



THE THOUGHT OF HUMAN IN EXISTENTIALISM

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Abstract:

When traditional philosophy leaves man to follow everything, which focuses only on the relationship between matter and spirit as well as it engrosses in searching the origin of the world, existentialism puts human utmost. Existentialists think that nothing is more passionate to people than they are, and nothing is easier to understand than human themselves. Although existentialism brings some certain values for human ideologies, the idea about the human-being in existentialism contains some limitations: when discussing the nature of man, existentialism has not seen its nature. However, these limitations do not detract from the values of existentialism. In this article, we will focus on studying the human view of existentialism and making practical assessments about it.

Keywords: existentialism, human, ideology, value

1. Introduction

Existentialism is an important philosophical trend in modern humanistic philosophy. Existentialism was officially born in 1927 with the work of "Being and Time" by Martin Heidegger and ended in 1960 as a philosophical theory with "*Dialectical Criticism*" of Jean Paul Sartre. Existentialism is associated with the names of Danish philosophers S. Kierkegaard, German existentialists M. Heidegger, K. Jaspers and French philosophers such as JP Sartre, G. Marcel, A. Camus and Simon de Beauvoir etc. It is different from the traditional philosophy which leaves man to run after all things, existentialism is the philosophy of wakefulness, the return to the man "*... whatever tendency in existential philosophy is all philosophy of people*".

With fervent favor for people to be in the monopoly position, existentialism was praised, favored and then became a "trend" in the 40s and 60s of the 20th century. The content of existentialism was developed in the humane, strong and creative soul and personality, the people of action with truly responsibilities to the times, who dare to raise

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the questions for human conscience. Although so far existentialism has lost its role in philosophy in Western countries. But studying it is still necessary due to these two reasons. They are: firstly, it is one of the important lines of modern bourgeois philosophy, the line of irrational philosophy; secondly, the study of existentialism will help us understand the nature of the irrational philosophy and the other forms of that lineage that have emerged and will also appear in modern bourgeois philosophy.

The purpose of this discourse is to clarify the concepts and basic contents about human in existentialism to make basic assessments of human thought in existentialism. Thus, we will use analysis–synthesis method, historical-logical method and comparative-generalized method for the study.

2. Content

2.1. Introduction of Existentialism

Existentialism (existentialism), or "philosophy of existence" in the mid-twentieth century was one of the most "fad" theories. Preliminary viewpoints of existentialism were raised since the end of the 19th century and were officially "born" in the 20-30s of the 20th century. The birth of existentialism associated with the brutal war, especially when the fascism was born, the fascism rulers sought all ways to enslave and destroy people. In this situation, existentialists would like to save people and call for the humanity of human. That is the direct reality basis for the existential view to form and develop.

One of the great existentialists in the development of existentialism is Martin Heidegger (1889-1976). He is the representative of German existentialism and **atheist existentialist**. Martin Heidegger was born in a Christian middle-class family in Meßkirch which is 80 km far from the South of Stuttgart. Heidegger became famous for his book "Being and Time" (1927), along with "Kant and the Metaphysical Issue", "What is Metaphysics?", "About the Nature of Truth". K. Jaspers (1883 - 1969) is a key representative of German existentialism. He was the man entering philosophy when he introduced phenomenological methodology to psychoanalysis. It is said that his philosophy is also the crystallization of the ideology of Nietzsche, Kierkegaard, the Bible and Kito religion. According to Jaspers, the highest condition for an honest existence is that man must reach "transcendence". The transcendence here is God as man cannot exist by himself as Jaspers' viewpoint. Therefore, the whole philosophy of Jaspers is condensed in two word "transcendent existentialism".

In addition to the aforementioned German existentialists, existentialism had been popular since World War II in France. "Existentialism" was a "fad" word that not only referred to a philosophical and literary trend but also strongly influenced on the lifestyle of many young people at that time. Jean Paul Sartre (1905-1980) is a famous French writer, an activist, the best representative thinker of atheist existentialists and he is considered the most perfect existentialist among French existentialists. Someone called him "Pope of existentialism". That he was crowned to "Pope" was not due to pessimism, but his eagerness and raise of freedom banner.

M. Merleau - Ponty (1908 - 1961) studied existentialism philosophy on the basis of Husserl's phenomenological theory. According to Merleau - Ponty, consciousness is no longer the operation of a transcendental "ego" as Kant's concept, nor is it an experience that can be felt like those of British empiricists' viewpoints.

Simon de Beauvoir (1908 - 1986) was a French writer, an intellect, an existential philosopher, an activist of political, feminist and social theory. Like many existentialists, Beauvoir's philosophy also reflected the creative succession of earlier thinkers such as Kierkegaard, Heidegger, Sartre and also significantly contributed to the tradition of anti-rationalism in the West. Before Beauvoir, if existentialists had strongly opposed rationalism with abstract reasoning and massive works, Beauvoir propagated existentialism more directly with novels, thesis plays. In addition to the above typical existential philosophers, the existential movement also attracted many other philosophers inside and outside Europe such as A. Camus, Leon Chestov, Vladimir Soloviev, Nicolai Berdiaev (Russia), Martin Buber (Israel), Paul Tillich, R. Haper (USA).

2.2. Content of Existentialism

2.2.1. The distinctive mode in ontology about human

Existentialism is human-centered, but it is not a universal man, in which human exists uniquely in two aspects which are *being* and *existential*. These two aspects are seen as the central and fundamental problem and the origin of existential philosophy. *Being* is the concept referring to an object, a person, something which is existing and present but not yet specific and without countenance and personality. It is an unreal, lifeless existence that is not yet existing. For a person, it is a state of being unconscious of himself, which is a rudimentary state of silence and nonsense.

According to existentialists, there are two types of *being*: *the self* (En-soi) and the *being for it* (Pour-soi): En-soi is the being of things and the human being in the state of "rudimentary existence". It is like a tree, a blade of grass, it is static and fixed. Also, it is silent, immutable and meaningless. On the contrary, Pour - soi is a human being in the state which is unceasingly transcendent and existing. This being is creative, dynamic and free, which exploits and looks to the future. Pour - soi has that characteristic because human is conscious of anticipating and transcending constantly. Therefore, *being* implies the *being itself* and the *being for it*. The *being for it* has always been very specific, always existing with particular characteristics, which is "being - that ..." (Dasein, être - is). It is the *being* manifesting a very specific state, which is ceaselessly existing and creative. Thank to this *being*, man can shape his own nature and each individual can create his own human nature.

Being is itself, when it is no longer the *being itself*, it becomes the consciousness as the *being for it*. According to the instructions of the phenomenon, the consciousness has a weird right to be able to "make the indestructible function" of consciousness non-existent which is performed when coming to a paradox.

But the concept of *itself* and *being for it* will be contradictory because *being for it* requires separation from itself. Thus, for the state of a *being for it*, it never can be attained

by man. But people seem to be condemned to pursue to the end, which can make consciousness seem to court unhappiness as if it suffers from an incurable disease - a tremendous misery.

Heidegger also raised the importance of *being*, starting from *being*, walking in *being*, looking at *being* and all for *being*. Without man, there is no *being*, everything in man's action and thoughts are all of *being* by an intermediary and by the human existence. However, the existentialists argue that man does not exist as a universal *being*, there is no "man" in general, but only man in his existence. So, what is the existence (*being*) of man? It is at the center of the fundamental problem, the blazing fire of all existential philosophical issues.

Existence cannot be defined; it can only be described. It is expressed through the basic contents: *First*, existentialism is the mode of human existence. Only man is existing, not God, stone or horse. Heidegger asserts that only man can exist. The rock is a rock, but it does not exist. The tree is a tree, but it does not exist. The horse is a horse, but it does not exist. The angel is an angle, but he or she does not exist. God is God, but he does not exist. Heidegger argues that "*existence*", as the characteristic existence of man, is *being* - conscious, as "Dasein" which is distinguished from "Sein" (existing), where "da" is "there, "unfold", "expose" while "Sein" is "existent", which means that human existence is always "open", a conscious existence. In the traditional term "existentia" or "existence",

Heidegger temporarily separated it into "Ek-sistenz", in which "Ek" (Ex) is understood as leaving, going out, reaching to, through which he would like to emphasize that each individual human is an **essence**, a creative, unique and unrepeatable being which is always growing out. As a saying of Sartre, human is a future-oriented subject. Sartre uses the term "pour soi" to clarify the self-regulation of human existence - a personality which is capable of self-awareness and responsible for his activities; *Second*, *being* is existing - with and living - with. The mode of human existence is between the heaven and the earth. In the view of religious existence, human is the mediation between the world in which he joins and the rising transcendence (Kierkegaard). But in the view of atheist existentialism, only human subjectivity is the only one (Sartre); "Living - with" here is living with "others". Due to the insight understanding, people agree to "commit themselves", but this process creates dual disturbances of existence; *Third*, existentialism is the unreasonable means of *being*. Human existence in the world is principally impossible to perceive through concepts (reasons) which is not materialized; *Fourth*, existence is *being* which is always putting oneself in options and solutions and starting with stimulation of subjectivity and ego. People struggle, desire and aspire to freedom despite external forces even though it is hopeless struggle; *Fifth*, existentialism is the ability that is manifested. Human existence is the subjective capacity of people who can reveal themselves through behavior. The contradiction between the seemingly endless capacity of the human being and the finite nature of individual existence contributes to the duality of life - the creative, positive side and the negative manifestations that are difficult to control.

According to existentialists, existence (*being*) is not (*être*) nor *being* "living" (*vivre*) but *being* is having a real life; which means that turning from "*being*" to "*will be*" which is

to live a real life. Existence means that each *being* cannot remain in the same place but must reach to what he "will be" or to what he "is not", which can be understood that from existence, man must aspire to reach what he would like to become and overcome who he is now. *Being* implies infinite capacities of human to be free to carry out a higher level of *being*.

Only originating from the spiritual existence of human, the meaning of the whole world can be explained. Therefore, the task of philosophy is to analyze the ontology of existence, which is to describe the existence of human nature in the unreasonable conscious activity of individuals. An existing person is one who takes existentialism in each person as first, which comes out before nature, so the central motto of existential philosophers is: "*Existence precedes nature (existence)*" or "*Being comes out before the essence*". "*Existence precedes nature*" is the central issue of existentialism due to the fact that existentialists are all in the argument that man must first exist, then they can "define" himself, which he is identifying his nature.

The existential and being issues that existentialists have mentioned are the "human being" and the "human existence". Man is not an immovable being, nor is he bound by anything, but he is a real person, a free subject in which he creates himself, "defines" himself and creates his own nature. Existentialism states that each individual has a unique destiny and different from anyone. So, how many human beings there are on the planet, there are those individuals. Existence is presented as a specific individual within its unique personality or subject, which means as a separate identity. Existence is the true way of life of each individual, so existence cannot be defined but can only be described.

2.2.2. People in existentialism are free ones – they have freedom to choose anything with their anxiety, commitment, risk and responsibility

All existential theories claim to be the philosophy that cares about the human destiny and they uphold the freedom of every individual. They assert that existential philosophy is the only one that values each true individual's freedom. According to existentialists freedom is the essence of the existence of every individual, it is both the ultimate goal and the means of each being.

The freedom that existentialism promotes is not a free society, but a free and leisurely relationship with itself. Existential freedom is clearly expressed in the freedom to choose a career, a direction, a position in life in order to "*reach the truest point of an individual*" (Sartre). According to some existential philosophers, personal freedom does not accept to be immersed in the mass of "people" and "others". According to Sartre, the relationship between "I" and "others" is always a disputing relationship between the viewer (*être regardant*) and the person who is viewed (*être-regardé*). When not sympathizing with "others" as a subject, "I" have to possess "others" as objects to satisfy myself (violent love, sadisme). Freedom is a unique and great topic in existentialism, in which each person must exist and do something independent with his unique personality as a miracle that God offers. Existentialism states that fact (nature) is only the starting point while the task of freedom is to rise above that fact in order to help human become real beings.

Freedom in existentialism is not political freedom, social freedom or freedom of a free world. This is the philosophical freedom of existentialism. That is a person who takes his actions with his consciousness and action which are a way of expressing the meaning of his life. Only when "I" live with abstract available concepts, "I" don't dare to be "me", "I" am still "other", "I" do not have a distinctive personality. Existential liberty is the freedom of the human being which "I" assume and "I" decide. The act of freedom is one that comes from "my" being.

According to existential philosophers, man is originally a free entity since he is not either similar to objects or the natural world. In the natural world, all objects must obey the natural law. And the human being is an entity with a spiritual, conscious life that is called as sensory perception and intuition by existential philosophers. Therefore, on the one hand they acknowledge that man is also bound by many relationships with the objective world, on the other hand, man remains free thanks to his consciousness. Human nature is free. Sartre insisted that "*living in life is to visit life without being involved in it*" (Sartre. J. P 1965). In the eyes of existentialists, human who is "*a couch potato*" and clinging to something as well as depends on something as a machine in everyday life (Heidegger) will be anonymous people who have not their own and distinctive personality. The existential man must live without attachment or without being enticed by anything, which means that they live completely subjectively and for themselves. Freedom in Sartre's viewpoints is not common liberty. It is not either given by anyone or brought by any institution; it is not a result of human efforts when overcoming the external world and themselves. Freedom is in the participation and action of entry. The existentialist claims that man is thrown into an unrealistic world, but it is "not necessary" and imperfect thing, which means that the inevitable thing must abandon itself, the redundant and the surplus, all of which cannot be proved. Therefore, man is free to carry the burden of the world on his shoulders, he has to be responsible for the world and for himself.

Besides Sartre, Beauvoir is also one of the philosophers who highly valued freedom. Beauvoir was very hungry for freedom and would not to sacrifice anything for the conventions of society. According to her, freedom is a woman who liberates her life cycle and will become great thinkers; freedom was actively participating in the resistance movements that Sartre and Camus contributed to initiate. More importantly, freedom is creativity. So, her life can be seen as a testimony of freedom when she did not accept the established frames. On the contrary, according to Jaspers, when mentioning freedom, the meaning of self-determination is emerged, in which freedom is the act originated from his most trusted place. Freedom is the decision man make, and we are fully responsible for it. Jaspers usually focuses only on the meaning of freedom which is being self-determination and self-choice. In fact, that is the profound existential meaning. Jaspers argues that freedom is a characteristic of existentialism as well as free existence is something, we can only experience and cannot explain to anyone who is not free. The existential freedom is a responsibility and a worry of a person who is self-conscious and self-determined. According to existential philosophers, anxiety; on the one hand, it makes people miserable; on the other hand, it makes people very noble, thanks to which people find their true life.

Resistance, rebellion, recklessness are the characteristics of choice. Regardless of that choice, it also contains these characteristics. The choice is always a reckless choice. Mounier writes: "*when a man has to choose is only when he has to take risk*" (M. Mounier, 1965). The choice with the anxiety state of *being* is not to choose but to attend. All existential philosophers, especially Sartre, require everyone to participate if they would like to have a true life; and if they would like exist truly, they must join and take action indeed since they only become the whom they desire to be. Participation is the actual action which is the most complete participation. Only through action, can people define themselves as this or that. So, the freedom of choice is not the metaphysical on the conscious level as some interpreters of existentialism, but the choice to act which existentialists call as the choice to live truly.

In addition to the above contents, existentialism also addresses responsibilities. Existential human is a responsible person. Existentialism understands that the responsibility associates with freedom of choice; in other words, human responsibility is a responsibility for freedom. So apart from freedom, responsibility is also considered as a crucial point in existential thought. In the viewpoints of existentialists, every moral value is not something that is available, indispensable or binding people, but all values are the result of each individual's choice as well as the creation through the freedom of each person. People are free to choose. Each person's choice will create values. The power to create human values is immense since each individual is a rich and diverse spiritual world. The value created by "me" personally will be accepted by everyone, everyone will follow "me". Therefore, when "I" decide to choose something, my choice is viewed as a model for everyone. Thus, people are not only responsible for themselves but also for everyone and all entities.

2.2.3. Human destiny in the personal relationships under existentialism viewpoint

People live in a society, belong to society and relate to society. Existential philosophy refers to the social norm towards individuals. But in the expression of the existential philosopher, that social norm is the imposition and control of "*others*" (other people) on the individual. In "my" eyes, "*others*" are different people or individuals beside the subjective individual. More broadly, "*others*" refer to the social environment. The relationship between an individual and the society, in the interpretation of existentialism, is the relationship between an individual and "*others*". It can be said that "individual – others" relationship is a significant content of this theory.

"Others" are one of the fundamental themes of existentialism and has special significance. The question of "*others*" is one of the greatest "conquests" of existential philosophy. According to existentialists, traditional philosophy has strangely put aside the issue of "*others*" and just paid particular attention to some matters such as epistemology, the outer universe, ego, soul and body, matter and spirit, God; but there is a few questions about the relationship between "I" and "*others*" (only when turning to Marxism, these issues are mentioned). Existentialism is not the first one mentioning those issues but only continuing to solve them. But the existential philosophy has brought the issue of "*others*" to be the crucial and main matter. According to Heidegger, "*others*" is

not one with a unique and defining personality; it is not an abstract person or the person himself, nor is it the sum of all people, but it is a neutral, equilibrium, inhuman and indefinite person (maybe this or that person). Heidegger calls this man *Das Man* - "an ordinary man". Human existence in everyday life is only existing in the state of an ordinary one. "The ordinary person is not a definite man, but everyone ... is a normal human, which means that an ordinary man can define the mode of daily existence". Among the existentialists, Marcel is the one who talks most about "others". Recognizing and loving "others" are special ideas of Marcel's philosophy. Instead of putting human in society, Marcel puts human "in front of others" and another entity.

Together with Marcel, Jaspers also talks a lot about "others". Jaspers said that people cannot reach to existence by themselves: "I" only live with "others", when "I" am alone, "I" am nothing". He highly appreciates the sympathy as sympathy with "others" is the last human desire - the sympathy that he refers to expresses its nature as a "battle of love", in which each person looks for the way - not to force each other to fall in love with each other, to assimilate each other or to swallow each other - but to conquer one's true life. So, the motto is: "Don't follow me, follow yourself". Because it does not try to be the *being* of "others", no matter how sympathetic it is, a true empathy has never been achieved.

When mentioning "others", it is impossible not to mention Sartre. Sartre recognizes life with "others" as not only giving glory or comfort, but also great misfortune. According to Sartre, "others" are subjects like "me". But when "I" realize that "others" are a subject, the previous cosmic things surrounding "me" and I am like the center of the universe (because the universe is my universe, it is aware by "me" and meaningful to "me"), now the universe surrounds "others" as a center, and what universe has changed (from my universe to the universe of "others"), I am transformed into an object in the look of "others".

In the relationship between "I" and "others", for "I", the other is "others" and vice versa "others" are the same *being* as "I". So, for "others", "I" become their "others" again. Because we become their "others", what we give to "others" is the same as what they give to "us". Mounier writes "what gives to "others" is like a trample, a robbery and slavery of others" (Mounier 1965). "Others" are the ones who are arguing and "trampling" on the subject of "I".

In an oppressive society or world, it is not uncommon for someone to turn other people and fellowmen into a means to achieve their goals. Existential philosophy is a reflection of the dark relationship in imperialism among people and people. That antagonistic relationship is also an expression of corruption stemming from economic corruption. The nature of the relationship among people and people in society is reciprocal and cohesive. But the economic relations in a capitalist society makes that relationship become antagonistic, so of course the nature of human-to-human relations cannot be neither antagonistic nor hostile. It is no doubt to take human as their means to satisfy their selfish aims in such society. However, if the above concept of existentialists was applied only at a historical time and in the relationship between certain people, it would be also acceptable to a certain extent. But existential philosophers consider it as

the nature of every human-to-human relationship in any historical condition, it is completely wrong. According to existential philosophers, the relationship between "I" and "others" is of a celestial nature. It appears in any relationship between people and in any historical condition. It is seen as an original sin: "My original sin is the existence of "others". My original sin is my appearance in a universe where there are "others"." And finally: "I am redundant to "others" and "others" is redundant to me".

Existentialism is the philosophy about human, the person whose subject of knowledge is the human. The person described by existentialism is not a universal or abstract person, but a unique existential being with two aspects: *existing* and *being*. In particular, existentialism is considered the preliminary issue of philosophy, which is the center of all existential problems. In human life, there are no constraints and man is always free as well as free to have choices; man is free, human being is free. Living in a society, people are related to each other, so there is a relationship between us and others, which existentialism calls as "others" and our freedom living with the freedom of "others". That freedom itself is the origin of endless human anxiety.

3. Discussion

It can be said that existentialism was one of the philosophical doctrines which greatly influenced on the social life of Western countries in the 40s and 60s of 20th century. Unlike the traditional philosophy which leaves human behind to pursue everything, existentialism is the philosophy of enlightenment and the return to human. Existentialism only focuses on human, only human: "*I am passionate about studying human*" (Sartre), the basic philosophical question is whether "*life is worth living?*" (Camus)), "*What goals do people have? What hopes are allowed?*" (Simone de Beauvoir). Existentialism has regarded the human problem as the reference for all other issues.

The content of existential philosophy is not about the human in general, the universal person as in Socrates, Aristotle, or Descartes's viewpoints, but it is about the flesh-and-blood human being that is living in society at present as well as every individual has their own unique fate. Humanity is expressed in existentialism in the concept of human. Existentialism depicts a human portrait quite successfully in times of crisis. Existentialism emphasizes the value of being a human as well as it is a voice denouncing social reality. For a long time, this philosophical line attracted a part of people, especially the urban young people due to the fact that it depicted quite faithfully the image of people in a complex and crisis time. Existential philosophers talked about people's moods and aspirations as well as evoked thoughts about their responsibility for the "human world".

The way itself of questioning the building of an ontology about human can show the philosopher's goodwill which is to explore the depths of individual's spiritual life. That is a respectful thing in M. Heidegger, J. P. Sartre, K. Jaspers and many other existentialists as well. In "*Letter on Humanism*," Heidegger complained that philosophers had spoken much about existence (sein) but failed to find the profound meaning of human existence which is existing with consciousness (dasein). He then differentiated

the Latin meaning of existence (existencia) from the existential meaning (ek - sisteinz - existing beyond existence) in order to emphasize the uniqueness, sublimation, creativity of human existence. He argued that "*being* is the way of human existence with their consciousness which is expressed fully in care, in the sense of one's own destiny and from then they think about the possibility of overcoming their current situation. As a *being*, human covers his own *being* while aiming at the human concern, he welcomes existence as the space of *being*. But the existential characteristic of this nature itself shows its nature as a *being* which is "*thrown away*" or "*thrown into*" something. The characteristic of *existence* is open and displaying its essence in the reflection of *being* - a destiny *being* is giving or offering fates.

Likewise, JP Sartre, a French existentialist, tried to determine the meaning of human existence: "*Man is a future-oriented subject and at the same time he is aware of his future ... is projection living completely subjectively, who live for himself instead of being a bunch of green moss, a stinky thing or a cabbage*" (Sartre. J. P 1968). Even in the city, which is full of death from the plague, A. Camus, another French existentialist, felt that "*still finding a hope, albeit a fragile hope of life*" (Albert Camus 1971). During and after the war, people experienced losses, pain, pitfalls or the hustle and bustle of social life. These problems had been depicted quite honestly by existentialists. The "*thrown man*" was mentioned by many existentialists from Heidegger to Camus, which are discussed so much in their works. The success of existentialism is that it can describe the "*real human being*" whose life are filled with tragedies taking place every day, every hour, with hopes and worries, passion and boredom as well as desires to engage themselves and be in power of fate, through which it can be seen that existentialists were correct somehow about the true state of Western society. Only existentialism can be considered from that perspective to explain the influence of existentialism and the domains of life and consciousness.

Not everyone can describe everyday life but evoke responsible thinking about the human destiny like M. Heidegger, G. Marcel, JP Sartre, A. Camus ... Individuals are once again highlighted in writing pages of existential style. Existentialism is the "*philosophical effort of dramatic events that take place on stage not from an audience or observer's perspective but from the perspective of an actor, a participant who directly involves and acts in that play. The authenticity of individual existence, transience, historicity, finiteness, the thrust into nothingness, the inevitable end to the possibility of existence or death, the experience all those ways of existence, and the constant fear towards death, all of which had been dwelling on existentialists ... To existentialists, that the sun orbits the earth, or the earth orbits the sun does not matter; the essence of the true meaning is the existence of human and its movement going into nothingness*" (J. M. Melvil 1997).

Existentialism sheds some light on the contradictions of the times through the contradictions among individuals. More exactly, the existential individualism invokes issues beyond the framework of individual existence and thinks deeply about humanity's fate and its "*disputed situation*". "*According to existentialism, nobody and nothing can force human to behave conventionally, but not differently; no moral standard can rule human; All human behaviors in specific situations are determined by their free choice ...*" (J. M. Melvil 1997). JP Sartre and M. Heidegger made sense when raising a "*disputed state*" to give a notice

between the boundaries of good and evil things, happiness and misery, existence and nothingness in individual's life. The humanity meaning of this concept is forcing people to know how to "worry" and "choose" as well as to find their own way of life among "others".

Existentialism as well as many other philosophical movements in the West tend to be popularized. Thus, it does not just stop at theories and arguments but also comes into everyday life. It becomes a realistic movement that shakes social Western life with such lifestyles which is "full of existential nature" of the youth.

The thought about human in existentialism promotes liberty and freedom of choice. Freedom is one of the most mentioned categories of existentialism. However, the freedom that existentialism promotes is not a free society, but a free and leisure relationship with itself. For some existential philosophers, personal freedom is also not acceptable to be immersed in the mass of "others". Existential freedom is clearly expressed in the freedom to choose a career, a direction, a position in life in order to "*reach the truest point of the individual*" (Sartre).

Existentialism uses the form of compelling literary or performing on stage to express its ideological intentions. Philosophy really reaches public and evokes them many thoughts after reading and enjoying it. Readers can feel the same beat between the philosopher and life which is fully "existential". Thus, the majority of existentialists, through the identification of the research subject - human- to express a humanistic message about life. Through depicting the image of an individual's destiny, it can be realized that existentialists have had many respectfully humanistic ideas if some rampant and violent sayings are removed. The existentialists clearly portray the image of an individual person with worries, thoughts, struggles and anxiety about his destiny. It could be said that it was a true picture of the social life in capitalist Western countries after two great wars. The existentialists such as M. Heidegger, K. Jaspers, JP Sartre and A. Camus took the fate of each individual to express their attitudes towards Western society at that time when presenting the state of corruption, clones, separation from the origin, disputes, confusion, nausea ... in a constantly changing social context which was covered by scramble, competition and dominance of money. They would like to evoke people to think seriously about their responsibilities towards the problems relating to each person's destiny and humanity history.

Some limitations about human are in existential views are about human. Although existentialism once dominated and was warmly welcomed by Western youth, that was not existentialism not reveal its weaknesses.

The interpretation of existentialism about human nature is full of contradictions and errors when it separates human from certain historical and social conditions. Human must exist where and when at first and then how to exist. So Lucien Séve wrote that existentialism is not a "genuine humanism" like Marxism because it does not lead to the abolition of the regime of human exploitation - the greatest common denominator of all mental miseries.

Existentialism refers to an individual person with all his contradictory personalities, but it does not promote selfishness and actually considers it in comparison

with the social environment which sometimes “assimilates” and “flattens” individuals under the impact of “averages” and recognized standards. Existentialism brings opposition of an individual to society and to “others”.

In an enthusiastic effort, existentialism puts the “freedom” torch into human’s hands to light the hope of an arena of human commitment and engagement. However, the concepts of freedom, choice, and responsibility in existentialism also express some limitations. After posing the vital question of choice and responsibility, existentialists do not help people to solve that problem, but leave it alone or complicate it even.

Although existentialism discusses a great deal about freedom, commitment, responsibility, existentialists either seek the supernatural power of the Transcendent (theist existentialists) or feel human inadequacy, which eventually falls into pessimism. One of the points expressing the subjective idealism of existentialism is that there is no universe other than the universe of humanity and the universe of humanity subjectivity. The extension of subjectivity is the most prominent feature of existentialism and other irrational schools as well. Due to the fact that idealism is placed in the irrational tendency, existentialism has not been able to provide a satisfactory answer to the historical prospects of humanity.

4. Conclusion

With all of the above mentioned and analyzed issues, existentialism can be considered one of the humanist trends of modern Western philosophy. But existentialism is at the same time the typical irrational tendency of the 20th century, in which subjective idealism interlaced with ideology and mystical will as well as the desire for freedom intertwined with complaints about the tragic fate of human, the “rebellion” of individual opposing against the inhumane social order is intertwined with the attitude of grief, abandonment, and human responsibility in the “dispute situation” of life interlocked with the gloomy picture of the future.

Thus, existentialism is the expression of part of humanity’s mood towards the turbulent era, which is the fruit of history and brings value and leaves unforgettable imprints in European culture and the world. So far, existentialism has been into a “sinking” position, it has been embedded in people's hearts, but it still has great influences on our lives, especially in individual’s way of life. Existentialism still sends us a message that it forces us to be ready to make conversation with it seriously and scientifically since there have been still many potential risks of instability which has threatened liberty and human life. Moreover, the world today is a world in which people have been corrupted in many ways, which is an irrational and unjust world.

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