent form which is assumed by the necessity of my contingency. The body is nothing other than the for itself, it is not an in-itself in the for-itself, for in that case it would solidify every thing. But it is the fact that the for-itself is not its own foundation and this fact is expressed by the necessity of existing as an engaged, contingent being among other contingent beings. As such the body is not distinct from the situation of the for-itself since for the for-itself, to exist and to be situated are one and the same; on the other hand the body is identified with the whole world in as much as the world is the total situation of the for-itself and the measure of its existence. When the presence of the other at the

time, freedom and attitude of man will completely changed. He will feel carefully about the freedom of others, and change his status from the “actor” to be the “acted person”, the “looker” to “looked person”. In this situation man will feel stifled in his mind like losing of “freedom”. The others are becoming as hell more than heaven because their presence are like limiting of his freedom. The understand that man himself as the center of everything is changed to the other, too. According to this understanding, it is because man wants to keep his freedom even though from the eyes of the other. When man is trying to save his freedom then the relation of the lovers are “ a system of indefinite reference” which oblique the lovers to remain in a total subjectively. For Sartre, “ It is true – and this is quite an advantage that as long as I am loved, I no longer feel endangered by the presence of the Other’s freedom. But this gain is altogether precarious. All that is needed to destroy it is that the loved one should awaken and contemplate me as an object, or that a third person should look at us together (Lafarge, 1970, p.138).

Thus love - which is constantly imperiled - is essentially a deception of other person and of oneself. To the loved one, it is governed by the other person. This is as using the other person to be an instrument in developing his own freedom. To keep his own freedom, man always limits the role of freedom of the other person. Since the loved one will be controlled by the other person both of body and free-will, love is one of the instruments that man uses to govern the whole life of the other person. Then, when man loses his freedom, he will be like matter that there is no value in itself. Using love as the instrument is difficult in bringing man to the real happiness because, by human nature,

he is living together in the society and cannot avoid having any effect on the other in doing this.

However, when man is born with freedom that gives him more suffering because he must protect his freedom from the other even by love and relation but it cannot be succeeded, and man cannot live without the other people. So man has to accept this fact even though the others are hell in the sense that they limit his freedom because both man and others are the center of everything altogether.

3.7 Freedom, Literature, and Art

According to Sartre, man is freedom (Sartre, 1956, p.60). Thus only man can choose and decide what he desires. If man is the one who has the ability to choose and act by himself, then that action is not caused or determined by the others. All creation of man happens from the process of deliberation, choice, desire and so on.

For Sartre, the literary object has no other substance than the reader's subjectivity, and the words are there like traps to arouse our feelings and reflections. The writing is the product of freedom from the writer to the freedom of the reader. The giving of meaning in literature, in fact, Sartre believes in the interpretation between the writer and the reader. He argues:

The creative act is only an incomplete and abstract moment in the production of a work. If the author existed alone he would be able to write as much as he liked; the work as object would never see the light of day and he would either have to put down his pen and despair. But the

operation of writing implies that of reading as its dialectical correlative and these two connected acts necessitate two distinct agents. It is the joined effort of author and reader which brings upon the scene that concrete and imaginary object which is the work of the mind. There is no art except for and by others. (Sartre, 1948, p. 985)

For Sartre, philosophy of art and literature is used to support the value of other freedom because “in the creating of art, the artist must have his thinking and imaging, and make it appears. The imagination and the idea must happen by the freedom of the artist in seeking for a new form. If that idea is only the product that determined from the past the work of art will not different from the production of the machine”(Wit, 1977, p.84). Philosophy is the instrument that the philosopher uses to explain reality that he found by the method of reasoning. At the same time, the artist uses the painting and literature to explain the reality that he found in the form of concrete. The expression in literature is passing through the actors created by the writer. Through the belief that man is freedom, so the characteristics of the actors are free and undetermined. The characteristic of the actors cannot be denied that they are free. This will also true in the future, and nobody can know what it will be. On the other hand, no man’s character or role is predetermined. Because man is freedom, so man himself and his behavior cannot be determined because his decision always depends on the situation. It is necessary to wait for the happening of situation so “we cannot determine whatever character to man as his uniform because if we give him uniform, he always make himself different”(Pinij, 1997, p.167). When man has the ability to know about the character of each person, for

Sartre, each actor also is free to choose and decide, even though, the actors are dependent on the writer. But the writer is only the making of the situation and still giving a chance to the reader in helping the actors make decision on the situation. The creation of the actors, for Sartre, is the expression of freedom on them. Then, the actor is free and not interested in following the form or plan that exists, in the frame of society.

According to Sartre, literature represents about the freedom of the writer and the reader at the same time. It is an absolute creature. Sartre says: “the literature that without the reader has no value”(Sartre, 1948, p.986). The good literature includes the chance of freedom for the writer and the reader based on a belief that man is free. Each man is free and must respect the freedom of others. According to this idea, the free expression of the actor is created without forms. The actor will feel free in creating himself. In this way literature is pointing to the freedom of the reader who can imagine what will go on. The creating idea and imagination of the reader can make up the complete literature. Sartre puts it:

Nothing is accomplished if the reader does not put himself from the very beginning and almost without a guide at the height of this silence; if, in short, he does not invent it and does not then place there, and hold on to, the words and sentences which he awakens. (Sartre, 1948, p. 985)

From Sartre’s point of view on literature, the reader has the ability to know, create and imagine by himself. This means that he can express his freedom. The writer only uses his freedom to support the freedom of the readers. The aim of literature is to exercise freedom among the writer and the reader. Literature is not used to convey the

ideas of the writer to the reader or to teach them. Literature does not mean general writing, but it has its own character. The creation of literature is the important characteristic of the relation between the writer and the reader. It gives the chance to the reader to use his ability on the idea of the writer and apply it as his own. It will be nonsensical for the writer to worry about losing an idea in printed literature because the reader has the right to create an idea in his own way. The imagination of the reader is the result of reading and using his freedom in creating the story and growing the idea that the writer planted or rather, imagination is this freedom: imagining "is consciousness as a whole insofar as it realizes its freedom" (Casey, 1997, p.243). Then, for Sartre, the actor and situation in literature will have life, meaning, and value or be as a shadow without spirit, depending on the creating ability of the reader.

Sartre says that the interesting situation has life because the reader uses his freedom in making up the story. The free emotion and imagination happens inside the reader. It happens from using his own freedom without any force. Then freedom in literature has real meaning and value.

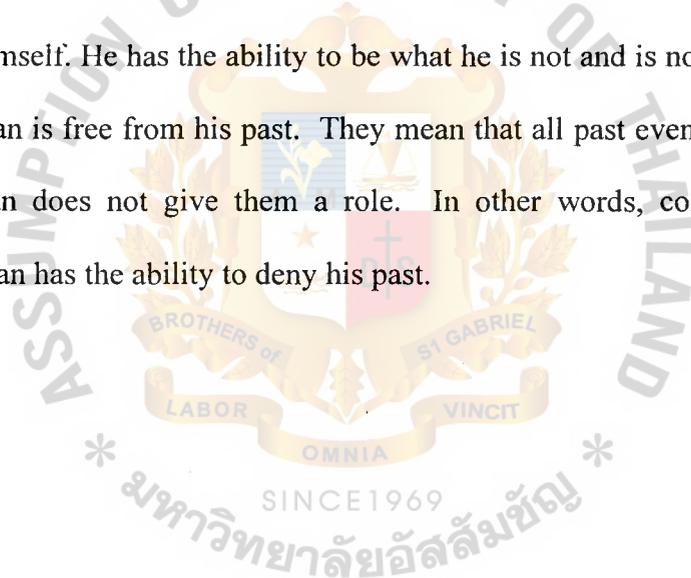
Art is the other form of expressing human freedom. It is the idea that man, as the creator of the world, has given everything a meaning. The artist has created his work through his creating ability. Man gives meaning to that art. Indeed, the creation of a work of art expresses ideas, feelings, and emotions. It goes freely to each work of art. The artist has ability in expressing ideas, feelings and emotions through art. At the same time, the artist presents his feelings and ideas freely through the art in the way that the others are free to interpret it with their imagination. The interpretation of art depends on

each individual to give it a meaning. The work of art will have no value if without the one who loves and creates it. The work of art will have no value without the person who can appreciate and give it a meaning. To give meaning to a work of art is the same as to give meaning to the other things in the world – as Wit Witasawet says: “Man will give meaning to anything because he must do some actions. When he has intention or will everything happens by following to that will. Without human intention or will, there is nothing in this world as same as there is on any work of art if without the artist”(Wit, 1980, p.75). One thing for one person will be another thing for another person depending on the meaning given to it. For example, a table, may sometimes be a writing-table, or sometimes, a bench or a chair, depending on the meaning given by the human will and situation. A thing is given a meaning because man wants to do some action. Man has intention or will, and, everything happens and has meaning according to that will. Without human will, nothing in this world has value or meaning. Sartre asserts that the final goal of art is to recover this world by giving it to be seen as it is, but as if it had its source in human freedom (Sartre, 1956, p. 983).

Sartre is primarily interested in the transaction between the writer and reader, and he defines this transaction in terms of basic philosophical assumptions. Sartre says: “We do not “produce” the world; it is there; but we make it reveal itself, come into “being”. Art is a means of doing this, of “enclosing the universe within man” (Sartre, 1948, p.983). Man collaborates with the world in the same way as the reader collaborates with the “production” of a work of art. The work of art draws those other things into its own being they become interpretable partly in arts terms. But there is a

sense in which art is not interpretable at all and is, in fact, a silence and an opponent of the word (Sartre, 1948, p.984). Sartre also has his own version of psychological distance. He asserts that both the artist and the reader withdraw somewhat from their emotions and thus manage to make their emotions “free”.

This presentation is open to discussion with other philosophers. Discussion usually concerns with problems of freedom. On the one hand, we see that Sartre views human freedom as an individual. Sartre views human freedom in the status of emptiness or Being-for-itself. In the emptiness, nothing is a sure essence. Man is absolutely free in creating himself. He has the ability to be what he is not and is not what he is. On the other hand, man is free from his past. They mean that all past events will not effect the present if man does not give them a role. In other words, concept it may be understood that man has the ability to deny his past.



Chapter IV

CRITICISM FROM ITS RIVALS

4.1 The Background of the Arguments

Sartre presented his philosophy of freedom as giving importance to the individual rather than to the general people. This presentation on human freedom is of interest among contemporary philosophers, and leads to discussion. Sartre's absolute freedom has brought about existential philosophy on many points especially, the being of man different from animals, plants, and matters of the world. Sartre's philosophy, which says "man is free, man is freedom" (Sartre, 1956, p. 60), means that man has the ability of denying especially what he is. Some philosophers, who disagree with Sartre, say that actually man is not free and man will never be his own because others things cause his actions. We can divide these philosophers into two main groups: determinists and compatibilists. Determinists do not agree with Sartre on the problem of human freedom. Their arguments can be classified into 4 aspects as follows: 1) Man is not free, 2) All events are caused or determined, 3) All human actions are caused, 4) Human freedom is limited.

Soft-determinism or compatibilism is a school of philosophy that tries to compromise Sartre and determinism. The soft-determinists maintain that being a cause

and freedom can go together in logic. They try to redefine the concept of freedom. Their arguments in this research include; 1) How can determinism and free-will go together? 2) Argument on moral responsibility.

4.2 Arguments from Determinism

Determinism holds the basic belief that nothing in this world happens without cause or causes. And the cause in the past cannot be avoided in having some effects on the situation in the present. If we look at human actions, we will see that they must be caused by heredity and environment. The natural events in the present can be caused by the events to come. Then nothing in the world is free and determines its own possibility. For determinism, every event in the world is caused and it cannot be avoided. More loosely, being a cause means everything, including every cause, is the effect of a cause or causes; or that everything is not only determinate but causally determined (Hosper, 1969, p.268). There are 4 arguments that the determinists argue against Sartre's philosophy of freedom.

4.2.1 Man is not free

The determinists maintain that man is not free and that his actions cannot be avoided to exist without a cause—as Richard Taylor says: “everything in nature is and always has been determined, with no loose edges at all” (Taylor, 1990, p.269). They argue that human actions are not different in kind from the other natural events. In other

words, man is not different in kind from other animals. If the behaviors of animals are caused by their heredity and environment, then the human actions are also caused in the same way. If human actions are caused, then, we can say that man is not free. He is neither free to be his own boss nor determinate his own life. He is the production of heredity and environment (Wit, 1977, p.82). To understand that we are not free, we may observe that all of our actions are caused by our feelings, desires, needs and emotions, or past events. For example, when you sit at some place in which you hear a noise; you look around to see where it comes from. You never suppose that it was a noise that came from nowhere and had no cause. All men do the same—even animals, though they have never once thought about the principle of universal determinism. In the case of a noise when you try to find it you may see that it comes from the boy's knocking a table. And if you try to see other causes, again you will see that the boy did not finish his homework then the teacher gave him some punishment, and so on. The principle of universal determinism is that all of human actions are determined and men believe, or at least act as though they believed, that things have causes, without exception (Hosper, 1969, p.268)

The possibility that human actions are caused may be because of memories of the past events buried deeply in human consciousness. If man lives in the same situation he will have the same effects. Memories take an important role on us like a child who touches a hot stove for the first time and learns that hot stoves must be avoided for good. In summary, when the determinists assert that nothing in the world happens without a

cause they mean that the cause or causes from the past have some effects on the present. Man cannot deny the existence of the cause. Thus if determinism is true, then there is no room for human freedom (Westphal, 1969, p.321).

4.2.2 All Events are Caused

For the determinists, everything that happens must have a cause. To see this clearly, we should look at some example. One morning you wake up and go out to start your new automobile. You put the key in the ignition, step on the gas pedal and push the starter, but nothing happens. Your automobile will not start. So you lift up the hood, look underneath, check the spark plugs, the carburetor, the battery, and so on, but everything seems to be in perfect order. Still the fact remains; the car will not start. Disgruntled with this state of affairs, you call the local mechanic, who arrives on the scene with confidence. He will fix the car so that it will start. He carefully looks it over, checks it with the thoroughness of an expert, but he too fails to find anything out of order.

Because the car is quite new, you become rather impatient at this point and call the factory representative. Shortly after he arrives with a clean white shirt, begins to check your car. When he has finished a very careful investigation and his shirt is no longer white, you ask him, What is the matter? His reply is “nothing”. Because your car does not start, you decide to pursue the issue in difference terms. Well, what is the cause of the trouble? you ask. At this point the factory representative straightens his tie

and replies in an official voice, there is no cause. There is nothing wrong with the car. It simply does not start. He continues, this is one of those serious situations in which there is no cause whatever. There is no cause for the failure of your car to start. It just won't start, and that is all to be said. His report is preposterous. You would remain convinced that there must be some cause. From the fact that the factory representative has failed to find the cause of the trouble, it does not follow that there is no cause. There must be some cause that the man has been unable to discover. The reason you find the report unacceptable is that all things must have causes. You believe that determinism is true.

This story supports a belief in the non-existence of freedom. The conducting of any activity of man is impossible by itself. The saying that "the cause does not exist" is impossible because all human actions are as they are necessary and unavoids. The free-intention is illusion. We never do what we want for one time (Wit, 1977, p.83). Even though it is difficult to find the real cause that does not mean that the cause does not exist. For the existence of the cause, James W. Cornman says: "there must be some cause which the man has been unable to find, but to say that a cause is difficult to find is not to say that the cause does not exist." (Cornman, 1974, p.154).

The determinists are for sure not reluctant to argue against Sartre who believes in absolute freedom. The determinists claim that every thing is caused. Freedom is only an illusion, which does not really exist. But for Sartre, man is absolute freedom who always has a choice. The determinists argue that even though people have choices, all

choices are caused. All searches for causes will always terminate at heredity and environment. So freedom is nothing but the concept man makes to console himself

4.2.3 All Human Actions Are Caused

Determinism argues that since every event is caused, and every act is an event, so every action is caused. Then, if we try to find the real cause we will find it before our action. The example of the conflict of rules “honor his parent” and “search for peace in society” shows that all human actions or choices are caused. The cause(s) of human actions can be divided into two kinds: heredity and environment. Heredity is transmitted from one’s own ancestors. And the environment is the factor surrounding human beings such as system of education, information, culture and tradition, faith, etc. In the real situation human actions are determined by heredity and environment. Therefore, human actions are not free as mentioned by Sartre. The determinists believe that even though, in fact, man can have real decisions, but his decisions must depend on the other things. Thus all human decisions and actions are caused.

The determinist argues that even though man can choose to do or not to do some action, it does not mean that he is free because his choice is always caused or determined by heredity and environment. Thus all human actions must be such and such and could not be otherwise. Opposite to Sartre, the determinists say: “All his choices, of which his actions are consequences happened because of factors over which he has no control” (Cornman, 1974, p.156).

According to the determinists argument on human freedom as mentioned by Sartre is not correct because it is obvious that human choices and actions are determined by some certain causes. Man does not shape his own character but heredity and environment do so. Man is helpless, therefore, to do other actions rather than what he actually did.

4.3 Arguments from Soft-determinism

Soft-determinism or compatibilism holds that all events and human actions are determined by causes, but they can get along well with freedom. The question to be raised is how determinism and freedom go together. To answer the question the compatibilist emphasizes three points:

- 1) the thesis of determinism that all human actions are caused is true,
- 2) all voluntary actions are free to the extent that they are not externally constrained or impeded, and
- 3) in the absence of such obstacles and constraints, the causes of voluntary actions are certain states, events, or conditions within the agent himself, namely, his own acts of will or volition, choices, decisions, desires, and so on. (Schlich, 1991, p.144).

Soft-determinism tries to compromise determinism and freedom by accepting the determinist thesis that all events must have a cause, human action is an event, therefore, human action must have a cause (Schlich, 1991, p.146), and redefining freedom as the absence of external constraints and forces. For the compatibilist, freedom is not an illusion but the matter of degree.

4.3.1 Human Freedom is Limited

According to Sartre, man is absolute freedom which means that man is totally free in all situations. The determinist argues that such a belief is the wrong idea because in fact human freedom is not absolute but limited. Not of all human beings can do and succeed in what they want to do. For example, a blind man can not see the rainbow, or a boy who has no hand cannot swim and play basketball. The example shows that human ability is limited and his desire cannot be accomplished. When man cannot do what he chooses then his choosing is limited. If freedom of choice is limited then absolute freedom is impossible. While the determinist denies freedom, the compatibilist accepts freedom. What the compatibilist denies is absolute freedom. For compatibilism, freedom is limited. The limitation of freedom can be understood clearly through an example; Mr. Green decides to go and climb up the hill. It is a very hot and stuffy day. Instantly, there is a storm and it is raining hard. In this situation he may decide to stop or continue his climbing. But he is frightened of sliding down the hill or getting cold. Certainly, nobody can deny that he has freedom to decide his action, but his freedom is

limited by unexpected events such as storm, hard rain, heat and stuffiness. If Mr. Green chooses to stay at home he will not face that situation. Facing with such events in that situation, Mr. Green's freedom is decreased. In other words, we can say that Mr. Green's freedom is limited.

The limitation of freedom of choice may be understood through the other example: Mr. White has an ability in playing football, basketball, table tennis, and the guitar. However, he can choose to do only one thing at a time even though he is free to do all of them. From these two examples, the compatibilist wants to say that human freedom is not an absolute freedom because it is limited by the real situation. The degree of freedom can be limited and reduced by ability, place and time.

4.3.2 Argument on an Act which is Caused, and Free

The soft-determinist maintains that both the determinist and free-willist have an erroneous view of the relation between cause and freedom. They have a mistaken notion that determinism or causation cannot go together with each other. The compatibilist argues that causation and freedom do not conflict if we understand them correctly. It is true that all events are caused, and all human actions are events; therefore, all human actions are caused. Both the determinist and the compatibilist agree that all human actions are caused. Then how about freedom? We have already learned that whereas the determinist denies freedom, the compatibilist adopts it. While the determinist considers it as the illusion, the compatibilist consider it as the absence of external forces and

constraints. The compatibilist argues against Sartre that absolute freedom is impossible because human freedom is the matter of degree. For the compatibilist human freedom is always some what limited by ability, time, and place. According to compatibilism, to say that, as Sartre did, man is absolute freedom is nothing but self-deception. However, for the compatibilist while all human actions are caused, not all human actions are free. In other words, some human actions are free, and some are not free. Human actions are free if and only if they are done without external constraints and forces. On the contrary, if human actions are compelled by external forces, they are not free. Thus when we combine causation and freedom together, we can classify human actions into two categories as follows:

1. An action that is caused and free.
2. An action that is caused and unfree.

Thus according to compatibilism, Sartre just deceives himself when he says that all human actions are free.

4.3.3 Argument on Moral Responsibility

According to Sartre, since man is absolute freedom he must be responsible for all his actions. The soft-determinist or compatibilist does not agree with him. For the compatibilist it will be unjust for man to be responsible for all his actions. Man should be responsible for some actions but not all. As already mentioned, the compatibilist divides human actions into two kinds:

1. A caused, free action
2. A caused, unfree action

According to compatibilism, it is fair for man to be responsible for all caused, free actions. But it will be unjust if man has to be responsible for all caused and unfree actions. For example, the bank teller who hands over the cash at the point of a gun could not be held responsible for losing money from the counter because he was forced to do what he did. Actually, the teller might have decided to disobey the gunman, but no one would seriously hold that there is any genuine alternative in such a situation. Let us see another cause. The kleptomaniac should not be responsible for his act of stealing, because he is not like ordinary people who do not desire to steal and do not decide to take things away from other people. Even though this case, unlike the former one, is not compelled by external forces, he should not be responsible for his stealing because he did so abnormal or sick that he cannot control his desires as normal people do. His behavior is in need of treatment not moral censure.

Thus the condition for ascribing moral responsibility is this: the agent must have been capable of having his course of action affected by certain kinds of rational considerations. That means the level to which an agent is responsible for committing a given act is directly proportionate to the level that he is capable of being affected by reasoning. Suppose Mr. Blue knows the probable consequences of his stealing the camera. Suppose further that he is convinced either through some one else's persuasion or through his own reasoning that he will be caught and jailed, that he will lose his

reputation and good standing in society and in everything else that really matter to him. If, after being convinced by a number of reasons that he ought not to steal the camera, he still goes through with the act, then his behavior would indicate he is acting under some inner compulsion and stands in need of treatment, not moral censure. In conclusion, the compatibilist, unlike Sartre, does not require people to be responsible for all actions.



Chapter V

A DEFENSE OF SARTRE ON FREEDOM

In this chapter the researcher tries to argue against determinism. The researcher agrees with Sartre on freedom of will or freedom of choice. It is true that only man has the ability to negate. Human freedom is expressed through literature, arts, and morality. As we have already seen, while the determinists absolutely deny freedom the soft-determinists redefine it. Though there are many interesting points in their arguments, the researcher think that there are many points that are unacceptable. The researcher sees that while the determinists neglect freedom the soft-determinists try to change its meaning. So the researcher will argue against the determinists and the soft-determinists respectively.

5.1 Arguments against Determinism

5.1.1 Man is Absolutely Free

Let us start with the main argument of the determinists which says:

All events are caused.

All human actions are events.

Therefore, all human actions are caused.

For determinism all past events are the causes of all present effects. Similarly, all past actions are the cause of present actions. What will happen that according, if determinism is true. Surely, all people should not be responsible for any

of their actions. If all events are caused by the past events including human actions then man does nothing. It is unnecessary for man to be responsible for what he acted because his actions are caused by heredity and environment. A hero is not heroic but his father or his grandfather is if being a hero is determined by the past event. Similarly, the movements of October 14, 1973 and of May 17-20, 1992 also do nothing because they are not free to do their activities. If determinism is true, then all human actions have no meaning because the agents are not free and their activities are determined.

According to Sartre, determinism is false in the sense that the determinists do not make a distinction between man and machine. While a machine is caused, a man is never caused but always free. The researcher agrees with Sartre that man is freedom and that his action is free from the past event. Since man has an ability in denying, he is free. In the other words, freedom is the essence of man (Kirti, 1992, p.129).

Sartre asserts that freedom of choice that is only for human being. The determinists may argue that man will do the same thing in the same situation because the same cause must always give the same effect. Whenever Mr. B feels hungry he will eat rice. This event will be true, they may argue, if there is only rice for Mr. B to choose at that time. On the contrary, the free-willists think that if there is only rice at that time, Mr. B still has alternatives to choose between eating and no eating because man always has choices in every situation. So the possibility of the past event cannot guarantee the present effect because man has freedom of choice and he can choose even between to live and to die (Wit, 1980, p.76).

For Sartre, man is absolute freedom, he is free to choose all the time. And human freedom must come together with the real situation – as Sartre says: “There is freedom only in a situation, and there is a situation only through freedom” (Sartre, 1956, p. 320). However, for Sartre, freedom of choice will be true when man faces the real situation and chooses to do what he wants to do. In the case of Mr. B he still has an ability to choose what he wants. Rice and hunger are only given data. They have not any influence upon Mr. B’s decision. The research agrees with Sartre absolute freedom means human ability in accepting or denying. Man is a being that gives meaning to himself and the world – as Sartre says: man is being which is not what he is, and which is what he is not (Sartre, 1956, p.127).

5.1.2 Human Actions and Natural Events

Sartre disagrees with the determinists who do not make a distinction between human actions and natural events. The determinists hold that whereas the world is equivalent to the gigantic machine man is also a machine. But in fact, human actions are absolutely different from natural events because all human actions are based on his free-will. When Sartre says that man is free, man is freedom, he means that man is absolutely free to decide what he wants to do. And it is true that human actions are opposite to the machine because the machine works by following the system that is set before. For human actions, they are free because there is no plan or determined system. Then, for the free-willists, a human action is absolutely different from a natural event because it is not determined. For example, Mr. C comes across a beggar and gives him some money. It is true that Mr. C is free to give that money.

Another example, a child touches the hot stove for the first time. Is it the cause to make the child stay away from any hot stove at another occasion? Certainly no. In fact, to touch the hot stove is the fact that happened in the past. It has no meaning or role in the present because the past event is already gone. Then, for the free-willists, the saying that “all events are caused” cannot be used with human actions because man is the creator of his own self and the world (Kirti, 1977, p.116). The determinists’ thesis can be used with merely natural events, but not with human actions. Sartre and the free-willists argue that since man is absolutely free, heredity and environment cannot have any influence on human actions except man allows them to do so. The researcher agrees with Sartre and the free-willists that no matter man is thrown under any situation he still has the ability in choosing, denying, and giving the meaning to the world.

5.1.3 Man Creates Himself

One argument to argue against determinism is that “man is the creator of his life and has ability in denying.” The creation of human being implies that man is free in creating himself. This creating is not the events that happened in the past or are happening at present, but it is creating his picture in the future. Man is free in creating and being what he wants to be without any compelling. The ability in creating oneself may be understood by the following example: If there is a boy who wants to be a philosopher when he grows up, then he creates his picture in being a philosopher which has not happened yet. This creating happens from his freedom without compulsion. After creation, his picture as a philosopher has appeared, but it is actually not. In other words, the boy “is not what he is and is what he is not”

The determinists may argue that when man creates his picture, even though it is not real now, his picture as a philosopher will be the cause of his life. Then it is possible that his future is determined by the present because the future and the present are the same procedure. That man will not be free to be a philosopher if it is caused by the present (from creating). The creation of himself is equal to the determination of the ongoing of his life. Therefore, man is not free. According to determinism, past, present and future are the same procedure. The present is the effect of the past, the future is the result of the present. They are causes and effects of one another. Like a child puts his hand to touch a hot stove which is hot and can make him hurt. No matter it is at present or in the future touching the hot stove will always make him hurt. So the best way is to avoid it.

To argue against this objection, the researcher agrees with Sartre that whether an event in the past will have an effect or role on human choice at the present or not, it depends on man. If man gives it a role, it will have a meaning but if not, it will be like emptiness. If man gives a role or meaning to the past it does not mean that the event in the past has a role or value in itself. But look at that, when man did something in the past it would become his past experience. Whether his past experience has an effect on his freedom of choice or not, it is up to man himself. If man gives it a role then, it will be the cause of his decision. This decision is determined by past experience. On the other hand, if man does not give it a role, it will not have an effect in the present. It will be like water never flowing back. According to Sartre, the past has no-value in-itself. It is valuable or meaningful only if man gives a meaning to it. In other words, memory is not meaning in itself. The only thing that has meaning in itself is freedom of choice. When man is facing an

event, it is possible that he will use freedom of choice to give a role to the past on his decision.

According to Sartre, “man gives the meaning to the world.” What Sartre means by this statement is that all objects in the world are like the stones for the artists. The stones can be anything according to the meanings given to them by the artists. Similarly, a table can be a chair, a bed, a desk and anything else according to the meanings given to it by man. The table will be a table as Being-in-itself. It becomes different things because of different values given by man. For Sartre, the ability in giving a meaning to the world can make sure that man is freedom and his freedom is not an illusion but really exists. Man cannot deny the existence of freedom because if it is denied man will be like a matter of the world.

Sartre further explained that the creating in literature and art gives importance to the freedom of the reader and the looker. While the writer and artist use their freedom in creating with consciousness the reader and looker also have the same ability. The creating, feeling, imagining, and emotion are in both of the artist and the looker. So the literature and the work of art, according to Sartre, will have no form. The reader or the looker will do that for them. In the meaning of literature which concerns human freedom, Sartre tried to point out that the writer should give a chance to the reader to participate in that creation to his consciousness. The good literature is not fixed, covering, preaching, or compressing the writer's idea to the reader otherwise it would be a contempt toward.

The researcher agrees with Sartre that both literature and philosophy are talking about the found reality. The philosopher uses literature to explain what he has found. Both the philosopher and the reader are equal in freedom. Thus it is suitable

for the philosopher to give a chance to the reader to discuss what he has found from that work. Similarly, the literary man or the writer is supposed to give a chance to the reader to participate in creating according to his freedom. For Sartre, his actors are free and not fixed, so they do not determine what behavior is used when faced with the situation. All actors are of their own freedom, not determined by roles, forms, traditions or schools. Similarly, the writer and the reader should belong to no forms, traditions and schools so as to exercise their own freedom. Sartre said, “we should start with announcing that we do not accept the old traditions because those traditions were transmitted like a power and we will swallow” (Sartre, 1965, p. 125).

There is another argument to support Sartre’s absolute freedom; this argument is the creating of art. Sartre says that actually man is free and his action is not determined by others. To produce to the work of art, it is possible that the artist has absolute freedom in doing this. The desire, emotion, feeling and consciousness will appear in the form of art and they are free. For the artist, he can never know what his picture will be tomorrow. Nothing can be a cause for the artist in his creating. In the real situation of painting, the artist will feel free. Everything that he expresses on his painting is the reality in the real situation. One philosopher says that the philosopher uses literature to explain his philosophy about the reality he has found. Similarly, the artist also uses the work of art to explain his reality.

The determinists may argue that the artist created a picture because of his motive and desire inside. The motive and desire will be the cause of painting because when the artist feels more about his desire or power inside it is necessary to express it out in one way or another. There is no difference between painting a picture and playing a sport. They also have a cause, namely, his heredity and

environment. Sartre argues that it is true that, motives, desires, emotions and feelings are the facts that really exist. But they are merely data given for creation (painting). They are not a cause or determination. The artist will feel free all the time during his creativity. The motives, desires, emotions and feelings are of his own. They do not determine or cause his freedom. Therefore, the work of art is freedom, not determinism.

To support freedom in creating the work of art, it is necessary to refer to Sartre's thesis that "existence precedes essence" (Sartre, 1967, p. 135). If we talk about the meaning and the method that the artist uses on his work, it is possible that the artist himself has created the form of his painting. The form is not determined but it is because of free-imagination that the artist and the looker have at the same level. The artist created his painting from free-imagination that really exists before the appearing of the painting. In other words, we may say that freedom or existence comes before essence of form of art. Thus the meaning of that picture comes after the appearance of that picture, and it is man who gives it meaning according to his own will. In this sense Sartre is different from Plato because, for Plato, essence precedes existence. Sartre asserts that even though man is thrown into this world but he is still free and will be free for good as he puts it: "Man can not be sometimes slave and sometimes free; he is wholly and forever free or he is not free at all." (Sartre, 1956, p. 59).

5.2 Arguments against Soft - determinism

Soft-determinism compromises between determinism and freedom. The soft-determinist's do not agree with the determinists who consider freedom as an illusion,

and as opposite to determination. The soft-determinists think that freedom is opposite to eternal compulsion because they try to give a place to freedom and make it go hand in hand with determinism. According to the soft-determinists, even though both natural events and human actions are similar in the sense that both of them are caused, human actions are different from natural events in the sense that they can be divided into two kinds: free and unfree actions. The soft-determinists try to make a distinction between two different kinds of causes: internal states and external compulsion.

Man must be responsible for the consequences of free actions because they come from his inner states. But external motives or desires of another person cause unfree actions, so man is not necessarily responsible for them.

5.2.1 Man and Other persons

Since Sartre holds that each man is an absolute freedom, it will follow that there may be conflicts between man and other persons. Man and the others can conflict one another at any moment. That is the reason why Sartre says that Hell is other people (Sartre, 1991, p.371). When the others exist, man feels worried about his decisions and actions. From this the soft-determinists argue that human freedom is limited because man cannot do what he wants. Because of the others, man will feel that not only he alone can have desires and motives in making choices (Frankfurt, 1990, p.249). Moreover, the determinists further argue that human freedom is also limited by his ability and the environment – for example, a man who has no leg and wants to play football. The determinists argue that his body limits his free action

because he cannot succeed in playing football or doing what he wants. For soft-determinism, freedom of choice must always include the succession of decision.

According to this argument, it is possible that the determinists are looking at the aim or objective of human decision that will be accomplished in the future. But not for Sartre and the free-willists because the future does not happen yet, so it has no meaning. The researcher agrees with them that the future is not important for human being and that it cannot limit human action – for example, when I am sitting alone in the park, our relationship with the trees, benches, birds or stones is a one way relation. We feel free all the time in listening to the bird's singing, or the blowing of the wind or the running of animals. Everything in the park is for me. I am the master of everything without feeling startled because in fact nothing can make me feel free or unfree and those things do not have freedom the same as I do. To sit in the park lonely, I do not feel controlled or without freedom. But if somebody comes and sits at the next table in the park, everything changes. The situation and I myself are changed. I will not feel that the trees, birds, benches or stones is for me alone. I cannot do what I want to do as before. I will be careful in doing something because the other is looking at me. In this situation, I will feel that my freedom is limited. In fact, my freedom is not limited because the relation between I and the other is in the same level. When Sartre says that hell is the other people, he means that the other will do the same thing as we want to do at the same time and we will worry that the other will do with us as we are a kind of matter (Wit, 1980, p. 80).

5.2.2 Determinism and Freedom

Soft-determinism holds that causality and freedom can go together if we redefine the meaning of freedom. So the determinists defines that freedom is opposite to external compulsion (Warayutha, 1996, p. 107).

Sartre and the free – willists cannot accept the redefinition of freedom. They think that the soft-determinists misunderstand freedom. They argue that freedom is nothing but the ability to accept or negate. If it is true that freedom is as such, freedom and causation will never be compatible. The researcher agrees with Sartre that the meaning of freedom given by the soft-determinists is misleading. If freedom means the absence of external compulsion, then freedom and causality can go together. But it is not true that freedom is identical to the absence of external compulsion. Therefore, it is impossible for freedom and causality to go together. For Sartre and the free-willists human freedom is absolute, and man is free from the law of nature. Man is free from what the soft – determinists call desires, decisions, choices, and volition.

The researcher agrees with Sartre that, man is free in every situation even though he is a part of the nature. Because when man faces the real situation he can always choose or deny whatever he wants at that time. Unlike the soft-determinists, Sartre asserts that a boy and an apple are different in kind. For example, somebody who believes in the law of gravity may say to the apple on the tree, “Now look here, apple. I command you to fall to the ground when your stem is loosed from the branch. If you don’t, I’ll make things plenty tough for you.” But with the same situation, are you sure that the boy will do what you want him to do? And if the boy does that thing, are you sure that he has no freedom?

For Sartre and the free-willists, human actions are always free. Freedom is absolute. Man is always free from rules, laws including his inner states or what the soft-determinists call desires, decisions, choices, and volition. If man is free, then his actions are also free. Man is his own boss. He is free to do good or evil (Sartre, 1963, p. 27). The natural events and moral principles do not have any role above human actions.

5.2.3 Human Responsibility

Since the soft-determinists redefine freedom and make a distinction between free and unfree actions, it follows that man must be responsible for only free actions. We should not, they argue, be responsible for unfree actions because those actions are not our faults. We have to be responsible for our free actions because they are caused by our own inner choices, decisions, desires, and volition. If these things cause human actions, man must be responsible for their consequences because nobody forces him to do so.

Sartre and the free-willists disagree with this argument because it is not true that some human actions are unfree. Since man is absolutely free, all his actions are accordingly free. Man is always free in all situations. Even though he is forced by a robber with a gun, he is still free to choose between to live and to die. So man must be responsible for all consequences - as Sartre says: "when man is free, at the same time, man is responsible" (Sartre, 1956, p. 637). Responsibility is human duty to accept the effect of his actions. Since man is absolutely free, he cannot push responsibility to other persons or other things. There is no exception even the case of the poor mother and her hungry baby. The poor

mother must be responsible for all actions she has decided to do no matter what. For Sartre and the free-willists, at the end, man will be the creator of everything. Man is beyond all traditions and moral laws. These things will not have an influence on human actions unless he allows them to do so. If he allows them to do so, he must always be responsible.



Chapter VI

CONCLUSION AND RECOMMENDATION FOR FURTHER RESEARCH

6.1 Conclusion

For Sartre's philosophy of freedom, the researcher thinks that there are many points that can be both strong and weak. The researcher basically agrees with him but not with all his ideas, especially his concept of responsibility. From Sartre's philosophy of freedom, the researcher sees that Sartre always mentions human freedom based on the following ideas:

1. Man is free, man is freedom
2. Man cannot be sometimes free and sometimes slave but he is wholly and forever free or he is not free
3. Man is free in every situation
4. Man creates himself and the world
5. Man is free even from past events, and
6. Man must be responsible for all consequences of his free actions

The ideas above are called "Existentialism." To follow this philosophy man must have absolute freedom which means only man has the ability to accept, deny, and choose what he wants. Animals or other creatures cannot do the same as man. Human freedom or the ability of denying is not limited by the other forces if man does not allow it.

The other point that the researcher agrees with Sartre on is "man is responsibility". Because for Sartre, man is freedom, man is responsibility. If man is

free in any situation then man must be responsible for the consequences which will arise. No one else can do this duty but the man himself. Responsibility is not just paying money or doing things for show but it is thinking and acting carefully because in fact, man cannot show his responsibility by only doing some actions. If Sartre's responsibility means thinking and acting carefully, man could end up doing nothing because he is afraid of the responsibility he would have to shoulder.

The weak point in Sartre's philosophy of freedom, according to the researcher after studying his philosophy, is that he is in conflict with himself. To defend Sartre, the researcher does not want to defend all the ideas he has, because there are many disagreements as follows:

1. Man is free from feeling, emotion, desire, and instinct
2. Man will create his own moral law, and
3. Man is absolute responsibility

From Sartre's philosophy, responsibility is the ability of an individual. Man must be responsible for the consequences of his free action. But in fact, man is doing nothing about his responsibility because he has no appropriate action for it. Responsibility is an abstract idea, it is the only word that has no meaning. For Sartre, man develops himself all the time. If this statement is true, there is no place for responsibility because while Sartre says "the present is empty and the future is not here yet" that can bring the idea that man is doing nothing. The present is not real and the future is not here.

According to moral values, Sartre mentions that:

1. "Finally, man will do what he wants to do and man will create his own moral law,"

2. "Man is free from feeling, emotions, desires, and instinct".
3. "In facing a real situation, man will follow his instinct"

The researcher thinks that there are some conflicts when Sartre talks about moral value and human freedom. If Sartre means, in his wording, that man has absolute freedom and man is free to do what he wants to do without being affected by external and internal force (1 and 2), that is in conflict with the idea that man will follow his instinct (3). To agree with Sartre in this point, the researcher thinks that this conflict can be defended by saying "man is free even from his instinct, but his instinct has some meaning because man gives meaning to it." To describe this statement it is possible that if man creates moral law of his own in fact, there will be no set moral laws to follow and there would no standard of truth to judge "good" or "bad", "right" or "wrong". Finally, man will act following his own standard and he will be the measure of his action, as, the Sophists say "Man is the measure of all things."

According to Sartre, when he says: "man is condemned to be free" it is possible that Sartre was suffering from his freedom even though he knew for sure that he was free to do whatever he wanted. But Sartre could not avoid the arguments from the other philosophers who did not agree with him. Sartre's duty was trying to find appropriate reasons to support what he declared. The difficulty in finding these reasons made Sartre suffer in his mind so he was condemned because of his freedom.

According to determinism, the determinists' point of view denies human freedom by saying that human actions are the same as natural events. They gave some improvements by logic that:

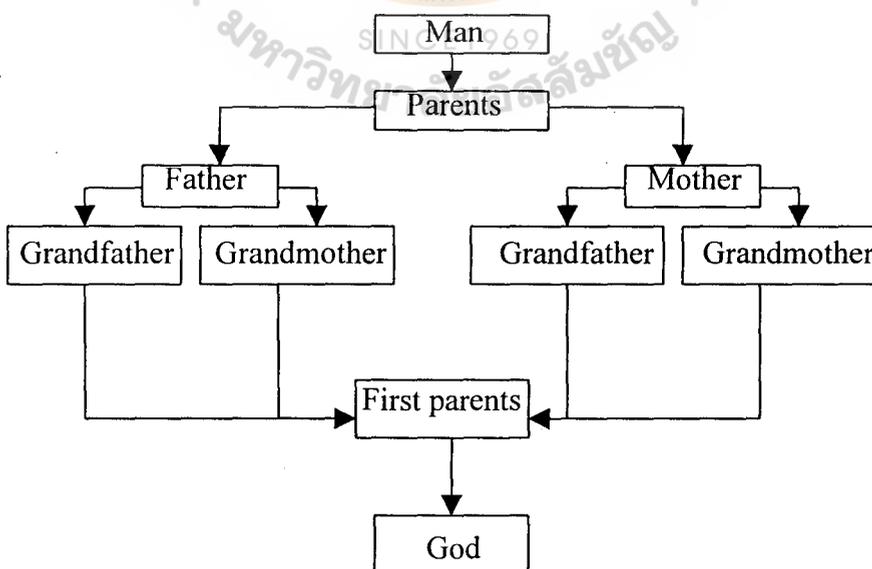
All natural events are caused.

Human actions are events.

Therefore, human actions are caused.

The natural events are caused by a previous event. At the same time, human actions also are caused by past actions, heredity or environment. The possibility of being a cause of human action may be described as internal and external causes. While the determinists say “man is not free, and there is no room for human freedom,” the researcher thinks that they misunderstand human freedom because when they are denying freedom, they are accepting that freedom exists. If freedom does not exist, their knowledge about freedom could be not true. The denying of freedom could not be true without the existing of freedom.

The other point that determinists mentioned was that “human actions are caused by heredity and environment.” This statement points to heredity as the internal cause determining human actions. If heredity or internal cause is some thing that is transmitted from ancestors it can be better understood by the following diagram:



This diagram shows the transmission from the ancestor to man or from generation to generation. If heredity is the cause of human action, it is possible to refer to the human being (Adam and Eve) who were created by God. If determinism is true, human actions are caused by God. Man is doing nothing and he has never been his master.

The determinists and Sartre will stay at the same point because both of their philosophies bring about the notion that, finally, man is doing nothing. But the determinists used scientific methods as the way to solve problems of caused by human actions and natural events, especially the principle of causality.

With an attitude of compromise, the soft-determinists try to solve the conflict of human freedom between the determinists and the free-willists by saying that determination and freedom can go together in logic. This saying seems to mix both together but does not succeed. To continue with this attitude, the soft-determinists declare that human freedom is to do what a person wants to do without being affected by outside forces, which means man is not free at all, but only free sometime of the times and not free at other times. Soft-determinism divide human actions into two categories:

1. An action that is caused and free.
2. An action that is caused and unfree.

For the soft-determinists, human actions are free if and only if they are done without external constraints or forces. With this attitude, the soft-determinists try to give room for human freedom but it conflicts with Sartre because at the same time, it also agrees with determinism that man is not absolutely free and his actions are

sometimes free. Man should be responsible for some actions but not all. This declaration is open to the two enemies (determinism and Sartre), and it is like a double-edged sword.

The soft-determinists view is giving a new way for freedom even though it is denied by Sartre and the free-willists. The researcher thinks that the soft-determinists attitude is accepted by the determinists because their philosophies go together. If determinism is black and free-willist is white, then the soft-determinists should be gray, a mix of both colors. The researcher thinks that the gray color can go better with black than white.

However, the soft-determinists attitude also brings about a new role in solving the problem for contemporary philosophy even though they did not succeed. As the researcher agrees with Sartre's philosophy of freedom, the researcher thinks that there are many points from the soft-determinism philosophy that were unaccepted by Sartre and the free-willists for examples:

1. Human freedom is not absolute but limited.
2. Absolute freedom is impossible.
3. Human freedom is always somewhat limited by ability, time, and place.
4. Human actions are free if and only if they are done without external constraints or forces.
5. Man should be responsible for some actions but not all.

Then, if soft-determinism is true, the attitude of human action can be divided into two kinds:

1. A caused, free action

2. A caused, unfree action

6.2 Recommendation

Even though the problem of freedom is not new, it has always been of interest to human. Someone once said that freedom is the basic problem of human kind. We have learned from history that the ideas of freedom from the philosophers influenced people and made them call for freedom in many forms. Even though freedom is considered as the basic problem of all human beings, it does not mean that all human beings have the same understanding of the concept.. Some philosophers deny the existence of freedom because they believe that all human actions are determined or caused by heredity and environment. This school of philosophy is called determinism. Some say that freedom and determinism need not be incompatible. This is called soft-determinism or compatibilism. To make freedom compatible with causality, this school has to redefine the meaning of freedom. The third school believes that both freedom and causality have their own position, they are not compatible. Whereas causality seems to work well with natural events, freedom works well with human actions. This school is called Libertarianism, free-willism, or existentialism. These philosophers argue that both determinism and soft-determinism are not correct because man is freedom. Man is freedom because he has the ability to deny the possibility of the events in the past. That means, only man has the ability to denying or give the role to memory. For the Free-willists, past, present and future are not the same. The past is dead, the present is empty and the future has not yet happened. Whether the past is meaningful or not, depends on man. According to Sartre, man has kept the status of emptiness since birth. He does not

fix, or hold on to, or depend on others. Since man lives an empty, imperfect and loose life, he tries to seek whatever he can to make himself complete. And because of the nothingness of man, he will be fully free to create. This doctrine is opposed to the Freudian theory which says that man is a captive of the past. What Freud means by this theory is that past experiences especially from birth to 5 years of age will influence and determine man's decisions and actions throughout the rest of his life. At this moment not only Sartre's thought is against Freud's but also Ricoeur's idea of narrative. But such an idea is beyond the scope of this research.



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